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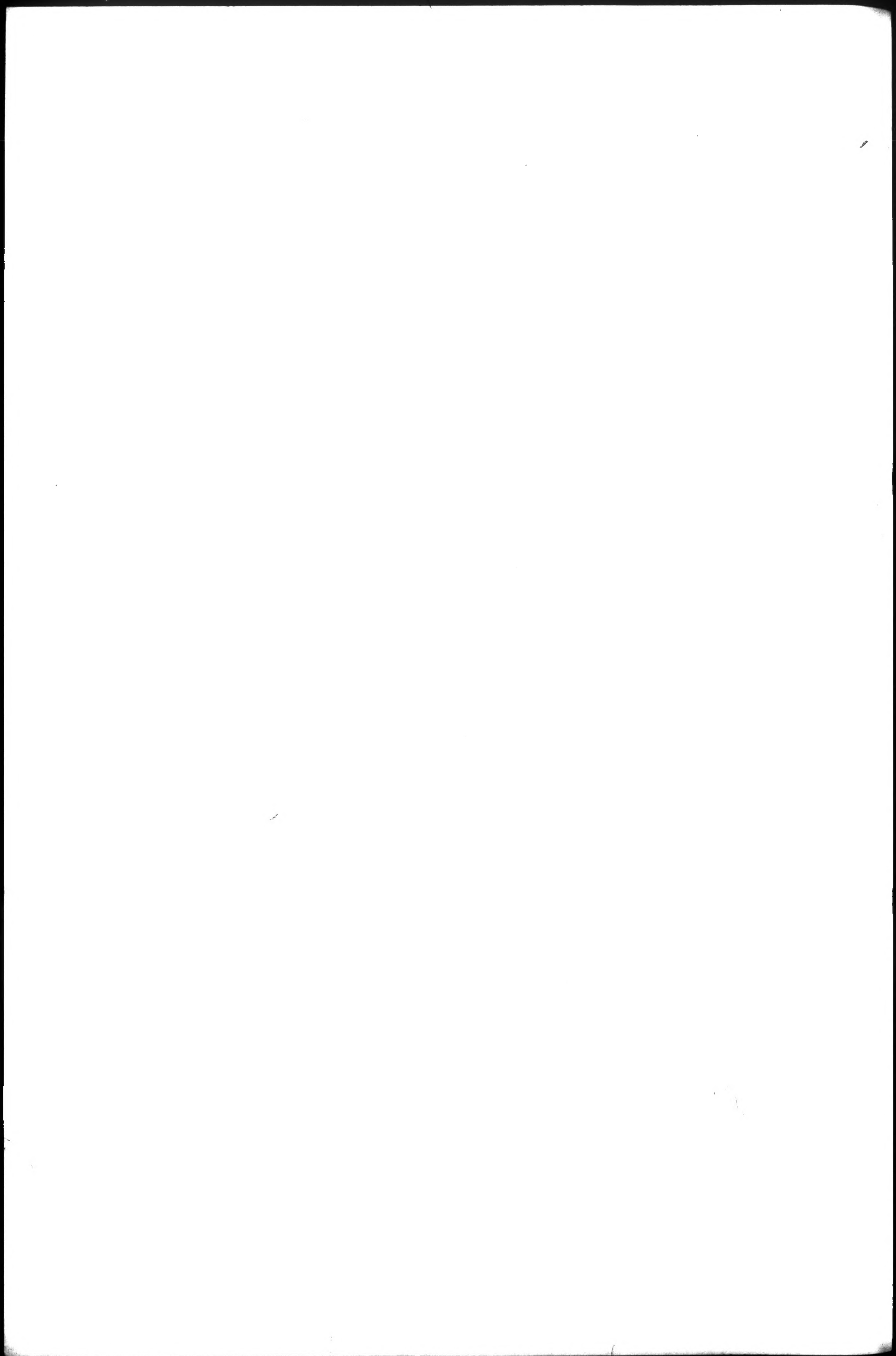
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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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THE METHODIST BOOK CONCERN,  
Publishers

## The Old Singer And The New Song

"Sing unto the Lord a New Song"

**F** during the coming year, larger liberty were given to our natural and inspired impulses to sing, it would contribute much to the happiness of mankind for the New Year.

The Children of God must be songful because they are soulful. That is, they are possessed of that which animates and exercises the whole being to rise in contemplation and expression of the loftiness and possibilities of its divine destiny. Our songs, as Carlyle characterizes them, are "little dew-drops of Celestial Melody," which, distilled on the pathway of life, sweeten, clarify, and adorn with celestial beauty, the commonplace experiences of the everyday and the everywhere.

The singer, Humanity, like the stars that sing together, may be old but his song for the New Day and the New Year must be new. While the Soul is as old as creation, its songs must be the expression of its new adaptations, new observations, new interpretations of its new relations and experiences. As the soul of humanity with the growing years acquires larger concepts and richer, of things immortal, eternal, invisible, there is corresponding accretion to the freshness, the grandeur, the wealth of song according to our new and enlarged experience.

Ever in our singing there must be the note of Obedience to the sanctions of the higher reaches of our nature. This contemplates our environment in time with its complement in eternity. It recognizes over our lives the sway of the forces of the other world. Such yoking up with eternity should be voiced in our singing for the New Year.

There are the Cadences of Patience and Repose which form the minor notes of our song. And these must be sounded. "Peace be still" must be the refrain for the multitude of care-racked, storm-tossed souls whose barks will be hurled out upon the turbulent billows of the New Year, for the sailing will not all be smooth, and for many, the breakers will roar.

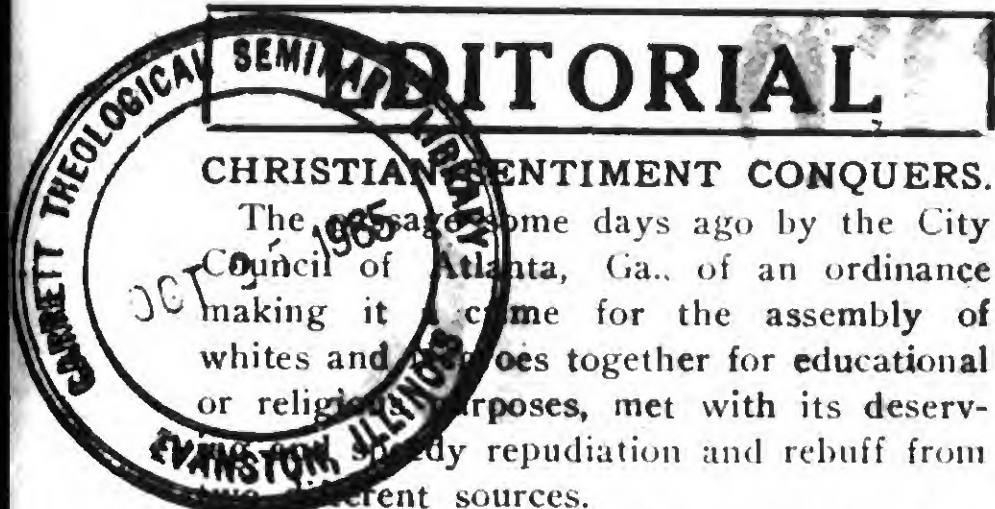
Faith must be the major melody in our singing for the New Year—not faith of the intellect merely, but faith of the soul,—that more than intellect, more than will,—that conscious background of our whole being which is the reality of all those fundamental spiritual instincts and passions that disclose humanity's kinship to God.

Thus the possibility of our song of Faith, Repose, and Obedience lies in the imminence of that Father—God who is all Love. To the soul that rightly apprehends Him during the coming year, the Father says:

"To obey is better than sacrifice." "Bring forth fruit with patience."  
"According to your faith, be it unto you."

These three-fold virtues actively cultivated in our lives, as our New Year engagement, will so fructify our lives as to be the sources of great rejoicing as the days come and go. And verily we shall, during the New Year, sing new songs unto the Lord—Him who renders our lives regnant and resonant with his holy presence and his countless blessings.





### CHRISTIAN SENTIMENT CONQUERS.

The ordinance passed some days ago by the City Council of Atlanta, Ga., of an ordinance making it a crime for the assembly of whites and negroes together for educational or religious purposes, met with its deserved speedy repudiation and rebuff from different sources.

It stands to the eternal credit of Atlanta's Mayor, the Honorable Jas. L. Key, that he dealt it a very effective solar plexus veto before it had scarcely left the council Chamber. We know Mayor Key personally and know him to be a cool, calculating, Christian gentleman, a man of large public spirit. Before his incumbency of his present office, he was one of Atlanta's most reputable lawyers.

And yet, back of the courageous stand which he has taken in the matter there is a little municipal history. For years in her earlier history the politics of Atlanta had been dominated and her government shaped by that type of politician who believed in the open city and fattened on the old wiley tactics of capitalizing racial antagonisms even to the extent of making this the issue in municipal campaigns for the mayoralty. Later the better moral element saw the extravagance and futility of such politics, and resolved to induce the best business and professional men and citizens to allow themselves to be placed into office to save the city from such undignified politics. Then Atlanta entered gallantly upon a new era of development planned and fostered by a line of high minded public spirited men of whom Mayor Key is a worthy successor. The modern traditions of his high office would not permit him to prostitute the office to the petty politics that prompted and sponsored that segregation bill.

What is even more significant is the spanking which the Atlanta City Council received at the hands of an enraged public sentiment which emphatically expressed itself in the attitude of the Christian ministers of the City. In their denominational and inter-denominational alliances they took the high Christian ground that such legislation was unnecessary, provocative of racial antagonism, a crucifixion of Christian liberty and a menace to public morals. This is the voice of that same group of men who through the now famous inter-racial movement which had its origin with them, assisted by that other Christian tempered group of noble white women of the South, are crying "Prepare ye the way of the Lord." The President of the Atlanta Inter-denominational Alliance was rightly as defiant as was Martin Luther who said "I will go to Worms if the devils there are as thick as the tiles on the housetop." This man said of the Atlanta Ordinance, "I will rot in prison before I will submit to it." And he was not alone in his bold stand. Atlanta ministry and foremost laity were with him. Even on the cold political ground of state encroachment upon the sphere and rights of the Church, these advocates of religious liberty were justified in resisting even to martyrdom this officious intermeddling of

the mercenary minions of Caesar with the universally acknowledged rights of the dignified ambassadors of God.

When such Christian courage becomes contagious to the point of pervasiveness in all our tangled modern relationships, the Christian ideals and the Christian ethic will be dominant in all our group and inter-group life. May God thus speed the day when Atlanta and all the rest of earth's sin-infested cities and prejudiced human haunts shall become characterized by the spirit and moral excellencies of that "holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

### YOUNG WOMEN'S CHRISTIAN ASSOCIATION WORK GROWS.

The splendid showing being made in the work of the Young Women's Christian Association among colored women is highly gratifying. Perhaps the most signally successful local organization; one that performs the most extensive service to our group life is the Harlem branch in New York City, which is doing much in effecting proper adjustment of the hundreds of girls going into the maelstrom of New York City life, to their wholly new and untried urban environment.

The efficiency of colored "Y. W." workers is being developed in the same way as is that of the white women. This fact was verified by a statement of Miss Mary Scott, who said concerning the recent Colored Y. W. C. A., Training Conference held at Hampton Institute, "Our aim is to train for colored leadership in the Young Women's Christian Association work as we train for white leadership." At this training conference which lasted three weeks, there were eighteen girls from thirteen states. Twelve of these girls are college trained and were selected because of their special fitness in training and personal endowments for the work. Later these young women will have charge of Girl Reserve Units in which capacity they will promote the program of the association which is especially social and religious. Bible study, religious education, organization, leadership, volunteer work, committee management, the relation of health to the girl's life and work, these were the subjects emphasized by the Conference and sought as objectives in the Y. W. C. A., work.

Already a colored girl is enrolled in the Association's National Training School and the hope is that in time there will be a colored woman on the National Board. The secretarial staff in charge of the Training Conference included Miss Eva D. Bowles, Miss Adela S. Ruffin, Miss Clayda J. Williams, and Miss Almira F. Hilmes. The present staff of employed workers consists of 120 women distributed in the local Colored Association throughout the Country, also in field and headquarters.

The personnel of the training Conference recently held at Hampton is as follows:

Miss G. Mary Cooper, Charleston, S. C.; Miss C. Vivian Carter, Baltimore Md.; Miss Esther Stevenson, LeRoy, N. Y.; Miss Clementine Reeves, East St. Louis, Ill.; Miss

Georgia Wares, Williamsport, Pa.; Miss Doris Wootin, Fort Worth, Tex.; Miss Helen Hudson, Chattanooga, Tenn.; Miss Adelaide Smith, Columbia, S. C.; Miss Vater Beauchamp, Lynchburg, Va.; Miss Isabel S. Frazier, Columbus, Ohio; Miss Dortha Tuck, Brooklyn, N. Y.; Miss Annie Walker, Richmond, Va.; Miss Anna P. Dart, Newport News, Va.; Miss Julia E. Whittaker, Augusta, Ga.; Mrs. Mary Thompson, Washington, D. C.; Miss Bessie Butler, Asheville, N. C.; Miss Hortense Ridley, Montclair, N. J.; Miss Virginia P. Powell, Pittsburgh, Pa.

### NATIONAL REFORM ASSOCIATION MEETS.

Completing a year of greatest advance in its history, the National Reform Association held its annual meeting and Christian Citizenship Convention in Pittsburg, December 4-6.

The General Superintendent, Dr. James S. Martin, reported that the mind of the public seems to be particularly receptive to the fundamental position of the National Reform Association, namely, that the nation in its laws and customs must conform to the spirit and teachings of Christ and that this principle is finding acceptance abroad as well, as manifested by such movements as the Disarmament Conference and the addresses of leading men in many nations.

Particular stress has been put by the Association upon the necessity for religious education and particularly the reading of the Bible in the public schools.

Another topic which has demanded much thought and earnest effort, has been the preservation of the Sabbath laws of the country from the assaults of those who wish to commercialize the day.

The Association has introduced in Congress a bill for uniform marriage and divorce, and held a hearing before a Congressional Committee, in its behalf.

Another enemy of the home which has been met by the determined opposition of the Association, is Mormonism. The campaign against this evil has, among its workers, such well known national characters as Mrs. Lulu Loveland Shepard and Hon Frank J. Shannon.

The Association carried out a successful Convocation of Christian Citizens on the limitation of armament at Washington, which immediately preceded the meeting of the World Disarmament Parley, and is now looking forward to the Fourth World's Christian Citizenship Conference, which is to be held at Winona Lake, Indiana, June 30 to July 7, 1923.

Large audiences attended the sessions of the National Convention, particularly that of Sunday afternoon, when evangelist Sam Small, gave a masterly address on "America—For Caesar or Christ?", pointing out the present place of America in world affairs and the consequent responsibility which rests upon her for bringing the nations from the service of force to the feet of the Master.

**DO IT NOW!** Make the Southwestern self-supporting now and forever since that monotonous song about "self-support."



# CALLED TO DISTINGUISHED SERVICE

No appointment by the Church to fill the place of Corresponding Secretary of the Board of Foreign Missions, made vacant by the resignation of Dr. S. Earl Taylor, could have given more universal satisfaction and met with heartier approval from our Colored membership than does the selection, by the Bishops, of the Rev. Titus Lowe, D. D., of Omaha, Nebraska, as the new Missionary Secretary.

For quite a quarter of a century, Dr. Lowe was unwittingly undergoing a process of education and discipline in the service and institutions of the Church, which eminently fitted him for the exacting duties of this new position. By birth, training and contacts, he possesses that missionary vision and passion so necessary to the execution of the great missionary trust of administering the affairs of the Kingdom in a world field.

The first great fact of his life career was his conversion which was effected under the persuasive preaching of Bishop Wm. F. Oldham. He later entered Ohio Wesleyan University from which, in 1900, he graduated with the degree of A. B. His theological work was done in Western Theological Seminary. Having previously been licensed to preach he was received on trial in the Pittsburgh Conference in 1900 and appointed as Pastor to Shady Park, Pa. In 1901-2, he served as Pastor of 5th St. Church, Braddock, Pa.

**REV. TITUS LOWE, D. D.**  
 Elected by the Bishops of the Methodist Episcopal Church Corresponding Secretary Board of Foreign Missions, November 30, to succeed S. Earl Taylor, resigned.

In 1896, Dr. Lowe had offered himself to the Student Volunteer Movement as a Foreign Missionary, and now his opportunity to release his previously registered and pent-up Missionary fervor came when, in 1903, in July, he was appointed by the Board of Foreign Missions to do service in India, to which field he sailed in October of the same year, becoming a member of the Bengal Conference. For the four successive years, 1904-1908, he was in charge of Thoburn English College, Calcutta, India.

After this service in a difficult foreign field, Dr. Lowe returned to the States in 1908 where he has served with singular distinction, pastorates in the Pittsburg, Upper Iowa, and Nebraska Conferences. First Church, Omaha, Nebraska, one of the largest in Methodism, has doubled its membership under his pastorate, and records a marked spirit of missionary and evangelistic fervor.

Dr. Lowe's high appraisal in the councils of the Church is attested by his membership in two General Conferences, his chairmanship of the Committee on Foreign Missions of the 1920 General Conference and his receiving practically three hundred votes at Des Moines, for the episcopacy.

For these excellencies, as Christian schoolman, missionary, pastor and Churchman we hold him in high esteem. But it is as Christian humanitarian and Big Brother that the Colored membership will longest remember him. It was at Omaha, when the massacre of defenceless Negroes was being enacted there that Dr. Lowe proved the black man's friend. His voice, his life, his public service was thrown into the breach then and an admiring reverencing populace paused long enough to reflect on the significance of his public utterance for the public safety and to act on his advice, and the ravages of the mob were estopped. His prudence, his poise and his persuasive power as the city's outstanding minister and advocate of righteousness saved that situation.

This sympathetic passion for humanity of all classes and groups is one of the crowning assets that fit Dr. Lowe so admirably for his new tasks that require world sympathies. It is a source of genuine assurance of successful administration of its affairs in the world field that the Church has chosen such a man as Dr. Lowe to stand with Dr. North under the vast and weighty burdens which Dr. North has been called upon to bear with such self-sacrificing patience and abandon hitherto. With both, go the expectations and prayers of the Church.

## OUT OF THE BOOK OF ACHIEVEMENTS.

Under the caption "A Year's League Work in Dollars" the Epworth Herald sets forth the following facts which will be heartening information to those who are interested in the Church's young people's organization.

The Central Office sold \$35,600 worth of publications and other supplies.

The young people of the League paid, in dues and anniversary offerings to the Central Office, \$32,700.

The Central office has an Institute and Lifework Department, which cost a little over \$8,000 last year—and was worth it!

The Junior League Department, with a secretary and an assistant spent most profitably about \$8,750.

The Promotion Department, which does highly useful and necessary work cost nearly \$14,000, half of the amount being for printed material, which is largely for free distribution to Epworthians.

The Colored Work Department was conducted at an expense of \$3,625, with some remarkable results to show for so moderate an expenditure.

The Mission Study and Stewardship Department cost for the year was \$10,330, including over \$2,000 for the printing of study manuals and other missionary material supplied to classes without charge.

These are a few items culled from the re-

port of the treasurer to the Board of Epworth League at its recent annual meeting. They are symptoms. The League is a going concern, and its going costs something.

But among all the enterprises of the church none can say with more truth than the League that its expenses are seed-corn, prophecy of abundant harvests in the coming years.

These figures and results speak eloquently of the potent possibilities of this work. It is commendable that the Department of Colored Work, under Dr. F. H. Butler, whose splendid annual report we published recently, has been operated on such a modest sum. The whole year's achievement shows how the line of prudent economy has run through all the work of this large and growing interest of the church. Dr. Guthrie, the busy General Secretary deserves great credit for his masterful handling of the Leagues' affairs.

## A NEW APPOINTEE.

The above cut is the likeness of Mr. H. E. Chantry, who as announced by the Central Office of the Epworth League, through its General Secretary, Dr. Chas. E. Guthrie, has entered upon his duties as business manager of the Epworth League organization, succeeding Reverend Frank Quick resigned.

Mr. Chantry is a young man in his twenty-

ninth year and enters upon his duties after having served in the ranks of young people's work from the offices of the local chapter to the presidency of the California Conference organization. He was educated at Whittier College and the University of Southern California. His people are Friends and before coming into the Methodist Church about ten years ago, he was active as a worker in the Christian Endeavor Society.

He has had seven years training as a banker, is an intelligent and active young layman who understands fully the program and organization of the young people's work of our church.



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

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### ALWAYS PROTECTED:—

When thou passest through the  
waters, I will be with thee; and  
through the rivers, they shall not overflow  
thee: when thou walkest through the fire, thou  
shalt not be burned; neither shall the flame  
kindle upon thee.—Isaiah 43:2.

### LOST!—GAINED!

It is reported that during the year 1921, the United States government lost \$70,000,000 in taxes as a direct result of the prohibition enforcement activities of the new Commissioner Haynes. Consciousness of such a loss brings joy to the hearts of all law-abiding citizens who are opposed to commercialized vice in all of its hideous and heinous forms. Their only regret is that this particular type of loss is not doubled. What we want is absolute suppression of the nefarious liquor traffic even at any financial loss of revenue. Money must not be measured against morals. The right minded American citizen is willing to finance his government without resort to money making schemes that insure the debauch of American manhood.

What thus appears to be a loss is not so, after all. The moral gains represented in reducing traffic in outlawed liquors are far beyond computation. The record should read seventy millions and more gained by prohibition enforcement last year.

## Personal and General

The Rev. F. J. Hutchinson, announces the change of address from Lockhart, Texas, to Hubbard, Texas, P. O. Box 84.

Dr. J. B. F. Shaw, President of Haven Institute and Conservatory of Music, delivered the Emancipation Address at Hattiesburg, Miss. Dr. Shaw is smiling much over the results thus far of "Greater Haven."

The General Education Board of the

Rockefeller foundation has made a grant of \$15,000 towards the erection and equipment of a \$60,000 Science building at Lincoln University, Oxford, Pa.

The Principal speaker at the Emancipation Celebration held at the Eighth Regiment Armory, Chicago, Ill., was Congressman L. C. Dyer of Missouri.

Rev. and Mrs. A. G. Cole of Holly Springs, Miss., are receiving congratulations on the birth of a 7 $\frac{3}{4}$  pound girl. Mother and baby are doing well. The Rev. Mr. Cole is a graduate of Haven Institute, Meridian, Miss., Gammon Theological Seminary, Atlanta, and will complete his college work at Rust College this session.

Dr. and Mrs. I. Garland Penn announce the marriage of another daughter, Miss Louise Berry Penn to Mr. Aaron Hebron Sandipher, at 2823 Park avenue, Walnut Hills, Cincinnati, Wednesday evening, December 28, at 7 o'clock. Mr. and Mrs. Sandipher will be at home after January 1st, 1922.

The Rev. J. C. Hibbler, District Superintendent Vicksburg District, preached two great sermons at Wesley Methodist Episcopal Church Vicksburg on Xmas Day. Collection was more than \$150.00 for Pastors salary. The installation of the new Pipe Organ in process and will be used Sunday, January 15th. The Rev. J. M. Shumpert is the Pastor.

Forging rapidly ahead to take its place gracefully and meritoriously among the best colleges of the country, Wiley University has this year a Freshman Class of 106 members and a Senior Class of 29 with seven professors doing full-college work. Every course for which a diploma or degree is given is recognized by the Board of Examiners of the State of Texas. Wiley is a member of the Association of Colleges for Negro Youth an organization that respects scholastic standards and seeks to raise the tone of the Negro College.

At Meridian, Mississippi, on January 1st, the Emancipation Exercises were highly successful. They were held at 2 p. m. in the Wechsler School Auditorium with Prof. T. J. Harris Chmn. of the occasion. "The Second Emancipation of the American Negro" was the address by the Rev. H. H. Strong. Music was rendered by the Baptist Seminary Choir and Greater Haven Institute and Conservatory of Music.

Four Hundred Thousand Dollars is to be the cost of New St. Mark's Methodist Episcopal Church, New York City of which Dr. William H. Brooks is the veteran and popular Pastor. This church which has been located at 231 W. Fifty-third Street for many years, has purchased and will occupy the new site on the block bounded by St. Nicholas and Edgecomb Avenues, 137th and 138th Streets. The new edifice and plant will be the most pretentious Negro Church in America. It will be three stories in height, and will enclose a parish house all of which will be elaborately equipped with most modern appointments.

Volume I, Number 1, of the South African Missionary Advocate has just reached our desk and is a marvel of journalism. It is published at Inhambane, Portuguese East Africa as The Official Paper of the South

Africa Central Mission Conference which was organized at Old Umtali, Rhodesia, June 20-25, 1921. The Rev. I. E. Gillett, the enterprising efficient editor says: "The African Advance of Rhodesia and the Inhambane Christian Advocate have for years done their best by story and picture to appeal to men, women and children in America on behalf of Christ's shepherded and unshepherded 'black sheep' in Africa. Now these papers retire gracefully and turn over their loyal support and their mailing lists to the new Central Conference publication." Here's to long life.

The Rev. S. B. Buford of the Atlanta Conference writes, "During the hard times, I am not waiting for the public to put a gold spoon in my mouth. I am preaching to the people in more than one way to be economical, to raise their own foodstuffs and to become self-supporting."

The Lexington District, Dr. H. N. Carroll District Superintendent has adopted the latest method of Centenary activity as emphasized by the Detroit Conference. It is to hold a Council and Group Meeting on the fourth Thursday and Friday of January. Bishop F. D. Leete D. D., L. L. D., of Indianapolis, and other outstanding speakers will be present with messages from the great national Methodist Conference which recently convened in Detroit, Mich. All pastors of the district, local preachers, Sunday School Superintendents, Epworth League President, Ladies' Aid Societies, W. H. M. S., W. F. M. S., Local Centenary Councils, and one member from every official board will compose the delegation.

The main objective will be to retrench in the study and work of the world program of Methodism; to get the facts about the recent Detroit meeting; to awaken churches to their true purpose; to cultivate a spirituality that will lead men to be interested in their fellows and will be so contagious that men will desire to be saved; to further arrange sub-districts for group evangelism and the rehabilitating of the world program.

Each pastor and layman of the sub-districts to take one of the following tasks: Group Leader in Charge, Young People's Worker, Men's Worker, Preacher Singer, Publicity Man, Sunday School, Personal Work, Family Altar, Intercessors, Church Attendance, Advocates, Stewardships, Local Council. You will be directed to your group by local committee from Asbury and Gunn Tabernacle Churches. The sessions will be held at Asbury Church, Lexington, Kentucky.

Simpson Memorial Church, Rev. J. M. Deas, D. D., Pastor, Jacksonville, Fla., has just closed out a successful Centenary Educational Chautauqua which was protracted through an entire week in his church. Those contributing largely to its success were Drs. Jas. C. McMorris of Atlanta, J. Harvey Smith, Jno. R. Scott, W. R. Stephens, J. B. Green, A. C. Yearwood, T. W. Williams, D. H. Brown, T. H. B. Walker, also Prof. I. H. Miller, Hon. J. H. Blodgett, W. W. Andrews, C. C. Manigault, G. E. Ross, D. D. Powell, E. H. Williams, M. M. Levy, and Chas. Anderson.

The Sixteenth International Sunday School Convention will be held June 21-27, 1922, in (Continued on Page 10)



## REPORT OF THE BUREAU OF NEGRO WORK, BOARD OF HOME MISSIONS AND CHURCH EXTENSION

Dr. W. A. C. Hughes, Director.

The Bureau of Negro Work was organized one year ago and charged with the responsibility of carrying to the Negro membership of the Church the general program of the Board of Home Missions and Church Extension.

### In the Rural Field.

The Negro is 30 per cent of the Southern population, but 40 per cent of all the persons engaged in agricultural pursuits in the South are Negroes. In South Carolina the Negro is 55 per cent of the population and 68 per cent of the farm workers. In the State of Georgia we are 45 per cent of the population and 53 per cent of the farm workers. The ratio in Louisiana is 43 to 64, in Mississippi 63 to 69, and so we might go on only to emphasize the important fact we want to lay upon your minds, namely,—that the salvation of our people is very largely to be worked out in the Rural Southland. No argument is needed to convince you that we have in Rural Communities our best opportunities for the uplift of the masses of our Negro people. Put over against this the fact that our poorest paid preachers are serving Rural Communities, (in many cases the salary is so meager that the preacher is forced to hire out to support his family). Our church buildings are of the "Old Square Soap Box" type and often worse, with poorly trained leadership for the people, all of which means larger circuits, absentee pastors and too often, disregarded order, organization and program.

I recently rode from Jackson to Greenwood, Mississippi. It was Saturday afternoon and night. With the aid of the train porter I counted sixty-eight preachers who lived away from their people going to their Country Churches for Sunday services. The porter spoke of them as "Saturday Nighters". I don't think one of these was of our church, thanks to the Centenary, which has made possible the keeping of our ministers on the field. But I say unhesitatingly, that it is at this point that the Rural Church among us suffers terribly.

The Board of Home Missions and Church Extension has done no finer work among our people in the South than in providing training schools for Rural Pastors. Three schools were conducted this year,—one at Wiley College, Marshall, Texas, one at Gammon Theological Seminary, Atlanta, Ga., and the third at Morgan College, Baltimore, Maryland. Scholarships were granted to men upon the nomination of the District Superintendents and practically every district among us had two or more men in training. Our enrollment at these schools during three summer sessions has numbered at total of 43, more than one-third of all our ministers serving Rural appointments.

These men have not only taken class room courses to make them efficient in Rural leadership, but they have been trained to do practical work such as the making of mats from corn husks, and rugs from waste rags, the construction of sanitary outbuildings, the care of fowl and practical gardening. The men have gone back to their charges; have visited their district meetings and in most every case have

given their people, in an organized way, the benefit of their information. Let me give you an example,—the pastor of a circuit in the Texas Conference. His work consisted of two dilapidated churches and a parsonage unfit for habitation. The biggest thing about his charge was the two acre graveyard. His people lived in cabins, in some cases whole families living in one room.

The pastor attended our Rural school at Wiley College, received training and got a vision. He went back to his circuit, drew his parish lines, organized his churches,—he organized men, women, boys, girls; he organized the chickens, hogs, cows, everything in sight and worked a Community program with the following results:

An organized Sunday School at each	
church. Average attendance .....	95
Officers and teachers .....	28
Converts .....	69
Membership increase .....	105
Churches renovated.	
Parsonage made habitable.	
Graveyard cleaned up.	
A sixty-acre demonstration farm purchased.	
A ten-acre Community Center purchased and operated.	

White people crowd in on his demonstrations for this business soon obliterated color lines. His young people are staying in the country and the whole tone of community life is lifted. Two over seas veterans from Gonzales Circuit had decided to live in Harlem, New York, but first went home to see the old folks, when they got there they found something new down on the farm and decided that it was good enough for them there. The pastor sent me a picture of these boys the other day. They were in their hunting togs, hunting quail in the fields, not cabarets in New York.

This thing is not happening alone in Texas.

In Maryland is a twenty-five mile Circuit consisting of three one-room Church buildings and a school house where the fourth congregation worshipped. The \$700 salary was considered excellent,—leadership of vision was given this charge. Results:

Each Church a Community Center.
Young people organized in Junior Church.
At Johnsville where they had been ten years collecting \$100 to move out of the school house—a new \$4,000 church has been completed.
Centenary collections doubled.
Salary increased to \$2,100.
235 converts this year.
I can multiply these examples many times.

We have now 21 Rural Societies, and where these organizations are intact, the District Superintendent has no trouble in finding what to do with their second and third quarterly conferences. In the South the superintendents tie up with the Country Farm Demonstration Agents and the women employed by the State to demonstrate Home Economics, and with their assistance quarterly meetings become regular farmers' institutes, lasting an entire day where every community and church interest is thoughtfully presented.

It is gratifying to note the improvement in

our Rural leadership which is a direct result of our schools for Rural pastors.

### A Better Type of Rural Church Buildings.

We cannot hold our young people to the poorly built and run down church which is now altogether too numerous in our Rural communities. An example of how willing we are to help ourselves at this point is the planting of a four acre cotton patch by our members at Itta Bena, Mississippi, (they call the patch God's acreage), using the proceeds from the sale of the cotton to complete payment on a new church building.

### Mining Sections.

There are thousands of Negro miners in the coal fields of West Virginia, Tennessee, Kentucky and Alabama. The woods are literally full of unchurched Negro children. We are making approach to these fields through the East Tennessee, Washington and Lexington Conferences. Our first Sunday at Hazard, Kentucky, the preacher conducted the funeral service of a murdered man whose body was to be shipped to Rome, Georgia. These fields are now being carefully surveyed.

The Negro has contributed his quota toward the making of a 1920 Urban America. Mindful of this, many of our churches are working out city wide programs. During the year city societies have been organized in Baltimore, Washington, Atlanta, Birmingham, New Orleans and Houston. It is our purpose this year to come together in some central place and for four or five days study in an intensive manner, the city task as it has to do with our race group. There are 49 centers where we are doing some type of week day community work.

A keg of water placed beside the church door and kept filled with ice daily was the first approach of Ebenezer, Jacksonville, Florida, to the surrounding community. Out of this keg has grown the finest drinking fountain in the city; built at a cost of more than a thousand dollars. It is kept filled with ice by clubs of young people. It makes a fine appeal to thirsty souls, and this last summer the ice man was converted. Out of that keg has grown a woman worker, a kindergarten, one of a proposed chain, and an automobile truck which goes to the unchurched sections of the city and each Sunday brings children to the Sunday school. Our best community house is in Baltimore, Maryland, built at a cost of \$100,000, and said to be the most advanced expression of church life in that entire city.

We wish there were time to speak of Corey Church, Cleveland, Hartzell Center and St. Marks, Chicago, Calvary, Philadelphia, our work at Detroit, and other centers.

### The New Pittsburg District.

During the World War many of our people migrated to the North. Thousands settled in the industrial sections around Pittsburg, Pa. We surveyed this field and found twenty-five unchurched Negro communities.

McKeesport, Pa., is an example of what we have done. Less than a year ago we began work in one room of the home of a Methodist family. We soon outgrew that room and were compelled to seek larger quarters. The best we could do was to rent the basement of a Pentecostal Church. It was hard to hold services with a bass drum and cymbals in action over-head, but these people wanted our church



and they held on. They grew in numbers in spite of their handicap, and in less than a year we had a membership of 71, a Sunday school of 50. They paid the pastor \$70 a month salary, \$20 house rent and \$20 for rent of their basement church. They have raised \$2,500 with which they have secured a Jewish Synagogue which gives this congregation the finest Negro Church in the city. They are paying \$150 their first year as a Centenary offering.

#### Better Church Buildings.

We have suffered greatly in our city work because of inferior Church buildings in most of the Southern cities. It has been a difficult task to hold in poor church buildings our young people who are training in well appointed public and church school buildings. At this point the Centenary movement is our salvation and is San Antonio, Fort Worth, Dallas, Orange, Beaumont, New Orleans, Lake Charles, Birmingham, Memphis, West Point, Alabama, Greenwood, Miss., and many smaller places we are building excellent churches and as a result assuming leadership in a very marked degree.

#### Methodists in State and Church Schools.

We must provide for the youth who are in attendance in State and other schools. The State of Louisiana proposes to spend one half

million dollars at Scotland for buildings and equipment for its State school for Negroes. \$280,000 have been provided and this year an \$80,000 dormitory has been built. Of the 500 students 172 are Methodists and of the 92 soldier boys in vocational training 45 are Methodists and six are Methodist preachers' sons. Our church is a shack unfit for use. Bishop Jones is putting us in business there by buying a building site at the entrance to the school ground and a reconstruction appropriation is making possible a new church building.

#### Evangelism.

In each of our Rural schools there was daily instruction on methods in Evangelism. In the field the department furnished us two tents. In the new Pittsburg District, effective work was done thru tent meetings, while at Tulsa, Oklahoma, one of the greatest blessings to the riot stricken people came in our providing a tent in which they assembled, while our preacher rebuilt their shattered faith. It also served as a shelter by night to many who were homeless.

Study the Negro and you will find he is not a problem—He is a possibility.

I think the Board has no field that yields more encouragement and larger returns than our Mission Fields among Negroes.

With what spirit shall we advance into this new year? General Grant gives a practical hint. The first time young Ulysses found himself in battle he, though a West Pointer, was afraid, fearing what the enemy would do to him. Next time he filled his mind with what he was going to do to the enemy. Absorbed in that and filled with valiant purpose he was impervious to fear. Courage and conquest is born of the active, not the passive, mood. Thinking, not of what we may have to bear, but of what we mean to do, will brace us for whatever is before us in 1922.

Satan, after his fall, said what he missed most of the celestial life was the sound of the trumpets in the morning.

In the morning of this new year let us listen to the heavenly bugles trumpeting courage and advance, courage and decision for all things right and good.

Dr. John J. Reed, talking with a Review editor about a pastor's perplexing problem in a situation requiring courage and caution, quoted Shakespeare, "I dare do all that may become a man; who dares do more is none."

#### THE LIBERTY BELL AND THE SLAVE BELL.

In the Cabildo in New Orleans, the museum in the old French section of the city, wherein are stored and exhibited the relics of a bygone civilization, there is, in a corner far removed from the path of visitors, a bell of curious design. We came across it in our strolling and was struck with the legend attached thereto. It is a famous slave bell that once rang out calling hundreds of slaves to and from work upon a plantation bordering Lake Pontchartrain. The bell was cast in Spain and into its composition were dropped two thousand Spanish dollars. A row of eagles with outstretched wings encircled the lower rim. Strange to relate, the bell is cracked and the legend relates that on the day Lincoln signed his Emancipation Proclamation it fell from its support and was thus fractured. The legend goes on to state that "thus this bell is not unlike the Liberty Bell in Independence Hall at Philadelphia."

To this reference we must take exception. Probably not one of our readers knew of the existence of the slave bell before reading this mention. Dr. Melden, president of New Orleans University for many years past, was wholly ignorant of its existence before we conducted him to the obscure corner where it stood.

One rang out the news of liberty; the other called slaves to their daily task.

One made glad the heart of a new world; the other saddened the heart of a down-trodden race.

One was dedicated to freedom; the other symbolized slavery.

One is the home of a nation's loving reverence; the other reposes in ignominious obscurity.

One affords a shrine for thousands who annually make pilgrimage to its presence that they might but look upon its broken side and thank God; to the other none journey; But alone, unsung and unhonored, it rests in its dark and lonely corner.

The Liberty Bell and the slave bell—the antithesis of human hopes and happiness.—From Northwestern Christian Advocate.

## WHAT MAKES A NEW YEAR?

By William Valentine Kelley, D. D.

"Time" is an earth-term, the name given by men to that particular section of eternity, arbitrarily mapped off, in which they find themselves living here. A year is a sub-section of time measured by one revolution of the earth in its orbit. The new year is only one more sub-section of the same old time continuing uniformly and monotonously, embosomed in circumambient eternity. There will be nothing really new in the piece of time labelled 1922 unless we ourselves put it in, so making it different and genuinely new with a finer quality, a better Table of Contents. The almanac makes nothing new, alters nothing,—same old earth under us, same old sky over us, this year as last. But we have power to be creators of fresh realities, making an essentially new world for ourselves to live in. Our spirits should leap eagerly to the divine like feet of achieving a new world.

The reason for good resolutions, sometimes disparaged by the foolish, is that purpose must precede and propel performance. Providence arranges the stage, but we construct the play and put it on the boards. Human choice and will decide life's action and idirection. That knightly Christian gentleman, Archer Brown, of Calvary Church, East Orange, N. J., wrote a stimulating booklet "Top or Bottom—Which?" It has got hundreds of boys going with the fixed purpose on the upward path.

It is for us all, as well as for boys. The way is open to Top or Bottom for us to choose. Progress and well-being are not by men passage of time, but by betterment. Bishop Quayle's "Climb to God" points the way. A life which does not ascend declines, deteriorates, disappoints the expectations of the moral universe, stands discredited in the eyes of angels and of the spirits of just men made perfect, condemned by the Giver of Life.

How any human life shall be controlled, or

what level or incline it shall proceed, worthily or unworthily, is determined by what plane its center of supreme attraction lies on, whether high or low.

Know you the story of the star, Procyon? For years and years astronomers had watched Procyon.

No man knew and none could find the secret law by which he moved,

At last one wiser than the others said, "Procyon's law is this, he moves around another star:

As men count years, a generation lives and dies

While once he journeys round his orbit."

Then until he died that wise man

Ever reached to find Procyon's central star, But searched in vain.

Just half a century ago he died,

And ever since astronomemrs have still Been searching for that star.

Just as last winter melted into spring,

One cloudless night a patient watcher saw, Faint in the farthest sky, Procyon's star.

The century's prediction was fulfilled,

Procyon's deep allegiance revealed,

The law eternal of his being known.

Hence forth he journeys, shinning as before,

And high in radian realms of million stars

The sovereign star he loves still sitteth,

Crowned and safe from common eyes.

The secret of the happiest and noblest lives is hid with Christ in God, in their allegiance to Him who says "I am the Bright and Morning Star. Whosoever will, let him come." How much that call means to him who answers it is seen in Dr. Edward C. Perkins, and his Water-of-Life Hospital at Kiukiang, China. Procyon's central star is like the one of which dwarf Dagonet sang at Camelot, "It makes a silent music up in heaven, and I and Arthur and the angels hear."



## A UNIQUE HOTEL

**Board of Home Missions and Church Extension of the Methodist Episcopal Church to Increase Income on Permanent Funds.**

The Board of Home Missions and Church Extension of the Methodist Episcopal Church has recently negotiated a lease with the Ryerson W. Jennings Company, who, for many years have conducted "dry" hotels in both Philadelphia and the Poconoes. Under this lease eight additional stories are to be added to their present six-story office building, known as the Wesley Building, at the corner of Arch and Seventeenth streets, Philadelphia, in which the various office of the Board of Home Missions and Church Extension, and other Methodist Episcopal institutions are now located. It will be called the Robert Morris Hotel. Cramp and Company of Philadelphia are the general contractors.

This new addition to the Wesley Building represents an investment on the part of the Board of Home Missions and Church Extension of funds which the board ordinarily keeps invested in securities as a protection to its annuitants, to provide the income for the payment of annuities. The money to be invested in the addition to the present Wesley Building represents, therefore, funds that would otherwise be invested in securities, and will, in the judgment of the Committee, make a more desirable investment for such funds both from the standpoint of security and income. The money thus to be invested has no relationship to Centenary Funds, which are raised throughout the Church at large for distribution throughout the Church at large to meet missionary needs.

The Ballinger Company, architects and engineers, of Philadelphia and New York have completed plans and obtained estimates upon which they have been authorized to let the necessary contracts so that the building may be completed as early as possible in the summer of 1922.

The offices of the Board of Home Missions and other Methodist Institutes are to be retained, but each of the eight additional stories has been planned to accommodate twenty-six bed rooms, or a total of two hundred and eight rooms in all, of which seventy-two are single rooms and one hundred thirty-six double rooms each room having a bath attached.

This hotel will contain all modern conveniences, including first class elevator service, electric lighting and vacuum cleaning system, together with hot and cold water, as well as filtered, sterilized and refrigerated drinking water in every room. The plumbing, heating, and ventilation is to be of the latest type.

It is the purpose to furnish first class accommodations at moderate prices for the benefit of travelling men, ministers, and others who cannot afford to pay prices demanded by other high-priced hotels.

The chief consideration which actuated the Board in this undertaking was the great opportunity of rendering a much needed service to the community. The hotel will be managed by people whose reputation insures cleanliness and good order.

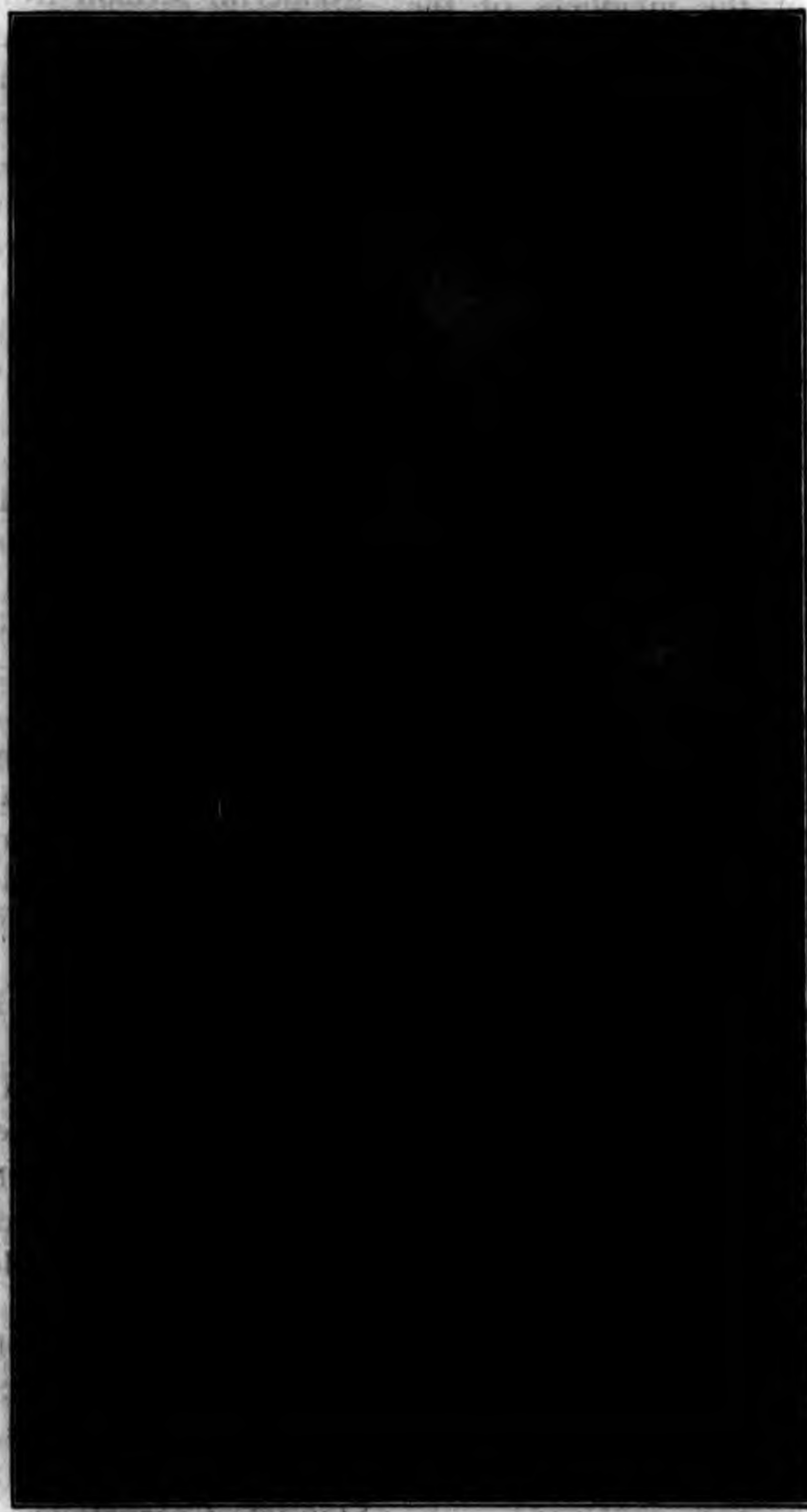
The present six-story and basement structure was designed seven years ago with the view of adding six additional stories in accordance with the building laws then in force,

which required one hundred pounds per square foot live load for each floor. This law has since been changed so that sixty pounds per square foot are allowed for office buildings and forty pounds per square foot for hotels, thereby permitting the addition of eight stories to the present structure instead of the six originally contemplated.

The building is a Gothic structure, faced on all sides with matglazed ornamental terra cotta. It is located at the Northwest corner of 17th and Arch streets, only two blocks from the Pennsylvania Depot and about one hundred feet from the Parkway, thereby making it conspicuous from the Parkway, the Pennsylvania

originally owned by the Board of Home Missions and Church Extension and one-third by the Philadelphia Conference Tract Society. The Board of Home Missions have recently acquired the property of the Tract Society and additional property on the west which was obtained principally for the purpose of protecting their light, so that windows may be placed on the west wall without danger of being obstructed in the future. The present building, on the west side, which is now a dwelling house is to be altered for store and office purposes.

The construction is fire-proof, having steel frame and concrete re-profing with concrete floors and marble washboards and terrazzo corridors? An electric fire pump of a capacity of 500 gallons per minute connected to the city water main and delivering water to a stand pipe with hose at each story and on the roof has



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### **THE NEW ROBERT MORRIS HOTEL ATOP THE HOME OF THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH, PHILADELPHIA.**

Railroad and the central portion of the city generally.

No restaurant facilities are contemplated within the building proper, but the lessees intend to operate a restaurant nearby for the accommodation of the hotel guests and others.

The existing six-story building contains the book store of the Philadelphia Conference Tract Society together with other stories on the ground floor; the latter having been re-planned and modified to provide for the hotel exchange, lobby, reading and writing rooms, etc.

Two thirds of the existing building was

been provided for additional fire protection.

The windows on the north and west sides overlooking other properties are all of wire glass in metal frames for fire resisting purposes. There is also included in the design a separate fire-proof tower stairway, so that every provision is made for the safety as well as comfort of the guests.

This new venture is considered by Philadelphia business men as an exceedingly wise investment on the part of the Methodist Episcopal Church. The Committee of the Board of Home Missions and Church Extension

(Continued on Page 10)



## THE SOUTH CAROLINA CONFERENCE

The Fifty-Seventh session of this Conference was held in the Thompson Centennial Methodist Episcopal Church, Anderson, S. C., Dec. 7-12, 1921.

The annual sermon was preached on Tuesday night by Dr. I. E. Lowery. This was a strong sermon. Dr. Lowery is one of the retired preachers of the South Carolina Conference and is loved by all. A collection of \$5.00 was taken for him after the sermon.

On Wednesday morning at 10 o'clock the Conference was opened by Bishop Ernest G. Richardson, D.D., L.L.D., who delivered an excellent address. The bishop led in the administration of the Lord's Supper. The service was filled with spiritual fervor. At the close of this service the roll was called and eleven of the members of the Conference had been translated to the beyond and had answered the roll call in glory. Viz: Revs. J. A. Brown, A. S. J. Brown, V. C. Dimery, Y. Goodlett, H. W. Goins, W. H. Jones, S. A. King, B. F. Miller, James McEaddy, W. S. Neil, W. G. Washington.

The organization was effected with the following: Secretary, W. S. Thompson; Treasurer, A. R. Howard; Statistician, I. L. Hardy; Reporters to papers, Columbia Record, I. E. Lowery; News and Courier, C. C. Jacobs; Columbia State, J. B. Taylor; Local Paper, I. Myers; Southwestern Christian Advocate, S. W. Williams. On Wednesday night the anniversary of the Board of Temperance and Prohibition together with the Board of Homes and Hospitals for children and old people. This was a great occasion. Dr. J. N. C. Coggin was at his best in the delivery of his masterly speech. Dr. N. E. Davis made a speech filled with instruction such as was needed. Hon. R. W. Westberry, a distinguished laymen in the Baptist church, made a timely speech.

One of the cogent features of the Thursday mornings session was the report of Dr. L. M. Dunton, President of Claflin University. This report showed magnificent growth and unparalleled development along all lines of work pertaining to the University. Too much praise cannot be given to Dr. and Mrs. Mary E. Dunton for their faithful and untiring services rendered, as president and teacher at Claflin University for 40 years.

Dr. Dunton tendered his resignation as president of Claflin University. It was received with reluctance and regret. Long may he and his good wife live to cast radiance over us.

On Thursday night, Dr. P. J. Maveety, secretary of the Board of Education delivered a strong speech in the interest of the work. Dr. L. H. King, Editor of the Southwestern was at his best, taking care of the interest of the paper. His speech made a lasting impression on the minds of his hearers.

The Rev. L. P. McGee, pastor of the Methodist Episcopal Church South was with us during the session and made an acceptable speech.

The Rev. Charles R. Oaten, representing the Conference claimants made a great

speech; Dr. Butler made a strong speech as Secretary of the Epworth League.

All of the departments of the great church were represented, and the reports by pastors and committees along all lines were commendable. Each one of the bishops addresses during the session was, as usually, a master piece.

On Friday afternoon the Golden Jubilee of Dr. Dunton was celebrated. This was a grand occasion, excellent, and well prepared speeches were delivered, choice musical selections, appropriate poems and excellent papers marked the feature of the occasion. The participants names have been formally given.

After a spirited testimonial meeting on Sunday morning the Bishop preached a wonderful sermon from the words found in Rev. 19-16. It was a spiritual feast. The Holy Ghost fell on the congregation. One person joined the church. The pastor, Rev. W. S. Thompson, and his good members and friends deserve much credit for the excellent high class, christian like manner in which they entertained the Conference.

The next session of the Conference will be held at Sumter, S. C. The appointments follow:

### BEAUFORT DISTRICT.

Rev. L. G. Gregg, District Superintendent.

Aiken, E. W. Dean; Allendale, N. W. Greene; Appleton, I. L. Hardy; Sieghling, T. G. Robinson; Millet, D. R. McTeer; Brunson, J. S. Tyler; Permassee, W. B. Bowers; Hardeeville, N. E. Franklin; Beaufort, I. Myer; Greenpond, E. D. Gerrett; Walterboro, F. W. Vance; Cottageville, W. C. Summers; Springtown, S. D. Williams; St. George, D. J. Sanders; Bamberg, R. A. Cottingham; Bamberg Circuit, W. M. David; Ulmer, G. W. Gantt; Lodge, E. J. Curry; Ruffin, J. E. Stokes; Ehrhardt, A. G. Kennedy; Blackville, P. Redish; Olar, M. B. Eaddy; Varnville, R. C. Varn; Jacksonboro, G. S. McMillan; Weeks, J. W. Gray.

### CHARLESTON DISTRICT.

Rev. A. R. Howard, District Superintendent.

Brook Green, J. W. William; Centenary, C. C. Jacobs; East Mission, W. C. Crawford; Old Bethel, N. S. Smith; Wesley, M. M. Monzon; St. James, E. F. Tobin; Cooper River, T. H. Fisher; Dorchester, H. L. Stewart; Georgetown, F. L. Lawton; Holly Hill, W. J. Gupple; Johns Island, A. M. Wright; Lanes, D. Brown; Maryville, P. P. Heyward; McClellanville, Primus White; Pineopolis, C. H. Harleston; Ridgeville, L. J. Bonaparte; St. Johns, N. J. Brown; St. Stephens, Jas. Richards; St. Thomas, P. E. Mingo; Summerville Station, J. H. Wilson; Summerville Circuit, M. J. Humphrey; Washington and Ladson, F. L. Grant.

### BENNETTSVILLE DISTRICT.

Rev. C. C. Scott, District Superintendent.

Alcot, M. B. Mason; Bennettsville, J. B. Taylor; Bethel and Ebenezer, G. W. Covington; Blenheim and Spears, D. E. Thomas; Cheraw, S. M. McCollum; Cheraw Circuit, G. W. Rogers; Chesterfield, A. H. Hays; Clio and Dunbar, A. Mack; Darlington, G. W. Cooper; Dillon, S. E. Watson; Hamer, T. J. Roberson; Hartsiville, S. A. Funches;

Hartsiville Circuit, J. C. Cox; Level Green and Wesley, D. S. Curry; Little Rock, B. O. Jackson; Lydia, F. A. Connelly; North Marlboro, A. P. Gilliard; St. John, Frank Quick; Syracuse, E. M. Washington; Tatum and McColl, Furman Marcus; Darlington Circuit, E. L. Gordon.

### FLORENCE DISTRICT.

Rev. J. F. Page, District Superintendent.

Florence, R. F. Harrington; Marion, J. A. Curry; Mullin, E. C. McLeod; Lotta, J. A. Glenn; Hemingway, C. R. Brown; Mars Bluff, J. T. Martin; Lake City, H. H. Cooper; Lake City Circuit, R. S. Cooper; St. Mary, J. A. Connelly; St. Paul, N. T. Bowen, Jr.; St. Luke, I. H. Richardson; Salem, H. J. Kirk; Kingstree, Wm. Baker; Kingstreet circuit, Ollis Blasengame; Andrews, D. Salters; Springville, J. A. Harroll; Timmonsiville, B. J. McDaniel.

### GREENVILLE DISTRICT.

Rev. W. S. Thompson, District Superintendent.

Anderson, J. F. Green; Belton, W. M. Smith; Bradley, S. F. Moss, Easley, D. M. Minns; Greenwood, W. N. Fridie; John Wesley, J. D. Whitaker; Lowndesville, C. H. Dangerfield; Mt. Zion, A. Reese, Supply; Ninety-Six, J. W. White; North Greenville, S. M. Brown; Pendleton, John W. Thomas; Pickens, I. V. Manning; Rock Mill, T. R. Robinson; Seneca, E. C. Wright; South Greenville, J. A. Murray; St. Andrews, A. J. Hall; Walhalla, A. P. Jenkins; Williamston, J. P. Robinson; West Anderson, A. R. Smith; Newberry, C. L. Lundsay.

### ORANGEBURG DISTRICT.

Rev. B. S. Jackson, District Superintendent.

Bethlehem and St. John, James Quick; Branchville, S. J. Cooper; Columbia Station, R. F. Freeman; Columbia, Mission, Supplied; Denmark, J. A. Summers; Esisto Fork, R. A. Cunningham; Jamison, H. W. Williams; Macedonia, L. A. Thomas; Midway, J. S. Miller; Nooth, W. J. Smith; Orangeburg Station, W. M. Hanna; Orangeburg Circuit, C. C. Clarke; Pineville and Bowman, J. W. Taylor; Reevesville, M. O. Stewart; Roseville, A. J. Rogue; Springfield, A. D. Brown; Swansea, W. H. Norman.

### SUMTER DISTRICT.

Rev. A. G. Townsend, District Superintendent.

Antioch, W. F. Smith; Blaney, D. H. McLean; Borden, W. M. McEddy; Camden, B. F. Bradford; Camden Circuit, G. B. Tillman; Lamar, J. R. Graham; Lamar Circuit, S. S. Sparks; Lynchburg, I. C. Wiley; Mayesville, L. W. Williams; Mechanicsville, J. E. C. Jenkins; Macedonia, G. A. Thomas; Mt. Zion, M. J. Porter; Oswego, F. W. Anthony; Rock Springs, J. M. Stokes; St. James, Solomon Pearson; St. Matthews, J. E. Goins; Shiloh, H. C. Ashbury; Sumter, R. L. Hickson; Stone Hill, J. W. Williams; Wateree, N. F. Bowen, Sr.

### SPARTANBURG DISTRICT.

Rev. J. C. Martin, District Superintendent.

Bethme, D. P. Murphy; McBee, E. D. Harrison; Chesnee, J. B. Royal; Blackburg, J. C. Armstrong; Chester and York, C. R. Ross; Chester circuit, H. W. Davis; Clover, S. M. Miller; Cowpens, A. L. McGill; Gaff-



ney and Wilkinsville, A. S. Cottingham; Greer, A. M. McLease; Jefferson, C. C. Reynolds; Longtown, Samuel Jackson; Pacolet, E. P. Pruce; Reidville, A. Knox; Rock Hill, E. S. Charley; St. James, C. B. Brown; Spartanburg, G. W. More, Spartanburg Circuit, W. T. Kelly; Spartanburg Mission, E. W. Adams; Wellford, C. James; York, J. A. Gary; Sardis, J. J. G. Garrett; Pageland, P. E. McLaughlin.

S. D. WILLIAMS, Reporter.

#### A CORDIAL WELCOME, RECEPTION AND BANQUET BY WESLEY CHAPEL METHODIST EPISCOPAL CHURCH, AUSTIN, TEXAS.

It is not fully true "That the most and best flowers are kept back to be placed upon your casket or grave."

Wesley Chapel, Austin, believes in putting them along your pathway while you live. Hence she extended one of the most outstanding welcomes, Reception and Banquet in honor of her new pastor, (A. D. Jacques) and family, given for many years and (they say) the greatest, from many angles, of all, in all previous church history of Austin.

However, it is easy for one to truthfully say that out of more than 25 years of public service, and of the many social events that have been given in our honor, we have never been given a more pleasant greeting, cordial welcome, warm reception, or distinguished banquet, than Wesley Chapel and the good people of Austin, have pressed along our way. Notwithstanding we have had the kindest treatment and most cordial welcome everywhere. But Austin upon its own initiative and secretly kept plans and specifications (for they were out of the press and being announced before we knew it) has certainly capped the climax. It was appropriately brought in connection with our Austin District Ministerial and Laymen's Council and Get-Together-Meeting. The invitation to the sister churches, institutions, and the general public was most liberal. Official, business, educational, professional, pastoral and musical, had representation on the program of welcome, notably, Doctors L. L. Campbell, J. E. Knox, T. H. Wyatt, J. W. Bennett, D. C. Lacy, Revs. J. W. Downs, J. H. Harold, President J. B. Randolph, Dr. E. W. D. Abner, M. D., Col. L. D. Lyons, Hon. Wm. M. Tears, Ebenezer, First Baptist, Sam Huston, and Wesley Chapel choirs, also the D. D. and B. Glee Club, Miss Martha Evans. The Hon. T. J. Clark gave the introduction and presented Madam N. E. Scroggins the Mistress of Ceremonies, Hon. D. R. Woodard delivered the welcome on behalf of Wesley Chapel officers, members, and friends. The decorations were elaborate (Autumnal), forrest leaves, evergreen, ferns, and pot flowers, with surface and back ground of colors.

The Banquet in basement was perfectly ideal. The tables were tastfully and artistically decorated. The Menu was complete and delicious, and brought broad smiles to more than 300 faces of the invited that remained. A special cake which was the

gift of Mrs. A. C. Brown, was presented the pastor and wife as a special gift, by the Rev. R. H. Duncan, appropriate words of appreciation were expressed in return by Mrs. Jacques. Foremost among the church leaders and promoters were Mesdames N. E. Scroggins, J. W. Madison, Francis Wicks, W. E. Blackson, Mary Love, C. L. Brown, S. J. Woods, L. Cunningham, and Miss Laura Love, also Messrs. T. J. Clark, J. W. Madison, W. P. Mabson, D. R. Woodard, Frank Scroggins, C. H. Madison, George Coffee, and others space wont allow to mention. Our impression is that we are entering up a Pastoral Administration to serve one of the most distinguished, intelligent, most loyal and big-hearted, church people and citizenship to be found anywhere in our

Conferences. Dr. G. A. Deslandes the former Pastor, who with his family is loved by all and is still cherished warmly in the sweet memory of the public, was tendered a unique reception and shower, as they were about to depart for San Antonio, the headquarters and resident city of his district. From all indications, we see in the near future a "New Wesley." We pray and work for the spirit of the New Centenary downtown Church to be accepted as enthusiastically and as devoutly as our needs will demand. A new epoch will begin in our church history in Austin. Among the final words are, "It was Free." We take this as one of our means to thank Wesley and the public for this distinguished tribute.

A. D. JACQUES, 1164 San Bermuda St.

## THE NECESSITY OF ENCOURAGING CHILD CONVERSION

By the Rev. Percy G. Myers.

It is always well before plunging into a subject of this kind to clearly define all terms and thus avoid ambiguity and establish clarity. Necessity, the need of, or the inability to do without; encouraging, supporting, boosting, cheering, keeping the roadway unobstructed; child, an individual or unit of humanity ranging in age from birth to fifteen years; Conversion, turning from that which is damning and turning toward that which is saving. Re-reading our subject in the light of this elementary analysis, we have the need or inability to do without, supporting, boosting, cheering, keeping the roadway unobstructed for the individual or unit of humanity between the ages of birth and fifteen years for turning from the things of the devil which are damning and turning to the things of God which are saving.

Our thoughts in reference to this subject, I am quite sure, have a local coloring which might be termed the origin or why of this discussion. For when we look out upon world conditions today and view the various religions, the matter of getting the children to conform to these religions does not seem to be a problem as it is with us the followers of the lowly Nazarene. A glance into the Orient, the birth place of all religions might give certain disclosures not specifically expressed, but easily understood, which may readily account for the rapid growth and the wide spread of those religions that are non-Christian. This growth and spread have so increased that mighty inroads are being made in the Occident. For example let us consider Buddhism, which is the worship of Buddha, an Asiatic deity and which worship prevails in India, Thibet, Ceylon, Burmah Cochen China, Combodia China, and Japan. All these comprise about fifty-six millions, six-hundred sixty-six thousands peoples or about one-third of the human family. Confucianism, which is a system of philosophy and ethics was taught five hundred and fifty years B. C. by Confucius. He aimed at moulding the manner of the people by minute regulations and usages and prescribed a ritual that affected all the relations of life. Respect to parents was most emphasized; and today, the Kingdom of China is by far the most venerable of all the Kingdoms of the earth. Look at Mohammedanism with its Prophet Mohammed, its Koran, its Mecca, its fasting from food and all lustful desire, its guarding the

eyes, ears, and all members of the body from sin and ceasing from worldly care, and restraining the thoughts from evrything except meditation on God, is gradually tightening its grip on civilization. Lastly; Paganism, the lowest form of heathen religion, which is nothing but an eating cancer on its unfortunate possessors is found chiefly in Africa among the millions of blacks and the islands of Oceanica. It is a religion that drinks human blood and fosters all kinds of debauchery. So menacing is this base religion that the stench coming from its horrid breath is so filling the noses of Christian men and women today that the grand old Methodist Episcopal Church with God and the great centenary program are hastening to destroy it for ever.

Why the continuity of these religions? Surely the founders and early followers are all dead. Why is it that Buddhaism takes in approximately one-third of the human family? Why is it that China stresses Philosophy and ethics to the sacrifice of faith and religion and continues as a strong kingdom? Why is it that Mohammedanism is pushing Christianity towards the ropes in the great spiritual areana and watiing patiently to give the knock out blow if it can? Why are our few missionaries in benighted Africa confounded by the terrible monster, Paganism? There is but one answer, and that is, the children were taught to obey, respect and be loyal to these religions even to the point of death if necessary. From generation to generation were these religions taught. They took their children in their plastic ages and hence it was impossible for them to be any thing else other than Buddhaists, Mohammedans, Confuscianitsts and Pagans.

Turn to the business and professional world for a moment and what do we find? The Jews are the commanders of trade, Why? Because the little Jew boy and girl as soon as they able to learn, are taught the nature and end of buying and selling. Why so many ministers, teachers, physicians, lawyers, farmers, baseball players, soldiers, sailors, etc.? Because these were all at one time children who got their training and impressions when young.

Why was Abraham Lincoln a bitter opponent of slavery? Because he saw it in its damning effects when a boy and so deeply was the impression made upon his mind of the curse at the existence of such an institution, that when



he became a man, and in power, he dealt slavery the death blow.

Why, was Germany able to stand off the world for four long years with little or no devastation done to her mainland? Because that great Empire took its children and thoroughly trained them in the meaning of the phrase, "Deutschland Uber Alles" in all of its ramifications.

Now we come to the followers of Jesus, who died that all men might be saved, and who claim the superior religion, the best institutions of learning and the largest and most benevolent organizations, and who are fighting under a captain who never lost a battle, who ask, should children be allowed in the church as members? or who make the bold declaration, "I don't believe in children belonging to the church and taking the Holy Communion, they don't know what they are doing." In the first instance we have a negative hesitancy, while in the second case we have a positive assertion. The interrogation as well as the declaration are twins from the same womb, viz: the womb of our ignorance of a child and its relationship to us, to the Bible, to the church, and to God. Knowledge of the child then, in all of its relationships must take priority before we can take into consideration its needs. To attempt to deal with the latter without the intelligence of the former is just as absurd and ridiculous as to expect a girth without conception or to expect a physician to affect a cure without the diagnosis of the malady.

Conversion as we commonly understand and practice it today is turning unto God from the paths of sin in order to be saved into His Kingdom and the process is usually accompanied by varied bodily gymnastics. The results often accruing from such awful battles with the devil trying to snatch one sinner from him are not commensurate with the physical and spiritual energy expended, for in ninety-nine cases out of every hundred we get a few people who becoming exasperated are scared into the church militant but are still outside of the Kingdom of God. "Be still and know that I am God". Is the divine injunction given to man through the psalmist. He says in other words, "I am the Highest Intelligence—take time and learn of me." Who has a better chance to know God than a child that has just come from God? Now let us reason together upon the matter of taking the child through the above mentioned ordeal and see if our reasoning will not lead us to a probable misconception and a final condemnation of ourselves.

To begin with, the child comes into this world fresh from God, pure innocent and without sin though born in sin (i. e.) environed by sin. The parents therefore have a hundred per cent of perfection with which to begin and then after a short time the baptismal rite is performed upon the child by a Christian minister to whom the child is presented for Christian baptism by the parents or guardian either at the church or in the home. During this sacred ceremony the parents or guardian are enjoined as their "part and duty to see that he be taught as soon as he shall be able to learn the nature and end of this Holy Sacrament; that he shall read the Holy Scripture, learn the Lord's prayer, the ten commandments, the Apostles Creed and the Catechism; and that he be instructed in the principles of our Holy

Faith and the nature of the Christian life. And ye shall call upon him to give reverent attendance upon the appointed means of Grace such as the ministry of the Word and the public and private worship of God; and that in every way, by precept and example ye shall seek to lead him into the love of God and the service of our Lord Jesus Christ." The question directly put is, "Do you therefore solemnly engage to fulfill these duties so far as in you lies the Lord being your helper?" The answer given is, "We do." Right there and then is there a complete and sacred contract made between God and the parents, the parents assuming the great responsibility of child direction. We all have respect for legal contracts made and see to it very carefully that in no particular are they violated being cognizant of the attending penalty. But I fear that too often when we close the above contract that the words *we do* are merely upon the lips as a matter of policy and convenience and not as a sincere determination being unmindful of the seriousness of the whole affair.

Now since the child is given to us perfect and we have the specific directions for keeping it in the right path, which directions are in the word of God, and since we have pledged before God and man to see that the child is properly reared, how do we conceive of such a child needing conversion and falling out with its sins? I admit in the course of its development it may error a number of times, so did Jesus' disciples, and so do we, but all that is needed is its attention called to the fact, for Solomon the wisest man who ever lived, saving Jesus, said, "Train up a child in the way it should go, and when it is old it will not depart from it." A man bearing such a distinction makes me willing to trust his conclusions for I take it that child psychology was one of his specialties, and he therefore had good foundation for such an utterance.

(First Installment.)

## PERSONAL AND GENERAL

(Continued from Page 4)

Kansas City, Mo. Though delegates are to be limited to state and provincial Sunday School Associations on the basis of one to every 4000 of Sunday School enrollment, it is expected that the attendance will reach at least 8000 souls.

The Charleston District, Rev. Levi B. Miller, Superintendent, Washington Conference, publishes a novel little folder which proves very serviceable in promoting district interests.

The Rev. Samuel May, an honored member of the North Carolina Conference, reported at the last session of that conference as his personal work, 500 conversions for the year and 33 additions to his church. Bro. May is a worthy successor to the preacher of the days gone by when men preached with great power and demonstration of the Spirit.

Gun Chapel Methodist Episcopal Church, Lexington, Ky., held an "Organ Unveiling" on Christmas Day, when an entrancing musical program was rendered. The Pastor, the Rev. F. P. Fielding, selected to unveil the beautiful \$3,000 organ, two of the oldest members of the church—Mrs. Laura Fisher and Mr. Samuel McDonald. The address of the occasion was delivered by Dr. Robert Mitchell.

There has been introduced in Congress a bill proposing that Congress shall amend the Constitution so as to effect throughout the country uniform marriage and divorce laws, which is most desirable.

The Rev. J. T. Dorsey, who entertained the recent session of the Atlanta Annual Conference covered himself with much credit. He and his good people, as loyal as can be found anywhere in Methodism, not only made an 18 foot extension to their church, beautifying it for the Conference, but in six months preceding the Conference erected a handsome six-room brick parsonage which would be creditable to any of our colored parishes.

## COMMUNITY HOUSE OPERATES WORK SHOP AND STORE

### Enterprise Teaches and Employs Colored Girls.

As a part of the program to expand its usefulness in the community, the Community House at 24 Calvert Street, Annapolis, Md., conducted under auspices of the Asbury Methodist Episcopal Church, has begun the operation of a work shop and store, making and selling all kinds of childrens', misses and ladies' wearing apparel. The main object of this project is to teach and utilize the services of girls after school and in the evening and to furnish garments cheaply. Girls may also make their own garments in this department under expert supervision. Among articles on sale now are children's dresses, boys' jackets, misses dresses and all kinds of needle and crochet work. An expert darning and repairing department is also operated and the people of the community are invited not only to take advantage of cheap purchases that can be made here, but have any kind of repairing or art work done. This department is under direction of Mrs. W. C. Thompson and is growing rapidly.

## A UNIQUE HOTEL

(Continued from Page 7)

which made a study of the matter and reported for the above plan, were: W. S. Pilling, chairman; Rev. John G. Wilson, Rev. Robert Watt, B. G. Moore, with Bishop Joseph F. Berry, Rev. D. D. Forsyth, corresponding secretary of the Board; W. J. Elliott, treasurer of the Board; and W. H. G. Gould, the Board's attorney, present at every meeting in an advisory capacity.

## ANNOUNCEMENT.

Dr. E. McCarthy, Eye, Ear, Nose and Throat Specialist, removed to 602 Macheca Building. Hours: 11 to 1:30; 4 to 5, and by appointment. Hours: Sunday's 10 to 12. Phone Main 3269. Waiting Room for Colored.

**\$10,000 Gift For West China University.** The Middle School of the West China University, erected by a friend of the missions, is going up rapidly. A gift of \$10,000 for chapel and assembly hall has been made by a Chinese gentleman.

**YOU MUST SELL** the *Southwestern Christian Advocate* to the people. Hardly any article sells itself. It requires a good salesman back of it to tell the public of its merits. Be a *Southwestern* salesman!



## A MESSAGE FOR 1922

Isaac W. Young, M. D.

A certain great lawyer, discussing a celebrated civil case with his young law-partner and understudy, after having related the statement of the defendant—his client—"let us have this case over with once and for all"—said "where the material you have to work with is humanity there is no such thing as nish".

And it is berily true. We never complete progress. Nineteen twenty-one, with its many vexing problems is about to pass to give way to 1922. Three problems have been many, vexatious and baffling. The spirit of the libertine has been rampant in the human heart and this old world has been topsy turvy with the aftermath of war. The hot blood of the returned soldier has been unleshed and has manifested itself in strife, killings, rebellions and disagreements of all sorts. Man is striving against man and not for man; class conscientiousness has biven way to class agitation; race adpust-nts have been subverted for race prejudices and everywhere there is turmoils and upheavals and a tendency to destroy rather than to produce. Our Race leadership is divided and striving against one another. The success of the whole has been subordinated to the aggrandizement of the individual. Teamwork has been discarded for individual effort and racial success has been supplanted by personal glory. The disposition to build upon the destruction of proven ideals has run rampant and the years goes out without the record of but few notable achievements in our racial progress. It is disheartening and discouraging to the faithful watchman in the Tower of Racial advancement. But where the material you have to work with is HUMANITY there is no such thing as FINIS. We must not be discouraged, we must not lose heart, we must not falter.

The message for 1922 is to the faithful ones whose souls are the embodiment of constancy and purposeful endeavor, and to the jarring ones who would destroy the very foundations of our group advancement and wreck the superstructure of success that has been built through pangs of anxious, watchful endeavor. To the faithful, earnest striver after the highest ideals 1922 says be faithful always for no individual succeeds beyond the measure of his faith. Theodore Vail had his vision of and faith in the telephone and with these gave to business its greatest aid. Edison had faith and perseverance by which electricity was harnessed and is being made to serve man's every purpose. These men succeeded where others with less faith failed. Our nation has grown great because of its faith in itself. Our Race will grow great in proportion to its faith in itself. But 1922 reminds that she cannot give to us that measure of success we need if our faith is circumscribed, is bound up in the narrow confines of selfishness. Races nor nations can succeed beyond the measure of their faith.

To the faithless ones, to the selfish ones and to those who would lose hope and pass out, 1922 says believe and hope. Stand up for your own. Believe in your own though you do not always understand them. Believe in the earnestness of Dubois, the integrity of Moton

the sincerity of Emmett Scott, the ability of Bishop R. E. Jones, the vision of Heman E. Perry and the leadership of them all. No Race-man can be a leader unless he is honest with himself and faithful to his task. Nor will he be. He therefore can be no traitor. And this applies at home as well as abroad. Have faith in your constructive forces and hope for greater realities. Without these we cannot win. Christ, the greatest leader of ALL times, could do not good in Nazareth because it had no faith in Him. He did not have its confidence. Nazareth was not in sympathetic faith with Christ and He could bring nothing to pass for her. Unless you are in harmony with your leadership, believing in it, hoping in it, trusting in it, encouraging it, supporting it, it can bring nothing to pass for you. But with these it can accomplish much it can do all things, it can do mighty works to the building up of racial integrity to the tearing down of the strongholds of racial antagonisms.

To the leaders of our group 1922 demands that there be more harmony. She says be Abraham to Lot. If one goes to the mountain let the other go to the plain, and each work zealously and harmoniously to develop what he has. The task is too great, the needs too many and the cause too engrossing for you to stop to grumble and criticize and destroy each other. Our faults may be many but our virtues more potent. Minimize the one and magnify the other. But above all, have faith in each other, have faith in the final adjustment of the ills that afflict us and believe in the ultimate success of our stupendous objective. Without these not even God can work any wonders in Nazareth.

Build up and not tear down. Bring together, do not put asunder. Agree without disagreeing.

Put group success above individual glory. Let unselfish effort take the place of greed and selfishness.

Bring to the front the good in your fellow-man and cover his faults with the mantle of Charity.

Live upon the creel of "all men up and no man down" and thus hasten the coming of the Race's millenium; the day when the spirit of "Peace on earth and good will toward all men" will be the resounding chorus that shall reverberate from every hillside and ll the plains with the joy and gladness as would the music from the "harp of a thousand strings".

And this is the message for 1922.

**Sort of A Circus Parade.** A good movie could have been made of the procession of missionaries going each morning to the sessions of the Angola Conference in Africa. They were staying with the Kipps two miles from Quessua, the seat of the conference. The Bishop rode Mr. Kipp's mule; Mr. Pierce rode a donkey; Mr. Longworth had a bicycle and Mr. Shields a rickshaw African variety with one wheel—and two boys to manage it. Mr. Withey walked back and forth each day, having formed the habit of walking from much trekking in the old days with his father and Bishop Taylor.

### GROUP MEETING MEMPHIS DISTRICT.

The following group meetings will be held on the Memphis District, Tennessee Conference, during the month of January: No. 1, at Warren Chapel, Memphis, Tenn., Jan. 5-6; No. 2, at Mason, Tenn., Jan. 10-11; No. 3, at Alamo, Tenn., Jan. 18-19; No. 4, at Sheron, Tenn., Jan. 25-26. Now dear pastors, the general church is spending thousands of dollars in training her leaders and they in turn may train the membership to do effective work for the Master's Kingdom. We are just out of two great meetings: Detroit and the Area Council at Johnson City, Tenn., and we are brim full of information fresh and inspiring. These meetings will be composed of the pastor and one representative from each church on his charge; this may be a Unit leader, Minute-man or any leader in the church.

You remember that we led the conference at Martin, in Centenary money and additions, according to district membership; we must lead at Lebanon next October. Nothing less than \$2,000 will do it. Now a word about the Southwestern. Had you been at the Detroit meeting and heard what was said in commendation of the Negro membership on all lines of church work, and saw Dr. L. H. King, our worthy and efficient editor, sitting side by side with the great editors of our family of Advocates, you would have caught a vision that would make this grand old paper self-supporting in 1922. It can be done. Shall we do it? Or shall we remove Dr. King from among the great editors of our Advocates? Nay, a thousand times nay. Some of you complain that you do not get your paper when you subscribe for it. Yes, and we sometimes do not get our secular papers and letters. Do we stop and raise a rough house? No, we just keep on subscribing. Why not treat your own paper as good, if not better.

Now brethren, we had a talk with Dr. King at the Detroit meeting, and he will make good every subscription sent to that office with the proper address. I will back his promise by saying that I will refund the money to any person who has subscribed for the paper, holding a receipt, that has failed to receive his or her paper. Dare you try us.

Easter comes on the third Sunday in April. Palm Sunday is the day set apart by the church and adopted by the council at Johnson City, to baptize children. Brethren, let this be a record breaking year on the district, in baptizing children. The pastor who baptizes the largest number of children and adds the largest number to his Sunday School, will receive a volume of the New Testament in modern speech. Our motto is: "A million tithers in Methodism, thousand conversion on the district, over the top on Easter and the Southwestern in every home."

May God give us a vision to see it, and do it.—Thos. W. Davis, D. S.

**IS IT TRUE** that 350,000 Methodist Negroes are not able to support a 16 page Church and race paper. They have never done so.

**COSTS OF PRINTING** the Southwestern have gone sky-high within the last months, making necessary a more vigorous campaign for subscriptions.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

January 15, 1922

Subject: Modern Evils: How to Fight Them

(I Kings 18-146.)

#### THE TEXT EXPLAINED.

Verses 1-19 tell the story of Ahab's search for pasture during the time of the drought which had been foretold by Elijah. They record Elijah's commission from Jehovah once more to confront Ahab, and the prophet's reluctance to obey in view of the war of extermination which Ahab's cruel wife, Jezebel, had waged against all of Jehovah's prophets. Elijah, however, obeys, meets the king and asks him to assemble the prophets of Baal on Mount Carmel for a demonstration of Jehovah's will.

20. *Limping—Vacillating.*

22. *I only, am left a prophet of Jehovah*—Although the only prophet, Elijah was not, as the subsequent narrative shows, the only loyal follower of Jehovah remaining in Israel.

23. *Lay it on the wood*—Preparation to using it as a burnt-offering.

24. *The God that answereth by fire*—The prophet concedes, though perhaps only for the sake of argument, that both Baal and Jehovah are gods. Israel was slow to rise to the high plane of its foremost spiritual leaders in their conception of pure monotheism. *It is well spoken*—The assembled multitude is willing to put the relative strength of Jehovah and Baal to the test proposed by the prophet.

ed text at this point (24-29) describes the efforts of the prophets of Baal to secure an answer to their prayers, urged on by the ridicule of Elijah, they cut themselves with knives and pleaded with the earnestness of despair, but to no avail.

30. *The altar of Jehovah that was thrown down*—For a short time Mount Carmel had been one of the "high places" dedicated to Jehovah worship. The prevalence of Baal worship had, however, led to its neglect and abandonment. Elijah now rebuilds Jehovah's altar, prepares the division of the Hebrew kingdom a good or an evil thing? To what extent should the principle of self-determination be permitted to subdivide nations? Has the institution of Hebrew prophecy any modern equivalent?

A good book for mature students dealing with the development of prophecy among the Hebrews is *The Prophetic Movement in Israel*, by Albert C. Knudson.

#### LESSON THEMES.

*Religion Tested*. Israel's history was a test of religions which resulted finally in the nation's adhering to pure monotheism. Such a time of testing were the days of Elijah, and the story of the events on Mount Carmel may serve to remind us that today it is Christianity that is being tested by nation after nation. Those nations in which it exists in its pur-

est form are the most enlightened and those in which justice and human brotherhood have the larger recognition. We are reminded also, both by our lesson and by recent history, that there are chisels in the history of nations, and that at such times of crisis it is the false religions, or the false elements in religion, that fail to endure the test.

"Once to every man and nation Comes the moment to decide In the strife 'twixt truth and falsehood For the good or evil side."

But religion must be tested by individuals as well as by nations, and it in turn serves as a test of character in the individual. Thus the intelligent and deliberate attitude of a man or woman toward Jesus Christ and the Christian religion becomes itself indicative of character, for no one has yet in his own experience and life adopted the leadership and ideals of Jesus Christ and found them to fail.

*Personal Choice in Religion*. Religion is not wholly a matter of personal choice. There is a sense in which we inherit, or borrow from those about us, our religious views and the tenets of our faith as much as we do our political opinions. Yet there is also a sense in which a man's religion is peculiarly his own. Vital religion is more than creed, it is life. And life in the end is what we make of it. Again, it is not a question altogether of action. Living by rule, even the best of rules, does not constitute virtue. Religious customs change, standards develop. In details of action there is no absolute standard, one and the same for all men everywhere. Loyalty to an ideal and to an intelligent conviction of right and wrong, to lofty principles, is more essential than conformity to custom or tradition. But even this is not all. Religion involves more than the intellect and the will combined, more than loyalty to ideals in daily conduct. Religion is man's response to the touch of God. It is intimate communion and fellowship such as springs from and in turn begets love. It concerns man's nature in its loyalty, involving emotions, intellect, and will. The element of personal choice enters into the attitude the individual takes toward those influences and forces about him that make for righteousness. That attitude in the end determines absolutely how much of good, of truth, and of living faith and devotion shall enter and transfer his life.

*The Fading Power of a Lofly Faith*. Modern evils cannot be overcome by slaughtering those who in-

dulged in them and defend them. Public denunciation is a good thing; but alone it is an insufficient remedy. Sometimes politicians publicly denounce what they secretly encourage. Drastic laws may serve a good purpose. They will be effective only to the extent to which public opinion and the deep personal conviction of a majority approve and support them. Added to denunciation and to legislation there must be the constructive inculcation of higher ideals, the patient instruction of young and old in the principles and practices of a lofty religious faith. Such a faith has in it the power of personal and social transformation. Expressed in conduct it is an effective weapon against all forms of evil.

#### For Discussion and Study

Can the slaughter of the prophets of Baal by the prophet of Jehovah be justified by present day standards? What is the right Christian attitude toward people of other religions faiths? What forms of paganism are still present in the world? In Christian countries? What flagrant forms of evil persist in modern life? How may these be eliminated? What can we do about the evils still prevalent in our own community? In the state?

#### MISSIONARY INTERPRETATION.

By the Rev. D. D. Martin, D. D.  
Lesson for Sunday, Jan. 15, 1922.

"And he repaired the altar of Jehovah that was thrown down."

The tragic feature of this most exciting episode in Israel's apostasy was the thrown down altar of Jehovah. Somebody had not only neglected the worship of Jehovah, but had actually put forth wicked hands and torn down the sacred altar, and had made his name inglorious to a people whom he had redeemed.

The thrown down altar of Jehovah is a sad thing in any family where family worship is forgotten, in any community where the church service is not maintained, in any life where the regular visitation to the altar of prayer is forgotten. The neglected altars are the most hopeless features of all our Christian land.

Many altars have been ruthlessly torn down by the infidels who have taken possession of God's church in the lands where his honor has been known. There is scarcely a heathen land in all the world where at some time the Gospel has not been preached or where the true God through his servants has not been made known. The wrecked altars are crying out against the faithlessness of God's people in maintaining the lands that have been taken.

Israel was God's country and people, but his altar was thrown down. There are hundreds of places in our own America where once there were earnest Christian workers but where now the church is closed and there is no Sunday School or preaching service. Many of these places will call for missionary endeavor to rebuild them. Many constructive plans under the Centenary movement have been thrown down by our failure to bring forward the pledges required to make the good. This is a day of rebuilding when we need great prophets and reformers of the Elijah type to build again the waste places in Zion.

The prophets of Baal in every land

would be compelled to yield before the courage of the true missionary of the cross. Where ever the people are perishing for the knowledge of the true God there is a call for an Elijah, to build or rebuild the altar of Jehovah, and God will answer with fire and the people will know that the Lord is God, and the nation of the world shall be redeemed.

Gammon Seminary.

## District Rounds

### SEDALIA DISTRICT.

#### Fourth Round.

Harrisonville, January 2; Holden, 3rd; Knobloster, 4th; Dresden, 5th; Warrensburg, 7th; California, 10th; Tipton, 11th; Versailles, 12th; Osceola, 13th; Clinton and App. City, 15th; Rolla, 18th; Lebanon, 19th; Marshfield, 20th; Mt. Vernon, 22nd; Carthage, 29th; Joplin, February 5th; Neosho, 6th; Jolly, 7th; Springfield, 12th; Sweet Springs, 19th; Fulton, 24th; New Bloomfield, 27th; Columbia, March 5th; Windsor, 12th; Sedalia, 19th; Fayette, 26th; Beamon, April 2.

Dear Brethren—You are about to close another year's work. "O, what will the harvest be?" You have time yet to make it a glorious one. By the help of the Lord let us make it one hundred per cent. Then there shall be showers of blessings for all. Then the Lord will smile his benediction, the Bishop will say his, and the other men of the conference will shout theirs.

We must be perfect in our conference claimants funds; for that is for the brethren retired and gone to Glory and their widows and orphans.

We must be perfect in our Episcopal fund; for we have a vital interest in our chief pastors.

We must be perfect in our Centenary, for that sets us straight with the home basis and the Foreign Fields of operation in God's Kingdom.

Brethren, our making is in our hands. Let us make it worthy of the highest commendation.

Still work for the Southwestern and the college. Plan to see the college this year. Great changes have been wrought.—L. R. Grant, District Superintendent.

### TEXARKANA DISTRICT.

#### First Round.

Deqneen, December 30, 1921; Lockesburg, Dec. 31, Jan. 1, 1922; Dierks, 23; Horatio, 7-8; Caddo Gap, 14-15; Camde and Gordon, 17; Murfreesboro, 21-22; Highland, 22-23; Bengin, 28-29; Center Point, Feb. 4-5; Clow Circuit, 11-12; Clow, 18-19; Paraloma, 25-26; Saratoga, March 1-2; Hope, 2-3; Stamps, 4-5; Canfield, 11-12; Lewisville, 18-19; Texarkana, 25-26; Wilton, 28.

Dear Brethren—This year is another name for new opportunities. It is a good time to show the church that you deserve a better charge than you now have, by making the one you have good. Raise Centenary money every week, and report to the treasurer, Dr. Morris W. Ehnes, 740 Rue street, Chicago, Illinois, every month. Let not quarter pass without reporting for ever cause asked.

Begin your evangelistic drive now, let us have a ten per cent increase in membership by Easter. The Southwestern is every Methodist.

(Continued on Page 15)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Head Department Psychology  
and Education,  
Morgan College, Baltimore.

## EPWORTH LEAGUE TOPIC.

January 15.

Chapter 2, Jno. Wesley, Jr.  
J. W.'s Priceless Heritage.

In this chapter we get a glimpse into the kind of home life that had given our boy his nurture. The Farwells had doubtless prospered from the economic point of view. We are explicitly told that they owned a farm, and, other intimations in the chapter indicate a fair degree of prosperity. This boy had grown up in a home of his kind. This is, itself, an advantage not to be despised. But this did not constitute the great heritage of J. W., Jr. His great, inestimable heritage lay in the fact that his mother and father were real 18-karat Christians. They were not merely folks who attended church and contributed to the budget of the church and had family prayers. We have many families that are faithful in going thru the motions of religion. They are what we call religious automata. But here are the parents whose religion is their life, and whose life is their religion. Religion was all twined and intertwined through their life and action life. It was, therefore, as easy and as natural for them to talk of matters of religion around the fire-side and at the table, as it was to talk of items of news in the daily paper. Their religion was so vitally connected with their workaday interests that they did not have to "pose" specially to talk of religious work. The father had, for years, occupied that place of strategy in religious work known as Sunday School Superintendent. He had not been a mere "dog-in-the-manger" superintendent either. I mean he was one who had gotten the place and stayed there thirty or forty years, using the same old hum-drum methods, and basing his right to continue in office during his natural life, on the fact that he had been superintendent for thirty years. I have seen some of the type just described. They boast of the years they have been in office (by the way, there is nothing else to boast of) and they studiously "horn" off at the competent young folks from participation in the Sunday School. The reason is clear. J. W.'s father was what we might call a conservation progressive in Sunday School matters. He had kept abreast of the religious demands of the young people and had made his Sunday School supply these demands. He had often braved the anathemas of the "stand-pattern" to keep his school on the march but he had never flinched or wavered. The mother was just the woman to second and complement the husband and father

in all this. Here then, is the religious background of our hero.

## Investing the Inheritance.

The second great point in this chapter is J. W.'s first experience in personal evangelism. He is beginning now to invest his inheritance—to put it out to usury, if you please. Remember, it was that Institute that first brought home to J. W. that he owed something to others. Our Greek friend, Phil Khamis, had dropped a word in the "Morning Watch," and that word had started J. W. thinking in a way that he had never thought before. In his complacency, J. W. had thought of all boys as being exactly like him in respect to their home and parents. If they weren't, it had never occurred to him that it was his concern at all. But at that Institute, they talked of the needs of other folks and they talked of their obligation to other folks. J. W. heard his Christ saying: "Freely ye have received, freely give." And so, after doubt, misgiving and hesitancy, he goes after Marty. Marty had shared every other thing with him, now he asks him to share the partnership of the Savior. Marty could no more refuse him this than he could or would have refused to share an apple with J. W. The next League meeting finds Marty telling that he had found the Great Friend.

JNO. W. HAYWOOD,  
Morgan College.

## EPWORTH LEAGUE NOTES.

The organization of a good strong Junior League is one of the new features of the ministry to young people at Asbury Church, Washington. It is far more difficult to maintain a Junior organization in a downtown city church than in a church whose membership and constituency reside in the immediate neighborhood of the church plant. Asbury is a downtown church. The pastor, Reverend Julius Carroll, is popular with young people and the favorite preacher of hundreds of students in attendance at Howard University.

Our church in the Little Rock Conference at Van Buren, Arkansas, has moved the parsonage to a splendid new site opposite the present church building and made the lot thus vacated available for the erection of a fine recreational center. Reverend A. T. Stevens is the pastor.

Two largely attended Junior League rallies featured the activities in the Delaware Conference during November. One for the Philadelphia and Soth PPhiladelphia Districts at Zoar Church in Philadelphia, and the other for the Central District at South Berlin, Maryland. In point of attendance of Juniors it looked like the Cambridge District was out. In

point of attendance of workers and pastors of course the Philadelphia folk won. Perhaps there is a little mischief in this remark to bestir the friendly rivalry in the Delaware Conference in league work. It is a fine and splendid work when such numbers can be brought together on a week day in the afternoon in the interest of our Junior work.

At Scott Methodist Episcopal Church, Trappe, Maryland, the Reverend J. H. Blake, pastor, the following named officers have been elected:

Mrs. Ella J. Raikes, President; Mrs. Annie E. Winston, 1st Vice President; Mrs. Ella E. Scott, 2nd Vice President; Miss Ruth Eson, 3rd Vice President; Mr. F. raderick Camper, 4th Vice President; Mrs. Minnie E. Brown, Corresponding Secretary; Mrs. Elsie Cooper, Recording Secretary; Mr. Charles Nixon, C haplain.

The Epworth League Institute at Claflin University will be held the week of March 26—April 2. This promises to be the largest gathering of Institute folks ever held in our work. An early announcement will be made for further particulars.

At Philander Smith College, Little Rock Arkansas, the Little Rock Conference Institute will be held June 18—25.

The brethren of the Upper Mississippi Conference will have an Institute at Rust University Holly Springs, Mississippi, the date to be announced later.

St. Mark's, Chicago, is putting on the five point program of League activity. It was gratifying at a recent meeting of the 1st Department to have a very helpful address by Bishop Frederick D. Leete.

At the 50th Anniversary of St. John's Methodist Episcopal Church, Newark, New Jersey, Reverend W. A. Hubbard pastor, and also of St. Mark's Church, New York City, Reverend W. H. Brooks, pastor the League had a prominent place on the program.

## DEATHS

DEAMS — Sister Olivia D. Deams was born in McTennell Colony, Tex., August 7, 1867, and departed for the great beyond December 10, 1921. She was converted in early childhood and joining the church was a faithful member until her death. She was a public school teacher and was very much interested in the young people of her race and continued her service until death claimed her. She was a faithful and loyal worker of Brown Chapel M. E. Church for more than twenty years, and was a faithful attendant in all church services and an untiring worker in church activities. She leaves a husband, daughter, four brothers, and a host of friends to mourn her loss for she was loved by all who knew her. Funeral services were conducted by the Rev. J. C. Eusan. Interment was in the Yorktown cemetery under the auspices of the American Woodman of which she was a member.

Frank Allen, Reporter.

HUBO — Miss A. Hubo, one of the Sunday School students of St. Mark M. E. Church, departed this life on the 15th inst., in full faith in the

Lord. Six Sunday School girls acted as pallbearers. The funeral services were conducted at St. Mark M. E. Church by the Rev. C. W. Reeves. Many friends were out to pay respect to her. She leaves a father, mother and other relatives and friends to mourn her loss. May God comfort them in their hours of grief. Their loss is heaven's gain.

N. T. Jonee, Reporter.

WATSON — Brother Lee Watson, a faithful member of St. Mark M. E. Church, Baton Rouge, La., went to his reward in full triumph of faith in the Lord. His funeral was conducted by the pastor, Rev. C. W. Reeves. His remains were laid to rest in Sweet Olive cemetery. He leaves a mother and other relatives to mourn his loss.

N. T. Jones, Reporter.

WILLIAMS — Mrs. Millie Williams, one of Sweet Springs faithful members was called to her final reward at the age of 72 years. She leaves to mourn her loss a husband, one brother, other relatives and a host of friends. In the passing of this Christian woman her home realizes the loss of a faithful wife, and the church a member untiring in her efforts to build up, both spiritually and financially, and the community one whose absence is ever to be felt. Let us consider our loss heaven's gain. The funeral was conducted by the Rev. O. L. Woolfolk, assisted by Rev. D. Payton.

HILL — Brother Green Hill departed this life December 1st at the home of his daughter, Mrs. James Williams, Brenham, Texas. At the time of his death he was 81 years of age. His funeral was attended from Mt. Zion M. E. Church by the Rev. W. Bartley Jackson. He leaves to mourn a wife, one daughter, two sons, two grand children and many friends.

A. Q. Nelson, Reporter.

QUINN — On December 19th the death angel claimed Sister Sarah Quinn, who at the time of her death was 85 years of age. She had been a faithful member of the M. E. church for 48 years. She died at the home of her son, J. H. Quinn, Columbus, Miss. Her remains were laid to rest in the family cemetery at Crawford. She leaves five sons, one a minister of God, the Rev. A. M. Quinn, successful pastor at Hindsboro, Miss., one daughter and a host of friends. Sleep on, you have worked well; take thy rest.

PICKETT — Brother Frank Pickett, a member of Cooper Chapel M. E. Church departed this life in full triumph of faith in the Lord. He was trustee and minnte man of the church. He leaves a wife, one son and a host of friends to mourn his loss. The funeral service was conducted by the pastor, Rev. D. D. Armstrong.

WISE — Sister Nettie Wise, wife of Brother E. J. Wise, departed this life in full triumph of faith after an illness of five months. She had been a member of the Methodist Episcopal Church for more than 24 years. At the time of her death she was a member of First Street M. E. Church, New Orleans, La., of which Rev. T. F. Robinson is pastor. At the beginning of her illness she was in New Orleans, but later went to Bell Alliance, thinking possibly she would regain her health. The funeral services



were held at Wodlawn M. E. Church, Rev. A. L. Robinson, pastor, and her remains were laid to rest in cemetery of said church. Remarks were made by Brother Johnson, Rev. Robinson and Rev. W. H. Davis, pastor of Viron M. E. Church, who also assisted in the funeral. She leaves a husband, father, mother, one sister, brother, and a host of friends to mourn her loss.—W. H. Davis, Reporter.

**MONROE**—Sister Luella Monroe, a faithful member of Mt. Zion Methodist Episcopal Church departed this life at the age of 39 years. She leaves a husband, mother, son, two sisters, one brother, and a host of friends to mourn her loss. Those who assisted in the funeral service were Brothers T. P. and Toney Taylor, Rev. Wm. Jarrell and Rev. Rylander.

**ALLEN**—Sister Mariah Allen died at the age of 44 years. She had been a member of the Methodist Episcopal Church for 33 years. The funeral services were held at Mt. Bebo M. E. Church, Vienna, Md., of which she was a member. The Rev. Maichi Raisin conducted the funeral service, assisted by the Rev. J. J. Mitchell. She was a strong and faithful christian in the home, community and church. She leaves a husband, ten children, two brothers, and a host of relatives and friends to mourn her passing.—G. W. Johnson, Reporter.

**MURRAY**—Thomas J. Murray has

gone from among us. For those of us who knew him and shall know him no more forever, our grief is frank and poignant. He was a man among men. For such as he, all words are inadequate, but we would contribute this brief memorial to the man as we knew him, and place it here for men to read because he was ever a true friend to the race, and found so many ways to help it.

Mr. Murray was a man of distinguished presence, forceful personality, of fine and unselfish ideals. With all his strength, his was a lovable character and one that commanded the respect of all who knew him. One of the finest things said of him was that "he had the gift of friendship." And still more, he had the will to give friendship where others were worthy of it, and gave it loyally, generously, unselfishly, without thought or hope of reward. He loved his fellow men and his greatest delight was to serve them either individually or in a public way.

He taught school in Noxubee County for twenty years, and gave it up to be cashier of the Bank of Tuskegee Institute, Alabama. His remains were accompanied to Macon by his wife, Mrs. Bebe Murray, Mrs. Willie Simmons, sister, niece, Miss Alice Simmons, and interred on December 22, 1921. All who knew him mourn his loss.—R. L. Tate, Reporter.

ported that \$4378.00 was raised. We are going over the top with the Centenary this year.

**COLFAX, LA.**—We desire to thank the members and friends of Lee Chapel M. E. Church for the many pounds given to the pastor and family. They were delighted to receive these many things, and their hearts leaped for joy. This was led by Brothers James Young, M. Kimble, Sister Saffie Patterson, of the Baptist Church, assisted by Rev. J. C. Clark.

Ellen Turner, Reporter.

**SMITHVILLE, MISS.**—We are now in our winter quarters just resting from a field of labor of building our new church. We have succeeded in constructing a thousand dollar modern country church. We have succeeded in paying most of our debts, with the exception of about \$400. The school building committee, Prof. W. R. White, president, have erected a modern school building. We are looking upward and praying for a better year that we may do more efficient work.

**MONROE, LA.**—To the pastors, laymen and friends of the Monroe District: I wish to thank all for the receptions and gifts of appreciation given me as I passed through on my fourth round holding your quarterly conferences and closing up my six years of service. Mrs. Oville joins me in wishing you all most prosperous success in all undertakings. We Chapel, Rev. S. M. Haynes, P. C. and members for a fine reception and cash purse; Anderson, Bastrop, Mt. Bebo for the reception and purse; Mt. Sinai, Rev. John McKee, purse; St. Paul and Bonita, reception, purse, country produce; Lake Providence, reception; Rev. Garfield, J. C. Jones, Rev. M. W. Harper, P. C., a purse and gifts; Wisner, reception, B. A. Adams P. C.; St. James, reception and gifts, Rev. H. Daniels, P. C. I wish also to thank Dr. and Mrs. Miller for the kindness shown, especially Dr. Miller, who for six years served us gratis, which is the regular program of this faithful christian. Many Baptist friends such as Mr. Pink Smith, Thurston B. Fudge, Prof. R. G. Steptoe, Prof. Griffin of Lake Providence, and others too numerous to mention here, but whose names we can never forget, and as they are all readers of the Southwestern, I wish to thank them through the columns of this paper. We thank the trustees who have wrought well and now we have a four room house for the District Superintendent to live in. To Mother Mathilda, who has been a real mother to us, we will ever pray for her. Some of our white friends were good and kind, and we will especially mention Mr. Stelle for helping on the District parsonage; Mr. Flournoy of the

Ouchita and Mr. Smith who gave us \$500 on the new St. Sinai Church and Mr. T. B. Gilbert who gave us a lot at Wisner and two hundred dollars. We thank all of these and others whose names are not here. We are closing with peace and harmony and we can truthfully say that a most wonderful spirit pervades the entire district. We are going to report at Lake Charles over the top.

Thos. B. Oville, Dist. Supt.

**AUSTIN, TEXAS**—The Ministerial Council of the Austin District, West Texas Conference convened at Wesley Chapel M. E. Church December 14-15. Devotional by Rev. O. B. McKinney of Smithville, after which Rev. D. C. Lacey made timely remarks to the ministers. Rev. J. L. Wattley, pastor at Little and Manor, preached an able sermon, the subject being "A Call to the Church" which was pressed on the hearts of all who heard it. Lunch was prepared at Samuel Houston College and was enjoyed by all. Afternoon session opened at 2 o'clock p. m., with devotional by Rev. L. Haynes, pastor of the Austin Circuit. Minutes of the morning session were read by the secretary, Rev. O. B. McKinney. General discussion "How to best solve the Rural Church Problems." Christianizing the Church and the Stewardship of Life" by Prof. J. B. Randolph, president of S. H. C. At 7:30 p. m., program of the local church. The second days session opened at 9:00 a. m., with devotionals by Rev. W. W. Baker, of Cedar Creek Circuit. How can we keep the interest in the Centenary forward movement? discussed by Revs. F. Alexander and J. D. Mackay. How do you conduct your stewardship campaigns? by Rev. A. D. Jacques. General discussion: How may we best secure our quota of million tithes; opened by Rev. J. L. Wattley. How to raise our conference claimants, Episcopal Fund and General Conference expenses, opened by W. W. Baker and Mrs. L. E. Grant, laymen of San Marcos evangelistic campaign. Dr. J. B. Butler, evangelist of the A. M. E. Church, was introduced. The evening devotions were led by Rev. J. N. Hooey, pastor of Georgetown. The committee on all resolutions then reported. Dr. J. V. Goins, presiding elder of the Temple District of the A. M. E. Church was introduced and made timely remarks, after which Dr. J. B. Butler spoke to the delight of all. The council then closed to meet in Lockport April 25 and 26.

J. L. Wattley, Reporter.

**FOLKSTON, GA.**—Since coming to this field of labor and finding we had no church in this town and a

## Special Notices

**LAWTY, FLA.**—The pastor and family take this method of thanking the members and friends of Mt. Bebo Methodist Episcopal Church for the surprise given them, led by Sister and Brother A. Easton, Elijah Clark and Mrs. Benlah Green, president of the Ladies Aid Society and Mrs. Daisy Jones, president of the Epworth League. Brother A. Easton, Rev. Fields of the Baptist Church, Miss Sadie Jones and others gave the pastor a cash purse. Our pastor, Rev. W. B. Hester, is loved by all, and we ask the conference for his return. With a very small membership we have accomplished very good work. Our pastor has a firm hold on the duties of the people, and we are encouraged to go forward.

B. J. Sutton, Reporter.

**PHILADELPHIA, MISS.**—I take this method of thanking the good people of Mt. Zion M. E. Church for their kindness shown in a storm party which struck the parsonage. The pastor and family had gathered together around the fire chatting and their attention was soon called to singing. They opened the door and many friends came in singing "Shine on me." Many gifts were left to the comfort of the pastor and family. We howed and the pastor made welcome remarks. Brother J. R. Rodgers made the presentation speech, and Brother R. B. Anderson made a report of all that was given.—J. A. Jordan, R. C.

**CHATTANOOGA, TENN.**—Chattanooga Area Training Council will meet January 10, 11 and 12, 1922, at Dayton, Tenn. All pastors are expected to be present Tuesday night at the opening. Wednesday night a great feast of stereotypical views will

be shown, representing the great Methodist Centenary.

This meeting is expected to pave the way to our Easter Centenary drive and subscriptions to Southwestern; let us move forward all along the line.—A. J. Hughes, Dist. Supt.

**BATON ROUGE, LA.**—I've asked Rev. J. O. Brown, Rev. M. C. Harrison and Rev. D. S. Sloan to make local arrangements for special accommodations for their districts respectively for the Louisiana Annual Conference of the Methodist Episcopal Church to be held in Lake Charles, La., January 25, 1922. All who intend going from the Baton Rouge District are hereby notified that a special is being arranged for to leave Baton Rouge Tuesday, at 7 o'clock A. M. January 24th. Will let you know later what can be done about rates. C. W. Reeves, R. R. Rec'y. of La. Conf.

**SWEET SPRINGS, MO.**—For two weeks the church labored with untiring efforts in a splendid revival, headed by our District Superintendent, Dr. L. R. Grant. He preached a soul stirring sermon which pressed the hearts of his hearers. Four precious souls were converted. Rev. Overton, our pastor at Georgetown was also with us and labored earnestly for several days. When our special efforts closed we were happy to realize the salvation of twenty souls for God's Kingdom. Twenty-six have been added to our membership since the annual conference. Rev. A. L. Woolfolk our efficient pastor is winding up a successful close. In our stewards and Centenary Rally held on the circuit we re-

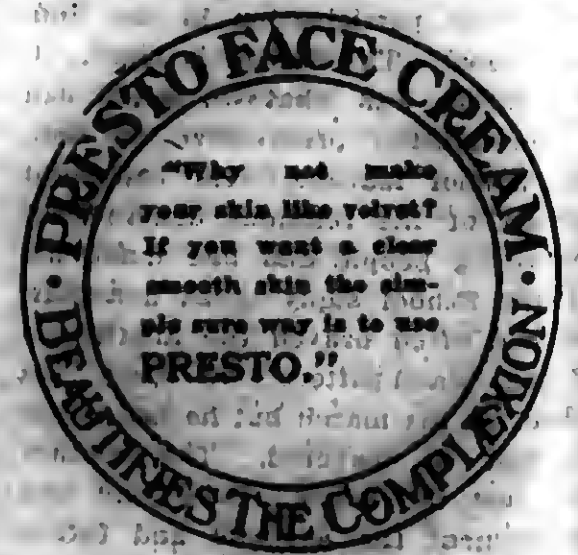
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great railroad center only 43 miles from Jacksonville, the people are glad to have Rev. D. H. Martin erect a church in this section. A lot has been bought at a cost of \$70.00 and the outlook for this change is bright. The pastor asked the brethren of the Waynesboro, Savannah, LaGrange and Waycross Districts to give our treasury one dollar each to help in this glorious cause. We are init, so please don't let us fail; help us brethren.—D. H. Martin, P. C.

MONTGOMERY, ALA. — The officers of St. Paul M. E. Church met at the home of Rev. Wm. Jones and was organized in a teacher's training class. The organization will be the St. Paul Training Class. The officers elected are Rev. J. W. Thomas, teacher; Miss Juanita Jones, secretary; Mrs. More, treasurer. The officers and members are interested in the organization, and pledge themselves to do a great work this year. Z. K. Jackson, Reporter.

MORTON, MISS. — The children recently surprised Mrs. C. E. B. Lamb, principal of the Morton High School with a cash purse of \$15.00. She is the wife of Rev. C. E. B. Lamb of the Mississippi Conference. God bless this noble woman who is a proud and faithful christian.

BOYCE, LA. — Mrs. Bessie Smith, Mr. Jack Smith and Mrs. Fannie Ross were the leaders of a pound party given for two families in the little town of Boyce. They are disabled and not in a position to make a fair living. These good leaders saw their need and gave to each fifty pounds of choice groceries. They are members of St. Paul M. E. Church. They were invited to call again.—W. H. Moody Reporter.

LEAF, MISS. — On November 6, Rev. Baker preached a soul-stirring sermon to the delight of all present. The Ladies' Aid gave an entertainment known as a box party. Over a hundred dollars was raised for the Centenary. Mary J. Box, Reporter.

MONROE, LA. — The result of the bazaar given at St. James M. E. Church recently was well worth the effort put forth by the many willing workers. Last Thanksgiving's beautiful pageant of thirty characters was successfully repeated November 24, directed by our pastor for the benefit of the new church. Sunday, November 27, was rally day. Total collection for the day was \$675.35. Mr. B. F. McNeal has been given the contract to build our new church; the work was started Tuesday.—A. Sterling, Reporter.

LAFAYETTE, MISS. — I take this method of thanking the good members and friends of Mallalibu M. E. Church for the grand surprise given to me on November 29th. The party was led by Sister Mary Jones and Mrs. Mary Jones. They gave me 25 pounds of choice groceries. Too much praise cannot be given these good people. I further extend thanks to Sister Mary Jones for a Thanksgiving package containing 25 pounds of different articles. May God ever bless these good people.—Rev. and Mrs. G. G. Priestly, M. E. Church.

PASS CHRISTIAN, MISS. — During the month of September, St. Paul Methodist Episcopal Church celebrated the forty-fifth anniversary as a church organization. A very unique and interesting program was rendered each night. Several weeks later the Epworth League celebrated the thirty-sixth anniversary as an organization. Different subjects were touching the league and its work discussed. The choir rendered very excellent service for both occasions under the leadership of our worthy organist, Mrs. H. M. Terrell. On November 6 we were given a grand surprise when our pastor, Rev. H. E. Morgan, followed by Prof. R. H. McAllister, the business manager of the Southwestern, walked in. The words of the speaker will linger long in the memory of those present. Please give us another surprise.—Reporter.

NAVASOTA, TEXAS—The pastors and district stewards meeting of the Navasota District, Texas Conference, met in Lee's Tabernacle, Methodist Episcopal Church, Navasota, Texas, December 14, 1921. Rev. G. W. Carter, pastor. The meeting opened with a season of prayer, led by Dr. J. Mercer Johnson and Rev. M. M. Muldrew, which resulted in the visitation of the Holy Ghost, that predominated throughout the entire session.

This indeed, was an inspirational meeting. Several questions of vital importance to the welfare of the district were discussed, and resolutions to the effect that the suggestion which grew out of these discussions be carried into the several charges as a working rule.

There are two outstanding features of the meeting that I desire to make special mention, viz: Prayer; Realizing the fact that nothing lies outside the reach of prayer, except that which lies outside the will of God. Therefore we recommend that this one Supreme Power permeate all of our activities and with this great weapon in hand, victory is sure. The next was the grouping of the district, for a more thorough gleanings of the Centenary pledges, etc., as follows: No. 1, Navasota; No. 2, Hempstead, and No. 3, Brenham, with Rev's. G. W. Carter, J. Mercer Johnson and G. W. White as president respectively.

Our new district superintendent, in the person of Rev. R. B. Reid, is flitting up the district with reins well in hand. From his words of wisdom and power, the pastures were changed and all went down clothed with the spirit of optimism, bubbling over with new inspiration and the determination of putting over the program of the church. We pledge to him our loyal support. The district superintendent's salary was fixed at \$1,925.00.—D. A. Ruunels, reporter.

#### DISTRICT ROUNDS.

(Continued from Page 12)

home, for it will help over the top every member of the church, win one and stand by him.—A. R. Ray, District Superintendent.

#### NEWMAN DISTRICT.

First Round. Bremen, January 7-8; Burn and Evergreen, 14-15; Grantville, 20-22; Grantville Circuit, 21-22; Carrollton, 23-25; Hogansville and Corinth, February, 4-5; Luthersville, 11-12; River town, 18-19; Hogansville Circuit, 25-



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26; Whitesburg, March 4-5; Newnan, Friday night, 10-12; Newnan Circuit, 11-12; Franklin Circuit, 18-19.

Dear Brother: The Conference is over and we now begin another year's work. Do your best. Don't wait, begin now. Collect your money by the month and send it in. Easter comes on April the 16th. Make this a Red Letter Day for benevolence. The District Steward and pastors will meet at Newnan, Ga., Friday, January 20, at 10 o'clock a. m. Let every pastor and steward be present on time. Let there be no slacker for 1922.

Yours truly,

J. D. LOVEJOY, D. S.

Griffin, Ga.

233 E. Chapple St., Bell Phone 456.

#### LITTLE ROCK DISTRICT.

##### First Round.

Batesville Circuit, January 1-2; Batesville, 8-1; Jacksonport, 14-15; Newport, 15-16; Auvergne, 21-22; Augusta, 28-29; Lonoke-Moss February 3-5; Lonoke-St. James, 4-5; Brassfield, 11-12; Sweet Home, 19-20; Hensley, 25-26; Little Rock, Wesley, March 5-6; Little Rock, White, 12-13; Little Rock Circuit, 11-12; Little Rock, Duncan, 19-20; North Little Rock, 18-19 Hot Springs, 26-27.

Dear Brethren—We have just closed a successful Annual Conference. An increase along all lines. We are called upon to begin this year's work with Jesus, if we continue with him we will not fail this year.

Work the plan of the church. Some work must be reported each quarter.

L. G. Hodges, Superintendent.

#### ROME DISTRICT.

##### First Round.

Cohutta, December 31, January 1; South Rome, 1-2; Douglasville, 7-8; Cartersville, 14-15; Austell, 21-22; Rome, First Church, 29-30; Adairville, February 4-5; Summerville, 11-12; Chickamauga, 12-13; Aragon, 18-19; Cave Spring, 25-26; Cedartown, March 4-5; Villa Rica, 11-12; Temple, 12-13; Floyd Circuit, 18-19.

Dear Brethren—We have just closed a successful Annual Confer-

ence. Our reports were good. Please accept my thanks for your loyal cooperation in our work during the past year. God has permitted us to begin another year. Let us reconsecrate ourselves to Him for the greatest service possible. We must lead our people in Christian stewardship. Tithe our income; be loyal to God and the Church; do personal evangelism; save many souls for Jesus. Let us organize, consecrate and train our people to do Christian service. Re-canvas the charge for local expenses and Benevolence. Collect all claims weekly and monthly. Send Centenary to Dr. Morris W. Ehnes, 740 Rush Street, Chicago, Ill., on or before the 10th of each month. By vote of the Conference we are to raise five per cent of pastor's cash salary for conference claimants. Please be loyal to this worthy cause. I hope the information received at Conference will so inspire us that we will not be satisfied until we have reached one hundred per cent in all our claims. We can do this by taking God in all our plans. With right motives, faith and energy we can do great things for God. "I can do all things through Christ which strengthened me."

Solicit subscribers for the Southwestern. Meet District Stewards and Pastors' Council at Rome First Church, Rome, Ga., Friday, January 27th, 1922, at 10 o'clock, without fail.

Fraternally yours,

H. E. BURNS.

### Woman's Column

ALAMO, TEXAS — The Ladies Home Missionary Society of Midgett Chapel were entertained by Mrs. Lula Robinson in the home of Mrs. Jellner Payne. The devotional exercises were conducted by the president, Mrs. Cora Shaw. After the regular business session, a social hour followed during which refreshments were served by Mrs. Lizzie Moore, assisted by Mrs. Robinson. A prize was awarded to the lucky one who was Mrs. Zeller Payne.



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631 Baronne Street, New Orleans, La.

## CRESCENT CITY NOTES

**GRACE M. E. CHURCH**—A soul stirring sermon was preached to us Sunday night by Rev. King. There was an outpouring of the holy spirit. We will have a beautiful program for Emancipation Day, January 1, at 3 p. m. Come help us celebrate it with song and joy.

## MARRIAGES

**LITTLE-LAGRANGE**—Mr. Rufus Little and Miss Mamie Lagrange were joined together in holy wedlock at the home of the bride's parents, Scooba, Miss. The Rev. H. K. Roberts officiated.

**MOORE-KEITH**—Mrs. Rosella Keith wishes to announce the marriage of her daughter, Miss Freddie M. Keith, to Mr. John Willard Moore, which was performed at Union Chapel, M. E. Church, Marietta, Ga., Nov. 23, 1921. The marriage ceremony was performed by our beloved pastor, Rev. P. C. Isaacs. A great host of guests witnessed the marriage. Harriette Thurston, Reporter, A. M. Johnson, W. H. Johnson, D. A. Johnson, and Miss Fannie May Johnson were

united into the holy bonds of matrimony by the Rev. H. K. Roberts at Scooba, Miss.

**BARNETT-CLARY**—Mr. Grady Barnett and Miss Pearl Clary were joined together in matrimony at St. Luke M. E. Church, Mason, Ark., in the presence of many friends. The groom is one of the promising men of the circuit. Their future home will be near St. Francis on the Groom Place. The Rev. P. F. Scruggs, officiated.

**WARNER-BARNETT**—Mr. Albert Warner and Miss Lucy Barnett were joined together in the bonds of wedlock at St. Francis M. E. Church, Mason, Ark. The bride is president of the Epworth League, and one of the District presidents of the Sunday School and Epworth League Convention. Rev. P. F. Scruggs performed the ceremony. We wish for them a happy and prosperous life, and may God send his choicest blessings upon them as they launch upon life's tempestuous sea.

**SMITH-RIGHT**—Mr. Monroe Smith and Mrs. Lela Right were united into the holy bonds of matrimony at the home of Mr. and Mrs. C. W. Brook. The couple left for their home in Sadsen, Miss., where Mrs. Right is a faithful member of Brook Chapel M. E. Church.

**SPECIAL NOTICE**  
**BILOXI, MISS.**—We take this method of thanking our good people of St. Paul M. E. Church for the many good things given for Christ.

## LEARN A TRADE

Greater opportunities are offered in the Automobile business than any other line. BIG demand for Skilled Mechanics. GET IN LINE. LEARN TO become a Practical Trained Auto mechanic. COLORED MAN here's your opportunity. Grasp it. Largest Colored Automobile School in the World. LINCOLN AUTO & TRACTOR INSTITUTE. TUTE, Dept. 25, 3100-02 Pine St., St. Louis, Mo. LINCOLN AUTO AND TRACTOR INSTITUTE

mas. Many gifts were presented and also a cash purse. Many thanks to those who donated and led by Mrs. Louise Gaines and Mrs. Ella Johnson. Rev. and Mrs. N. B. Patterson.

## QUARTERLY CONFERENCE

**MONROE, LA.**—The fourth Quarterly conference of St. James M. E. Church was held December 15th with our District Superintendent, the Rev. T. B. Oville, presiding. Every officer was present with a splendid report and the year's work was closed with much credit to the pastor and members of St. James Church. Mrs. M. G. Miller presented a purse to the District Superintendent in the behalf of the Ladies' Auxiliaries.

After business was over two tables were spread and every one present enjoyed the banquet at which the District Superintendent was honored.

Sunday at 2 p. m. at St. James the District Superintendent preached a wonderful sermon and several were spiritual and intellectual freed.

**BRENNHAM, TEXAS**—Our first quarterly conference was held December 8th with the Rev. R. B. Reid, District Superintendent, presiding. He set the church and the program over. He preached an excellent sermon Sunday night to the delight of all present. The sacrament of the Lord's supper was administered to 64. Our able pastor, Rev. H. Hartley, had things well organized, showing success for the year. We paid the District Superintendent \$20.25, and raised the pastor's salary to \$700. All the officers were on hand with reports and the District Superintendent asked all officers to subscribe for the Southwestern.

A. O. Nelson, Reporter.

**CHICKASAW, MISS.**—The quarterly conference of St. Paul M. E. Church was held December 10th with the Rev. T. B. Oville, District Superintendent, presiding.

After business was over two tables were spread and every one present enjoyed the banquet at which the District Superintendent was honored.

Sunday at 2 p. m. at St. Paul the District Superintendent preached a wonderful sermon and several were spiritual and intellectual freed.

Monday at 10 a. m. at St. Paul the District Superintendent preached a wonderful sermon and several were spiritual and intellectual freed.



GARRETT BIBICAL INST. COL.  
EVANSTON ILL.

# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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No. 3.

THE METHODIST BOOK CONCERN,  
Publishers

## GIVE THE CHURCH PAPER A CHANCE

BISHOP FREDERICK D. LEETE

**A** READING church is a thinking church. A thinking church is a knowing church. A knowing church is a living and doing church. This is no time for the business of Christ to be asleep. Christians should be informed, alert, progressive. Therefore they should take **THE ADVOCATE**, their trade journal, and keep up with it. Methodism is getting to be a concern of such size, power, and responsibility as demands the highest intelligence and the most complete information on the part of both leaders and members of all our churches. Get it to the farm, shop, and factory. Give it a chance to teach the principles, plans, and methods of a type of Christianity in which we profoundly believe because we see its adaptability to the needs of men and to the life of the world. The call of the hour is for thorough work in behalf of church literature, and especially a determined canvass for the church paper.





# METHODIST ADVANCE PROGRAM FOR 1922, STATED CONCRETELY.

## STEWARDSHIP THE BIG IDEA.

During the Church year just closed Methodism thro her varied agencies made remarkable headway in this country and abroad in point of enlarged effective influence and of largely augmented numbers, the latter increase amounting to more than 90,000 souls. It is of course assumed that there has been, during this period, a deepening and enrichment of spiritual life and power equally as gratifying.

Nobody claims, however, that Methodism has thus far registered her highest attainment in any one of these items. On the contrary, *we know she has not.* Among us all, there is a more or less active consciousness that more yet can be achieved for our Zion and for the Kingdom of God at large. Many workers, pastoral and lay have been lamentably humiliated because we have noted our failure to meet the expectations of the Church and of our own self-erected standards. We are consequently both penitent and ambitious. Penitent because we failed; ambitious because we can succeed. In this mood and attitude, we do well to make an inventory of our possibilities for the New Year.

### Some Reasons of Past Failures.

It is highly probable, and capable of demonstration, that those Churches and Pastors that failed of their task and standards during the last year were those that depended primarily on the time-worn, threadbare, antiquated methods of Church work that had lost their usefulness and virtue a decade ago. These folk failed to realize that the new day in which we are living demands, whether we are committed to it or no, new methods of doing things in the Church as elsewhere. The indefinite, "hit or miss" way of raising funds, the omnibus approach to unbelievers to get them into the Kingdom—these and many others, are being rightly and rigidly displaced by the more definite concrete, individual, rational contact method, which gets hold of the individual person and the definite situation, with irresistible power, and effects the desired results.

Thus in order that the New Year's achievements in our Churches shall measure up to requirements, there is necessity on the part of Churches and Pastors of a real constructive program of activity. No guess work, no uncertain plan will put over our tasks. It will pay us to pause at the beginning of the Conference year, study our field and its problems, measure our task, eliminate all useless Church machinery and non-effective plans, many of which are retained just because they are hoary with age and popular thro prejudice, and *build an effective plan of Church operation and co-operation that will put our tasks over this year.* More than ever the Pastor must be a man who gets things done! The world expects it and so does the Church. The Pastor today must make his place, by reason of his efficiency in the task committed to him. Sympathy and sentiment will not sustain and make successful the present-day pastor. He must be efficient in order to succeed. *Nor does this require necessarily the highest book learning.* It does require thought, consecration, diligence and determination! With these the Pastor can put over his task during the new Church year.

Some Pastors have complained of, and been much handicapped by, the great mass of literature, more or less general and promiscuous, thro which they have had to wander during the past year in search of the definite method the Church offered for effecting the desired results. And there was some virtue in this complaint. But this is no longer to be so.

## A NEW BUSINESS ENTERPRISE.

The National Negro Insurance Association is perhaps the largest new business organization operating among Negroes in the country. It is an aggregation of the leading Negro insurance organizations of the United States, whose business will be to prepare and recommend to all colored colleges a course of study in insurance and to seek funds to endow a chair for the teaching of this subject in one or more of these schools; second, to publish an insurance journal; third, to pool the mortality experience of all the colored companies with

the purpose in view of constructing a Negro mortality table; fourth, to encourage all companies to establish a social service and health department for the benefit of policy-holders and as many other persons as it is possible to accommodate; and fifth, to exchange such information as would be beneficial to a fellow company.

In order to this purpose, the new organization will establish branches in the several states affording privileges of membership to all officers, agents of good standing, and employees

### A Spiritual Program

On another page of the Southwestern we are publishing this week, the Stewardship Program of the Council of Boards of Benevolence. It is Methodism's Official Centenary Program for 1922. No Pastor can ignore this program and succeed in his work this year. While the program in every minor detail may not apply in some given Church, yet in the main and everywhere, this program properly understood and faithfully adapted and worked by any Pastor will insure a successful Centenary year. The Big Blunder will be made by any pastor who interprets this as a financial program or scheme. It is primarily a spiritual tonic for Churches that are spiritually anemic; if utilized in this spirit, it will prove a boon to every Church and Pastor.

### Easter Should Be Great Day.

Note its features: *Christian Stewardship, Instruction* through the Pulpit, and Church committees; thro the Sunday School; thro the Epworth League, Study Classes and Reading Contests. This four weeks' period of study in Christian stewardship, if faithfully done, will enrich the life of any Church. After this comes *another four-weeks' period of Communion, Consecration, Abstinence and Prayer*, followed by Decisions for the Christian Life. What an evangelistic opportunity is herein offered for the Church, Sunday School and League! *Easter Sunday, April 16th, will be the culmination point for these decisions and for the Church's Stewardship offering to her Lord and Master.* This day should record marked giving in our offerings of money and lives—possessions and life-service to be utilized by the Church in her divinely enjoined task of carrying the gospel to every creature.

### Immediate Action Demanded.

To make this program effective, immediate action is absolutely necessary. Many pastors erred last year in waiting too late to begin their years' Church activities. *Begin now.* Procrastination is still a thief. If we permit him to delude us until the last of the year, we will make a failure of the year's work. An old pagan poet used to sing that "a man who procrastinates, struggles with ruin". God spare any of our pastors from beginning their year's work so late as to invite ruin at the end of the ensuing conference year.

Given this prompt and honest self-assurance and confession of the failure of old wine to fill new bottles, the old threadbare garments to hold on to the new made cloth of the present day; that is, acknowledging the necessity of new plans to put over the present day program of the Church, and interpreting the Church's program in spiritual rather than financial terms, and giving ourselves, with consecration, diligence and determination immediately to the task which God and our Church expect us to perform this year, every Pastor can succeed to the advancement of his Church and to the glory of God.

### The Financial Results.

Raise the Centenary quota? After the above program, because by reason of the above, the quota will be raised. As luxuriant, fruitful vegetation follows rain, the Centenary quota of money will follow the Centenary program of emphasis on spiritual values. As victory follows war, the Centenary victory will perch upon the shield of any Pastor who strives for it as we have suggested; as self approval always confirms right moral conduct, so self-approval will be the precious asset of that Pastor who during the year will tackle his problem intelligently, assiduously and in the fear of God, and in the spirit of loyalty to his Church.

of any licensed insurance company, which is owned, operated and controlled exclusively by colored persons. The annual membership fee for individuals was set at \$2.00 and for companies at \$20.00.

Member companies thus far are:

Atlanta Mutual Life Insurance Co., Atlanta, Ga.

Afro-American Life Insurance Co., Jacksonville, Fla.

Afro-American Mutual Life Insurance Co., Charlotte, N. C.

Bankers Fire Insurance Co., Durham, N. C.



# METHODIST PLANS FOR STEWARDSHIP.

The Council of Boards of Benevolence have asked that the year 1922 be observed throughout the entire Church as a special "Stewardship Year." They direct that the year be one of special training in Stewardship, that one million enrolled tithing stewards be the goal for the year, and that every member of the Church be asked to lay aside a tenth of his income for the week preceding Easter, which is to be brought on Easter Sunday to the church as an offering for Kingdom Extension. Every connectional Board of the church is co-operating in this plan.

In accordance with this general movement the Division of Stewardship with the assistance and approval of the Bishops' Committee on Stewardship, have outlined a program calendar for the year, and particularly for those months when the intensive period of Stewardship instruction will be observed in all churches.

Following is the Calendar as arranged to date:

1. February and March—A period of "Intensive Stewardship Instruction."

a—A Four-Weeks' Stewardship program for the local church.

Arranged for by the Pastor, Stewardship Committee, and representatives of various departments of church. (Full instructions are given in the new Preachers' Manual, "The Stewardship Self Starter", in the hands of all pastors.)

b—Four weeks of pulpit presentation.

c—Organization of Stewardship Study Classes. (Suggestions in "Self Starter"... Full information given by Division of Stewardship, 407 Rush Street, Chicago.)

d—Organization of Stewardship Reading Contests. (Information and helps from Division of Stewardship.)

e—Period of special Stewardship instruction in the Sunday School. (Further information from the Board of Sunday Schools, 58 East Washington Street, Chicago.)

f—Special program of promotion and study in the Epworth League. The Epworth League has appointed dates within this period for Stewardship discussion in their devotional meetings. (Full information from Epworth League Department of Mission Study and Stewardship, 740 Rush Street, Chicago.)

g—Period to close with carefully planned and full enrollment of all departments of the church in the "Million Stewardship Enrollment." (Where practicable the last two weeks in February and the first two in March should be used.)

Wednesday, March 1.—Early morning Communion in every Church. Pastor to have Communion table spread, preliminary service carried out and elements of the Lord's Supper consecrated, so that men and women, going to their daily work, can pause and receive the sacrament. This to be continued to mid-afternoon. "The Stewardship of Life" to be the central theme of thought and prayer for the day.

Sunday, March 5.—A day of abstinence and prayer in behalf of Christian Stewardship.

Sunday, April 2—Enrollment of entire Church for Easter week Tithe Offering.

Sunday, April 9.—(Palm Sunday)—Decision Day in Sunday School and Church.

Sunday, April 16th. — (EASTER SUNDAY)—Church membership Day.

a—At morning service—offering and consecration of the week's tithe.

b—In Sunday School—A special service to receive the week's tithe offering. (Much helpful ingenuity can be exercised by Pastor and Sunday School officers, to make this offering fruitful in lasting impressions and real consecration. The Cross at the center! at its foot, or near, a special receptacle for the offerings; little boy and girl ushers; a special offering song, etc. The entire day should be utilized to give Stewardship an abiding place in the hearts of young and old.

Sunday, April 23.—A general Follow-Up Service, and enlistment of any not yet enrolled. Also, re-enrollment where desirable, of former members of Methodist Million. (Careful and conscientious preparation should be made for this day. In some churches the harvest for Stewardship will be ripest at this late hour.)

October and November—A second period of "intensive Stewardship instruction." Special study of Stewardship on "Church Training Nights", or in Midweek Services, or in special study classes. A Stewardship text book for use of classes, or for Pastor's guide.

Thanksgiving Day, or Thanksgiving Sunday—A Spiritual "Harvest Jubilee". Sermons on Stewardship. Enrollment in all Church departments, of any that remain unenlisted... (Additions will be made to this calendar and program, as need arises.)

International Mutual Life Insurance Co., Reidsville, N. C.

Mutual Relief & Benevolent Assn., Columbia, N. C.

Mississippi Life Insurance Co., Memphis, Tenn.

North Carolina Mutual Life Insurance Co., Durham, N. C.

Pilgrim Health & Life Insurance Co., Augusta, Ga.

Richmond Beneficial Insurance Co., Richmond, Va.

Standard Life Insurance Co., Atlanta, Ga.

Georgia Mutual Life Insurance Co., Augusta, Ga.

Winston Mutual Life Insurance Co., Winston, N. C.

Officers of the new company were elected as follows: Mr. C. C. Spaulding of the North Carolina Mutual Life Ins. Co., president; Mr. W. S. Hornsby of the Pilgrim Life and Health Ins. Co., 1st vice-president; Mr. C. B. Gilpin of the Richmond Beneficial Life Ins. Co., 2nd vice-president; Mr. G. E. Wallace of the Standard Life Ins. Co., 3rd vice-president; Mr. G. W. Cox of the North Carolina Mutual

Life Ins. Co., 4th vice-president; Mr. J. H. Good of the Mutual Relief Life Ins. Co., 5th vice-president; Mr. Allen of the Great Southern Fire Ins. Co., 6th vice-president; Mr. M. S. Stewart of the Mississippi Life Ins. Co., secretary; Mr. L. E. Graves of the Standard Life Ins. Co., assistant secretary; Thad. Tate of the Afro-American Life Ins. Co., treasurer.

It is likely such an organization as this will be a potent force in improving insurance methods and practices, in increasing the amount of insurance written on colored lives by Negro Companies, and in arousing a spirit of wholesome competition among all colored companies.

## SPEED IT UP.

Under a resolution offered in Congress by Senator France of Maryland the President of the United States would be authorized to send a commission to Russia and to invite a Russian commission to the United States, to hold informal conversations with the de facto government of Russia for the purpose of arriving at a basis of understanding between the two countries, to discuss and to negotiate all problems and differences which must be adjusted

looking to the formal recognition and to the restoration of friendly international and commercial relationships between the United States and Russia.

We have long felt that the Nation, whether intentionally so or not, was rather tardy in formulating a basis of approach to the Russian situation. By so much has a lasting peace condition been delayed in international affairs. Russia is certainly to be reckoned with in any permanent adjustment of world relations.

Her exploited millions must yet have a time and an opportunity to intelligently and deliberately relate themselves to the procession of civilization. This mass of humanity has its contribution to make to the economic, political and moral currents of world life, though delayed, must be forthcoming eventually before the tide of civilization can reach its crest and humanity can be said to be at peace.

The resolution looking toward Russia's renaissance should receive speedy and favorable consideration at the hands of Congress.

You did not last year; but you will, this year—send in your quota of subscriptions to the Southwestern.



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

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BY

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for money sent otherwise.

1—All business letters should be addressed to The Meth-  
odist Book Concern, and all communications in-  
tended for publication to the Editor.

2—In all correspondence, write plainly, on one side of  
the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE  
does not arrive regularly, notify us promptly.



### POWER OF THE WORD:—

For the word of God is quick, and  
powerful, and sharper than any two-  
edged sword, piercing even to the dividing  
asunder of soul and spirit, and of the joints  
and marrow, and is a discernor of the  
thoughts and intents of the heart.—  
Hebrews 4:12.

### THE BISHOP'S HOUSE.

The commission appointed by the annual con-  
ferences for purchase of a home for the resident  
bishop of the Denver area has done its work  
well, having secured a very comfortable and  
commodious dwelling at 1839 York Street, in  
Denver, facing City Park. It is estimated that  
10 cents per capita yearly from the members  
of this area for five years will meet every re-  
quirement both as to principal and interest  
and pay the entire bill. A number of charges  
have already forwarded their quotas for the  
current year. Rev. Mathew Herman, Lincoln  
District, West German Conference, presented  
a unique plan at the Area Convention in De-  
cember for collecting the entire sum in one  
year instead of five. There will be further in-  
formation concerning this. Bishop and Mrs.  
Mead held an informal reception in the new  
episcopal parsonage on Friday evening of the  
convention week.

Brethren of the New Orleans Area, speed  
up! If the Denver Area can do the job so  
successfully, so can the New Orleans Area.  
Just think of the simplicity and ease of the  
plan. If each and every member of the New  
Orleans Area will give only ten cents yearly  
for five years or a total of 50 cents; this  
small amount will meet every requirement and  
our resident Bishop will also be comfortably  
and commodiously domiciled in the Area Epis-  
copal Residence.

In many ways this will help the Area.  
Besides contributing to the dignity and ef-  
ficiency of the Area it would augment its  
real estate holdings giving it a desirable  
rating. Besides, it will gladden the heart  
of our Bishop and of those who contribute.

## Personal and General

Despite the fine mesh of the draft sys-  
tem in time of the world war, it is revealed  
by the Congressional Record that more  
than 10,000 men by some "hook or crook"  
managed to dodge the draft system. It  
simply shows the imperfection of human  
plans.

Though tardy, diplomatic relations have  
been renewed between this Country and  
Germany.

Messrs. Lester and Warren Braden, sons  
of Mr. H. E. Braden, well known popular  
business man and churchman of this city  
have gone to attend Wiley University for  
the New Year. Mr. Lester Braden returns  
to Wiley after spending the holidays here  
with his parents, the younger Mr. Braden  
accompanying him.

Dr. David G. Downey, Methodism's  
versatile and genial Book Editor, has  
been selected to bear fraternal greetings to  
the General Conference of the Methodist  
Episcopal Church, South; and Dr. Lynn  
Harold Hough, Pastor of North Woodward  
Avenue Church, Detroit will speak for the  
Church to the Methodist Church of  
Canada.

The largest Methodist Episcopal Church  
in the world is a Colored Church, East Cal-  
vary, Philadelphia, of which that noted  
preacher, the Rev. Dr. C. A. Tindlay, is  
Pastor. It has a membership of 3420.

Bishop and Mrs. W. P. Thirkield an-  
nounce the engagement of their daughter,  
Miss Helen, to the Reverend Orwyn W. E.  
Cook, Director of Education of the Methodist  
Episcopal Church for Mexico.

The most unique and practical Church  
Calendar we have seen is "A Calendar of  
Prayer for 1922" by Ralph Welles Keeler  
and George B. Dean. For every day in the  
New Year it relates the reader's prayer life  
to a definite activity of the Church as set  
forth in each of the several Benevolent  
Boards of the Church. It is inspirational as  
well as educative and is indispensable to every  
one desirous of being well informed on the  
varied activities of the Methodist Episco-  
pal Church.

Dr. Ellis R. Miller, Pastor of St. James  
Church which is to be host to the coming  
session, January 11-15, of the Upper Mis-  
sissippi Conference, has sent us a very at-  
tractive and serviceable folder—program of  
entertainment and daily proceedings of the  
Conference.

The finest yet, must be said of the new  
Methodist Year Book for 1922, edited by the  
Rev. Dr. Oliver S. Baketel. No Methodist  
Library is complete without it.

The Rev. Dr. D. D. Turpeau, Superin-  
tendent of Washington District, Washing-  
ton Conference has adopted as his District  
Slogan, "A General Awakening in all  
Church Activities, with special emphasis on  
Stewardship of Prayer Service, Souls, and  
of Money." Pursuant to this the Washing-  
ton District Rural Church Union is conduct-  
ing its New Year group meeting at Seat  
Pleasant, Md., during the week of Janu-  
ary 8-17. Drs. E. S. Williams, W. A. C.

Hughes and Morris E. Swartz are to be  
the chief speakers.

The publishing agents announce that the  
Directions and Helps for Admission on Trial  
are ready for distribution, size 16mo, paper  
price, net, 25 cents, postpaid.

The volumes for the first, second, third  
and fourth years are in advanced prepara-  
tion and announcement of their publication  
will be made at an early date.

These Directions and Helps are issued  
by the General Conference Commission on  
Courses of Study to accompany the Con-  
ference Course of Study for Traveling  
Preachers.

The Rev. Pierre Landry, D. D., one  
of the pioneers and veterans of the Lou-  
isiana Conference in the days of its or-  
ganization from the Mississippi Mission  
Conference, passed away recently at his  
home in this city. Dr. Landry is mourned  
by an honorable and devoted family and a  
host of friends of note, white and Colored.  
He was formerly a state senator of Lou-  
isiana and enjoyed quite a reputation as a  
high public official. The Southwestern  
extends to the family its sincerest sym-  
pathy in their loss.

In the state of Louisiana in 1921, Stat  
Superintendent Harris the state supervisor  
of rural schools, Leo M. Favrot and Pro-  
fessor A. C. Lewis have been aggressive with  
Negro schools and 125,247 children were en-  
rolled in the parish schools and the sum of  
\$236,773.43 was expended on new buildings  
during the year. Twenty-four training  
schools and four normals were operated dur-  
ing the summer session in which were en-  
rolled 2090 teachers. Forty-eight Rosenwald  
schools were built in the state during the  
year costing \$161,845.60 and \$41,900 of this  
sum was paid by the Rosenwald fund.

The call has been issued by Mesdames L.  
P. May, President and L. C. Coleman, Sec-  
retary, for the Annual Meeting of the Con-  
ference Organization of the Woman's Home  
Missionary Society of the Mississippi Con-  
ference to convene with the St. Stephen  
Church, Yazoo City, Miss., on January 17,  
1922.

Bishop A. W. Leonard has been requested  
by the Board of Epworth League to visit  
Mexico in February. He has also been in-  
vited by the Anti-Saloon League of Cali-  
fornia to devote the month of March to the  
campaign in the interest of the prohibitor  
enforcement law. This has rendered it im-  
possible for him to hold the Hawaiian Mis-  
sion and he has, therefore, requested Bishop  
C. L. Mead to hold the Annual Meeting of  
the Mission for him.

Bishop Mead will leave San Francisco on  
the Steamship Matsonia, January 25th. On  
the night of January 24th, Bishop Mead  
will address the Annual Meeting of the  
Church Extension Society of the East Bay  
Cities, in First Church, Oakland.

The Rev. and Mrs. S. M. G. Taylor of Lo-  
gansport, La., announce the arrival, on the  
31st of December, of a tiny stranger who is  
called Isaac David, and who rounds out the  
sacred number of the twelve tribes of Israel.

Miss Alice E. Hart, daughter of Dr. Harry  
B. Hart, our pastor at Greenwood, Mississippi,

(Continued on Page 10)



## HEADS AMERICAN ANTI-SALOON FORCES

Bishop Thomas Nicholson, who was recently elected President of the American Anti-Saloon League says concerning his election:

"The announcement in the daily papers and the telegrams from Washington announcing my election as the President of the National anti-Saloon league came to me as a complete surprise.

"While I have been active in the work of the League, a member of the Illinois League and its vice-president, I was not able to attend the meeting at Washington and did not know that my name was even under consideration for this important position. I regard the problem of law enforcement as one of the greatest now before the American people. We had the nullificationists in the Civil War and immediately thereafter. We have a new race of nullificationists now. Entirely aside from the merits or demerits of prohibition it behooves every loyal, thoughtful American citizen to demand that the Constitution and the laws of this Republic shall be strictly enforced. I have very good reason to believe that those high in authority in the nation have set their faces to see that the Eighteenth Amendment shall not be nullified, that the Constitution shall be upheld, and that the Laws of the Republic shall be enforced more strictly than ever before. With that policy I enthusiastically accord."

Bishop Thomas Nicholson was born near Hamilton, Canada, in 1862. He became a citizen of the United States while in his teens. After attending the public schools he graduated from the Provincial Normal School of Toronto, Canada. He entered the Michigan Conference of the Methodist Episcopal Church and among his pastorates in Michigan was Big Rapids.

He graduated from the Northwestern University in 1893 and also from Garrett Biblical Institute in the same year. He was pastor in Chicago from 1859 to 1893, and later became a professor in Cornell college, Mount Vernon, Iowa, where he served successfully for nine

years. At the same time he was president of the State Teachers' Association. Later he was elected president of the Methodist College at Mitchell, South Dakota, and was also elected president of the State Teachers' Association and chairman of the state conference on charities and correction. In 1903 he was elected corresponding secretary of the Methodist Episcopal Church Board of Education interests of Methodism for eight years and while holding this position he was elected by the General Conference at Saratoga Springs in 1916 to the episcopacy.

The new president is a member of the executive committee of the Federal Council of Churches and was the chairman of the reorganization committee of the interchurch world movement. He is a member of the executive board of the religious education association and chairman of the committee on forward movement of the Methodist Episcopal Church. He is also the president of the board of Sunday Schools of the Methodist Episcopal Church.

Bishop Nicholson belongs to many social clubs and is a member of the Union League and of the University Clubs of Chicago and is also an official of the Chicago Church Federation. In 1916 he was assigned Resident Bishop of Chicago and at the same time was elected chairman of the Chicago Dry Federation. He is a member of the headquarters committee of the Anti-Saloon League of Illinois and one of the vice-presidents of the Illinois Anti-Saloon League. Bishop Nicholson is a prime leader in the great Centenary movement, and has been one of the chief workers in the Centenary movement which secured \$108,000,000 for benevolent work of the church at home and abroad.

He is chairman of the committee and is exceptionally well fitted to lead Anti-Saloon League in its educational, executive and enforcement program.

home. I welcome woman's place with man in the new order, and the strategic work she alone can do to untangle the web of exploitation, injustice and burden, in which modern industry and civilization has enmeshed women and children and whole immigrant populations. But if the economic independence of woman means her permanent place in the labor market, then I say it is a menace to the home and an outrage on civilization.

Charlotte Perkins Gilman, whose brain is as brilliant as scintillating ice and about as cold, dreams a wonderful picture of the golden age with no dishes to wash, floors to sweep, clothes to mend, babies to clean, onions to weep over or pepper to sneeze over. Socialized kitchens and laundries will do the work, with co-operatively employed porters, seamstresses, nurses and teachers. But any system of co-operative living and efficiency engineering which fails to reckon with woman's instinctive mother love and home brooding is doomed to failure. You can understand David's cry for water from the well but you can hardly picture a man who was born in Broadway sighing and saying: "O, that some one would give me to drink of the Croton water in the faucet of the bathroom behind the door, in Apartment K, on the seventh floor!" And what will it be if life finally has no more poetry left than to leave to the memory: "O, that some one would give me to drink of the co-operative soup made in the co-operative kitchen, and brought me by my co-operative nurse and fed me by my co-operative governess on direction of my co-operative mother!"

Carried to the extreme of some of its votaries, economic independence has a sinister bearing on the very foundation of the family.

### The Communistic Family

Dr. Hans Niedermair, an Austrian physician who was a prisoner of war in Russia from September 1914 to a year ago this month, reports in a recent issue of *The Survey*:

"The Moscow government—strove to destroy the family idea by allowing it to die a slow death through abolishing the permanent union. The communist state considered the family as an enemy, for in the family lay the seed of counter-revolution.

"According to the communistic laws—marriage is a contract to be entered into by two partners of absolutely equal rights for any length of time desired, and which can be revoked at any time within the legal limit of six weeks—The shortest term for such a marriage is two months. Marriage thus may be a mere holiday incident."

To save this situation from utter breakdown at the start the communistic government has provided protection for motherhood by laws which Dr. Neidermair avers to be more generous than those of any capitalistic state, and which solve problems more thoroughly and broadly than any social welfare agency in the world.

What is done legally in Russia to destroy the family unit of civilization is illegally practiced to a much larger degree in

## WILL THE FAMILY SURVIVE?

By the Rev. Fred Winslow Adams, D. D.

The fires of civilization will reach no higher and burn with no whiter heat than the fires on the hearth. The home is the real unit of our civilization. If its fires go out civilization too will smoulder or die. Therefore rock the cradle and not the boat. The hand that rocks the cradle will finally begin rocking the boat.

The hold religious training has had on us all is splendidly instanced in the home hunger cry of warrior David, "O, that some one would give me to drink of the water of the well of Bethlehem that is by the gate!" The fulfillment of his wish by his three daring scouts was but a mockery to his soul. They could break through the ranks of Philistines and bring him the water but they could not bring him the little town of Bethlehem in whose streets shone the everlasting light of home. They could not bring to him the water of life which that well represented to him in memory's golden vision.

David's voice called for water from a well

but the subconscious cry of his soul was for the green pastures and still waters whose sacred memories clustered about that Bethlehem home where he first learned of Jehovah his Shepherd.

### Women's Self Determination

To-day's new freedom brings its assault on the very life of the family.

The most dangerous doctrine of the world war is the doctrine of self determination, and yet it is fundamental to democracy. The self determination of woman has opened a door through which the church does not yet appear to see the dawn of a different day, but the day is nevertheless at hand. It is strikingly apparent that more and more modern feminism is withdrawing the best of women from marriage and motherhood. In one sense we do not need to fear this larger career of woman any more than we need to dread modern machinery. Both bring their problem and in the end may mean lightening the burdens and increasing the efficiency of production and of the



American among immigrant people than is generally known, and is even screamed from the housetops as the new freedom by certain creators of aesthetic dancing and certain shining lights in romantic and philosophic literature, whose invasion of America is heralded with acclaim.

And underlying all is the economic and psychologic effect of the war. Ten million of the best fit for fatherhood have just been killed, leaving their high privilege to the physically and mentally defective. William McDougal, professor of psychology in Harvard, says in his new volume "Is America Safe for Democracy" that the lowest strata continue to breed at a more normal rate, while the birth rate is highest among the actual mental defectives. He quotes a calculation that at the present rate of race production, 1,000 Harvard graduates to-day will have only 50 descendants 200 years hence; whereas, the mentally inferior and defective would have 200,000 descendants in the same space of time.

#### The Conservation of Superior Manhood.

Professor McDougall declares that the civilization of America depends upon continuing the production of men of the A and B college grade, A, standing for superior, and B, for average grade. At present the A men are reckoned at 4 per cent. and the B men at 9 per cent. Small as the percentage is, it is steadily declining. With all due respect to Professor McDougall's remarkable Lowell lectures, with their many far-reaching suggestions, there is something deeper at stake in the preservation of civilization than the production of A and B men in the college grade. In fact it is a fair question if our whole educational system is not largely missing the mark.

Let me quote from a professor in one of our New England Colleges. He says:

"Two of my children are in high school, having five hours of Latin, five of German, five of French, three of English, three of mathematics, three of history, two of military drill, 26 hours in all—that is not education. That is getting ready for college—which is not to be confused with education.—It is almost certain death to originality and the creative faculty."

"There must be a course of study in school and college and it must be shaped to some end. Is it, however, the right end of four years in high school to get into college, and the right end of four years of college to get a job?" And may I add—in getting into college and getting a job, what becomes of what our fathers used to call "getting religion?" The fact is we have overdone the education of the head and left the education of the heart to flounder. The Day School of Religious Education is one of the most timely and imperative needs of the Protestant Church to co-operate with both the public school, our great education for democracy, and the home, our one education for individuality.

#### A Revaluation Of The Family Needed

We need a revaluation of the family as the cradle of the child's moral and religious education, and a restressing of the fact that no professional can ever take the mother's place here.

Biological psychology shows that much

of this education is effected unconsciously in the first five years of the child's life. The next five, six or seven years of growing consciousness are overwhelmingly important. In these years religion is more contagious than the measles. Religion in the last analysis is not taught but radiated. For religion at heart is character and character is not taught but caught. What better book for life's first lessons than that from which Mary taught Jesus, except the larger and diviner book from which Susanne taught John, and Nancy taught Abraham—the book which was the curriculum of the Puritan and early Methodist home?

Have you read George Hubert Palmer's article in the current Atlantic on "The Puritan Home"—that home that formed New England and out of which came much of the mind and character of all America? It is a haunting picture. To be sure, we cannot have back that Puritan schedule of six daily sessions of Bible reading and prayer, two at home, two at school and two of private devotion. We do not want to restore either the old Puritans, or the old Methodism; but we must rethink, its problems in our own terms. We must remold that beautiful home training with its wholesome religious atmosphere and pervading sense of the Providential Presence, in which nine out of ten who are listening to me were probably brought up.

The pulpit, the church press, Sunday School and day school of Religious Education, with pastoral visitation, must all co-operate for a revival of family religious training, deep, pervasive permanent, and which shall radiate in school, community, industry and the broad life of the world.

I bring to you what I have in mind in a concrete picture, which I take from Dallas Lore Sharp's own experience, as given by him in the Atlantic Monthly. His first memory of his lame Quaker grandfather was of his lifting an adder out of the winding wood path with his cane and saying: "Thee must never hurt one of God's creatures." That was religious education, the education of the heart, the product of the home. Years later at Wood's Hole, Professor Sharp heard Dr. C. C. Whitman trace the development of the cod's egg to a single cell and then observe with dramatic restraint: "I can go no further. There is in that cell what we call life. But the microscope does not reveal it. We all know what it does. But who knows what it is? Is it a form of Motion? The theologian calls it God. I am not a theologian. I do not know what life is."

He need not have been a theologian. He need only have been a very small child once, with his lame grandfather, to have spoken in those later years with authority!

Out in Hingham the other day, Professor Sharp's twelve year old boy had his garden fork under a hill of potatoes, when his eye caught the flight of wild ducks across the sky. Then he heard his father's voice, saying as if unconsciously—

"He who from zone to zone—"

Instantly the lad continued—

"Guides through the boundless sky thy certain flight," And then this boy of twelve added: "I am glad I know that piece."

"Why?" asked the father.

"Because, I see so much more when the wild ducks fly over."

"How much more do you see?"

"I see the wild ducks and God flying together."

That is religious education. But its nursery is the hearthstone. You can never do a bigger thing than to take your boy or girl by the hand and give individuality the initial impulse which will enable him, or her to see some day that

"He who from zone to zone

Guides through the boundless sky thy certain flight

In the long way that I must tread alone

Will lead my steps aright."

and this, which is like unto it,—

"He who from zone to zone

Guides through the boundless sky thy certain flight

In the rough roads that I must walk from home

Will help me win the fight."

#### "WHEN SHOULD A DOCTOR LIE?"

By D. A. Bethea, M. D.

There is now a heated controversy going on, with reference to the same old subject, "When should a doctor lie to his patients?" or should he tell philanthropic lies at all even though he has the best intentions for the patients' welfare.

There are those who believe when the physician sees his patient very ill, he should not tell him his true condition when it seems evident that such information will make him worse. Hope is one of the best remedies known to man for treating illness; therefore the physician in justice to his patient, must deal out part truths, half truths and even no truths at all in order to keep up the thing most needed for recovery—hope. Then sometimes by giving the patient an unfavorable prognosis, it so upsets his nervous system that he is unable to further fight against the disease. It is an open question whether the doctor or anybody else is justified in going around telling all the truth that he knows.

There is also the case where the medical man is confident from his physical examinations that there is nothing the matter with the patient. The trouble is in the mind. If the patient is told that there is nothing the matter with him, he loses confidence in his medical adviser and probably goes away to some quack or patent medicine vender. For the good of the sufferer should not he be given a placebo and humored into recovery? Or there may be a case where the doctor is at the place where he feels that nothing more can be done and that death is to follow sooner or later. Should he come right out in cold blood and pronounce the death sentence without toning his message with a little optimism?

Then there are some who think that we might reach a happy medium. They realize that the patient should not be told anything that is likely to make him worse, but they say that the family is entitled to know the worse and that the family should be secretly told the truth. But this plan would not work for it would be useless to try to keep anything secret when there is a woman around.

The doctor finds that it is not always an



easy matter to get the real facts of his cases because folks do not always tell him the truth. This is sometimes done unaware. He does not always understand the doctor and the doctor does not always understand the patient. Furthermore it is human nature to lie. The first recorded words spoken by the company of Adam, we are told in the Holy Writ, was a lie. This habit has been kept up by Adam's son's and many of his daughters. The doctor has to take the statements of most people with the proverbial grain of salt. It would perhaps be better to, in some cases, take a whole bag of salt.

However the other school of physicians believe that under no circumstances should a patient be deceived. The Superintendent of a great Insane Hospital said that the worse cases he had to treat were those who had been fooled and lied to by well meaning people. Right here we might say by way of parentheses there are many people running around in every community at large who ought to be taking expert treatment in some asylum. Dr. Nathaniel Allison, dean of Washington University Medical School, said: "Certainly my own rule is for candor and a complete explanation of the facts. They are just as important in medicine as in every other part of life. The patient should completely understand his condition. The basis of modern medicine is truth, not deception."

With reference to those cases where a person is too nervous to be told the real condition, it has been proven that they stand it bet-

ter than the family. Every doctor has some cases where the dying patient has to console the family. Some years ago there was a young man who found that he had ceased to love the young lady whom he had promised to marry. He was afraid to tell her of his changed heart for fear that she would jump in the river and drown herself, so he went on and married. The love, honor and obey ceremony had been over less than six months before "his dear little wifie", who he had saved from suicide, in a fit of rage, told him that she was sorry that she had seen the "good for nothing thing."

Dr. Richard C. Cabot, of Harvard Medical School, who is considered the St. Paul of the medical profession, said recently in a widely quoted article, "A doctor should not lie even to save the patient from cruel mental suffering. He 'swore off' from such deception years ago. Both, patients and the families should be told the truth as far as the doctor knows it."

While this has been a subject of great deal of discussion, it is pretty generally agreed by the better class of physicians that "honesty is the best policy". Just as the old philanthropist in giving advice to his son said, "Son honesty is the best policy, I know, because I have tried them both." Whatever the physician may do or say in such cases, that try the very souls of men, it is universally admitted by all from doctor to demagogue and from philosopher to fool, that the doctor means right and even though he is in error, he errs on the side doing what he considers for the best welfare of his patients.

child turning toward him in order to save his crumbling kingdom.

The necessity of encouraging child conversion implies in general, that children are headed in the wrong direction and hence Jesus was idly babbling when He said, that children were subjects of the Kingdom of God; and when He sat a child in the midst of the disciples and said "Except ye become converted and become as little children ye shall not enter into the Kingdom of Heaven," He was simply mocking them. Unconscious as we may be of it, it is nevertheless blasphemous to pit our finite, erring wisdom against the infinite, unerring, all intelligent wisdom of an all wise God. For us to say a child needs conversion holding that conversion is essential to salvation in God's Kingdom, when Jesus said, a child was already a subject of His Kingdom, infers that we have made a wonderful discovery since Jesus sat among the children over nineteen hundred years ago and said, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven", and that Jesus should now modify His utterance in the light of our discovery.

Finally we attempt to justify the value of our subject upon the conversation held between Jesus and Nicodemus, a learned judge in Israel. Jesus was talking to a man who represented one school of thought and He another school. He was talking to an old man, a leader, and adviser, a counsellor, a master of Israel, a man who by virtue of his experience and the condence reposed in him by the people was rooted, grounded and made adamant in his thinking. Hence in such a case Jesus told him "Ye must be born again." There must be a complete revolution in your life. You must start life anew. There must be another beginning in your life. Now how could Jesus mean this for children when they are already new and in the making? He knows children for He is the Creator and preserver of them, hence greater than Solomon. He is the world's greatest child psychologist and therefore is an authority on children and speaks with authority concerning them. Then how dare we gainsay Him?

After all, children are but sensitive plates, experience is the solution, and time the developer. The plates are first found in the cameras of the home, then the church, then the school and nally the world in general. The pictures or the results may come out in this world and surely in the world to come. Mothers, you have a greater honor assigned you than rulers and Emperors of the world. You have the exalted privilege of bringing into the world bundles of perfection frosh from God. It is up to you not to let these little sensitive plates be exposed to any condition that will make detrimental impressions on them. You can best do this by taking your minds off of politics and things that belong to men and consecrate your life to the home and help lessen so many childless marriages and make the home the real power-house of civilization. The morning paper gives this bold headline, "*Women seek representation at the Disarmament Conference*". Women, this is seeking to serve humanity at the wrong end. Why seek a mere representation in a temporary organization at the hands of a finite creature, when God be-

## THE NECESSITY OF ENCOURAGING CHILD CONVERSION

By the Rev. Percy G. Myers.

(Continued from last week)

The question might be asked, well what about children who have no parental care? In such a case or cases we as Christian ministers, Sunday school superintendents, teachers and Christian leaders of every description are responsible for such a child's or children's Christian training, for they too come into the world gems of perfection. We are held accountable because there is a law of interdependence running through the moral and spiritual world as well as the same law operating in the economic world, hence we are each others keepers and thereby our children's keepers also.

These views may be considered utopian in their nature and indicative of ideals that are unattainable. Let those of us who so think, pause for a moment and account for the rapidity with which evil is apparently enveloping the world, and we will find one main outstanding medium or agency, that the children are being used by the powers of evil to perpetuate the kingdom of darkness. Why does not the monster, race hatred, die out among all the nations of the earth? The answer is that the children of every race almost as soon as they make their advent into this world are taught to despise, to hate, to use unbecoming language, to say "Nigger", "poor white trash", "Chink", "Wop" and "cracker", and hence create an atmosphere that is always charged, and when the lighted torch of the least provocation is thrust into it there is a wholesale destruction of life and property due to the terrific explosion. Why should we allow the devil to get a hold on this

bundle of purity and train it to work out his nefarious designs, while we sit idly by and say, well he or she must sow their wild oats, then we will have a great revival and gather them into the Kingdom of Grace and Glory! Such a revival would be nothing more or less than a comedy of errors with ourselves the comedians, when in all seriousness we should be the main candidates at the mourners bench earnestly seeking restoration from the pangs of the sins of omission.

Anatomical analysis will reveal that the brain structure of children is the same the world over, each latent with a capacity for good or evil depending upon which influence captures the citadel and imprisons the child or makes it a free and useful creature in the world. When we think upon these things, it seems far-fetched to talk about encouraging child conversion, when we as Christian custodians are given a clean thing and asked by God's help to keep it so, but instead we let it become soiled, besmirched and polluted. For to talk in this manner is but a direct confession of our negligence as efficient stewards, and the subject should be, the necessity of condemning adult laxity, carelessness and unfaithfulness in guarding the precious treasure, viz: the child entrusted to us by our Heavenly Father for Christian development. The growth of the child should be so strong in the things of righteousness due to the faithful performance of our Christian duty toward the child, that this subject should not have any place with us, but only with the devil who would need the



queathes to you the high roll of ruler in a permanent institution—the home? There let your queenly demeanors be so divinely satiated that the influence exerted by you upon your children will be productive of steadily growing goodness, which will make the taking away of the carnal weapons from man-kind impossible as they shall never have occasion to put them on. "The hand that rocks the cradle rules the world", has not in any particular lost its efficacy. Women, get back to the cradle, be mighty instruments in God's Hands for bringing salvation to the world. Be Hannas, give your Samuels or your Marys to Jehovah to be used by Him. If this you do, the Kingdom of God will speedily come: You can do more for your community, your country, and civilization if you give the children the proper Christian care. For the community, the country, and vivilization are but an aggregation of homes.

The source of a river is its most important part and not where it empties, for the character of the water is determined by the source from which it comes. As the river spreads over the earth it may gather sediment and debris, but the pure quality remains intact. So it is with the home, it is the source from which flows child life and as this life flows out into the world it may take on temptations and empty pleasures which are but surface loads, while the quality of the life remains unchanged. It is up to the parents then that they make the source of child life, the home, with God's help and the strict observance of the family altar the kind that will insure purity of life.

Let this life as it passes from the home to the church and on to the school and finally out

in the busy cares of life, be ever guarded by the Christian ministers, Sunday School superintendents, teachers and Christian leaders of every description so that no impression will mar these sensitive plates and hence spoil the life. We need the children! The adult church of today will be the cemetery of the morrow.

Not the necessity then of encouraging child conversion, but the necessity of keeping that which is given to us pure and Holy from God, still pure and Holy and not allowing it to become infected and diseased with sin, and then try to affect a cure through the medium of a revival. Prevention is as much a Christian slogan as it is a medical motto. Stress prevention of sin and no cure is necessary. Give undivided and Christian attention to the cause of evil running rampant and the effects will rapidly diminish.

Do you want the Hell of the tomorrow, or do you want the Heaven? I speak now as a free lance, I take the cudgel in both hands and say either Hell or Heaven depends upon the child of today. Neglect the child of today and forget your sacred obligation and duty toward it, Hell will be conceived today, and born tomorrow! Teach the child of today as Christ taught His disciples both by precept and example and always letting your life be a brilliant Christian example, Heaven will be conceived today and born tomorrow, and you will receive the final approbation of the well done, because you have done it unto the children, therefore ye have done it unto Him.

PERRY G. MYERS,  
Minister Woodlawn M. E. Church, Woodlawn, Va., Lynchburg District, Washington Conference.

## LATE NEWS FROM AFRICA

A missionary in Africa (Rev. J. D. Pointer) makes this significant statement:

"The war has opened the eyes of the black man to some extent; he is beginning to feel himself not merely a citizen of the community in which he lives, but of a large continent or nation of the world. Did not he or his sons go north to German East or to German Southwest Africa to help win the world war; to help England, France, Italy, Portugal, and America lift the iron heel of the Hun from the necks of his down trodden kin in those colonies? Was he not transported over seas to France to discharge cargoes from the mighty ships, all in an effort to win the war?

"He became interested in that which is common to us all in that he helped to win the world's war; he now feels that he is a brother to the Allied Nations. He expects those brothers to elevate and help him into the light of better things. If the Christian churches of the Allied Nations do not help the black man immediately the way to him will be blocked by Mohammedanism. O that the Centenary vision and spirit may awaken and possess every follower of Christ in all the world."

It is true that the Africa today is not the Africa of a score of years ago—not even the pre-war Africa. The commercial exploitation of the priceless mines of Africa is going on with increased intensity; hundreds of thousands of natives are being yearly lured from their kraals into the industrial whirlpool, where they learn little of good and much of what is evil in the white man's civilization. From the

north the Mohammedan trader-missionary is creeping down upon the fold and claiming three black children to Mohammed for every one the Christian missionary is able to reach. It is the old story "Bore missionaries needed".

The great task that faced Methodism in Africa in past years seemed almost insurmountable. Take for instance the matter of literature in one district, Inhambane. There are three principal tribes, speaking three languages. The entire Scriptures, a hymnal of 200 hymns, the Creed and a Catechism were translated for all of these. Yet these are but three of 800 languages and dialects of Africa; only 130 have been reduced to writing.

The most important contribution the Methodist Episcopal Church has been enabled to make to Africa in recent years is the new missionary force of 39 young people for that continent, resulting from the Centenary impetus. Says Bishop E. S. Johnson:

"The coming of these new missionaries has brought much inspiration to those who have toiled in so much loneliness, and with so little help. In Angola, we are beginning to strengthen the weak places, and we are filled with high hopes that we may yet realize the answer to some of our prayers for the enlightenment of vast regions of darkness. In the Belgian Congo the accession to our force has enabled us to establish the work of the Lord more firmly at Mwata Yamvo, 350 miles from the railway. We have been at this place for several years,

but we are undertaking a more active campaign for the building up of a vigorous church among the natives in the Kassai region. Had it not been for this Centenary contribution to our missionary staff, the work in Rhodesia would have been well nigh halted; but the coming of another noble little group has saved us from the retrenchment that seemed inevitable. It has enabled us to more nearly equip and employ a native ministry. In Portuguese East Africa the new workers have encouraged the old, and together they have made a distinct forward movement. You know also of the increased medical work that the Centenary has made possible. Dr. Stauffacher's work at Gikuki cannot be too highly commended—Dr. Berry is carrying the healing art into a lone region of the Belgian Congo, and Dr. Piper's work has been augmented and its efficiency increased by reason of the Centenary. Another doctor is coming to Rhodesia, and three nurses have arrived in Angola. All these would have been impossible without the Centenary."

During the Centenary period the church has completed the mission hospital at Inhambane, opened up special educational and evangelistic work in the Johannesburg mining compounds, secured property for a great demonstration farm and agricultural school at Quessua, and built mission houses and schools in various sections.

In the future undertakings of the Methodist Episcopal Church in Africa, these types of Christian work must be stressed:—first, the extension of evangelistic endeavor, combatting especially the southerly progress of Mohammedan trader-teachers; secondly, the completion and adequate manning of at least four additional hospitals—in Rhodesia, Congo, Angola and Liberia; thirdly, in each mission conference the development of a strong central industrial and agricultural training school.

## FIRST HISTORY OF THE NEGRO CHURCH.

The first authentic and impartial record of the Church and Christianity among the Negroes of America will soon make its appearance under the title of "THE HISTORY OF THE NEGRO CHURCH" by Dr. Carter G. Woodson, author of the "Education of the Negro Church" and "A Century of Negro Migration." Dr. Woodson who recently received his Doctor's degree from Harvard University has been for the past six years the Editor of the Journal of Negro History, published from Washington, D. C., and the Director of Research of the Association for the Study of Negro Life and History also located in Washington. In his book, "THE HISTORY OF THE NEGRO CHURCH" Dr. Woodson has aimed to show the tremendous importance of the Church in the development of the Negro from the slave-state in which he was brought to this country 300 years ago, to the position that he now occupies in the thought of the world and the civilization of mankind. The work, of course, is written from a non-denominational and strictly non-sectarian point of view.

To strive conscientiously to make this paper self-supporting, is to make your most substantial contribution to racial self-respect.



## A DAY IN THE URBAN LEAGUE OFFICE

By William Pickens.

It is a fine example of co-operation and effective service. Jesse O. Thomas, Field Secretary of the National Urban League, is in charge in Atlanta. His office is a good sample of community service. When we were recently in Atlanta we sought the opportunity to find out what goes on in this busy office suite of three rooms in one corner of the great Odd Fellows Building in the course of the day. We remembered that when the National Association for the advancement of Colored People was meeting in Atlanta, a representative of Urban League gave at least 15 hours of service at the registration headquarters in aid of this other organization. This gives an idea of the possibility of co-operation among Negro organizations that are carrying out different parts of the one common program of that race. For example, it was the distinctive opportunity of the N. A. A. C. P., to organize the colored people of Atlanta into a voting and publicity power that could compel the city officials to promise a certain part of the big bond issue for a Negro High School; but on our last visit to Atlanta we saw enough of Jesse O. Thomas' office to understand that after this bond issue was voted and the pledge made, it will be largely the opportunity of the Urban League to see that the pledge is carried out, that a proper and suitable location for the school is secured and that other important details of convenience and accommodation are respected.

If you stand by an onlooker in the Atlanta office of the League, you will see a procession like this:

A committee of citizens formulating plans for street improvement in the colored sections, to be approved by Bond Commissioner.

Another group checking up on educational and housing surveys and making suggestions concerning the Colored High School plans, in accordance with bond "campaign pledges."

The telephone rings. It is the Recorder's Court. Some one in trouble. It is a young colored woman, who refused to pay a second fare on the Jim Crow end of the street car. The Field Secretary, who has some entree with these authorities, is asked to come and get this girl out of the clutches of this awful thing.

Then a group of colored nurses, employed by the city, are met to consider ways of bringing pressure to bear for the remedy of some condition. Even a committee of physicians come in to ask information on Mid-Wifery, from a survey made by the Secretary looking toward the passage of a state law on the subject.

The colored matron from police headquarters, who seems to have been appointed by influence of the league, come into get information about smoothing over the difficulties she finds herself "up against."

Then another woman, sent by Travelers' Aid, robbed on train, and stranded.—Yet another woman, bringing a daughter who needs psychopathic treatment.

A father brings in an incorrigible son. A

"Big Brother" seeks through the league office to get into touch with a "Little Brother."

And this league is continually busy with the details of the lives of White and Colored people. For example, ever since there has been a Recorder's Court, colored women prisoners have been made to sleep in the basement of the jail, on steel lattices, without mattresses, spring, sheet or pillowcases. The influence of the League has had them moved to the second floor and provided with human sleeping accommodations.

The Urban League supplies teachers in all counties of the State that operate two months schools for colored children in the summer time. (And we trust they are working to make these schools better and longer, if possible, though not longer in summer.)

And so the work goes on through this organization, supplementary to that of other organizations working to better the conditions and raise the status of the American Negro and make America a better place for black and white to live in. They organize day nurseries, Boy Scouts, Banking Clubs, Big Sister Movements. They send hundreds of questionnaires to the industries that employ colored folks, making suggestions about welfare work and welfare workers, and making complaints where advisable.

We have one suggestion to make, not to the Urban League alone, but to all organizations doing any phase of the work in behalf of interracial betterment: **THEIR EXECUTIVE STAFFS SHOULD HAVE ONE COMBINED ANNUAL CONFERENCE FOR HARMONIZING AND CO-ORDINATING METHODS AND FOR FUTURE HELP.**

### THE REV. P. J. SMITH IS CROWNED.

It was on the 26th of December, at 10:15 a. m., when the Rev. P. J. Smith, departed this life in Greenville, Ky. He was well known in Kentucky as a forceful preacher. His delight was to win men for the Kingdom. He had finished his new church and parsonage. The open service was on Christmas Day. His death was a shock to his many friends. Rev. Smith was admitted in the Lexington Conference in 1887. He always attributed his success as pastor to his devoted wife, with whom he lived from their marriage in 1893 to the date of his death.

He is survived by his wife Mrs. Genna Smith, and three brothers. Truly it can be said that a hero and a gospel preacher of the Lexington Conference has fallen. Rev. C. C. Marks, Rev. Smith, and E. Zell Simmons were associated with Rev. I. Garland Penn, Jr., who preached his funeral. His remains were laid to rest in Greenville Cemetery.

**The most appropriate gift for creating Christian culture and denominational intelligence and loyalty within the home circle, for the New Year, is the Southwestern Christian Advocate.**

### AN EFFECTIVE PROGRAM FOR THE RURAL CHURCH.

The district superintendent of a rural district, who makes a thorough study of conditions on his district, will find many surprises.

He will find out there are thousands who never get to church because the church is too far away. He will find a no-man's land between parish and parish, where nobody makes a gospel prayer. Such a study, which amounts to a photograph of the parish, will show overchurched. It will show underchurched. He should have that picture in his mind and charted and put into the minds of the preacher and carried to the layman. He ought to have a method of keeping up the morale of the preachers. Methodist preachers are isolated. Sometimes in the larger cities pastors live alone. They live apart from themselves, and God help us, too often apart from the world in which they live. They should be jogged out and brought out into the race course and put on the track with the other men. It will be necessary to keep up the morale to keep the men together.

We organized what is known as the Portsmouth Rural Association. That organization meets once a month and one parish declared they could tell when the minister had been to that association because he had a new punch and they sent him back the next month with the encouragement to stay as long as it lasted.

We also discovered it is necessary to pick out the men who can carry on a fixed type of work. I think Methodism will have to choose men. The great temptation now is to take a man any place, anywhere he is. We have a lot of local preachers on our hands, who have had the first, second, sometimes fourth, and fifth grade school. They are the only representative the great Methodist Church has. The Methodist Church must provide for these untrained men and the vast number of men who have never gone through high school, college and some who never went through the grades. It is necessary to take those men and train them. We have them in the Portsmouth district, and they are on every district, and we will have them for years to come, and we must take those men and put in their hearts a great pulsing hunger for education. That will require district libraries, circulating magazine clubs, endless meetings of all kinds, where a man is hauled out of his seclusion and fear and made to stand on his feet alone.

It will be necessary in carrying out a district program, to have something in the nature of evangelism. I hate to use that word because it is so wretchedly misused. But there is a bigger evangelism than simply rescue work, an evangelism beginning when the child is beginning to pronounce his mother's name and say "daddy." When we have carried on that kind of evangelism, we will have done what the Portsmouth district has done the last year; we will have added the largest number of members that have been added in the last ten years and they will



be of the quality who can bow and lead in prayer, who can go out on the by-ways and highways and lead men to the Lord.

The district program will also include a program of women's work. There are multitudes of helpless girls who have married in their teens. They have scattered in our districts. They know nothing about that greatest task before the world today, the raising of men and women. No preacher can tell them. It can only be done by a trained woman telling the women how to

make good biscuits and how to darn socks and how to tell the story of Jesus Christ. Only as that story is told in vacation schools and clubs of various sorts can that be done. We have not touched that. We have talked of licensing women to preach. God Almighty has licensed them long ago. I can send out a call today and get any number of women who are waiting because I get applications in every direction and yet I cannot send them because I do not have the money to send them with.

pride of race and self-respect in the breast of Negro children. Its 290 pages are chuck full of selections of wide variety and easily adapted to the exercise of ambitions, talent and discipline of powers. Mrs. Alice Dunbar Nelson is the talented editor.

**The Story of the American Hymn.** BY ED. WARD S. NINDE. THE ABINGDON PRESS, New York and Cincinnati. Price, \$2.50.

It should mark the beginning of a new epoch in spiritualizing the services of thousands of Pastors and Churches that have an all too inadequate conception of the value of song. The study of song creates a halo of appreciation of its moving, inspiring value for discipline and enrichment of soul. There need now be no more flat Church services. For the whole Christian Church, the author, Dr. E. S. Ninde, has performed a unique service.

**Wide-awake, aggressive Pastors have long since granted that the Southwestern generously circulated and read among the members of their congregations is their most constant, informing, and faithful ally. Have you made this paper your ally?**

#### PERSONAL AND GENERAL.

(Continued from Page 4.)

underwent a serious surgical operation last week at the hands of Dr. L. T. Miller, Yazoo City, Miss. The outcome is still uncertain. Mrs. Hart is at her daughter's bedside. They have our prayers for the best.

Revs. A. Robinson, D. L. Palmer and H. W. Coleman, Pastors of the Methodist Episcopal and Baptist Churches of Jeanerette, Louisiana, held Union Emancipation Celebration exercises at our St. Paul Church on January 2nd. The main address was delivered by Dr. C. H. Pemilton, Ph. C.

The Rev. Dr. L. M. Hagood, our Pastor of Rushville, Ind., has recently compiled a "Catechism on the Discipline," of which Bishop Leete says: "I have examined Dr. L. M. Hagood's Catechism on the Discipline of the Methodist Episcopal Church. The work is evidently done thoughtfully, and seems to be correct."

The Rev. Dr. N. D. Shamborguer, Pastor Warren Memorial, Atlanta, spent the Christmas holidays visiting old acquaintances and scenes of North Carolina and Tennessee. On January 2nd, Dr. Shamborguer delivered in the Courthouse at Greensboro, N. C., the Emancipation address.

In his District Slogan for the year 1922, the Rev. Dr. C. L. Johnson, Superintendent of the Atlanta District, urges *Five Hundred* Southwestern subscribers. Dr. Johnson gets things done on his district as is shown by the fact of a \$2,000 increase over the previous year in Centenary monies raised. He will also realize this year the fulfillment of his ambition to procure 500 Southwestern subscribers.

**Does your plan for honorable achievement during this Conference year include sending in your quota of Southwestern subscriptions?**

## AMONG THE NEW BOOKS.

**A Calendar of Prayer for 1922.** By RALPH WELLES KEELER, and GEORGE B. DEAN, METHODIST BOOK CONCERN, New York, Cincinnati. Price, 25 cents.

This book was prepared in order to give concrete objects for prayer to the thousands who have pledged themselves as intercessors before the throne of God and for those who, though not having made a formal pledge, cease not day or night to plead in definite concrete petition for the coming of the Kingdom of God on earth. It is one of the helps issued by the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, under whose direction is the League of Intercessors. This Department is at the service of every member of the Church and desires correspondence with every local Methodist Episcopal Church and church member it can help in any way.

**The Church School.** By WALTER G. ATHERN. THE PILGRIM PRESS, Boston. Price, \$1.75.

This volume is offered as an attempt to give religion the advantage of the scientific research that has done so much to increase the efficiency of secular education. The author believes that nothing is practical which is not founded on the best educational theory. The theories herein advocated have been put to practical test under the author's observation.

The author accepts as his fundamental proposition the doctrine of growth. He believes that every child is God's child from the beginning, capable of growth and unfolding until he "attains unto the perfection of the Father." The book is intended for that rapidly increasing body of religious workers who seek to give the practices of the church school the support of sound educational theory. It is the author's conviction that the principles of the church school set forth in this volume must be put into operation in every community which seeks the religious culture of its youth.

**The New Progress of a Race.** BY J. L. NICHOLS and WILLIAM H. CROGMAN. J. L. NICHOLS & CO., Naperville, Ill.

A book of facts and figures concerning the history of the strivings and achievements of the Negro Race. Especial treatment is given the Negro's contribution to the Civil, Spanish-American and World Wars. The migratory movement of the Negro for the past one hundred years is interestingly discussed, as is also his industrial and financial growth. The Chapter on Religion and the Negro is illuminating and re-assuring. The book is profusely illustrated. The introduction is by Robert R. Moton.

**The Methodist Year Book.** BY O. S. BAKETEL. METHODIST BOOK CONCERN, New York and Cincinnati. Price, \$0.50.

An Encyclopedia of Modern Methodism bristling with facts and observations discriminately culled and impressively presented. Hardly any family can claim to be informed Methodists who are not in possession of the Methodist Year Book for 1922.

**Fifty Years in the Gospel Ministry.** BY CHAPLAIN T. G. STEWARD, A. M. E., BOOK CONCERN, Philadelphia.

An interesting story of the rise of its author the Rev. T. G. Steward to eminent position within his denomination and to the Chaplaincy in the U. S. Army. Written in two parts, it relates his twenty-seven years in the pastorate; sixteen years active service as Chaplain in the U. S. Army; seven years professor in Wilberforce University; two trips to Europe; a trip to Mexico.

**The Bible in Graded Story.** BY CLARA BELLE BAKER and EDNA DEAN BAKER. THE ABINGDON PRESS, New York and Cincinnati, Price, \$1.00.

This book was prepared to meet the needs of those masses of children who are growing up ignorant of the Bible. Because it is "omitted from public education, neglected in the homes, inadequately taught in the Sunday Schools, ethical guidance and spiritual inspiration are lacking. But the Bible can be relished and its information eagerly sought, if it is properly opened to the waiting mind and heart of childhood. Graded stories adapted to the age and capacity of the child afford the method. These, this book presents in fine form admirably suitable for home, church school, and public school.

**A Travel Book for Juniors.** BY HELEN PATTON HANSON. THE ABINGDON PRESS, New York and Cincinnati. Price, \$1.25.

Thrilling from start to finish. From the moment that Dick and Uncle Jack set out for the port of New York to Palestine via England, thence to Jaffa and Jerusalem, and down through the strange sights in Egypt and then back thro Jerusalem, to the end of the trip, this book fairly grips the child. The heart of the gospel is here beautifully and effectively enshrouded in story. Any child will read it voraciously.

**The Dunbar Speaker and Entertainer.** BY ALICE MOORE DUNBAR NELSON. J. L. NICHOLS & CO., Naperville, Ill.

Just the thing needed to create and foster



## BISHOP BLAKE SPEAKS

"Damm Europe let it stew in its own juice. America has done enough." These were the first words I heard when I landed in New York. I was told that they represented the attitude of big business. Nothing could be so short-sighted. If business is to leave Europe to work out its salvation alone it cannot do it. It must have America's aid.

More, the prosperity of America is dependent upon the restoration of Europe. We are producing more than we can consume. It is said that America's surplus of Cotton alone amounted to more than five million bales last year. There was a similar over production in other raw materials and foodstuffs, as well as in many manufactured articles. America is forced to find a foreign market for her surplus products, or face over-production, stagnation, depression, unemployment, misery, and social unrest at home. More than fifty percent of America's exports have formerly been sold to Europe. When this market is closed against us, America's plight become serious. We simply cannot allow "Europe to stew in its own juice." Our prosperity rises and falls with hers. America must take a hand in the rehabilitation of Europe, or run the risk of its own undoing.

There are moral reasons much more compelling than economic ones. The war cost Europe three hundred billion dollars and ten millions of men. Every European nation came out of the war practically bankrupt. There was only one nation that came out with its resources unimpaired. America is fifty billion dollars richer than it was in 1914. Our resources are full to overflowing. We are practically the only solvent nation in the world to-day. Why has the good God thus so signally blessed us? Is it that we may center our blessings upon ourselves. Is it that we may promote our own comfort and security while the rest of the world rots in poverty and want. "If a nation seeth its brothers in need and shutteth up its bowels of compassion, how dwelleth the love of God in it"? Plainly, it does not. We need to remind ourselves anew of the man of whom Christ spoke, whose crops exceeded his capacity to consume them, and he built new barns to contain them. In his selfish pride, he said to himself: "Soul, thou hast much goods laid up in stores for many years. Take thine ease, Eat, drink and be merry," but God said: "Thou fool, his night shalt thy soul be required of thee." America must learn that selfishness never promotes security, that isolation never gives immunity over responsibility.

When the fate of civilization was at stake on the battle fields of Europe, two millions of our sons crossed the seas to fight for liberty. They went freely and gladly ready to sacrifice all that they had to save the world from disaster. We must not forget that fifty thousand of our sons sleep on the soil they gave their lives to save. So long as America's sons rest beneath Europe's sod America cannot leave Europe to stew in its own juice. The soil that was consecrated by the blood of our sons is too

sacred to be neglected by America. With our last resources, without hesitation, and without reservation must we go to Europe's aid. America found her soul in the war. God help us that she may not lose it in peace.

## SPRING CONFERENCES 1921

### DOMESTIC CONFERENCES

Baltimore	Grace Ch., Balt.	Apr.	5	McDowell
Central Missouri	St. Joseph	Apr.	5	Qnayle
Central Penn.	Tyrone, Pa.	Mch.	15	McDowell
Delaware	Atlantic City	Apr.	5	Jonas
East German	Referred	Apr.	19	Wilson
East Maine	Machias	Apr.	26	Hughes
Eastern Swedish	Hartford, Conn.	Mch.	23	Anderson
Florida	Lake City	Jan.	18	Richardson
Hawaii Mission	Honolulu, T. H.	Feb.	1	Leonard
Kansas	Topeka, Kan.	Mch.	15	Waldorf
Latlu-Am. Mia.	Pasadena, Cal.	Apr.	19	Leonard
Lexington	Covington, Ky.	Apr.	19	Leete
Lincoln	Topeka, Kan.	Apr.	6	Mead
Louisiana	Lake Charles	Jan.	26	Jones
Maine	Auburn	Jan.	10	McConnell
Mississippi	Yazoo City	Jan.	18	Jones
Newark	Referred	Mch.	29	Wilson
New England	Malden, Mass.	Apr.	5	McConnell
New England S.	Pawtucket, R. I.	Mch.	29	Hughes
New Hampshire	Tilton	Apr.	19	Hughes
New Jersey	Atlantic City	Mch.	8	Berry
New York	Referred	Mch.	29	Anderson
New York East	First Ch., Meriden, Conn.	Apr.	5	Wilson
North Indiana	Trinity Ch., Elkhart, Ind.	Apr.	5	Leete
Northern N. Y.	Little Falls	Apr.	19	Burt
Northwest Kansas	Goodland, Kan.	Mch.	29	Waldorf
Philadelphia	Philadelphia	Mch.	23	Berry
Porto Rico	Comerio, P. R.	Mch.	2	McConnell
Saint Johns River	St. Cloud	Jan.	11	Richardson
South Florida	Mia. Kay West	Feb.	8	Richardson
Southwest Kansas	Liberal, Kan.	Mch.	8	Waldorf
Troy	Referred	Apr.	5	Burt
Upper Mississippi	Columbus	Jan.	11	Jones
Vermont	Bellow Falls	Apr.	26	McConnell
Washington	Clarksburg, W. Va.	Mch.	21	McDowall
Wilmington	Cambridge	Mch.	29	McDowall
Wyoming	Endicott, N. Y.	Apr.	5	Berry

## Report of District Conferences

### MONROE DISTRICT.

The first days session of the Monroe District Sunday School, Missionary and Epworth League Congress convened November 30 to December 1-3 at Mt. Olive Methodist Episcopal Church, Bastrop, La., with the Rev. T. B. O'Ville, District Superintendent, presiding. Devotional service was conducted by the Rev. M. C. Harrison, after which the Superintendent appointed Rev. Garfield Robinson as master of ceremonies. Rev. Harrison opened a discussion, the subject being "How to Make and Maintain a Rural Wide Awake School. The subject was discussed by the Revs. Smith, Norris, McKee, Haynes and Mrs. Ida Evans, after which the Congress was organized. Brother Haynes was nominated and elected secretary and Rev. T. P. Norris was elected treasurer. Res. S. M. Haynes of the committee on resolutions spoke, followed by benediction by the Rev. G. Robinson. The night session was opened at 7:30 p. m., with Mr. S. T. Scott as master of ceremonies. Devotional exercises were conducted by Brother A. Smith and Bennie Haynes. Mr. Scott delivered the welcome address. Brother W. D. Grant of the St. John Baptist Church, Bastrop, La., was then introduced and delivered an address in behalf of the Baptist Church; Rev. E. Hollins addressed the Baptist ministers, and the response by the Rev. S. M. Haynes. We then listened to a song by the community choir led by Prof. R. G. Stepsoe. Mrs. E. B. Smith then read a paper, the subject being "The Importance of Training Our Boys and Girls in the Sunday School." Mr. J. B. Francis read a paper which made an impression on all who heard it. Professor Stepsoe then delivered an address, taking as his subject "Ignorance Must Be Destroyed." A solo was rendered by Mrs. Francis Hamilton after which the Rev. M. C. Harrison read a paper on the Southwestern.

Will the spirit of union and friendship between the Methodist and Baptist denomination help or hinder? was discussed by the Revs. E. Hollins, John McKee and Prof. R. G. Stepsoe. He then led the community choir in singing. Rev. Harri-

son then preached a sermon that shall long be remembered. The second night found the congress moving again with the Rev. Garfield Robinson presiding. Devotional exercises were conducted by the Rev. John McGee, then the Misses Evagoline, Procula and Magnolia Norris gave us an interesting treat. We then listened with delight to papers read by the Rev. Bennie Hayes, Mrs. Oville, Mrs. Fannie Wittow and others. Rev. H. Daniels, pastor of St. James M. E. Church, Menroe, La., was then introduced and preached a soul stirring sermon from Matt. 25-23. Mr. J. B. Francis lifted the collection to \$5.00. We then listened to the announcement of the pastor and closing song of the choir, and then benediction by the Rev. Norris. The third day night session opened at 7:30 p. m. with the community choir singing "Steal Away to Jesus." We then listened with delight to a solo by Little Miss Pierce. Mr. Charles Hutchinson read an interesting paper which was very impressive. Others who read interesting papers were Mrs. Pearl Catehough, Miss Zulue Watson, and Mrs. Minnie L. Moore. Beautiful solos were rendered by Mrs. L. Griffin and Miss Arrie Dyer. Rev. Garfield Robinson extended an invitation to sinners for prayer and eight came forward. Rev. Griffin of the C. M. E. Church and Rev. A. Smith lifted the collection to \$15.12. Closing song by the choir and benediction by the Rev. Griffin.

Bennie Haynes, Reporter.

### TOPEKA DISTRICT

The Topeka District of the Lincoln Conference met at Ashury M. E. Church, Topeka, Kansas, December 1-4, 1921.

Notwithstanding the cold weather and long distance to reach the seat of the conference the ministers were all present with very few exceptions. The District Superintendent being detained, the conference opened with Rev. W. C. Conwell as chairman protem and proceeded to elect Rev. W. H. Hamilton secretary; Rev. S. H. Johnson, treasurer, and T. S. Saunders, statistical secretary.

The District Superintendent, Dr. G. G. Logan, having arrived, he thanked the brethren for the start they had made, and the organization was completed by the appointment of the various committees. Dr. N. J. Johnson was elected as representative of the Southwestern Christian Advocate; T. S. Saunders, reporter to the Southwestern and S. H. Johnson, reporter to the daily papers.

There were heated discussions on the subjects of evangelism, christian stewardship, and others, and many points were brought out that should lead to unlimited success in working out the program of the kingdom of the Topeka District.

Considering the conditions and hearing the reports of the District Superintendent and pastors we could but think of the poet who wrote "Servant of God well done." Good revivals have been held in most of the charges and substantial sums paid on the church debts, and \$1,472.00 reported on the Centenary and other benevolences.

Raising the full quota of the Centenary by the Annual Conference seemed to be the note on every tongue, and not a pessimistic voice was heard. Several special visitors were present, introduced and made very interesting talks. Dr. Logan brought the Detroit meeting before the conference in a way that was very touching, pointing out our duties and strengthening our faith in the grand old church.

Rev. S. J. Johnson, his good wife, members and friends met every requirement in caring for the delegation, although the conference went to them upon a very short notice.

Brother Johnson stood and with deep smiles exhibited a new \$45.00 suit which two of his members, Mrs. J. O. Haley, president of the Ladies' Aid Society, and Mrs. Josie Taylor, recording steward, gave him as a surprise. The conference will meet next at U. Street M. E. church South Omaha, Neb.

T. S. Saunders, Reporter.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

January 22, 1922

Subject: Finding and Finishing Our Task

(1 Kings 19. 1-21).  
The Text Explained.

Many interesting events have been crowding into the few verses which separate this lesson from that of the last Sunday. Following the miracle related in our last lesson, so great was the awe and fear of Jehovah inspired among the people that at Elijah's suggestion they fell upon the prophets of Baal and killed them. Elijah then informed Ahab that the drought is at an end, and, going up to the top of the mountain, he sees after a time a small cloud arising, and summons Ahab to make heady his chariot and hasten to descend before the coming of the storm. Elijah, girding himself, runs before the chariot all the way to Jezreel. When, however, Ahab tells Jezebel what Elijah has done, she vows vengeance upon him, and the prophet flees for his life to the wilderness of Horeh, that is, Sinai. He is overcome with despair, and believing that further effort is useless desires to have the struggle end. At this point in the story our lesson begins.

9. Unto a cave—Possibly the space which tradition has designated as "the cleft in the rock" in which Moses stood when Jehovah passed by (Exod. 33.22). What doest thou here?—An opportunity is given to Elijah to make his complaint.

10. I have been very jealous for Jehovah—Elijah is not boasting, but merely stating his grief because he has failed to bring back the king and his people to the worship of Jehovah.

11, 12. The spectacle which passes before Elijah is simply intended to signify the spirituality of Jehovah.

12. A still small voice—Literally, a sound of gentle stillness. There is nothing to indicate that the voice was audible, but Elijah felt the presence of the Lord.

13. Wrapped his face in his mantle—Like Moses he "hid his face, for he was afraid to look upon God." What doest thou here, Elijah?—Again the prophet is given the opportunity to make his complaint to the Lord.

15, 16. We have no record that Elijah literally fulfilled these commands. Hazel was anointed by Elisha, and Jehu by another of the sons of the prophets.

15. To the wilderness of Damascus—Literally, "by the wilderness to Damascus." Elijah was to return by the way he had come, through Israel north to Damascus.

18. Seven thousand—Again a round number indicating the faithful who still remain in Israel. These are to remain, a remnant for better times—the first appearance of the idea so often expressed later that a remnant

shall be saved. Every mouth which hath not kissed him—The kissing of images of gods was a common and almost universal custom.

#### Lesson Themes.

Our Source of Courage. Reformers are apt to become discouraged. They are necessarily men of strong feelings as well as strong convictions. They usually do their work under great pressure of opposition from without and of a consuming enthusiasm from within. They work up to the limit of physical endurance, and then, by the natural law of their being, a reaction comes and discouragement accompanies enforced relaxation. Yet valiant effort in the service of God or society is never in vain. The success of such effort cannot be measured by visible results. Could we see as God sees we would never be discouraged. He has been patiently at work in the world for ages, bringing the human race up to its present high state of development. He will prepare lodgment for the seed of reform sown in faith and in sincerity of purpose. We too are only human and need help constantly to be faithful and full of faith. Since God is constant and is love, and since our work is his, we ought never to be discouraged.

Dejection and Its Remedy. On Mount Carmel, Elijah faced the great assembly, including the people, the prophets of Baal and the king, and had boldly demanded that the people choose once and forever between Baal and Jehovah. A few days later we find him in the depths of despair, imagining his efforts to have been a deplorable failure, asking that he might die. Few pictures present a greater contrast, yet the second experience was but natural after the visible results of the first. King Ahab, of whom Elijah had expected that he would now defend the cause of Jehovah, was unable to overrule the plans and prejudices of his wife, Jezebel. The prophet, who had expected to have a part in the reestablishment of the worship of Jehovah, found himself alone in the wilderness with nothing to do. He was suffering from mental reaction and physical weariness. The bow had been bent too long and was strained. His emotions had been overwrought. The necessity of fleeing from Jezebel's anger after having run before Ahab's chariot to the gates of Jezreel had overtaxed his physical strength. The means used for Elijah's restoration were simple and natural: (1) sleep and rest; (2) plain but wholesome food; (3) a change of environment. From the discouraging situation in Samaria, Elijah went on a hallowed

pilgrimage to "the mount of God," inseparably connected with God's revelation to himself to his people; (4) a vision, giving a new and a higher conception of God; (5) renewed activity—a share in the world's work; (6) the assurance that a multitude of others shared the prophet's faith and purpose, and were as loyal as he. These same influences aided the prophet in finding and finishing his great task. They will do the same for us.

#### For Discussion and Study.

What is another name for Mount Horeh? Trace the events that had taken place in or near this mountain. Should we be discouraged if faithful service for truth and righteousness seems entirely without results? Should we expect always to see results? What are some of the causes of discouragement in human nature? How far are trials and trouble of value in character-building? How do men and women find the tasks that may be considered to be peculiarly theirs in the service of God?

#### MISSIONARY INTERPRETATION.

By the Rev. D. D. Martin, D. D.  
Lesson for Sunday, January 22, 1922.  
"A Still Small Voice."

It requires time for a troubled, tempestuous spirit to become quiet before God. In the noise and tumult God is forgotten or cannot be seen. God was passing in the wind; Elijah did not see him. God was in the fire; but Elijah did not recognize him. God's power was evident in the earthquake; but Elijah paralyzed with weariness and discouragement could not feel God though the earth shook and trembled. If Elijah had sensed God's presence and heard his voice in the tumults of nature it would not have been so well for him after the experiences of Carmel. All the excitement of a great religious contest, with the disturbances of nature made us weary soul ready for the "still small voice" or the voice of stillness. A dumb voice.

It is when emptied of self we may be filled with God. And this God-consciousness is necessary to the Divine call. It is the call from within that moves us to work out God's plan. When God himself is enthroned within, then life questions are easily passed upon. What doest thou here? Hast thou become discouraged when God is working so mightily. Now is the time to get in the midst of things and not be in the hiding. A cave is no place for a Christian when God is shaping things for world conquest. Elijah misinterpreted his times, a temporary victory unfitted him for the attack of a wicked queen. Christians lose sight of the fact that success irritates the enemy, and they become discouraged when they should be triumphant.

God showed Elijah when he thought he was alone and they were going to kill him that there were seven thousand and who had not yet bowed the knee to Baal. Missionary enthusiasm burns when there are reports of great mass movements, when whole villages and communities are turning to Christ; when Centenary offerings give promise of larger undertakings. But when kings and rulers take sides against them, as they have in many places, then the outlook is dark. But our King is mightier than all the kings of the earth and he will bring

victory out of apparent defeat. All the workers needs is the quiet still voice within. God steadies his own, as he did the disciples on the sea, and gives victory.—Gammon Seminary.

## District Rounds

### PINE BLUFF DISTRICT.

First Round for 1922.

Clarendon, January 7-8; Helena, 14-15; Althorn, 20-22; Avery and Dumas, 27-29; Boydell and Endora, February 3-5; Dermott and McGehee, 11-12; Gauld and Mirany, 17-18; Carthage and Fordyce, 24-25; Johnsville and Warren, March 3-5; New Edinburg, 10-12; Pendleton and Watson, 15-16; Pine Bluff and St. James, 18-19; Pine Bluff and St. Mark, 18-19; Rison and Peace, 22-23; Pine Bluff Circuit, 25-26; Malven and Jaconte, February 28 and March 1.

Dear Brothers: The annual conference is over and I hope that each one of us has gone back to our work with a new zeal to do more along all lines than ever before. Now I hope all of our claims by the District Conference. Don't forget anyone of those from the Centenary Conference and the Southwestern Christian Advocate. At least 500 converts were added to the church. From your friend and brother, A. S. Miller, D. S., Box 72; Marvell, Ark.

### HOUSTON DISTRICT.

Second Round.

Sloan Memorial, February 12-13; Mt. Vernon, 12-14; Mallaleu, 17-19; Boynton, 19-20; St. Mark's, 24-26; St. James, 26-27; Asbury (Harrisburg) March 2-5; East Trinity, 3-5; Trinity, 5-6; Ebenezer-Audubon Place, 10-12; Dickinson Court, 11-12; Spring, Humble, 18-19; Richmond, Rosenberg, 24-26; Thompson Circuit, 25-26; Kendleton, April 1-2; Angletou, Columbia, 8-9; Sweeny Circuit, 15-16; Wesley Tabernacle, 23-24; St. Paul, 23-25; Texas City, La Porte, Goose Creek, 30.

Dear Brethren: I do not need to urge you relative to the Centenary drive which closes April 16th. Every charge of the Houston District went "Over the Top" last year except one, and I could have had put that one over if teamwork between the pastor and district superintendent could have been secured. The campaign for the Episcopal residence will be put on in due time. The District Stewards and pastors of the district will meet at St. Paul, Galveston, February 2, to attend to the business belonging to the District Stewards and for organizing a rural association. Meeting convenes at 12 o'clock Thursday, February 2, in St. Paul.

Fraternally, W. H. Logan.

### ATLANTA DISTRICT.

First Round 1921 and 1922.

College Park, December 23-25; Ariel Bowen, 25-26; East Point and Hapeville, 30-January 1; Palmetto, 31-January 1; County Line, 7-8; Decatur, 13-15; Battle Hill, 15-16; Foss Chapel, 20-22; Marietta, 22-23; Fairburn, 27-29; Red Oak, February 4-5; Oakland City, 5-6; Central Avenue, 12-13; Oxford, 18-19; Warren Memorial, 26-27; Rockdale Park, March 5-6; South Atlanta, 12-13.

Dear Brethren:

Let me again thank you for your  
(Continued on Page 14)



"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,

Secretary Colored Work,  
Chicago.

DR. J. W. HAYWOOD

Head Department Psychology  
and Education.  
Morgan College, Baltimore.EPWORTH LEAGUE TOPIC,  
JANUARY 22, 1922.Methodist Directed Christian Edu-  
cation (2 Tim. 2:14-16)

Is School Education Necessary?

More and more we look upon edu-  
cation that comes from attendance  
at school as essential to getting  
along in living. Is it so? Balance  
some facts:

For a generation the emphasis has  
been given to "vocational training."  
In this, young people have been  
taught to do one single thing, to be-  
come a part in the economic machin-  
ery. Training is for work at one  
thing. Education fits self to be.

There has been a strong drift  
away from "education for education's  
sake," to know for the sake of know-  
ing. The drift from efficiency has  
been so marked that many school  
men have taken this question for  
discussion and have discontinued  
present school methods and results.  
There is a definite return to edu-  
cation for culture. It now looks as  
though school men would get back  
to the old faith in education to make  
a man, instead of being satisfied in  
making a machine.

Applying This.

As you study the conversations be-  
tween the four special young folks  
in our story, you will note no lead  
toward the unfortunate argument of  
education for a livelihood. They are  
considering their own quality and  
qualifications, even as they talk  
about "life service."

And as you visit them later, when  
each seems to be about the tasks of  
living, you feel the force of higher  
consciousness of life. They live in  
their vocations, and their education  
has prepared them to vitalize those  
vocations with all the passion of  
their minds and hearts. You cannot  
listen to Marty in his field of work,  
explaining to John the situations,  
without feeling that Cartwright Col-  
lege developed the man, not the min-  
ister.

Three-Minute Discussions.

What is a college education?

What is the self-making value of  
a college education?What is the value of equipping for  
world service?

Keep in mind, in these discussions,  
that you are following the making  
of a man from the boy, John Wesley,  
Jr. His college years do not have  
great emphasis through the story,  
but that chapter in his experience  
repeatedly proves of value beyond  
measure. Cartwright College is one  
of the vital facts and essential fac-  
tors in this story of experiment.

"What are the cultural and social  
values of education?" Marcella's in-  
sight, vision and adaptation are

worth a whole lesson for the girls.  
Has she a divine call?

Struggling for an Education.

What are the values and losses in  
working one's way?

Is it possible to go through with-  
out seeing all the way?

What does the Methodist Episco-  
pal Church do to help?

Select three persons to answer  
these three questions, give them two  
minutes each, and give them at least  
three weeks to prepare. The Board  
of Education, New York City, can  
give you the denominational facts.  
The records of education are full of  
the thrills of successful poverty. One  
of our older bishops used to  
boast that he and his chum, board-  
ing themselves through the school  
course, had only one spoon, and a  
newspaper for a tablecloth. With  
Woolworth and Kresge there is no  
need of that now.

A girl, this very fall, faced col-  
lege without one dollar; she dared;  
at last accounts she was getting  
along and staying in school. God  
is on the side of the struggle. Little  
rivulets of cash run toward the col-  
lege.

Many individuals will "do their  
bit," and many a lad and lassie are  
being backed for success.

Methodist-Directed Education.

That Methodist young people might  
be directed and helped, and that  
schools might be inspired and equip-  
ped, the Board of Education of the  
Methodist Episcopal Church was au-  
thorized by the General Conference  
of 1868.

The office is in New York City.

Money is received from its work  
from collections taken throughout  
the Church and from gifts by benev-  
olent people.

Your "Children's Day Collection"  
goes to this Board, and goes into a  
fund from which loans are made to  
students. In 1919 the collections  
amounted to \$99,680. The total in-  
come for this fund has amounted to  
\$263,873.34. The number of students  
benefited by this fund, from the be-  
ginning, is 26,254. The total amount  
of the loans made is \$3,025,013.

A student in college or profes-  
sional school may borrow as follows:  
Freshman, \$100; Sophomore, \$100;  
Junior, \$150; Senior, \$200; the bor-  
rowing limit being \$600. Students  
in the secondary schools may bor-  
row \$50 a year, except that in the  
senior year it is \$75, and the total  
borrowing limit is \$150. In 1920,  
1,671 loans were made.

"The Public Education Collection,"  
taken in your Church, goes to the  
Board, and is used to help schools  
and colleges, as institutions.

This Board has a leading, com-  
manding influence and with its pro-  
grams and counsels is making it  
possible for many a youth to get an  
education.

Christian Education.

Education without the Christian  
spirit may be a dangerous equipment  
in the hands of uncertain holders.

Education commands! Only as it  
commands in righteousness is it  
safe. Righteousness as it is found  
in Jesus Christ is the only way that  
can be trusted, followed.

Education builds and makes and  
qualifies. But if it makes in sin, and  
builds in unrighteousness, and qual-  
ifies for selfishness and sends men  
and women into the world with no  
vision of God and no religious ex-  
perience, then its building is worse  
than no building; it unbuilds, it often  
wrecks.

Official Enrollment.

The Methodist Episcopal Church  
has one hundred and thirty official  
schools.

There are forty-three colleges and  
universities, thirty-two professional  
schools, thirty-six academies for  
white students, and nineteen for ne-  
groes.

The total material value of these  
schools, at latest report, is \$39,143,-  
481. The total productive endow-  
ment amounts to \$34,374,749. Stu-  
dents enrolled in 1921-1922 numbered  
51,190. The alumni number 119,631  
at last commencement.

Refer to the Methodist Year Book,  
which you can get at any Methodist  
Book Concern store.

The annual report of the Board of  
Education is interesting and valua-  
ble to those who want the whole  
round of the facts.

The boy who fails to get an edu-  
cation not only disinherits himself  
so far as the world's real wealth is  
concerned, but he is robbing the race  
of the contribution it rightly expects  
from him.

## Quarterly Conferences

QUARTERLY CONFERENCES.

SHREVEPORT, LA.—On December  
13th, our fourth Quarterly Conference  
was held with the Rev. J. E. Rolax,  
District Superintendent, in the chair.  
All officials were present with writ-  
ten reports. The District Superin-  
tendent was paid in full for the quar-  
ter. The Woman's Home Mission  
rendered a program suitable for the  
occasion. A grand reception was  
given in honor of the District Super-  
intendent, pastor and family. Daniel  
Chapel is alive. The Rev. Chas. An-  
derson, our pastor, is bringing things  
to pass.

BIRMINGHAM, ALA.—The first  
Quarterly Conference of the Browns-  
ville and Grondale charge convened  
at Brownsville Church, December 30,  
31, January 1 with the Rev. H. H.  
Dunn, District Superintendent, in the  
chair. Notwithstanding the incle-  
ment weather the attendance was  
very good. Rev. Dunn preached an  
excellent sermon to the delight of all  
present. More than 50 partook of the  
holy sacrament. The pastor made  
an inspiring talk on the "Centenary  
drive." Rev. L. Jenkins, P. C.

MANCHESTER, TENN.—Our Dis-  
trict Superintendent, Rev. J. W. Wells,  
held our first Quarterly Conference  
December 3-4, which was very suc-  
cessful. The reports showed that the  
work was in a prosperous condition.  
The Sunday School is in better con-  
dition than ever before, and very  
large numbers attend each Sunday.  
The District Superintendent was paid  
in full. Our church is on the road  
to success, under the leadership of  
Rev. Nathaniel Smith, P. C. We  
thank our District Superintendent and  
beloved Bishop for placing such a  
man as Rev. Nathaniel Smith to lead  
us during the conference year. We  
had a successful rally Christmas day  
for our pastor and raised \$32.00. The  
members of Stephen M. E. Church  
had a grand reception in honor of  
the pastor, Rev. Nathaniel Smith,  
Watchnight. After social hours and  
refreshments served, a prayer service  
was conducted by the pastor, watch-  
ing the old year out and the new year  
in.

We are planning on buying a new  
church site and erecting a new M.  
E. Church.

Miss Clara E. Vannoy, Reporter.

HEARNE, TEXAS—The first Quar-  
terly Conference of the Palestine Dis-  
trict was held at Hamilton Chapel M.  
E. Church December 1 to 4. Rev. B.  
R. Booker, District Superintendent, held  
the business session Thursday at  
7:30 p. m. Sunday was a high day.  
Dr. Coffee, pastor of the A. M. E.  
Church preached a spiritual sermon.  
Brother W. P. Sledge called the house  
to order and began the introductory  
program in honor of the newly ap-  
pointed pastor, Rev. P. H. Jenkins,  
and B. R. Booker. The welcome ad-  
dress in behalf of Hamilton Chapel  
delivered by J. H. Reid will long be  
remembered by those who heard him.  
In behalf of the auxiliaries of the  
church and S. S., by W. P. Sledge,  
Epworth League, Miss M. E. Reid.  
The representatives of the sister  
churches are truly converted and de-  
voted to their race and church. We  
are glad to have them with us. Melo-  
dious solos were sung by Drs. Reid  
and Booker. The pastor responded  
by thanking every one for their words  
of welcome.

John Pork, Reporter.

CHATTANOOGA, TENN.—Our first  
Quarterly Conference was held De-  
cember 18th with the Rev. A. J. Hu-  
ghes, District Superintendent, presid-  
ing. He preached two excellent ser-  
mons to the joy and delight of all.  
The District Steward, G. W. Calhoun,  
with his assistant, G. C. Calhoun,  
were on their job and paid the Dis-  
trict Superintendent in full, \$24.00.  
The auxiliaries of the church made  
splendid reports of the quarter. The  
Woman's Home Missionary Society  
reported having raised \$58.00. The  
faithful members are working hard  
to complete the building which was  
started a few years ago. When Stan-  
ley is completed it will be one of the  
best church buildings in the East  
Tennessee Conference.

W. S. Hight, P. C.

FORT WORTH, TEXAS—"It is  
more blessed to give than to receive"  
was the motto at Harper's Chapel  
December 16th, when the Rev. R. B.  
Reid presided in his first Quarterly  
Conference. Seemly he felt respon-  
sible for the developing of the minds



and characteristics and delivered his sermon that it would not too high for the lowest, nor too low for the highest. Reaching a climax, "Who is your Master?" In the afternoon there was a surprise pound party for the Rev. Wm. Mack, P. C. This party brought to the pastor about seventy-five pounds of choice things. It was held under the direction of Pender Mason, Mathilda Harper, Parthena and Esther Williams. They sent Rev. Mack with this as a slogan "God will provide."

**RULEVILLE, MISS.**—Our first Quarterly Conference held by Dr. N. R. Clay, District Superintendent, in Mailieu M. E. Church was a success. A number of officers were present with good reports. The District Superintendent expressed himself as being well pleased with the progress of the work. The good women of the auxiliaries, led by Sister Claire White, Silvio Jones, Julia Stanford, B. Clark, Ollie Roberson, Savannah Leak and N. L. McMorris rendered the District Superintendent a grand reception. We closed a very successful quarter, raising \$113.40.

P. H. Jackson, P. C.

**CLARE, LA.**—Our fourth Quarterly Conference was held recently. On return from the National Conference in Detroit our District Superintendent was full of inspiration and enthusiasm and preached a wonderful sermon. The spiritual tide ran high and we are glad to say that two were baptized and admitted to the church. The Ladies Aid and Home Mission presented our District Superintendent with many country products. We pray that he may put the work of the district over. Collection \$15.35.

Lins Grace, Reporter.

## MARRIAGES

**STANTON-JORDAN**—Mr. Sandy Staton and Mrs. Edmonia Jordan were united into the holy bonds of wedlock. She was a member of the Baptist Church, but recently joined the M. E. Church at Matheraville, of which her husband is a member. The Rev. N. Toole officiated.

**DANSBY-THOMPSON**—Mr. G. E. Dansby and Miss Luvenia Thompson were united in holy wedlock. The groom is a member of the A. M. E. Church. The Rev. N. Toole officiated.

**ENGL-DILK**—Mr. Sardis Ingi and Mrs. Ema P. Dilk were joined together in marriage at the home of her mother by the Rev. H. K. Roberts of Seoba, Miss.

**SLAUGHTER-CASARD**—Mr. A. D. Slaughter and Miss Cecelia Casard were united into holy matrimony at the home of the Mr. and Mrs. J. Robinson of Seoba, Miss. The Rev. H. K. Roberts officiated.

**MOORE-BOSTON**—Mr. John H. Moore and Miss Mary Boston were united in holy wedlock at the parsonage December 15th. Each one are very prosperous young people. Miss Boston is an accomplished young woman of Crystal Springs, and a member of the New Zion M. E. Church. We wish for them a happy sail over life's sea.

**JOHNSON-HAMPTON**—Mr. Robert Johnson and Miss Beulah Hampton were united in the bonds of matrimony

December 27th at the home of Mr. and Mrs. Will Hampton, Boyce, La. The Rev. S. A. Davis officiated.

**GABRIEL-ROBERTS**—The Rev. A. L. Gabriel and Miss Pearl Roberts were happily united into the holy bonds of matrimony at the home of the bride's parents, Jacksonville, Tex., by the Rev. C. C. Sapp. Many presents were received by the bride and groom. They were left happy in the parsonage at Lovelady.

**CROFFORD-TERRY**—Mr. Winston Crofford and Miss Willie May Terry were united into the holy bonds of wedlock at the home of her father, Crystal Springs, Miss. Both are members of New Zion Methodist Episcopal Church. All hope for them a pleasant voyage over the sea of life. The Rev. R. N. Jones officiated.

**GRAHAM-HODGES**—On Tuesday evening, December 27th, the Rev. Robt. A. F. Graham and Mrs. Bella T. Hodges were happily united in marriage. The Rev. W. E. Gunby, pastor of Grace M. E. Church, Cambridge, Md., performed the ceremony.

## DISTRICT ROUNDS.

(Continued from Page 12)

cooperative work in bringing to the conference the largest benevolent report ever made in the history of the Atlanta District.

Our Centenary report was an increase for the District over the previous year by nearly two thousand dollars (\$2,000.00).

Let us go forth to do greater work for the Master by Christian Stewardship. Let us all, both ministers and laymen be tithers. Let us enroll for life service. Let me remind you of the District evangelistic work. Recanvass the churches for members who have joined since the first centenary canvass was made.

Raise your Centenary money weekly and send it monthly to Dr. Morris W. Ehnes, 740 Rush street, Chicago, Ill.

Be prepared to report your Conference Cialmants money in cash at each Quarterly Conference.

What you lack in keeping up monthly make it on fifth Sunday and Easter Sunday, April 16th.

The District slogan for 1922 is "Five hundred new Southwestern subscribers, one thousand accessions to church membership, Episcopal money to be paid in full, all other salaries to be cared for, and ten thousand dollars (\$10,000.00) Centenary to be raised." Call on me for work or money when you need me.

Pastors and District Stewards meet at Arlet Bowen Church February 22.

Fraternalty yours,

C. L. JOHNSON, D. S.

430 Martin Street, Atlanta, Ga.

LEXINGTON DISTRICT!

Fourth Rounds, 1922.

Cleveland, January 21, 8 p. m., 22 11 a. m.; Richmond, 22, 3 p. m., 23, at 8 p. m.; Winchester, 2-29; Rowards Creek, 30; Lexington, Gunn Tabernacle, February, 5-6; Owenton, 7; Worthville, 8; Bedford, 9; Smithfield, 10; Paris, 12-13; Jimtown, 14; Pleasant Point, 16; Frankfort, 17; Versailles, 18-19; Jeffersonton, 20-21; Chaplin and Camp Branch, 22-23; Buck Creek, 25-26 at 11 a. m.; Simpsonville, 25 at 3 p. m., and 27 at 8 p. m.; Dorsey, 28; N. Middletown, March 1-2;

Monterey, 3; Lexington, 5-6; Hazard, 7-8; Ravenna, 9; College Hill, 10; Georgetown, 11-12; Warrentown, 13; Cadentown, 14; Anchorage, 18-19; Pe-wee Valley, 20-21; Woolfolk, 22; La-Grange, 25-26; Black Mountain Section, 27-31; New Zion, April 1-2; Oxford, 3; Leesburg, 4. April 9 and 16 open for special drives and rallies. Brethren, let me serve you.

Dear Co-workers:—Our annual conference convenes at Covington, Ky., April 19th and we are still striving to make successful reports. One of our chief Shepherds has recently said that the word fail was not in the Methodist vocabulary. We cannot fail

if we counsel together with our officials and plan our work wisely. Let each of us make a house to house visit during this quarter and see that a family altar is established in every home, and that each member do something in the way of promoting the interest of the general church. Big Group and Southwestern Christian Advocate Conference and Council, January 26-27, at Asbury Church. Let us be loyal to do our duty first and then say to the members: Come, follow me as I follow the Master. Yours for victory in His name, H. M. Carroll, superintendent of district, 128 W. Fifth street, Lexington, Ky.

## Special Notices

**LAKE CHARLES, LA.** All ministers and delegates attending the Louisiana Annual Conference, January 25, will come directly to the church. We will pay one dollar per day for board. C. Spens.

**OXFORD, MISS.**—Buford Chapel M. E. Church witnessed one of the greatest days in its history. Rev. P. A. Lemon preached an excellent sermon which was enjoyed by all, after which all expressed their gratitude of thankfulness. Night service was rendered by Buford Chapel public school. An appropriate program was rendered under the direction of Prof. R. L. Simmons and Miss Daisy B. Taylor. They are putting their hearts and mind in the work. We are proud of our teachers. We raised for the day \$21.00.

Lydia Pettis, Reporter.

**EUFULA, OKLA.**—The pastor and members of Jackson Methodist Episcopal Church of Eufaula, Okla., Muskogee District, Lincoln conference are pleased to state that there has been purchased a lot 50 by 140 feet on which has been built a modern parsonage, bungalow style, with rooms as follows: two bed rooms, each having a clothes closet, a living room, a dining room, a kitchen and a bath room. The building is a frame structure. To date the building is complete with the exception of paint and paper, but the work is being pushed to the effect that the said work and the furnishing of the parsonage will soon be accomplished. The pastor and family, the Rev. H. G. Kirkpatrick, are enjoying the new parsonage and the members pride themselves in having the best parsonage of the conference in the state. Special attention will be made of the activities relative to the work later. However this much may be said now: the parsonage was made possible by the donation of \$500.00 from the Centenary and the arduous labors of the pastor and members. The name of the District Superintendent, the Rev. J. O. Murphy, who recommended the

donation, deserves special mention in this connection.

**BUDE, MISS.**—On Monday and Tuesday nights the Ladies Aid of Thirkfield Chapel gave a holiday concert which proved to be a success. A few weeks ago Mr. and Mrs. Mason Malone of Sweet Home Baptist church lost all their belongings and a bit of cash by fire from some unknown origin. Even though the Ladies Aid is in the crisis of the conference year they saw the necessity of donating to them a few dollars. We extend to this couple our deepest sympathy. We also realize that times are strenuous and fire left them without many necessities. The Epworth League has begun its work again under the presidency of Brother S. M. Parker. Our District Superintendent, Dr. J. C. Hibbler, was with us January 3rd. The pastor, Rev. G. E. Trower, is co-operating with all the auxiliaries.

Mrs. Carrie B. McCray, Reporter.

**CENTERVILLE, MISS.**—Williams Chapel is still alive. The Christmas storm struck the parsonage leaving many nice things for the pastor and family. The party consisted of Sister Appella Gibson, Lasse Young, L. A. Douglass, R. A. Thomas, A. A. Adkins and others from the Baptist and C. M. E. Churches. God bless these good people, come again.

Mrs. W. E. Hucker, Reporter.

**SHELLYVILLE, TENN.**—Our Christmas service at Scotts Chapel was a very successful one. At 11:00 o'clock an eloquent sermon was delivered by our pastor, Rev. D. L. Garrett, subject "The Incarnation of the Eternal God."

At 7:30 p. m., a Christmas program was rendered. "O Little Town of Bethlehem," by Sunday School and choir, under the auspices of Miss Minnie L. Dean, superintendent, and Mrs. L. V. Dowell, organist.

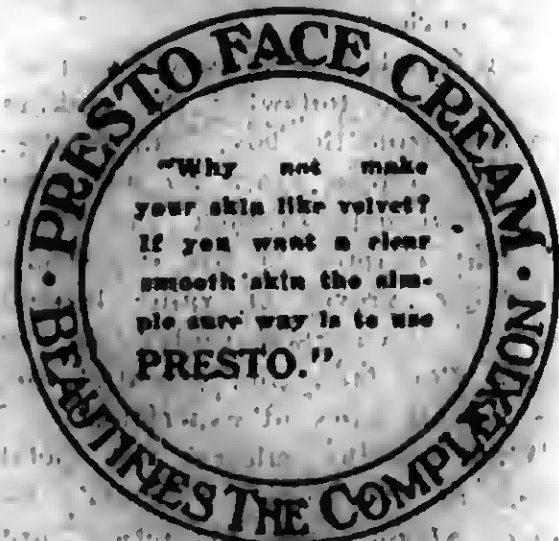
Our collection was \$34.16, which went to the pastor. We feel that the

## PROOF AT LAST

From Oldest Records that John baptized by Sprinkling. Send 16 cts for book of facts, to

Box M. 155 Hones Path, S. C.

**CHURCH FURNITURE**





good Bishop and Conference made no mistake in sending to us Rev. D. L. Garrett, for he is truly a man of God and a pastor as well as a preacher. He left Monday morning for Memphis to spend the Xmas holidays with his mother.

L. Paulyn Davidson, Reporter.

YAZOO CITY, MISS.—Mississippi Annual Conference will be held at Yazoo City, January 18, 1921. All South of Yazoo City will change cars at Jackson for Yazoo City. No. 324 leaves at 6:55 a. m.; No. 322 leaves at 4:10 p. m. Two extra coaches will be added at Yazoo City Monday, January 23rd on the return.

Meals, lodgings and barber shop in Jackson; Jones' Candy Kitchen No. 124; Mrs. Laura Dotson, 208; L. C. Leason, No. 222; Mrs. Estell Butler, No. 334; Mrs. W. Boyd, No. 412; Mrs. A. Dodge, No. 418; Mr. C. Orange, No. 450, barber shop; all these are on Mill street; Mrs. Hattie Wilson, No. 154; Mrs. Richard, No. 157; Mrs. Rolt. Gillespie, No. 145; Mrs. Narcissie Jones, No. 140 and Mrs. Lillie Wilcox, No. 128; these are on West Oakley street. Can't get any rebate for delegates. All are ready in Yazoo City for a grand entertainment.

R. S. Hammond, Pastor.

L. W. Price, Dist. Supt.

MARSHALL, TEXAS — Pursuant to the call of Dr. A. W. Carr, District Superintendent Marshall District, the pastors and district stewards met with C. K. Brown at Ebenezer M. E. Church at 10:30 a. m. At the sound of the gavel all pastors save three and several district stewards answered in person. Devotion was conducted by Rev. F. D. Mayes of Jefferson, after which Dr. Carr called for expressions from each one. Each one expressed himself as having a greater vision of the church and was willing to double his efforts, God being their helper. The District Superintendent reviewed to some extent the doing of the National Conference at Detroit, which gave a bit of encouragement to the brethren. Prof. H. B. Pemberton, principal of Central High School, the well known layman of the Texas Conference was introduced, and in his able address stressed the need of a well paid ministry, and the simplicity of the penny per day plan in the Centenary drive. On adjourning for the noon hour, Dr. C. K. Brown and his faithful members had prepared a feast for the pastors and stewards coming from all parts of the district. After noon a permanent organization was effected by Dr. A. W. Carr as president. Reports from the different committees were read and adopted. Prof. S. S. Reid, the widely known Sunday School man, was introduced. He reviewed his trip to the great conference at Detroit and told of the new vision he had of the great possibilities of the Methodist Episcopal Church. Thus our first meeting passed into history.

K. S. E. Henry, Reporter.

EDWARDS, MISS.—Splendid success has been achieved through the efforts of the Rev. G. W. Hawkins. Our full quota of Centenary has been raised and all benevolences. We have closed a very successful rally. Full quota of souls saved for the Kingdom. All claims raised and paid, new windows in church and cover on parsonage. This is our pastor's second

year and we are asking for his return.—G. R. Williams, Reporter.

EDWARDS, MISS.—The Ladies Aid Society held their annual anniversary at Kingsley Chapel M. E. Church. A very appropriate program was rendered. The district president, Mrs. M. L. Williams, delivered her annual address, Rev. Joseph Earwin, pastor of St. Mark Baptist Church, rendered good services. Our pastor made the closing remarks. The Ladies Aid has raised over \$200.00 for repairs on the church and parsonage. Miss Bettie Leonard, president; Maggie Bolters, secretary.

CEDAR BLUFF, ARK.—The ladies of New Hope M. E. Church met Wednesday, December 28th, at the home of Mrs. Nettie McElroy and organized a Ladies Aid Society. Mrs. Mudie McClenton was elected president. Rev. Moses Malone, our new pastor, is putting new life in the work.

W. C. Williamson, Reporter.

COTTONPORT, LA.—To the presidents of the Woman's Home Missionary Societies of the Alexandria District: Will you please send me your report at once so I can forward same (Continued on Page 16)

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

VAUGHN—Sister Ellen Vaughn departed this life at 78 years of age. She was a faithful member of the Baptist Church, Litcher, La. She was received into the church by Rev. William Anderson on December 25, 1883. She lived a good christian life and died in full triumph of faith in the Lord in the Lord. Our loss is heaven's gain. She leaves many children and grandchildren to mourn her loss.

MURRAY—Sister Roxie Murray, a faithful member of St. James M. E. Church, Pelican, La., departed this life in full triumph of faith in the Lord. Her funeral was largely attended. The services were conducted by Rev. O. J. Harvey. She leaves many relatives and friends to mourn her loss.

McDONALD — Willard McDonald, the five year old son of Mr. and Mrs. Henry McDonald, passed away to the great beyond December 23rd. Sister McDonald was a faithful member of the M. E. Church, Cedar Bluff, Ark. The funeral was conducted by Rev. Malone.

CARSON—Brother Henry Carson departed this life December 5th in full triumph of faith in the Lord. He was a member of the M. E. Church at Darling, Miss. He leaves a mother, one brother, and a host of friends to mourn his passing. At the time of his death he was 18 years of age.

TERRY—Death came to Sister Missie Terry after three years of illness. She departed this life December 2nd in full faith in the Lord. She was a faithful member of New Zion M. E. Church, Crystal Springs, Miss. The funeral services were conducted by Rev. R. N. Jones, assisted by the

Revs. Whitfield of the A. M. E. church, James Black and Franklin of the Baptist Church. Her remains were laid to rest by the M. S. B. Society. She leaves an aged mother, two sisters, three brothers, husband and two children to mourn her passing.

GRANDBERRY—The death angel summoned Sister Ella Grandberry, a faithful member of New Zion M. E. Church, after a number of years of affliction. She departed this life December 11th as a faithful christian. She was a good christian who always expressed a strong hope in Christ. She was loved by all who knew her. Her funeral was largely attended. She leaves a husband, one daughter, six grandchildren, three sisters, one brother and many friends to mourn her demise. The Rev. R. N. Jones, pastor of New Zion M. E. Church, Crystal Springs, Miss., conducted the funeral, assisted by the Revs. S. D. Minor, George Lano, Lee and Franklin of the Baptist Church. She was laid to rest by the M. S. B. Society.

NEIGHBOURS — Louise Hammond Neighbors, the younger daughter of the late Dr. and Mrs. E. W. S. Hammond, was born in Nashville, Tenn., January 9, 1902. At the age of eight years, she, with her parents, moved to Covington, Ky., where she entered the third grade in school. From Covington, the family moved to Springfield, Ohio, where Louise re-entered Doherty Avenue school.

Her father remained in Springfield as pastor of Wiley Chapel for four years during this time Louise received the greater portion of her education. Her father being sent to the Ind. Dist., Louise came with the family. Her council was always sought, for in her words of comfort there was always that cheery smile that would say "Never mind all will end well if we trust our maker." Her cheerful disposition made for her many life long friends who will ever cherish her memory. She was a loving daughter, wife, mother and a faithful friend.

On January 19, 1921, she was joined in holy wedlock to Mr. John Neighbors of Louisville, Ky. To this happy union one son was born, John Edward. Her mother, sister and friends were constant at her bedside to ad-

minister to her happiness. We would not fail to mention Mrs. Watkins, mother of Mr. Herdspeth, who gave all that was in her power that she had to give to save this young life. Mrs. Watkins and Louise always had a peculiar fondness for the other that drew them very close together. Her going has left a vacant place in this happy circle that can never be filled. She was a faithful christian and a member of Simpson Chapel M. E. Church.

She was an accomplished musician, this she inherited from her mother and sainted father, who, with the family, made a happy circle. Her voice was like that of a mocking bird. Oh, how her soul would pour forth into the sweet songs of Zion. One of her favorite songs was "I came to the garden alone."

On Tuesday afternoon this friend and Saviour came with a message from the Gloryland to bear her spirit home. So at 2:30, she, with her company of angels left us to meet no more until we shall meet in the Gloryland. Her last words were "Mama." For mother had promised to visit her that afternoon, and as if to say you came as you promised she uttered the sweet word "mama" and went to live with Jesus.

Sleep on Louise, your sleep shall not be disturbed.

For God who keepeth watch o'er you, Shall guard your sweet spirit till the last day,

And you, with the whole family made complete in Him,

Shall be united in that city above.

The funeral service was conducted from her late residence on Edgemon Avenue, Friday afternoon at 2 p. m. Rev. W. J. White, the pastor of Simpson M. E. Church officiated, assisted by Rev. Father Jones, a life long friend of the family. He read the 25th chapter of Matt, after a song led by Mrs. Stevens; Father Jones then led in prayer. Mrs. Chinn, of Dayton, Ohio, a friend of the family and a foster mother to Louise, read the obituary. Dr. White preached as he never preached before, and all who heard him said surely the Lord was in the house. Her remains were laid to rest in Crown Point cemetery with that of her father who preceded her one year and seven months ago.

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## Southwestern Christian Advocate

631 Baronne Street, New Orleans, La.

### CRESCENT CITY NOTES

The ministers wives club will meet at the residence of Mrs. L. H. King, 2904 Milan Street, January 20th, at 4 o'clock p. m. All members are requested to be present.

Mrs. L. D. Walker, Secretary.

**GRACE**—Grace Methodist Episcopal Church is going over the top shouting "Free at Last." New Year's Day was a day of great rejoicing for our people. In the morning we were favored with a soul-stirring sermon by Dr. L. H. King of the Southwestern. At 3 p. m. we celebrated our double freedom; freedom by the Emancipation Proclamation and of our beautiful church from debt. A beautiful program was rendered under the auspices of the Epworth League, and a very interesting paper was read by Mrs. M. M. Hall. At night our pastor, Rev. M. R. Walker, preached a wonderful sermon which caused the fire to burn within. Brother Gus Roman has organized the League with a staff of enthusiastic workers. Miss Willie M. Hattaway, Reporter.

#### SPECIAL NOTICE.

(Continued from Page 15)

to the corresponding secretary, Mrs. G. A. Loolington, Box 214.

**MICONOPY, FLA.**—Christmas was

celebrated with a splendid service and program. The program was in charge of Prof. A. C. Kelley. We had a beautiful tree at Paradise M. E. Church. The members and friends hung many gifts on the tree for the pastor and wife. Prof. Kelley and wife are tireless workers of the church. Rev. Paul Little of the A. M. E. Church delivered a wonderful sermon on Christmas day. Many visitors were present to see the Christmas tree and witness the program. The tree was decorated by Mrs. F. S. C. Nelson.

J. D. McCall, Reporter.

**LAFAYETTE, LA.**—We are happy over our new pastor, the Rev. V. D. Oatman. On December 12th a tornado arose in the east and turned things around. This was led by Mrs. Fanie Black of the Missionary Baptist Church, singing "There's a Stranger at the Door." Many gifts were given for the comfort of the pastor and family. Our new District Superintendent, Rev. J. N. Wallace, preached a wonderful sermon at our conference.—H. A. Tolbert, Reporter.

**LAKE CHARLES, LA.**—Dear pastors, presidents and members of auxiliaries of the Woman's Home Missionary Society of the Louisiana Conference: As a conference we have done well in the work of the W. H. M. Society. We are very anxious to raise money for our pledges that were made by our delegates at the National Conference in Providence, R. I. We request that the second Sunday in March, 1922, be designated as

pledge ally day for the purpose of raising our pledge for Peck Home and Baldwin Orphanage. We feel and know that every one is proud of the fact that that the Woman's Home Missionary Society is planning to open this orphanage as soon as possible. In order that this effort may be successful, we must have the hearty cooperation of every one. We appeal to our District Superintendents and pastors to give us their aid in raising \$10.00 on every charge and more from our larger churches. We cannot succeed unless our pastors give us their support. We beg each pastor to do his part and help us put this program over.

Mrs. Amella Turner.

**ALLEYTON, TEXAS**—On Thursday night a storm struck the parsonage leaving two hundred pounds of groceries. Song was led by Rev. G. R. Smith. Those present were Sisters E. R. Smith, Eliza Smith, J. E. Bryant, C. W. Wright, M. A. Henderson, Viola Jones, Ann Gant, J. B. Carter, G. A. Carter, Mary Johnson, Katie Wollingham, Mary Sanford, E. L. Mitchell, E. D. Wolford, Brothers B. W. Wright, T. H. Bryant, A. Hall, V.

Gant, Earl Gant, A. Johnson, E. H. Philippians and S. Warner. The pastor and wife are very happy and ask that they come again.

**STRANGER CIRCUIT**—A pound party struck the parsonage Saturday night leaving many pounds of groceries. The storm was led by Sister Manda Windon and Sister L. N. Spencer. Those present were Lula Windon, Emma Smith, Onnia Spencer, Ella Morgan, Luella McClen, Eliza Thiggen, Donia Thiggen and Waffar Spencer. Sunday Rev. E. P. Chapman was with us and made an interesting talk to the member. The pastor, Rev. J. McRee, was very glad of such a storm.

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Editor

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## THE PREACHING OF TOMORROW

By the Rev. G. A. Johnston Ross, D. D.

Don't as preachers be upset by philosophical difficulties about the content or history of the moral idea. The spirit which sensible people recognise as worthy of admiration and love, has many phases: now it is a spirit of freedom: now of fellowship: now of service: now of reverence. But the lay mind, untainted by ecclesiastical septic absorption, recognises it when it sees it. Its presence in mankind has a long and fascinating history: and its future developments are unknown. But for your practical purposes to-day, you may call it the spirit of love, i. e. of respectful ministrant goodwill. **WHEREVER** you see it, whether here or in Japan or Africa, understand, if you believe in God, that you have seen Him at work. There is but one God: and goodness,—His work,—has but one source and **IS** one, **THE WORLD OVER**. If you find yourself tempted to depreciate and decry goodness because he who exhibits it "walketh not with you," uses stimuli different from those you have used or enjoyed, flee from that mood of contempt, lest you sin against the Holy Ghost.

The Christian missionary in the past has been moved by a grateful appreciation of God's mercies to white people, by a glowing patriotism, and by a compassionate desire to deal out a part of God's gifts to less fortunate people. To-day that compassion is no doubt as much needed as ever: but it must be informed and infilled with **RESPECT**, else, believe me, the whole missionary structure may yet come to ruins. Now what is true of the missionary abroad is true of the preacher at home. In recent years we have loudly proclaimed our faith in the Fatherhood of God and the brotherhood of man: the task of the coming time, is in a word, to take **THAT BELIEF SERIOUSLY** and so to proclaim the Gospel that men the world over will be brought into one family of mutual respect and goodwill. Such preaching will be sacrificial, for it will have an experience of the Cross at its heart: but for the preaching that makes love its end of ends, preaching that offers its doctrine and its central person as stimuli to love, preaching that endeavors to use in the furtherance of its message every ascertained lesson learned in the school of science, preaching which is based on a profound respect for humanity and belief in its capacity for respectfull ministrant goodwill,—for preaching of this sort there never has been a finer opportunity than that which God is presenting to the preacher whose work is just beginning now.



## JULIUS ROSENWALD—HUMANITARIAN

When the future historian shall sit down to write the story of our times he will be constrained by the rules of the game, to give generous space and bold face prominence to that philanthropic business man of real democratic sympathies—Julius Rosenwald, who, tho a Jew, by his splendid benevolence and rarer beneficence has laid humanity under tribute to his benefactions regardless of race or creed.

The Colored people of this country owe and acknowledge to Mr. Rosenwald especial gratitude for his liberal hand and more liberal heart toward them. It was he, who, seeing their need for the barest necessities in educational equipment began to minister to this practically helpless and hopeless condition, by establishing a new type of rural school, the "Rosenwald Rural", to supplement the inadequate pay, plant, and program of the rural school systems of the Southland. This social service has been a Godsend to the Negro in the South for it has brought to him that contact with the world of practical knowledge, whose lack kept him an industrial misfit, since he was unable to put the requisite amount and quality of brain as well as brawn into his tasks, for the largest success.

Tabulation of Rosenwald Rurals at the close of the year 1921 shows: 1126 school buildings, utilizing the services of 2578 teachers, have been built at a cost of \$3,653,905. Of this amount Negroes contributed \$1,024,537; whites, \$260,702; public funds, \$1,700,688; and Julius Rosenwald of Chicago, \$667,980.

Classified by types, the buildings include 338 one-teacher schools; 429 two-teacher schools; 170 three-teacher schools; 101 four-teacher schools; 35 five-teacher schools; 41 six-teacher schools; and 11 teachers' homes.

By States the number of Rosenwald Rural Schools are: Alabama, 233; Arkansas, 48; Georgia, 50; Kentucky, 52; Louisiana, 124; Maryland, 14; Mississippi, 119; North Carolina, 157; Oklahoma, 12; South Carolina, 70; Tennessee, 108; Texas, 42; and Virginia 97.

The significance of Mr. Rosenwald's contribution to the economic advancement of the Negro and the entire South may be sensed when it is seen that these eleven hundred schools have been placed within the service of ten million Negroes, who own more than forty and a half million acres of land within these thirteen Southern States. To distribute these educational nuclei advantageously among these millions of acres owned by these dusky sons of toil is to place into their hands the necessary

and ready tools with which to do a very large share of the work of the South and to enhance its economic progress and development in a very substantial way.

The social value of this gift is seen also in the provision it makes for the intellectual and character development of a huge mass of folk who otherwise would perhaps never receive the cultural value of even the most meagre education. It is a positive contribution to improved citizenship. It is an evangel of peace, mutual co-operation and respect among the different race elements in the population of every community where such schools exist.

Thanks to that growing democratic spirit now abroad in the land, it is now conceded that human beings have cultural wants as well as existence wants: that is men must have not only meat and bread; but leisure, books, pictures, music, etc. Otherwise they will not be contented with their lot. These imply homes, churches, schools, places of uplifting amusement. These are vitally basic to stable industry and social progress. To awaken this sense of the value and dignity of life and thus to contribute to contented and more efficient population in the Southland, the Rosenwald Rural Schools have been wisely planted and their value to society can never be fully measured.

Another type of social service to be mentioned in this connection is the Rosenwald gifts to the cities of the country of large foundations to encourage the establishment of Y. M. C. A. institutions for Colored youth. During the past half dozen years, more than a dozen cities have embraced these offers and have profited thereby to the extent of over \$2,000,000 for such buildings. Y. M. C. A. institutions thus established become social and recreational centers as well as radiators of salutary religious influences generally among the young men of such cities. In truth their impact is noticeable on the entire race life of the country.

In ministering to and conserving the young life of the race, Mr. Rosenwald is making a welbeing of the race and performing a service for which unborn generations of Negroes will be grateful and bless him. His social sympathies extending their frontiers beyond creedal and racial bounds, will rebound in innumerable blessings upon him living, and upon his memory in the future unfolding of advancing years.

## EARMARKING EDUCATION

President David Kinley of the University of Illinois, as reported by The American Review of Reviews for January 1922, is said to have made in his inaugural address on December 1st, a vigorous plea for the independence of state governments in the domain of education, claiming that the increasing intervention of the Federal Government in state educational matters is fraught with dangers. He, quite consistently takes the position, therefore, that if the Federal Government is to give to the states aid for education or research, the appropriation should be made direct to the states, to be distributed by their legislatures and to these should be left the mode of distribution.

All of which may seem to the casual reader to be a tenable position; but if such a course as Prof Kinley advocates is followed out by the Federal Government it will be fraught with graver dangers to certain groups of its citizens than would ensue from the Federal intervention against which the College President here argues. For, in the case of what he terms the "increasing intervention of the Federal Government in State educational matters," the dangers are merely against a theory (of state's rights) which has never been able in this nation to receive such sanctions as its devotees would have from the national government and from dominant public

opinion; whereas the graver dangers, should his advocacy succeed, are dangers such as many citizens in some states have already experienced and would suffer in increased measure if the future is to be judged by the past. For when the Professor states further that "Assignments of money for special kinds of education should be made by the State authorities, presumably the legislatures. If there is a class of people widely distributed among the States who need education of a special kind it would be proper to earmark a certain proportion of the appropriation to the State for that purpose," he lets the cat out of the wallet, as far as some of us are concerned. This conception of a special kind of education for certain classes of people in the large, is a doubly dangerous proposal. It is quite easy to see how the exploitation of one class may be done by another class under this scheme. Already there has been on the part of many of the states too much of this earmarking and tagging of funds for a certain class of citizens with the idea of building up among free American citizens an educational system that conduces to a caste and class industrial fabric. In the judgment of a certain state, one class might require a "special kind of education" consisting of only six grades or eight grades; or the content of this "special kind of education" might be simply domestic economy or rural economics as the governor-elect of a certain great state once told us he favored and would maintain for a certain group of citizens. Though an inelegant expression, it is true, that "a burnt child dreads the fire."

What the nation needs in the educational domain is a stronger nationalizing tendency in its educational provisions. The days of localism and provincialism need to be ended in educational interests. The charge that Federal intervention can never furnish that variety of curricula and methods of administration; that it cannot allow that freedom of teaching and research necessary to the highest success; but that it will develop a mechanical, uniform system of education, is hardly borne out by the background and history of the whole educational movement. As a matter of fact the most noteworthy achievements in the realm of research and investigation are not those promoted by local state legislatures and authorities but by General Educational Foundations and the Federal Government. And it is quite possible to name a dozen countries that operate under strict National systems of education and whose citizens are at least not a reproach to their governments; nor do these governments suffer in comparison with our own in point of literacy and practical achievement. In a system of educational promotion in which the Federal Government functions more increasingly in the domain of education there would be greater facility in Americanization. Our institutions would develop less of the sectional, caste, type of citizenship and tend to larger homogeneity in character of population; the equalizing process, which is the genius of our democratic American institutions, would be accelerated; and there would be the fullest and freest election by



each individual of that type of educational discipline consistent with his wants and his capacities. This will be true because the Federal Government would function in the interest of the whole people rather than on behalf of a favored group as over against a less advantaged group of its common citizenry.

"The most important question of internal administration before the American people to-day," continues Prof. Kinley, "is whether or not this onward sweep of federal control over the details of their local affairs shall go on. The part of that question which we are considering to-day is whether it is advisable to permit it to include our education. Shall we accept the doctrine that we are destined to become a great continental democracy, governed in all important public activities from Washington, or shall we try to preserve the local autonomy in communities and States which is necessary to the preservation of our liberties? If we accept the doctrine that it is well to become a continental democracy, there is no need of further discussion, and State governments may as well be abandoned. If we do not accept that doctrine, but stand up against the present tendency, we should keep our State governments in substance.

Above all, we should keep our education out of federal bureaucratic control."

This most important question will be answered, is being answered by the swing of the American mind to that wider scope of governmental activity known as Americanism versus sectionalism; and what is more, the certain and inevitable evolution of the citizen with the international mind out of the discarded sectional and state's rights jingoism of by-gone days. It seems a pity that a leading educator of the nation should endeavor to harness upon the nation such outworn theories of educational administration. The alternative which he offers, does not by any means follow. The doctrine of continental democracy and of internationalism does not require the abandonment and scrapping of state governments. It does mean to make state government subject to Federal Government in all those interests and contacts that affect full citizenship duties and opportunities especially where state regulations and authorities do them violence. The Nation's need in the domain of education is a Federal Bureau of Education that will insure adequate educational advantage for all the folks.

## MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE MORRISTOWN, TENNESSE

On Tuesday, January 10th, Crary Hall, the dormitory of the Morristown Normal and Industrial College, Morristown, Tennessee, was entirely destroyed by fire entailing a loss approximately sixty thousand (\$60,000) dollars.

The Hall was built largely through the generosity of the late Mr. and Mrs. Horace Crary of Binghamton, New York. It was a commodious and well constructed four story building of brick and stone and accommodated one hundred and sixty-five teachers and students and at the time of the fire was filled to its utmost capacity.

The alarm of fire was sounded at 6 a. m., soon after the rising bell had been rung, so that the inmates were awake. For a time it was thought that the building could be saved but a lack of water pressure, owing to the location of the building on the crest of the hill, demonstrated that the building was doomed to complete destruction. The teachers and students began in an orderly manner to save as far as possible their personal effects and some of the furnishings, but some of the students in their efforts to help others entirely overlooked their own personal property and lost all except the clothing they had on. Fortunately the day was clear and the weather moderate so no one suffered from cold or water. No one was injured. Too much credit cannot be given to the teachers and students in their efforts to save the building and its contents. With more than one hundred and fifty students and teachers turned out of the building the problem presented itself as to how they were to be cared for. We are glad to say that while the fire was raging the president's telephone was kept busy by citizens, both white and colored, expressing their sympathy and offering rooms for the tem-

porary accommodation of both teachers and students so that by noon sufficient homes had been provided for housing everyone. The Domestic Science Kitchen was utilized for cooking and serving meals not only for the students but also the firemen of the city who labored so faithfully and well. During the day a praise service was held thanking God in that no lives had been lost and no one injured.

Before night the president had not only arranged for the resumption of school work on the following morning but had ordered cots, bedding, etc., for the accommodation of teachers and girl students in the Administration Building, and of the boys in a portion of the Industrial Shops. This means living under great difficulty and much crowding but all are cheerful and willing to undergo any privation and personal discomfort if they can only remain in school.

The loss is partially covered by insurance but is by no means sufficient to replace Crary Hall. The school is one of the most important and largest in the south for the education of colored youth, and is regarded by the educators of the south as ranking among the most efficient, and has a record that is unsurpassed by any school; having taught more than 12,000 students, furnished more than 2,500 teachers to the public schools, more than 100 ministers to the churches, and with over 500 graduates from the Industrial Departments filling responsible positions not only in our own country but in Africa and the West Indies as well. Morristown Normal and Industrial College is the only school, with the exception of Tuskegee and Hampton, doing real and constructive industrial work on a large scale for both sexes.

Plans must be made and sufficient money be raised by friends for rebuilding without

delay. We appeal to our friends and all lovers of humanity for all in our efforts to rebuild and sincerely hope that a prompt and liberal response will be made.

### THE DYER ANTI-LYNCHING BILL RECEIVING ENDORSEMENT.

The following extracts are taken from a few of the papers and magazines of the country:

**The Greenwood, S. C., Index, says:**

"We do not know anything about the constitutionality of the proposed Federal law but it is a step toward checking a growing and most serious evil."

**The Florida Times-Union says:**

"We regret very much to see Southerners opposing the Anti-Lynching bill now before Congress. We are as great a stickler for state rights as any of them but surely no one will claim that it is the right of a state to permit murder. We would not have the federal government take charge of the enforcement of criminal laws in the states, but this is a case where the states are unable to enforce the law as it should be enforced and the federal government would be better able to enforce it. We therefore believe this matter should be handed over to federal jurisdiction."

**The World To-morrow, says:**

"Sabotage by Southern Congressmen postponed the Dyer Anti-Lynching bill, which almost came to a successful vote on December 20. Since the bill was reported favorably on October 31 by the Committee on the Judiciary seven lynchings have taken place, including one public burning."

**The New York World Observes:**

"The most deadly blow ever struck at those residuary rights and powers of the States since the beginning of the Government is the Eighteenth Amendment, and for that fact the South and its Representatives at Washington are most of all responsible.

They cared nothing then for State police power and all that. The more completely it was destroyed and merged in the Central Government so far as prohibition was concerned, the better they were suited. They turned their backs on the most fundamental principles for which they and their political predecessors had stood since the time of Jefferson and went bag and baggage over to a position that even the traditional party of centralization would have repudiated as unthinkable hardly half a dozen years ago.

"And now they are loudly talking State police power against a little Anti-Lynching Bill whose whittling-down invasion of State jurisdiction is not comparable for a moment with that effected by the Eighteenth Amendment! It is to laugh and this no doubt explains the great good nature with which the Republican side of the House listens to the Southern protests and then voted them down."

**The Pittsburg Christian Advocate says:**

"The crying evil of lynching has long been recognized as a reproach to the nation as well as to the states and localities in which it takes place. Presidents Roosevelt and Wilson both made strong protest against the practice, and President Harding has

(Continued on Page 4.)



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careful for nothing; but in every-  
thing by prayer and supplication  
with thanksgiving let your requests be  
made known unto God. And the peace of  
God, which passeth all understanding, shall  
keep your hearts and minds through Christ  
Jesus.—Philippians 4: 6, 7.

## Personal and General

Bishop Fred B. Fisher has changed his ad-  
dress to No. 3 Middleton Street, Calcutta, In-  
dia. This is the address of the new Episcopal  
residence which has just been acquired, cen-  
trally located in the resident section of the city  
and of easy access.

Rev. S. W. Johnson is not only succeeding  
splendidly as pastor of Boynton Methodist  
Episcopal Church, Houston, Texas, but is ren-  
dering the colored citizens of Houston excel-  
lent service as chairman of the Inter-racial  
Committee. This organization, largely through  
the efforts of Rev. Johnson has done more to  
properly adjust race differences in Houston  
than any other movement that has been  
reached.

By special invitation, a few Sundays ago,  
Dr. G. W. Lewis, pastor of the Methodist  
Episcopal Church, Anniston, Ala., preached  
at Talladega College, Talladega, Ala., to the  
students, faculty and a large number of the  
citizens of the city.

Talladega at once invited Dr. Lewis to  
deliver the Emancipation address which he  
did January 1st, and simply covered him-  
self with glory. Dr. Lewis also delivered  
the Emancipation address at Tuscaloosa,  
Ala., January 2nd, and at each place, both  
Talladega and Tuscaloosa the public said  
his address were the best ever heard in  
those cities.

Indications that the turn of the year is be-  
ing "marked by a striking improvement in the  
business and economic outlook" of the coun-  
try and the world generally were discussed by

Controller of the Currency Crissinger, in a  
forecast for 1922. There can be no doubt Mr.  
Crissinger said, that "both the political and  
economic index of figures" are registering im-  
provement at this time "when political and  
economic conditions so intimately interact  
"Taking this wider view," he added, "I feel  
that we may be justified in regarding the out-  
look as altogether reassuring, and that the new  
year is coming to us with guarantees that jus-  
tify the most optimistic forecasts."

"Democracy" had its day under a Republi-  
can administration when on New Year's Presi-  
dent and Mrs. Harding threw open the doors  
of the White House to the public and shook  
hands with thousands of their countrymen, as  
they passed in line. This time-honored custom  
was abandoned by former President Wilson,  
who always shrank from personal contact with  
great crowds of people. The White House  
functions are always popular in Washington,  
but the New Year's reception is the only one  
in which everybody can join. A bright news-  
paper reporter in describing the reception at  
its close used the following rather clever de-  
scription: "The Presidential hand is weary  
and languid tonight from the cordial shakes of  
Cabinet officers, Supreme Court Justices, Con-  
gressmen, diplomats, oldest inhabitants of the  
District of Columbia and just plain citizens,  
not to speak of the extra wariness derived  
from frequent twistings into the position re-  
quired by the fraternal grips of the Mystic  
Shrine, the Knights of Pythias, the Loyal  
Order of Moose, the Woodmen of the World,  
and divers other orders charged with impor-  
tant and beneficial secrets. If George Wash-  
ington had been a joiner, his arm would have  
been too sore to throw that silver dollar across  
the Potomac. It's a wonder President Hard-  
ing has the strength left to pitch a horse shoe."

Remedial measures to meet the present  
farm situation and laying down of a perma-  
nent policy for the development of a self-  
sustaining agriculture are expected to re-  
sult from the national agricultural confer-  
ence under the direction of Secretary of Agri-  
culture Wallace, acting upon the request of  
President Harding. Farmers and representatives  
of correlated lines interested in farmers pro-  
ducts will make up the personnel of the confer-  
ence, which it was said, would number between  
100 and 150. Farmers organization manu-  
facturers of farmers' products, transporta-  
tion interests, marketing agencies, shipping  
intrants, fertilizer makers, farm implement  
manufacturers, packers, state agricultural  
and state agricultural college representa-  
tives, cotton, grain, live stock, fruit, com-  
mission men, experts on rural social prob-  
lems, and bankers, are expected to be in-  
cluded in the membership of the confer-  
ence.

An official of the Agricultural Department  
asserts that the conference in finding  
measures for relieving the distress of the  
farmers would at the same time be reviv-  
ing business of all lines through restora-  
tion of the farmers' purchasing powers.

Questions of transportation, agricultural  
financing, utilization of land resources, for-  
estry, policies on land leasing which would  
include contracts and rents, various aspects  
of marketing, including statistics, warehous-  
ing and terminal developments and rural

social life, in the opinion of the Agricul-  
tural Department officials, probably would  
be on the program of the conference.

Policies respecting more efficient produc-  
tion and involving control of animal and  
plant diseases, it is thought, will evolve  
from the conference deliberations. This  
would include a new national policy for  
fighting the boll weevil, which worked such  
disastrous results in many sections of the  
cotton belt last year, and for the eradication  
of the corn borer, which has appeared on  
the edge of the corn belt.

## THE DYER ANTI-LYNCHING BILL RE- CEIVING ENDORSEMENT.

(Continued from Page 3.)

made plain what he thinks of it and its re-  
lation to the reputation of the United States.  
Governors of states, publicists and the press  
North and South, have joined in the de-  
nunciation of the crime and in appeals to  
the people to put it away.

A bill is now pending in the House of  
Representatives which aims to "assure to  
persons within the jurisdiction of every  
state the equal protection of the laws, and  
to punish the crime of lynching." This meas-  
ure if enacted into law, will make it a felony  
for an officer of the law to refuse to "make all  
reasonable efforts" to prevent a lynching  
in a community in which he has jurisdiction.  
It will also make it a felony to participate  
in "any mob or riotous assemblage by which  
a person is put to death." It further pro-  
vides that a county in which a person is  
lynched shall be liable in the amount of  
\$10,000 to be paid to the victim's family, or,  
if he has none, the fine shall be for the use  
of the United States. The provisions of  
this proposed Federal law may be invoked  
wherever the state authorities fail to assure  
equal protection or to punish the crime of  
lynching. The strong arm of the Federal  
Government seems necessary to the sup-  
pression of this monstrous evil.

The most appropriate gift for creating  
Christian culture and denominational intelli-  
gence and loyalty within the home circle, for  
the New Year, is the Southwestern Christian  
Advocate.

## SPRING CONFERENCES 1921

### DOMESTIC CONFERENCES

Baltimore	Grace Ch., Balt.	Apr.	5	McDowell
Central Mission	St. Joseph	Apr.	5	Quayle
Central Penn.	Tyngs, Pa.	Apr.	15	McDowell
Delaware	Atlantic City	Apr.	5	Jones
East German	Referred	Apr.	19	Wilson
East Maine	Machias	Apr.	20	Hughes
Eastern Swedish	Hartford, Conn.	Apr.	23	Anderson
Florida	Lake City	Jan.	18	Richardson
Hawaii Mission	Honolulu, T. H.	Feb.	1	Leonard
Kansas	Topeka, Kan.	Apr.	15	Waldorf
Latin-Am. Mis.	Pasadena, Cal.	Apr.	19	Leonard
Lexington	Covington, Ky.	Apr.	19	Leete
Lincoln	Topeka, Kan.	Apr.	6	Mead
Louisiana	Lake Charles	Jan.	20	Jones
Maine	Auburn	Apr.	19	McConnell
Mississippi	Yazoo City	Jan.	18	Jones
Newark	Referred	Apr.	29	Wilson
New England	Malden, Mass.	Apr.	5	McConnell
New England S.	Pawtucket, R. I.	Apr.	29	Hughes
New Hampshire	Tilton	Apr.	19	Hughes
New Jersey	Atlantic City	Apr.	8	Berry
New York	Referred	Apr.	29	Anderson
New York East	First Ch., Meriden	Apr.	5	Wilson
North Indiana	Trinity Ch., Elkhart, Ind.	Apr.	5	Leete
Northern N. Y.	Little Falls	Apr.	19	Burt
Northwest Kansas	Goodland, Kan.	Apr.	29	Waldorf
Philadelphia	Philadelphia	Apr.	23	Berry
Porto Rico Mis.	Comerio, P. R.	Apr.	2	McConnell
Saint John River	St. Cloud	Jan.	11	Richardson
South Florida Mis.	Key West	Feb.	8	Richardson
Southwest Kansas	Liberal, Kan.	Apr.	5	Waldorf
Troy	Referred	Apr.	5	Burt
Upper Mississippi	Columbus	Apr.	11	Jones
Vermont	Bellows Falls	Apr.	29	McConnell
Washington	Clarksburg, W. Va.	Apr.	21	McDowell
Wilmington	Cambridge	Apr.	29	McDowell
Wyoming	Wendicott, N. Y.	Apr.	5	Berry



## VISITATION DAY—A TONIC FOR SUNDAY SCHOOLS.

By Rev. W. S. Bovard, D. D.

Secretary Board of Sunday Schools.

Rev. D. C. Yoder, the Sunday School man of Cleveland, Ohio, has worked out a plan for bringing Sunday School workers together for helpful conference which is practical and exceedingly profitable. The main features of the plan will appear in a brief account of a "visitation day" in which the writer participated.

October 30th was selected as the day, and the East Glenville Methodist Episcopal Church, Cleveland, as the place. About fifty Methodist Sunday Schools within comfortable distance of East Glenville were invited to send from five to eight selected representatives to spend the day studying the Sunday School at East Glenville. More than a hundred delegates responded. The members of the East Glenville church engaged to invite the delegates to their homes for dinner, a hospitality that was so genuine and abundant that there were not delegates enough to go around.

The responsibility of showing the visitors a real Sunday School had a most admirable effect upon the great school at East Glenville. That school is organized into departments and is well graded. While the building is not adequate, every foot of space is utilized. There had been some delay in securing equipment for the primary room, but the school got busy and put in little tables and chairs of the most approved type. The school was present too, and on time. The secretary reported a total attendance of one thousand and ten. Nothing was permitted to interfere with the regular teaching program of the school.

Before the school began, the visiting delegates looked over the equipment, then visited the various departments of the school as their interests dictated during the school session.

A regular junior church of one hundred and fifty boys and girls was conducted by the pastor in the junior room, while the associate pastor conducted the service in the audience room, where the writer preached a Sunday School sermon. At two-thirty in the afternoon departmental conferences were held under the leadership of the best available workers in Cleveland. The delegates were invited to discuss frankly the results of their observations during the morning. It is needless to say that the conferences were lively and suggestive. At three-thirty all assembled to hear an address by the writer upon the essentials of a standard Sunday School. This address invited questions from the audience and became really a conference.

As an inexpensive method of mutual improvement fraught with a variety of values, "visitation day" is surely a pronounced success. It is destined to have a wide use.

## DOES MISSIONARY NEWS CIRCULATE IN YOUR CHURCH?

Missionary News, an eight page monthly paper, published by the Board of Foreign and Home Missions of the Methodist Episcopal Church at the very nominal price of ten cents a year, is a great help in sustaining missionary interest in any congregation. It is made up of short stories direct from foreign countries and home mission fields in the United States. These stories are short, bright, full of human interest and are eagerly read by the 50,000 present sub-

scribers to the paper. Many churches take the paper in large quantities and distribute it among the people. The price for 100 copies sent to one address is \$8.00 a year, 50 copies to one address, \$4.50 a year. Single copies, as stated above, are ten cents a year.

An easy way to secure individual subscriptions is to pass envelopes through the congregation at some service or meeting, asking the people to write their name and address on the outside of the envelope and place a dime inside, send the address and the money to Missionary News, 150 Fifth Avenue, New York, and the paper will be sent to all the addresses listed.

## THE ATLANTA ANNUAL CONFERENCE.

The twenty-sixth session of the Atlanta Annual Conference convened in College Park, Georgia, December 14th, 1922. Bishop E. G. Richardson, D. D., L. L. D., presiding.

After a brief devotional service conducted by Dr. M. M. Alston, Bishop Richardson assisted by the superintendents administered the sacrament of the Lord's Supper.

The conference was organized by the election of Rev. J. W. Queen, secretary, Rev. N. J. Crolley, statistician and Rev. C. W. Adams, treasurer of the conference. The welcome address was delivered by Dr. J. N. Coggin. The reports showed a shortage on pastor's salaries, but an increase in the Centenary and general benevolences. The anniversaries were an interesting feature of the conference.

On Wednesday, Dr. Neal, secretary of the Committee on Conservation and Advance spoke as never a man spoke and when he closed, all eyes were fountains of tears—all said "Come again." Dr. Coggin followed him with his masterpiece on the work of the Board of Temperance, which was regarded matchless eloquence. On Thursday, Dr. P. J. Maveety of the Board of Education for Negroes gave many interesting and significant facts, touching the work of the great board. Dr. L. H. King, Editor of the Southwestern followed him with logic and eloquence unsurpassed by many Negroes of America.

The conference was regarded one of the best in its history. The conference adjourned to meet in next session in Griffin, Ga.—Z. K. Gowen, Reporter.

## REPORT OF THE LITTLE ROCK ANNUAL CONFERENCE.

The Little Rock Annual Conference of the Methodist Episcopal Church met December 14th, 1921, with Bishop W. A. Quayle, D. D., L. L. D., presiding. The conference was called to order by singing "Does Jesus Care," led by Rev. C. A. Taylor. The sacrament of the Lord's Supper was administered by the Bishop assisted by the District Superintendent.

The secretary of the last conference called the roll and all the pastors were present. Two had died during the year, Bros. C. W. Whitehead, and Rev. M. H. Foster.

Rev. B. F. Neal was re-elected secretary. He nominated as his assistants, W. S. Sher-

rill, B. F. Scott, P. H. Mayers, and C. Washington. Rev. J. H. Hatchett was re-elected statistician, M. McCroskey assistant. Rev. J. L. Bryan was re-elected treasurer, J. S. Stokes his assistant.

The Clow District was called, Rev. A. R. Ray, District Superintendent, reported his work on the district which shows it to be in good shape. All pastors and District Superintendent passed. The Forth Smith District was called, Rev. J. A. Hall, District Superintendent. All men on his district passed. He reported his work in a prosperous condition. The second day's session opened with calling the Forrest City District, Z. R. Fields, District Superintendent. He reported his work and all the men on his district passed. Little Rock District L. G. Hodges, District Superintendent, and all the men on his district passed. We had in our midst Dr. F. H. Butler, secretary of the Epworth League who carried his audience at will. He is a great speaker. The Business Manager of the Southwestern Christian Advocate, Prof. R. H. McAllister was with us and told of the Southwestern as had not been done in years. The faculty of the City High School visited the conference in a body. The principal spoke in high terms of the presiding Bishop and the conference. At the close resolutions were read regarding lynching, by H. P. Coulter. The conference claimants were responded by Dr. Powell.

The Bishop announced the transfer of Rev. S. J. Saxton to the Central Missouri Conference. Rev. A. C. Cabean and Cleveland Hill had completed the Course of Study and was elected to elders orders. Those who retired were J. L. Nelson, J. R. Livingston and E. M. Alexander. Admitted on trial, R. T. Byrd and J. M. Smith. Sunday morning was love feast led by Bro. C. A. Taylor, F. J. Jacob, G. N. Johnson and J. B. Nelson. At 11 a. m. Bishop Quayle made a wonderful lecture and swept the audience as he always does. Those who were ordained to take the place of those who died were Adam Decan, and Bennie Moses. Then followed the appointments for the year of 1922.—S. McDonald Reporter.

## MEETING OF NATIONAL METHODIST HOSPITAL ASSOCIATION.

The fourth annual meeting of the National Methodist Hospital Association and Homes Association will be held in Chicago, February 15th and 16th in the Auditorium of the Methodist Book Concern.

The program has been arranged to deal with the most vital interests of our philanthropic institutions, and the speakers from all parts of the United States are especially qualified to lead the discussions. A special feature will be the Round Table in which the delegates may bring forward any interest or problem for discussion.

Each institution, including hospitals, homes for the aged and homes for children, is entitled to send three delegates and it is hoped that every institution will be represented.

For further information or program address the secretary, Dr. W. H. Jordan, 924 Andrus Building, Minneapolis, Minn.



## THE GOLDEN RULE IN BUSINESS.

By Arthur Nash,

President of A. Nash Co. of Cincinnati.

During the war I read the articles of many writers who claimed that Christianity was a failure, but in each one of them I found that the thing they were condemning was not Christianity, but the lack of Christianity. It was a revelation to me to find how much the Great Teacher, the founder of Christianity, as well as all the prophets, had stressed the gospel of social and economic righteousness.

My study of these things is still continuing. I have been able to reach only one conclusion, and that is that all our social and economic controversies, hatreds and strifes come about on account of non-application of the universal religion expressed in the Golden Rule.

With my associates, I decided, faint-heartedly at first, that we would give the Golden Rule a trial in our industry, the A. Nash Co., Inc. Previous to this time, like millions of others, I had regarded the Golden Rule as a beautiful expression of impracticable idealism, as something to be admired, but never attained. I realize now that the Golden Rule is the divine law governing human relationships. It is the only infallible, workable, industrial and economic law in the universe today.

I do not say it has solved all labor troubles in our factory; nay, it has done more, it has eliminated all labor troubles during the most trying industrial period of the world's history. I do not say it has driven out hatred, strife and selfishness; it has done more, it has ushered in goodwill, contentment, co-operation and happiness.

The year 1919, the initial year of our experiment, will go down in history as the year of strikes, industrial upheavals and war. This was especially true in the clothing and textile industries. The clothing industry, which had been known as the sweatshop of under paid, underfed pauper labor, was the industry into which we had decided to introduce the Golden Rule.

You also remember that during 1919 the one complaint of the entire industry was, no production. You also remember that clothing mounted to unheard of prices.

The year 1920 was ushered in with the same conditions in control, but conditions soon changed, and there was a period of stagnation in the textile and clothing business of non-buying, cancellation of orders, some factories running part time, others closing down entirely, and still others being forced into the hands of receivers.

### Eliminating Strikes.

But during the year of strikes the A. Nash Company had no strikes. During the year of non-production the A. Nash Company increased their production over 1,000 per cent. During the year of high prices the A. Nash Company manufactured to order suits and overcoats to retail at from \$16.50 to \$29.00. Now, note what happened when stagnation hit the industry. During the first six months of 1920 the A. Nash Company did \$81,000 more business than it did the entire year of 1919, and during the month of June, 1920, it did a business equal to the entire year of 1918. The A. Nash Company was not, at any time, during 1920, able to get out its orders on time.

No this is not a miracle, except in the sense

that acting in harmony with God's law always produces miracles.

From the day that we decided on this policy of the Golden Rule both our production and volume of business began to increase.

I wish to add here that while our factory is not unionized, we have the support and confidence of all of the union people of Cincinnati.

During the increase of production and on account of the wonderful loyalty shown by our help we made several increases in wages during 1919. None of these increases were made on account of union demands, or in concert with the market, but each one was based on a certain increase in production which had been previously announced to our help.

### Chagrin Over Profits!

When we took our inventory at the end of 1919 we found that in spite of these increases in wages and the enormous expense of moving and setting up our entire plant, we had made a net profit of \$42,000 on an investment of \$60,000.

As soon as our inventory was completed and the figures verified we immediately went before our help with these figures. We felt greatly chagrined, because it is our belief that this is an unjustifiable profit to make off the labor of others; we frankly told our help so; that this statement must go to the government and a large share of this money be paid in income and excess profit tax; and we immediately put into effect another increase in wages in our factory.

Now, consider this fact: at the end of February we again went into our cost for manufacturing for the months of January and February and found it had not cost us quite as much per suit to manufacture during those two months with this new increase in effect as it had during November and December, before we put it into effect.

### Profit Sharing Plan.

Subsequently we proposed a plan of sharing profits. By this plan the profits were to be divided among the help on the basis of salaries earned, twice each year. I did not know of any other basis of division, and I think probably no other basis had occurred to the employees. But when they got back into the workrooms, the Golden Rule began to work in their minds. Imagine my feeling when a few days later a petition was laid on my desk, signed by a group of the higher paid men, urging that the workers' share be distributed on basis of time worked, instead of wages earned. They said:

"This will give those making the smaller wage an equal dividend with those making the larger one, and we believe is not only needed by them but is just and in keeping with the policy of our company."

When we decided to make the Golden Rule our governing law it was impressed upon every mind that doing to others as we would be done by did not simply mean employer and employee, but meant each customer on our books as well. It meant that every garment we sold must be of a standard that we would be willing to accept, and sold at a price that we would be willing to pay if we were in the customer's place; it meant that our help saw behind each

order a fellow human being whom they wanted to deal with as they would want to be dealt with. It was an honest effort at applying the Golden Rule that fixed our prices during the 1919 orgy of high prices and profiteering.

The long suffering public was conscious of these facts, and while others were losing the confidence of the public we were gaining their confidence, so that when the time came that the public went on a non-buying strike we were no more affected by that strike than we were when the laborers went on a strike, because, in applying the Golden Rule, dealing justly with the public, we had won their confidence in the same way we had won the confidence of our employees.

**When colored leaders, both Pastors and laymen in the Church, awake to a sense of the implications of occupying a charitable position in the Church, then will they feel the "urge" that will put the Southwestern on a basis of self-support.**

## THE CALL OF THE SAN ANTONIO DISTRICT, WEST TEXAS, CONFERENCE.

By request of Bishop R. E. Jones, D. D., L. L. D., the district superintendents of the West Texas Conference met at Temple, Texas, on Friday, December 23rd, 1921, with Dr. E. M. Jones, Area Secretary presiding. A careful survey and adjustment of the Centenary was made; each district superintendent was asked to put on a special program to go over the top at Easter so as to be ready to meet the Bishop at the district superintendent's council on, or about the last week in April for general Centenary reports. In view of that fact I hereby make the following request:

1st. That each pastor organize now in every charge a local church council, unit leaders, minute men, a secretary and treasurer for the centenary collection.

2nd. That collections, and reports be made each week to the pastor and local church council, secretary and treasurer.

3rd. That the unit leaders give a receipt for any amount collected for the centenary and when reporting to the Council, Secretary and treasurer bring the receipt stub for record on the secretary's book.

4th. That Easter be over-the-top day when full reports will be expected.

5th. That the ministerial council will meet at Hondo, with Rev. George Waters on Wednesday, April 19th, 1922, at 9:00 a. m., to receive full report from every charge.

6th. Rev. L. H. Richardson, pastor of St. Paul, 130 North Mesquite St. San Antonio, was elected at the group meeting as District Conference treasurer of the centenary collections and Rev. S. N. Harvey Secretary. Pastors desiring may send Centenary collections to Rev. L. H. Richardson, who will send a receipt for any amount sent to him; he will forward same after the council meeting to Dr. E. M. Jones, Area Secretary, together with the names of charges and names of pastors and amount to be credited to each charge; the Area Secretary Dr. E. M. Jones will also forward original Conference receipts for all money received to the respective charges.

(Continued on Page 7.)



## THE PASTOR'S RETURN

By L. M. Hagood, D. D.

I take it that every Methodist Episcopal Pastor looks forward to the Annual Conference session with pleasure or displeasure. If the former he spends his time at the conference in gaining information—for only persons thoroughly qualified to instruct should be put on the program, not simply for instruction but judged by those chosen to speak. If the latter because the caliber of the conference is usually then he spends his time running after the District Superintendent or Bishop or consulting some one of the favorites of the District Superintendent. The joy of the occasion is spoiled for him. We have a right to believe that everything done by the conference will be above board. The session ought to be a time of refreshing from the presence of the Lord and not a time of fear and misgiving as to the appointments. There is often needless friction and dissatisfaction about the appointments. Why should this be if everything is done on the square? There need be no dissatisfaction or friction where the Holy Spirit guides the way.

It is conceded that there is a place for every sort of worthy pastor. Where appointments are made solely for the good of the work and the glory of Christ's kingdom, there will neither be friction nor dissatisfaction. However, if in making the appointments, selfish motives, self-aggrandizement or spite should prevail, then persons would be given appointments for which they are wholly unfit, simply because they "tody", are hale fellows well met, good mixers, even though with dissolute persons or whose popularity is based on personal appearance or willingness to let things go at loose ends just so the salary is paid, friction, dissatisfaction and harm will ensue. In all such cases the Bishop will have been misinformed for no Bishop in our church ever desires to give an appointment through resentment or punishment. It seems to me that our greatest troubles in the appointments has or will come, where we change our Methodist policy into Congregational or independent form of government by voting for the return or removal of a Pastor. This pernicious custom appears to be on the increase.

Now a Quarterly Conference has or has not the authority to say who shall be appointed to a charge. If the former, then the Cabinet has no business to change it. If the latter, then any action by the Quarterly Conference must be looked upon as either intended to intimidate the Cabinet, boost the pastor or simply as suggestive. But no Quarterly Conference, either by legal precedent or law is so authorized, and hence all such action is null and void so far as authority goes. Now action by the Quarterly Conference for a pastor's return or removal declares (1) that a majority of the board so thinks. Now it is possible—though hardly probably, let us hope—to pad or pack a Quarterly Conference for esoteric motives—the pastor may have incurred the displeasure of some prominent persons by preaching against, circuses, theaters, dancing parties, card playing or liquor drinking, or trying to correct dishonesty in financial matters among some members of the church.

(2) It only says a majority of the Quarterly Conference favor the return of the pastor because he pays no attention, does not object

to the foregoing just so he gets his salary on time. (3) Now this makes it difficult for the Cabinet to decide and no matter what the decision the onus is on the District Superintendent. It may be depended upon that no Bishop in our Church ever makes an appointment without careful investigation as to the interests of a brother, his wife and children are at stake. No, I do not believe in the infallibility of our Episcopacy—They do make mistakes—they are mortal—and some times put round men into square holes and square men into round holes and it takes them twelve months to extricate themselves; but it must be remembered they got most of their information from the District Superintendents, some of whom are mortal and therefore not infallible.

It strikes me that it is better to bear the ills we have than fly to others we know not of. It strikes me therefore that it were better to trust the Cabinet to put men into the places they are best qualified to fill than to trust to Quarterly Conferences where irregular action may have been obtained.

It is understood that no self respecting, religious District Superintendent would misrepresent any brother pastor because a quarterly conference did not ask his return. Some times the fact that he was not asked to return is his best recommendation for moral integrity and efficiency. There is no use for intimating that there may be found Cliques, mutual admiration clubs whose purposes are sinister, for they might exist, so that every time the Bishop inquires for a man for a place they put their man Friday into it. It is true that in our conferences the bishops appear to prefer all important committees to be named by the Cabinet. While there is no serious objection raised to this, some think better results would ensue if the conference appointed some of them. This would prevent the custom in vogue of self perpetuation by some members always moving that the same officers be retained for another year. This would give chance for more learning how to do business. No Bishop believes that every committee of importance must be made up of the same person, as we now have men to go round. My experience as District Superintendent and Pastor leads me to the conclusion that the disappointments and dissatisfaction with them would be obviated if the appointments continue to be made by the godly judgment of the Cabinet. For there is no reason why a Pastor should be sent to a place where he will be dissatisfied and discouraged all the year. It will do the pastor no good, but the Church harm. Lets have done with the farce of quarterly conference recommendations and get back to Methodist usage. Lets put our trust and confidence in our fellowmen in authority, that they will be guided by the Blessed Holy Spirit and go forth to conquer for the Master's kingdom.

**The Methodist Episcopal Church has been the friend, faithful and fond, of the Negro throughout all the uncertain, ominous years of his striving and struggling upward. To make known this fact and its social significance for present day efforts at righteous race adjustment is a part of the Southwestern's mission.**

## HAPPENINGS AT GEORGE R. SMITH COLLEGE.

During the holidays at George R. Smith College there were quite a few interesting events which took place. First, the Gift Shop by the Domestic Art Department proved a success in every way. An elaborate banquet was also given to the members of the faculty and a few select friends from the city, by President and Mrs. R. B. Hayes which proved one of the most enjoyable features of the holidays. Two minute speeches were made at the table during the repast upon the most important issues of the day. The students who remained on the campus for the holidays had many enjoyable gatherings to add to their pleasure and merriment.

On New Year's Day, one of the biggest events during this school years' season took place in the form of the Fifty-Ninth Emancipation Celebration at George R. Smith College Chapel. The principal speakers of the occasion were Rev. J. Will Jackson, D.D., Sedalia, Mo., and Attorney Brown, Wichita, Kans., President Robert B. Hayes being Master of Ceremonies. The extensive improvements which have been going on the campus are nearing their completion. It is surprising how these marked improvements have made such a decided and pleasing appearance to the building.

Great results are being derived from the Commercial Department under the direction of Miss Christine A. Mebane, class of '21 Clark University, Atlanta, Ga.

Prof. Geo. S. Murray has succeeded in forming an Orchestra of ten instruments among the students since the beginning of this school session and they are making rapid advancement. The Orchestra furnishes music in chapel daily and on special occasions.

The College was favored by having the Sedalia Concert Band with us on New Year's day, and they together with the college orchestra rendered plenty of good music for the occasion which proved to be one long to be remembered in the history of George R. Smith College.

## THE CALL OF THE SAN ANTONIO DISTRICT, WEST TEXAS CONFERENCE.

(Continued from Page 6.)

7th. Bishop R. E. Jones, will hold the annual district superintendents council in New Orleans on, or about the last week in April to receive full and complete report from all charges throughout the Area.

8th. Dear Brethren:

The New Orleans Area must not fail. Bishop R. E. Jones must not fail. The West Texas Conference must not fail. The San Antonio district must not fail, and you as a pastor cannot afford to fail. Work, fight, pray and success will be yours. Your quota is——— you have the ability to win, go in to win for the San Antonio district.

Yours for the Master

G. A. DESLANDES,

Dist. Supt. 709 Indiana St.

San Antonio, Texas.



## COMFORT FOR THE NEW YEAR

By the Rev. C. K. Brown, D. D.

Pastor Ebenezer Methodist Episcopal Church, Marshall, Texas.

"And who is he that will harm you, if ye be zealous of that which is good"?—I Pet. 3:13.

The passing of the old year, and the coming of the new, call us loudly to be more than ever zealous of that which is good: and, if at the beginning of the new, our experience of the old year leads us to anticipate evil, we may go forward confidently with the question: "Who is he that will harm, etc?"

I. The Duty. *To be zealous of "that which is good," or of Him who is good.* As zealous of good, we must be engaged in good. (1) Not occasionally and spasmodically, but habitually; (2) Not with indifference, lukewarmness, restraint, formality, but with fervour, emulation, intensity, resoluteness of will energy of activity, and concentration of all our powers. (3) With the utter absence of sympathy for evil, even under provocation to render evil for evil. The good of which we are to be zealous is the "good" which is concentrated with the "harm" that men may seek to do us. We can be zealous of good only as we have the love of God shed abroad in our hearts, are governed by God's love, have our hearts on fire with God's love.

To be zealous of good, therefore, involves the experience of God's love, a lively interest in the state of our own souls, a realizing sense of God's grace to ourselves.

Let the new year be signalized by those who have never been zealous of good, giving themselves to the Lord and, opening their hitherto closed heart, to His great love. Such cannot begin the new year better. Let the new year be signalized by those whose zeal for good has flagged by a renewed consecration to Christ. *Be zealous and repent.*

II. The Encouragement. *"Who is he that will harm you?"* We are often afraid of harm in doing good and specially for being zealous

of good. We are greatly deterred from attempting good by the thought and anticipation of, our blessings requited by cursing. But motives misrepresented, our good evil spoken of it's not being taken well, and having our mark the kind of scornful air with which the Apostle sets aside the idea of our being harmed if we are zealous of good as if it were not worth a moment's serious consideration. He does not say that nobody will try, or wish to harm us. He knew better, and He speaks of suffering for righteousness' sake and of exposure to the terror and evil speaking and false accusation of evil doers. But He asserts confidently an exemption from real harm, such that suffering is not to be a matter of condolence but of congratulation. No essential evil can come to us from any quarter if we are zealous of that which is good.

1. *God will not harm us.* He is our Father who gives only good things to His children.

2. *The events of Providence will not harm us.* All things work together for good to them that love God. Nothing is fortuitous or capricious, or can act upon us without the will of Christ.

3. *Satan will not harm us.* He is our adversary; a roaring lion going about seeking whom he may devour; crafty, subtle, strong, terrible with hosts at his bidding. But to the followers of good he is impotent for real harm. He is a conquered adversary. He is restrained by Christ's power and baffled by Christ's intercession.

4. *Evil doers and evil-speakers will not harm us.* "Surely the wrath of men shall praise Thee; the remainder of wrath shall thou restrain." If we are zealous for good, they can do us no real harm and their evil is overruled for good.

No real harm can come to us this year if we are zealous of that which is good.

Madam Walker Co., and Poro Company, are doing much for the well being of our people. Even men, are now having their hair "Poroed." While it is important to have something on top of the head, it is still more important to have something inside. The head is the Headquarters of our nervous system. It is the "Central" of the nerve telephone system. The head is our upper story. If you are weak in the "upper story", people will soon find it out, although there are numbers of people who are "not all there" in the upper story, but they are still running at large. You had better study yourself, for it may be you. It sometimes happens that these people who are "not all there" make a better living than the rest of us. The fact is that they use what they have. A little while ago, a boy from a Christian home was brought home to his mother for stealing apples from a neighboring field. His mother turned him across her lap and began to apply corporal punishment upon the most vulnerable part of his little anatomy. The little fellow's playmate came to the rescue by telling the irate mother that the little boy was "not to blame" for he was not all there." She said, "Well he may not be all there, but I am going to lick that part that is there."

The body is divided into various parts. There is the head which contains the "business office" of our body. There is the chest that contains the lungs and heart; the abdomen which contains the stomach, liver, intestines, kidneys and other organs; the pelvis contains the organs of generation; and the limbs—our upper limbs are the organs work and play while the lower limbs are the organs of locomotion. In some old people, these organs seem to be the organs of rheumatism, while in some young people they seem to be show cases for beautiful hosiery.

Of the many organs of the body, they all seem to have a work to perform, except the tonsils, appendix and possibly the spleen. So far as we have been able to find out, these organs are absolutely useless. They are trouble makers, a source of much revenue for the surgeon.

When we build a house, we do not stop there but we must do something everyday to keep it in repair. So it is with our bodies. We must eat good wholesome food, breathe fresh air and take exercise in order to keep our earthly house in repair. It is said that our bodies are changed completely every seven years. In keeping our systems in a "number one" condition, our food is a vital factor. Some years ago, a young wife, who thought she was losing her husband's affection, went to a seventh daughter of a seventh daughter for a love powder. The mystery woman told her to get a raw piece of beef, cut flat about an inch thick, slice an onion into and rub the meat on both sides with it. Put on pepper and salt. Then toast on each side over a red coal fire. Drop on it three lumps of parsley and get him to eat it. The young wife did so and her husband loved her ever afterward. After all Pope was right when he sang: "Know then thyself, presume not God to scan, The proper study of mankind is man."

## KNOW THYSELF.

Dr. D. A. Bethea, M. D.

According to Grecian mythology, Aesculapius, the God of Medicine was greatly touched by the suffering of mankind. He thereupon entered a lifework of curing disease. But his beautiful daughter observed that most of the sickness which plagued the world, was brought on by bad living. From this she concluded that it was better to prevent illness than to wait and contrast it, then cure it. In her deduction, she was much wiser than her noble father. She plainly saw that ill health was largely the result of ignorance of one's self; therefore her work was along the line of teaching man to obey the injunction "Know Thyself."

Thales, one of the seven wise men of Greece, on being asked what is the most difficult thing to do in the world, replied, "To know one's Self." If one will take the time to stand in front of the looking glass he will find that he has a pretty hard problem to solve, and a pretty hard nut to crack. If we would learn our lesson, we must study our subject diligently. We must get at the root. We must learn the organs of the body,

and the duty that each is to perform. And, too, we must study how to keep the human machine running smoothly.

The human frame is in many respects like a house. The 206 bones of the skeleton are the frame work, the muscles are the weather boarding, the five senses—sight, touch, taste, smell and hearing are the windows. In fact some one has gone a step farther and called the eyes, "the windows of the soul." The skin may be compared to the paint. The color of one's skin, like the color of paint on the house, is a factor to be considered; yet the color of one's skin has no more to do with the inner man than the paint on a building. A building is the same whether it is painted white or black, red or yellow, brown or "high brown."

In building a home, we are careful to look after the roof. The hair of the head may be called the roof. Now everybody likes a good roof, so does everybody like to see plenty of hair on the head—especially in women. Those hair culturists like the



## TEN MILLION AMERICAN CITIZENS DISFRANCHISED, AND A FEW OF THE RESULTS

[This article is an open letter written by Dr. S. D. Redmond, a leading citizen and highly reputable attorney of Jackson, Mississippi, to the Editor of Commercial Appeal, Memphis, Tenn.—Editor.]

Sir:

Having read with a very great deal of interest your recent editorial: "Why Disturb the Peace", in which you take President Harding severely to task because of his appeal, in his Birmingham speech, for the political rights of the Negro, and in which you say: "the Negro is already in possession of his rights, and is satisfied", but realizing that you have been most grievously mis-informed on these important subjects, I feel it incumbent upon me to take you into my confidence, and give you a little "inside" information on these matters.

When you say in the face of conditions that the Negro is not denied his rights under the law, we are loath to understand by what process of reasoning you arrive at your conclusion, but when you say further in your editorial, that the Negro is an "alien in any white nation", much light is thrown on the situation, and I am then rather forced to conclude that it is not that we differ so much as to the number of rights enjoyed by, or denied, the Negro, but that it is rather a question, according to your views, as to just what rights should be his.

But, of course, the Negro takes issue with you, since the Federal constitution gives to every native born American citizen identically the same rights under the law. And under it, there is no middle ground in American citizenship, and the constitution is pretty good authority and any further question along that line, is necessarily a judicial one—all of us having taken title from one common source, viz., the United States Constitution.

Then, how could we imagine our great President, imbued with but the sole motive of enforcement of the constitution and the law, doing less than insisting that all the laws be enforced, that they apply equally to all the people: to the one-eighth Negro population, with equal force as to the seven-eighths white population, of the country.

Could this great man prove himself worthy of the great trust reposed in him, and ask less? May we hope to maintain our lofty position of teacher of "world democracy" and do less? To be a teacher, indeed, we must teach by example as well as by precept. Idle words will get us nowhere. Constituted as we are, we must either be a democracy, or dwindle into a caste system of government, into a plutocracy.

Deny the black man his rights under the law today, and certain classes of white men will be denied their rights tomorrow.

We cannot be both enforcers of the law and non-enforcers at the same time. A thing is, or it is not. There is no middle ground, the position of a certain school of ancient philosophers, to the contrary, notwithstanding. The issue is well defined.

But the Negro very rightly and justly insists, and ever will he so insist, that this is neither a "white man's country" nor a black man's country, but the country of every patriotic, red blooded, liberty loving American, who

loves liberty and justice and reveres the constitution and the flag.

Very well does the Negro remember that there was nothing said during the World War about this being a "white man's country", and he feels that you would at least be the same man in peace, you were in war.

And while we regret very much to have to take issue with so eminent authority as yourself; yet, when the question is asked as to whether the Negro group of American citizenry in this vast section of the country, are in possession of their political rights, the Negroes are forced to reply in one voice and say, "NO."

In the face of these facts, could the President have done less, in behalf of ten million American citizens who had bought millions and millions of dollars worth of liberty bonds and War Savings Stamps, who had invested a larger per cent of their earnings in liberty bonds during the world war than any other group of American citizens in proportion to their earnings and sent nearly a half million of their best blood in arms, to meet the sternest foe, in the fiercest battles, known to mankind?

Then, would you have those black boys, shell-shocked, diseased and shattered, return to far-famed, "liberty loving" America, after all this, to be dubbed "aliens", to be denied all voice in the government for which they fought so bravely, bled, and offered to die, if need be, to save; and for the salvation of which many of whose group did make the supreme test? Would that be true Americanism? Then you must admit that any man without political rights must be but the ward and vassal of him who is clothed with such rights. And "no man is good enough to govern another man without his consent". This is basic.

There is a small school in this country who say that the Negro should have his economic rights, but not his political rights. Such a position is wholly untenable. Political rights are the *sine quo non* of every free man in a democracy, the only safeguard of all rights, and without these, all others are not worth the paper on which they may be written.

The Negro of this country is without his political rights in ten states of the Union, and I will attempt to show, in a few words a few of the results, that in those states, he is practically without most other rights.

Statistics show that in those states where this one-sided condition, as to political rights obtains, there is a larger per cent of illiteracy, than in any other states of the Union.

The condition in Mississippi, for example, I feel should suffice, for Mississippi is a fair sample of this group of states, since these states seem to pattern very largely after each other, in the matter of rights, extended that group in them, who are without political rights.

And in Mississippi, the state which may be taken as a fair example, there are 525 consolidated Rural Schools maintained for whites, but not one for Negroes.

The "Consolidated School" is a rural school, and in most instances in them, is combined both a grammar and high school. In them are taught, both vocal and instrumental music, domestic science, the manual trade, etc., and the cost of construction of them runs into many

thousands of dollars. All these schools are furnished with free teachers homes, etc., and often times with agricultural experiment plots, etc., and for the transportation of the white pupils of these schools, to and fro, the state of Mississippi furnishes more than 2000 auto school cars, at a cost of \$99,447.00 per month, but not one such car nor school, is furnished in the entire state for Negroes, though they bear equally the burden of taxation.

In the state of Mississippi, there are in addition to these, 400 city high schools for whites, but there is not one high school, set apart as such, for Negroes. There are about four city schools in the state, I am told, for Negroes whose curricula include the 9th and 10th grades, but it is said, none teach twelve grades except the Mound Bayou City School.

The best city school buildings for Negroes in the state and the only ones deserving special mention, are those at Mound Bayou and Hattiesburg. The one at Mound Bayou, a little Negro town, being the best. This school cost more than \$100,000.00. The Negroes in this instance having been permitted to register, and voted a bond issue for the building of same on their own property.

Then comes 49 of what are known as Agricultural High Schools maintained by the State for whites, but only one such school, I am told is maintained by public funds for Negroes, though the Negro is equally taxed for all these schools, right along with his white neighbor, and he thinks even more heavily than his white neighbor sometimes, since he is not clothed with a vote with a kick in it, per chance, for the assessor.

But you ask how it comes about that all these several hundred consolidated rural schools, Agricultural High Schools and City High Schools are established to the practical exclusion of the Negroes. The answer is easy: They are established by the ballot and the Negro is without it. The Mississippi code of 1917 says that whenever the qualified electors of a certain school district or county, desire a consolidated rural school, or Agricultural High School, they shall file a petition with the county Board of Education, signed by a certain per cent of the "qualified electors" (mark the words "qualified electors") and that this petition shall serve as an order on the board to call an election, and if a majority of these "qualified electors" vote for the school, that shall serve as an order on the Board of Supervisors, to issue bonds and build the school. But as you see, no one has the power to create these schools but "qualified electors", and it is generally "understood", and that with emphasis, that Negroes will not be permitted to "qualify", matters not however intelligent they may be, and if per chance, any number of them should seem to doubt this "understanding", he is soon "shown", and often times "impressed" with the fact, in no uncertain way, and his children must therefore forego the benefits of these schools, and remain in ignorance, because of the alleged ignorance of their fathers, based on an "intelligent electorate."

All of which makes the Negro feel toward the "intelligent ballot" about like him, who gazing upon the statue of liberty, once exclaimed: "Oh, goddess, how many wrongs have been committed in thy name."

Then notwithstanding the fact that the Ne-



gro must contribute heavily through taxation to build these white schools, when he wants a school for himself, he must use his private funds, if he has any, or do without, or take his "hat in hand" and solicit from "philanthropy". But thus, is it always to a voteless citizenry.

Now leaving the matter of secondary and primary schools, I would say the Mississippi Legislature at its last session appropriated \$3,529,479.64 for higher education of the white youth of the state, but only \$50,000.00 for the maintenance for two years of Alcorn College, the only higher institution maintained in the state for Negroes, though there are more Negroes in the state than whites.

There are four colleges maintained by the state for higher education of the whites besides practically a thousand high schools of various kinds, which I have just enumerated. Alcorn College, the only Negro school, cannot comfortably accommodate more than 350 girls and boys combined. This school receives about \$25,000.00 per annum from the Federal Land grant fund, I am told.

The last legislature appropriated \$125,000.00 for the rebuilding of a dormitory at Alcorn which burned several years ago, and for the making of "general repairs". Which as you see, gives this only Negro institution, a total annual fund for actual maintenance of only about \$50,000.00 for the higher education of the more than a million Negroes of this state, which as you see, is less than five cents per capita of Negro population furnished by both state and nation, combined—a "nick each" for higher education from state and nation. Then its your guess as to just how long before the Negro will be educated at this rate.

Then you will see, that in this state, where the Negro population is the larger, but shorn of his political rights, he is allotted the pittance of \$50,000.00 per annum for higher education, while those with the franchise, appropriate \$3,529,479.64 to themselves.

Some of the white people try to find excuse for this in the claim that they pay "all the taxes". The Negro denies this, and says that he pays several million dollars taxes annually on his own holdings, and that since he does fully 85 per cent of the manual labor of the state, he pays most of the taxes; since its the "ox that treads the mill, that turns the wheel, that grinds the corn", and that any discrimination on this score, is in direct violation both of the 14th Amendment to the Federal Constitution, the state constitution and the statutes of Mississippi.

The salary of a first grade teacher for rural schools in Mississippi is most flexible, indeed, is given the very widest latitude. He may be paid anywhere from \$35.00 to \$150.00 per month. The Negroes thake it that the \$150.00 is for the white teacher and the \$35.00 is for the Negro teacher of the same grade, and the evidence seems to verify their thoughts. Then the Negro feels that it costs this class of Negro teachers \$115.00 per month for not having his political rights.

The state provides a blind institution for the white blind but none for the Negroes, thereby leaving them to the public charges—beggars.

The state, four or six years ago, established a tuberculosis sanatorium for whites, and the last legislature provided about a million and a quarter dollars for this institution, and as Ne-

groes had therefore been excluded from all the benefits of this institution, a small appropriation was made for a department for Negroes. but later, those in authority, decided to "just apply the whole appropriation" to the whites, though Negroes are said to be more subject to this dread malady than whites. Hence, Negroes so afflicted must still furnish private treatment for themselves, or suffer it "out".

The word "travel" through these states, when applied to the Negro, means "fast" when going any distance, since no provision whatever is made for the feeding of the Negro traveling public.

The state maintains an institution for feeble minded white children, but none for Negro children of this type. There is a reform school maintained for wayward white youths, but none whatsoever for Negro youths of this class.

The state pays a maximum of \$32.00 per month for the education and reformation of each of its derelict white youths, but when a Negro youth offends, he is sent to the county farm, or penitentiary, right along by the side of the most hardened criminals, to become thereby a bigger criminal. In short, when the white youth offends, the state comes to his rescue with \$32.00 per month, to save him, to make him a better boy, but when the Negro youth offends, he is put to "earning a revenue" for the state.

In the state charity hospitals, it is said that trained nurses wait on the white patients, and that orderlies and maids wait on the Negro patients. What is true of the state at large along these lines applies with equal force to the cities.

In Jackson, the capitol of the state, for example, though the white and Negro population are about equal, the whites have eight of the finest schools to be found anywhere in the country, one of them, the city high school, having cost nearly \$300,000.00, but there are only two poorly equipped schools provided for Negroes, one of which teaches only the first six grades and the other, the 9th, with no high school whatsoever, and the white teachers in these schools, receive more than twice the salary paid the Negro teachers for the same grade work, and the principal of white schools receives about five times as much as the principal of the Negro Schools.

In the cities of these states where the Negroes have no political rights, white public libraries, parks and play grounds are furnished for whites out of the public funds, none as a rule are furnished for Negroes, though as I have said, they are equally taxed for those purposes. The streets are unkept in the parts of the cities, as a rule, inhabited by Negroes, and proper lighting and sidewalks are often unknown. Should a Negro be seen in one of these parks which he helps to buy and maintain, he would be arrested as a trespasser.

The white cemeteries are well kept out of the public funds, while the Negro cemeteries are looked upon as but Potter's fields.

In these states, Negro travel is a burden. Most times, the Negroes are accorded only a small compartment of the baggage car, which only too often is an old wooden coach, a veritable death trap in case of wreck, and which often times is as filthy as a dozen pig pens, all combined, as it were, in which both women and men are forced to use the same toilet.

The seating capacity is almost always inadequate, thereby forcing both women and men to stand for long distances, while the conductor monopolizes a whole section of this small place for his "office", and the news butch occupies one or two more sections for his "store".

It matters not how far a Negro is going through these states at night, nor how rest broken or indisposed, he may feel, or able to pay for a berth, he must sit up; and sometimes, stand up, all night; but should he be so fortunate (?) as to be able to obtain a drawing room, he must pay another full railroad fare, in addition, and pay for the whole drawing room, and in that way, he pays about ten times as much for his night's rest as a white man.

I recall the case of a Negro lawyer who had to go from Memphis to Washington not long since, to argue a case before the United States Supreme Court, and he was two nights on the road, but unable to get a berth either night. His case was set for the morning of his arrival in Washington. Being a man of sixty, you can imagine his condition for the proper presentation of his case before that great tribunal, and the gross injustice to both his client and himself.

But these are but a few of the many hardships the Negro daily meets, but which he feels is merely because of a lack of the enjoyment of his political rights.

And yet you say the Negro is "satisfied". He is everything but satisfied. The truth is, it would be a very difficult matter, indeed, to find a more dissatisfied people anywhere. His most interesting topic of conversation is when he may be able to move away to other sections. Suffice it to say, more than a million and a half left the South during the recent exodus. Does that sound like "satisfaction?"

You couldn't get up a "trek" anywhere else on earth from the same population in the same space of time. Satisfied people don't do those things. But these things should not be. The Negro should not be. The Negro loves the South. He prefers to live in the South, and here be buried, but he does not like most conditions here. And especially should this not be in this section of the country, from many of which states the Negro sent more soldiers, in proportion to population, to the world war than the whites; nor should the Negro be made to feel that they too who "fought and lived and they who fought and died, fought in vain", but that they fought for the salvation and perpetuity of a "nation of all the people under its flag."

And this latter is written, with no mere thought of criticism, but of constructive helpfulness, attempting in this way to give you some idea of a few of the conditions with which the Negroes of this section are brought daily in contact, feeling that the wide circulation of your powerful paper, and its great influence, places you in position to do so much as any one in this entire country toward moulding a sentiment which would tend to remedy these conditions.

Respectfully yours,

S. D. REDMOND.

Every Pastor owes it to his people to give them the information about the merits of the Southwestern and to advise its purchase.



## WORLD-WIDE PROHIBITION BY 1950

Says "Pussyfoot" Johnson Returning from Tour of India.

India Will Be the Next Country to Accept Prohibition.

By Henry Clay Foster.

"Prohibition will be world-wide by 1950. I feel more convinced of that today than ever before."

In these words William E. ("Pussyfoot") Johnson, of the Anti-Saloon League, epitomized his faith in the ultimate success of the prohibition movement. Mr. Johnson was passing through New York City, on his return trip from Europe and India. On this tour the fame of "Pussyfoot" was multiplied and sympathy for his cause crystallized to a degree past his own fondest expectations. The loss of an eye in England while being manhandled by ruffians, has made this apostle of sobriety more truly a world figure than he ever was before. A host of reporters for newspapers and press syndicates met him when he returned aboard the Adriatic.

"Yes sir, a dry world by 1950 is the most certain thing in my mind today after digesting my experiences in three countries of Europe after a four months' tour of India. It's simply bound to come. You can't stay the movement of an avalanche. It gains velocity as it goes, and that's the way with the movement against liquor." He stopped talking to punctuate his remarks with his famous low-cut, jovial smile that even before a photograph taken while he was suffering in the hospital took the hearts of the British public by storm. The appeal of good sportsmanship fairly radiates from Pussyfoot when he smiles. There is so much of the real joy of living in it. Mirth seems to bubble up from the depths of his great soul and just overflow into expression. In fact that is just what happens. Pussyfoot won't talk of his greatest weapon, but he admits that inside he is one of the happiest men in the world.

"Why not?" he says. "This work is the most fascinating in the world. You feel the buoyant zeal of a crusader and a real happiness that comes from knowing that this labor is paying big dividends to humanity. Why—" and here the full-moon grin spread over his alert face, "Why, I'm the happiest man in the world, or one of them, anyway."

### Victory Ahead in India.

"India will be the next country to take up prohibition seriously," says Pussyfoot. "The sentiment for prohibition is growing every day in India. During the four months I spent in India, I received the most enthusiastic welcome from advocates of the cause everywhere. I would say they gave me a series of royal welcomes, only a reporter reminded me the other day that the latest style of royal welcome was a 'razz', and that wasn't the way the people of India treated me. Of course the tribute was to the 'dry' cause generally and its victory in America."

"You see, the caste situation in India complicates things quite a bit. There is no homogeneity. There are 350,000,000 people most of them living in 700,000 villages and one hundred and sixty languages and dialects are spoken by them. However, there are already places in India where prohibition is in force. The kingdom of Nepal, with 5,000,000 inhabitants has been under virtual prohibition for two years under a war measure, and a few months

ago the policy was made permanent. This step was taken as a consequence of the satisfactory results noted in that time. No liquor can be sold in Nepal, but there is no clause against home brew.

"Nearly two years ago the little state of Parapur adopted the dry policy, but the diminutive size of the state makes the effect of the measure very small. Recently the more important and progressive state of Limbri adopted prohibition, shutting up its distillery and all the drink shops, and prohibition became effective on the birthday of the ruling prince Thakur Sahib Daulat Singh. When I was there he entertained me as a guest of the state and showered every attention and courtesy upon me. He was much incensed because the British authorities had permitted the opening of several drink shops and a brewery on British territory just across the boundary.

### Progress Already Made.

"Three years ago the state of Bhavanagar adopted a scheme of prohibition by which a certain number of drink shops were to be closed each year until November 1st, 1921, when complete prohibition would prevail. Despite the death of the Maharajah whose policy this was, the measure has been adhered to by the regent and prime minister. Two Moslem Indian states have recently adopted partial prohibition. The first of these, Bhopal, is, by the way, the only state of India ruled by a woman, called the *legum*. The other, Hyderabad the greatest of all Indian states has just abolished all revenue from the liquor traffic because it is regarded as tainted money. This preliminary step points to the ultimate extinction of the traffic, the taxes of which have been pronounced as unclean (*haram*) like the flesh of the pig to Mohammedans. There is a population of 13,500,000 in Hyderabad. Yes, India is the arena of the prohibition already, and the inevitable result will come about in due time.

"The drinking in India especially to excess is at the two extremes of society in India. There are those who are too high up for their religion to touch them, and there are the 62,000,000 outcasts who are not supposed to know anything about religion or morality anyway. The rich drink European liquor, the outcasts a wine called 'toddy' (whence our word) made from the sap of the toddy palm. Its alcoholic content is from three to eight per cent, but when it is distilled it is fire.

"Let me say again: 'India is ready to go dry.' The overwhelming numbers who made my coming a holiday showed me how strong is the sentiment against liquor. Missionaries there have told me that local temperance societies are now composed of native Christian, Mohammedans and Hindus, a thing not dreamed possible a few years ago. You see, the Mohammedan law forbids drinking to followers of the Prophet, and Hindu law likewise prohibits, but, like the Bible, neither are one hundred per cent effective.

"Everywhere in India I met with the utmost courtesy, even from British officials

who are bitterly opposed to Prohibition. One of them said to me: 'I was in England when you wanted to come out here, and I tried to stop you because I was against you, but now that you are here, why, I'll do anything to help you. Lord Reading entertained me at luncheon at Simla and it was a dry party. But there were some dinners given me which were not. This, however, made me no less ardent in pleading for prohibition.

"The progress of prohibition in India is a financial problem for any local government undertaking it. And it is the same for the colonial government. A large revenue is derived from the liquor traffic. In the past forty-five years it increased from \$6,000,000 a year to \$40,000,000. With education being the great crying need in India and the expansion of the educational system requiring large sums, it is a difficult matter to shut off the income from the liquor traffic without threatening the necessary educational program. There is no municipal tax for education and the extreme poverty of the millions still further adds to the difficulties. The rulers must find some other means of raising this money before they can destroy the drink shop. They will eventually succeed in this. Four or five years ago the Indian members of the Viceroy's Council introduced a bill looking toward gradual prohibition in India and supported it to a man, but the British majority defeated it, the vote being cast along racial lines. Now under the new Reform Government the natives have great majorities in both the Imperial and Provincial Legislature Councils, and the next bill of the kind which comes up will have easier sledding. It is but a matter of time, I am sure, until such bills appear and are enacted into law."

### Elephants in "Dry" Parade in Ceylon.

Mr. Johnson met his greatest ovation in Ceylon, where roses were thrown in his path and more wreaths than ever hung upon his neck. A parade of elephants in brilliant appointments added to the ceremony of welcome. Mr. Johnson expressed confidence that Ceylon would go dry at an early date.

Throughout his entire tour of India the aspect of prohibition he was most often called upon to discuss was the details of the economic adjustment. This showed, Mr. Johnson is certain, that the problem is a tangible one in prospect in many parts of India and the thinkers are preparing themselves to meet the issues arising under a prohibition regime.

"Remember one thing," said Pussyfoot in parting, again flashing that famous victory grin, "A dry world by 1950 is no dream. It's a certainty now and will be a reality in 1950."

**Does your plan for honorable achievement during this Conference year include sending in your quota of Southwestern subscriptions?**

### ANNOUNCEMENT.

Dr. E. McCarthy, Eye, Ear, Nose and Throat Specialist, removed to 602 Macheca Building. Hours: 11 to 1:30; 4 to 5, and by appointment. Hours: Sunday's 10 to 12. Phone Main 3269. Waiting Room for Colored.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

January 29, 1922

Subject: Elijah in Naboth's Vineyard

(1 Kings 21:1-29)

Ahab was one of those men (and his tribe is not extinct) who, had he not occupied such a responsible position in the state, was more to be pitied than denounced; and had he not fallen into the hands of one who was so abominable, was more to be ignored than despised. In his family life he was unmanly, weak-willed in character, with no steadfastness of principles—better qualified by nature to be a follower than a leader. His heart was not the worst, and it was not the best. It would hardly be far afield to say that he had no heart of his own at all. He was neither positively good nor positively bad, so far as the conception and execution of a deed was concerned, but was quite influential for either good or bad, according to the character of the person under whose power he happened to be. Unfortunately, most of the time he was in the power of an unscrupulous wife who lacked neither the power nor the willingness to devise and execute the evil. On the other hand, there appears in the story another man of decidedly the opposite characteristics. When Ahab came under the influence of this prophet he had a mind to be the man that he should have been. But, unfortunately, he was never under his influence long enough for it to have any permanent effect on his principles. The foregoing characteristics of these characters are clearly brought out in the lesson before us.

As the story runs, a certain Naboth had a vineyard adjacent to the grounds of the summer palace of the king. Probably it was an unsightly plot to look upon from the palace, and probably also Naboth had spoken disapprovingly to others of certain practices which he had seen going on around the palace. At any rate, Ahab desired to get him out of that location into other quarters, and to transform this vineyard into an herb garden to increase the beauty of the palace grounds. It is the case of a rich man not caring to live next door to a poor devil who is unable to keep beautiful premises around him, and so desires to acquire the poor man's property to be made over into a flower garden for pleasure. So he offered Naboth a better vineyard elsewhere in exchange for this one, or to pay him its worth in cash if he would let him have it. But Naboth refused to part with his ancestral inheritance in that way. For custom, which because of age, had come to have the force of a religious law, required a man to hold somewhat sacred such an inheritance, and forbade his disposing of it to anyone except to a relative,

so that it would always be kept in the family.

Both the request and the refusal were quite reasonable. But the king was much disappointed and felt greatly chagrined, both because he had failed to get the land and because of what he considered a personal affront on the part of this poor, mean subject, in not duly respecting the wishes of his majesty. Were it not for the queen, probably Ahab would merely have continued to chafe under the opposition, and to feel mean towards Naboth. But the unprincipled Jezebel, who was always equal to any emergency, especially if it required some diabolical trickery, immediately devised a plan to get the ground. Usually when a wife plays the husband's role in the home she does it by compelling the weakling of a husband to do her bidding. In this case, however, she did the trick herself in the name of her husband. Through correspondence she employed some of the administration's tools to proclaim a public fast, avowedly on account of some serious sin, to bring Naboth before the people as the arch-sinner; to bribe two scoundrels to hear false witness against him on two charges, and to have him put to death. The whole affair was to have the semblance of an execution of the law. The charges were to be impiety toward God and disloyalty to the king, both a purposive misconstruction of Naboth's conduct. He had only refused the king's request. This was deliberately misconstrued as cursing him, and ordinarily cursing the king might be understood as cursing God, whose anointed the king was supposed to be, as if she, Jezebel, the devotee of Baal, had the utmost respect for Jehovah. The owner having thus been killed, she commissioned her husband to go forth and appropriate the vineyard.

But the report of the crime came to Elijah in his temporary seclusion. Probably Naboth was a personal friend to Elijah, and certainly he was a friend to the principles for which Elijah stood. So the courageous prophet came forth once more to champion righteousness, denounced Ahab to his face, and announced to him the severe penalty which God would bring upon him and his house. It may be that Ahab did not know of the crime planned at least until after it had been committed. But, even if so, he was the legal head of his house and the government, and therefore responsible for what the wife should do with the blanket authority which he had yielded to her. Besides, he acquiesced in the deed in order to get the property. From this standpoint the sin was his, even

though he had not actually committed it. And it gives some insight into his moral character when he was not under the immediate influence of Jezebel to be told that he did not resent the prophet's denouncement as he had Naboth's refusal, but repented, and perhaps genuinely so, something as David did when denounced by the prophet Nathan.

The purpose of this lesson is to show the wicked heart of Jezebel, but especially the many weakness in home affairs of Ahab and the courage of Elijah in standing for righteousness. It suggests the value of a good, principled wife by pointing out the evil and danger of the other kind. It condemns the many weakness which surrenders the husband's place to the wife, whether it be because of weak will or infatuation. It condemns covetousness, lying, murder, and the condonation of such things. And it commends the courageous stand for right, no matter how important may be the wrongdoer or how insignificant the person wronged. Is such a lesson needed today? Observe others, and especially yourself, and most of us need not be in any doubt what the answer should be.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION.

(By Rev. D. D. Martin, D. D.)

Lesson for Sunday, Jan. 29, 1922.

"Hast thou found me, O mine enemy."

Elijah was an evangelist of the Old Testament. He was also a prophet and reformer, withal a missionary. He had been on furlough, as modern missionaries would say. Many who had been moved by his words and had held firmly to him and his teaching were becoming careless. Furloughs are sometimes quite expensive to the work, and it requires much time and money to regain what is lost while the worker is in the cool of the mountains or has gone to a distant place on furlough for rest.

Many of Elijah's friends had become indifferent or positive haters of him and his teaching. His influence was lessening and the spirit of Baal worship was reviving.

Elijah did not hibernate during his vacation and kept on speaking terms with God. When the crucial moment came he appeared on the scene, greatly to the discomfort of King Ahab, who said, "Hast thou found me, O mine enemy?"

Every inch of missionary territory is contended by, sensual pagan rulers, who, like Jezebel and Ahab, did not like the plain teachings of God's servants. The Christian missionary is the enemy of many vile and wicked practices carried on in heathen lands. They protest against the oppression of the poor, the enslavement of women, and cruelty to children. Such is their influence that they compel governments to interfere. They can and do bring about great social changes.

Livingstone was the enemy of the slave trade, and more than once did he demand the trader to set the captive free. William Lloyd Garrison was the enemy of the slave-driver in this country, and they felt the power of his influence. The demons recognized Christ as their enemy, as did the owners of the swine. Neither sin or heathenism can long stand in

the light of a pure life. Send missionaries enough to the field and their very presence will drive away the darkness of superstition and bring in a new day of hope to the world. Every honest man is the enemy of dishonesty, and every prophet of God is the enemy of every prophet of Baal.

GAMMON SEMINARY.

## District Rounds

### SECOND QUARTER.

#### La Grange District.

La Grange Circuit, J. S. Shuman, Jan. 21-22; La Grange Station, Jan. 29-30; South La Grange Circuit, Feb. 4-5; Greenville and Mountville, Feb. 11-12; Thomaston, 8 p. m., Feb. 17; Calloden, Feb. 18-19; Columbus, Feb. 24-26; Zebulon at Mennensville, March 4-5; Fuller's Chapel, 8 p. m., March 5; Leete Hill, La Grange, March 11-12; Whitesville, March 18-19; Richardson Chapel, March 26; Harris and Springs, at Harris, April 1-2; Springs Chapel, 8 p. m., April 2; Stoval, at Arber Chapel, April 8-9; Woodbury, at Manchester, April 15-16; Woodbury, 8 p. m., April 14; West Point, at Piney Grove, April 22-23; West Point, at West Point, 8 p. m., April 23; Sardis, 3 p. m., April 23.

Chilpey Quarterly Conference, Sunday School and Epworth League Convention, April 27-30. Annual sermon by Rev. H. L. Crawford; alternate, Rev. J. W. Hammett. Programs will be published later on.

Lincoln's Birthday celebration Feb. 12. Get programs at once, push the cause of Negro Educational Day, and send money to Dr. Ebnas, Chicago.

Easter Sunday, April 16. Let this Easter, as an echo from the National Detroit Conference, be the banner Easter both as to soul saving, pledging for tithing and Christian service, and Centenary money getting of our lives. Report on Monday to the Bishop, Area Secretary and District Superintendent for publication in the Southwestern Christian Advocate.

Send money to Dr. Ebnas, Chicago, monthly. Remember that these reports make our appointments. Times financially will be better this year. Therefore let's preach optimistic sermons and make hay every day while the sun shines. Let all our Key Men, Minnie Men, District Stewards and Pastors meet Dr. J. W. Moultrie and District Superintendent in Woodbury on Jan. 26, at 10 a. m., 1922. God bless our work.

E. D. GIDDENS,

District Superintendent.

#### PALESTINE DISTRICT.

##### Second Round.

Bryan Station, Feb. 10-12; Bryan Circuit, Feb. 11-12; Hearne and East Caivert and Franklin Circuits, Feb. 17-18-19; Teague and East Mexia Circuits, Feb. 24-25-26; Streetmen, Fairfield and Wortham Circuits, March 3-4-5; Oakwood, March 11-12; Palestine and Palestine Circuit, March 17-18-19; Lovelady, March 24-25-26; Jacksonville and Tyler Circuits, April 7-8-9; Buffalo, Jewett, Normangee and Leona Circuits, April 14-15-16.

B. R. BOOKER,

District Superintendent.

(Continued on Page 14)



## "LOOK UP, LIFT UP"

# Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Head Department Psychology  
and Education.  
Morgan College, Baltimore.

### EPWORTH LEAGUE TOPIC.

Chapter Three, John Wesley, Jr.  
(Mission Study.)

Let us analyze two big thoughts  
contained in this chapter.

CALL TO SERVICE INVOLVES A  
CALL TO PREPARE FOR  
SERVICE.

It is impossible to say this too often or to otherwise stress it too much. You will note that all of our young friends, Joe Marty, John Wesley, Jr., and Marcia, who pledged themselves to definite Christian Service in the Institute, go to school to get ready to do big service. We are in this group the Medical Missionary, the Trained Nurse and Teacher, the preacher and the plain layman. Let us look at preparation as it is specially related to the preacher and the layman. First the preacher. The impression still prevails with disquieting persistence among many of our people that the preacher does not need to go to school. All he needs is that mysterious something connected by our people in the term "call to preach." I saw, a few months ago, a group of a dozen men admitted into a Methodist Conference. Upon investigation, I found that not one of them had finished as much as a High School course, most of them had not as much as Grammar School Training. They were young men, for the most part, too. Now, the grim tragedy of the whole affair lies in the fact that not one of these men will spend another day in school. They will study how to put on the "bone" that the volatile sisters shout by and will learn how to raise a few dollars by the "hook and crook" rally method; the "ne pins ultra" will then have been attained. This thing must be changed. The preacher is to be the leader in that and vision, of all the people. Remember, he can no longer predicate his right to lead on the fact that this coat is long and his vest has a circular collar. He MUST BE A MAN OF OUTSTANDING EDUCATIONAL EQUIPMENT.

And now with regard to the training of the layman. I fear those of us who insist on the training of the preacher, entirely overlook the fact that the church needs trained laymen, too. I mean trained in the schools and also trained in matters relating to the program of the Kingdom. No matter what sort of equipment a preacher may bring to his task, he must of necessity fail to put across any thing that is worth while, if he has to work with bone-headed, bone-hearted, stone-blind church members. We must have laymen who know that it takes more to make a Christian Church than a building with a cupola on it and a

crowd of people who gather there, occasionally, and look sanctimonious and talk pious talk. Laymen must be bred who will cease to think it is their duty to make money at merchandizing, law, medicine and what not, and the preacher's job to make the church, go, J. W. pledges himself to be this new type of layman. His calling was as divine as that of his friend, Marty, who chose the ministry.

### What Methodism Holds Out to Its Youth.

No young man or young woman within the membership of the Methodist Church has the least semblance of an excuse for entering unprepared, into service. The Methodist Church has millions of dollars invested in school buildings and equipment and it pays hundreds of thousands of dollars to teachers as salary. In addition to all this, it furnishes through the Board of Education, money to pay for a fellow's schooling. Can you beat that. By the way, how much money did your church give as an offering last Children's Day? Don't answer if it will embarrass you. I know lots of big high-toned churches that pay no attention to Children's Day. REMEMBER THIS: IT IS THE CHILDREN'S DAY OFFERING THAT FURNISHES THE MONEY FROM WHICH THE BOARD OF EDUCATION MAKES THE LOANS TO METHODIST STUDENTS. When you give to this fund, you are making it possible for some young Methodist to get prepared for his business. Twenty six thousand young people have already gone through school because this fund came to their rescue. This is the way the loans run, viz: students in Preparatory School can borrow as much as \$50 a year for the first three years and as much as \$75 the fourth year, provided the total amount borrowed does not exceed \$150. The amounts that may be borrowed by students in Colleges and Professional Schools are as follows: Freshman and Sophomore years, \$100; Junior year, \$150, \$150 Senior year, \$200, provided the total amount does not exceed \$600. In view of the absolute necessity of training on the part of those who look forward to service, in view, further, of Methodism's standing offer to its youth, we must see to it that our recruits shall first go to the training camps, for thus alone can they come forth panopied for the conflict to which our Captain calls us all.

### Chapter Four and Five of John Wesley, Jr.

If I were asked to give a theme for the message of these chapters I think I should use this, "College Training Hitched to the Program of the

Church." Both Marty and John Wesley have graduated from College. Marty has taken his degree and his "sheep skin" and gone straight to a circuit. The circuit is the place mind you, where we send our "Jackleg" preachers. The average College trained man amongst us would quit the church if he were sent, with all of his knowledge of Theology of homiletics and hermeneutics, to a country circuit. But Marty goes out "in the sticks" and he isn't there long before things begin to happen. The exodus from the country to the city is stopped. The rural folk begin to appraise themselves and their surroundings differently. Before they realized what was happening, this young College trained preacher had led them to make the country church the center of gravity of the whole community. Our rural communities are suffering irreparably because one of two situations obtains; either the pastor there is too ignorant to furnish adequate leadership or being able from the point of view of his training, he is wasting his time hankering for some city church and telling it around that the district superintendent is trying to keep education in the back ground.

Notice further, the role our College bred layman is playing. He comes back and takes up the hardware business, but that line of business seems no more important for him than the Church business. Say, Leaguers if there are any folks in your community, in your church, who have been off to college, let them read these chapters for heaven's sake! Here is a truth that I have long hesitated to admit, but must nevertheless admit, so many of our young people who have the advantage of schooling are absolutely worthless to the church. If they are not positively hostile to the church, they are woefully indifferent to it. They feel that to take their A. B.'s, M. D.'s, L.L. B.'s and identify them with the enterprises of the Church, is to belittle them beyond measure. How do I know all this? "I've been up against it" in the work of the actual pastorate and I could call names here, if I dared. Let me end this phase of my story by saying, something must either be done in our colleges or in our churches or in both of them to put an end to this sort of thing.

### The Church at Real Business

I know a Methodist preacher who used to pastor one of the so-called "high-toned" churches. It was a church that had more conceit than religion like most of these "high-toned" churches. It was at the Xmas season and the Sunday School of that church was having its Xmas tree. The tree was a big, fine holly, beautifully decorated and fairly groaning under its burden of presents. The church was full of eager, anxious, expectant children. The pastor's children were there, the superintendent's children were there, all the children of all the "big folks" were there. Just before the program was begun, a crowd of eight or ten little street urchins who lived in some cabins near the church, unceremoniously and boisterously burst into the church. They stood for a moment and stared in open-mouth wonder at the Xmas tree and then one or two of the officers made them skidoo out of the church, threatening to call the police if they returned. They didn't show up any more that

night. The pastor who sat in the church and saw this incident, was asked anon to make some remarks. He spoke of Xmas and of the spirit that should prevail at that season, etc. He then referred to the boy incident and concluded by asking: if the very folks who ought to be receiving gifts from the tree hadn't just been driven out of Church? That was Friday night. The preacher went home that night and sat until the wee hours thinking out a Xmas message. Sunday morning his soul was aflame. He arraigned his congregation about their custom of celebrating Xmas by giving gifts to those who could give gifts in return and about spending \$75.00 on a Xmas tree to give presents to children whose parents were able to give them presents. He told the story of the boys on Friday night and said that the driving away of the boys was typical of the attitude of that church toward people in community who needed it most. The "big bugs" were mad enough to die, they "took good pains" not to die, tho. How many churches do you know like that? Well, I tell you, that story fits most of them. The Churches are interested in the folks who are interested in them. They are interested in the folks who live in good houses, have nice furniture, wear nice clothes and can talk about "our car", etc. Those folks who live in that little red cabin right near the church, whom you pretend not to see when you pass by on your way to church, know that the Church cares nothing for them, and that's why, in their heart of hearts, they hate your religion. The test of our individual religion, the test of the Church's right to be called Christian lies right at this point. If your church or any church stands in the midst of the people and leaves them high and dry so far as its ministrations are concerned, it ought to be torn down and sold as "junk" and the members ought to bow in sack cloth of repentance at the feet of Him who once said, who is still saying: "In as much as ye did it unto the least of these, ye did it unto me."

## Quarterly Conferences

COLUMBUS, GA.—The first Quarterly Conference convened at Simpson Chapel, Dec. 24. All reports were good. The district superintendent, Dr. E. D. Giddens, made an interesting talk on the Detroit Convention, which was very helpful. At the close three members were received in the Church. On Christmas eve night the members and friends gave the pastor and family a grand surprise, led by Dr. W. T. Ayers, M. O. and Mrs. Verlen Burts and others. Come again.—P. B. Gibson, P. C.

YOAKUM, TEXAS. — The first Quarterly Conference of St. John M. E. Church was held Dec. 24-25, with the district superintendent, Rev. J. G. Browne, presiding. The business session was good, for all officers were present with good reports. On Dec. 25 the district superintendent preached an interesting sermon, which was second to none. The amount raised during the quarter was \$30. St. John M. E. Church is rejoicing over the return of their pastor, Rev. M. S. Jordan, for an



other conference year. Mrs. Browne is putting more life in the Epworth League than ever before. Mrs. Emma Thomas and Mrs. E. Gonzales are pushing the Ladies' Aid and Woman's Home Missionary Society to the front. Our Sunday School superintendent, Mrs. F. L. Brownlow, is able to cope with the situation and all five of our trustees are willing workers. Pray for our success.—Reporter.

**SHREVEPORT, LA.**—Our fourth Quarterly Conference was held, with the district superintendent, Rev. J. E. Roiax, presiding. All officers were present with written reports. The superintendent is well pleased with our work this year. We had a love feast after the conference, which was a spiritual benediction. Revs. G. W. Stinson, Charles Anderson, B. Henderson and Lyons were present and enjoyed the conference. Sunday, Jan. 7, was a great day. The spiritual tide ran high and 36 persons partook of the Lord's Supper. We were favored with a duet by Mrs. Julia Adams and daughter, and a solo by Miss L. V. Richards. We will make a good report at Lake Charles. Collection for the day \$31.

**THIBODEAUX, LA.**—The fourth Quarterly Conference was held Dec. 5, with the Rev. W. G. Alston, district superintendent, in the chair. The reports of the officers and pastor showed that each had done their full duty. The year's work was a success. We paid the district superintendent in full, \$100. Paid the pastor up to date. His conference suit has been ordered.—Sidney Burnell, Reporter.

**NATCHEZ, MISS.**—Our last Quarterly Conference was held at St. John M. E. Church, Dec. 30 to Jan. 1, with the district superintendent, Dr. J. C. Hibbler, presiding. The business of the conference showed that the work of the church had progressed in a way pleasing to all. The district superintendent was well pleased with the work done and with the spirit in which it had been done. Reports show that the church work is in good condition. On Sunday Rev. J. C. Hibbler preached a wonderful sermon to the delight of all. Collection \$21.75. We paid the pastor during the quarter \$105. Raised for Centenary \$58. The pastor is loved by all of the members and plan to send him to conference in good shape.—D. E. Spellman, Reporter.

**BOONEVILLE, LA.**—Our fourth Quarterly Conference was held, with the Rev. G. C. Hayword, district superintendent, in the chair. The district superintendent preached an eloquent sermon, and on Monday night lectured to the delight of all. In our 52nd anniversary we raised a good sum. Watch night was a great feast of evangelistic fervor. We had 39 sinners at the altar who accepted Christ. We pray God's blessing on the gentlemen who cheerfully donated to us one acre of land and \$10, and others who gave liberally to the Centenary.—H. J. Johnson, P. C.

**HANNIBAL, MO.**—Our fourth Quarterly Conference was held Dec. 31, with the Rev. Leroy Woolrich in the chair. The district superintendent commended the members upon the many improvements made during the quarter, among which was the completing of a fine new basement for school and recreational purposes,

the opening of which was on Dec. 15. The Rev. B. F. Abbott of St. Louis delivered a grand lecture, on his trip to Europe, which was listened to by a large audience. The Rev. J. H. Boone of Jacksonville, Ill., was present at the opening also. On Sunday at 11 o'clock Rev. Woolrich preached a wonderful sermon, for he mightily explained to us the gospel of Jesus Christ. The district superintendent was paid in full for the quarter. Reports were good.—Bertha Griggs, Reporter.

#### DISTRICT ROUNDS. (Continued from Page 12) LOUISVILLE DISTRICT.

Fourth Round.  
Eddyville, Jan. 14-15; Grand Rivers, Jan. 15-16; Paducah, Jan. 17-19; Smithland, Jan. 20-22; Dulaney, Jan. 24-25; Princeton Sub-District meeting, Jan. 26-29; Greenville, Feb. 3-5; Drakesboro, Feb. 7; Auburn, Feb. 8-12; Bowling Green Sub-District meeting, Feb. 9-12; Horse Cave, Feb. 13; Upton, Feb. 14; Sonora, Feb. 15; Leitchfield, Feb. 17-19; Vine Grove, Feb. 20-21; Owensboro, Feb. 24-26; Lewisport, Feb. 27-28; Jackson Station, March 3-5; Tell City, March 6-7; Hawesville, March 8-12; Cloverport Sub-District meeting, March 9-12; Taylor Mines, March 14-15; Hartford Sub-District, March 16-19; Beaver Dam, March 19-20; Morgantown, March 21-23; Cole M. E., March 26-27; Irvington, March 29-31; Hardinsburg, April 1-3; Harned, April 4-5; West Point Sub-District meeting, April 6-9; New Haven, April 11; Boston, April 12; Lebanon Junction, April 13; Lloyd Street, April 14-16; Thirty-fifth Street, April 15-16.

Dear Brothers — Our Conference will meet in Covington, Ky., April 19-22, 1922. Leave Louisville April 18,

8 a. m., over B. & O. Push things from now until Conference Centenary. A good revival. Other claims met. Southwestern over the top is the goal of our district. Trust God and go forward.

R. F. BROADDUS,  
District Superintendent.

#### NAVASOTA DISTRICT. Second Round.

Navasota Station, March 4-5; Navasota Circuit, March 4-5; Anderson, March 11-12; Bedias, March 18-19; Brenham Circuit, March 25-26; Singleton, Miss., March 20; Brenham Station, March 26-27; E. Hempstead Circuit, April 1-2; Hempstead Station, April 2-3; Bellville Circuit, April 8-9; Caldwell Circuit, April 15-16; Madisonville Circuit, April 22-23; Stoneham Circuit and Millican, April 29-30; Sealy Circuit, May 6-7; Brookshire Circuit, May 13-14; Huffsmith, May 13-14; Hockley Circuit, May 20-21; Somerville Circuit, May 27-28.

Dear Brother Pastors—Easter Sunday will come to you April 16, 1922. I will not see some of you before that date. I trust that not a stone will be left unturned in order to raise our full quota. I believe that if we pray the same prayer, have the same mind and aim to do the same thing, God will bless us with the "over the top" victory. Preach my precept example, "Loyalty to Christ and Loyalty to the Church." God is nigh, and can be better seen in times of famine and adversity. Let each pastor and district steward lead the church in paying the tax due the Divine government. Please observe Palm Sunday—Decision Day, Good Friday as fast day, Love Feast before Easter. Follow your Master; he is loyal.

R. B. REID,  
District Superintendent.

## Special Notices

**MCLESTER, OKLA.**—The Christmas program, "Carrying Christ to Every Child," was carried out effectively Monday night, Dec. 26, at Knight Chapel M. E. Church. A good audience witnessed the children's activities in rendering the program. Opening hymn; reading by the Superintendent; prayer for the children of the world, led by the pastor. The decorations added much to the occasion. Accompanied with the offering, other noticeable features worth while were the real home effect. Rev. C. D. Brown addressed the audience, giving introduction on the occasion, illustrating stories suitable to all.—G. T. Holman, P. C.

**TIP TOP, VA.**—Rev. W. M. Johnson, who has been very ill for about three months, spent two weeks in Kimball Hospital, but has not as yet shown any favorable signs of recovery. His work is being carried on by Rev. W. H. Sinkford and the district superintendent, Rev. W. H. Brown.—Ada Sinkford, Reporter.

**TOLEDO, OHIO.**—After reading the report published in the Southwestern Christian Advocate of the general meeting held by the Woman's Home Missionary Society in October, we were inspired to begin the work and help foster this great cause. Jan. 1st we organized with

the entire active membership of Braden Chapel. We have all felt the importance and influence of the Woman's Home Missionary Society, and enter in the ranks with a spirit of self-denial for the love of Christ and His name. Officers: President, Mrs. Cora Provins Jones, who was once conference correspondent secretary of the East Tennessee and Virginia W. H. M. S.; vice-president, Mrs. Sylvia Wright; recording secretary, Mrs. Mamie Dorsett; corresponding secretary, Rev. G. J. Johnson; mite box secretary, Miss Fannie Smith; treasurer, Mrs. Lulu Smith. Other members: Brother Hays Smith and Brother Edward Heerst. Our pastor, Rev. C. J. Johnson, is a minister that fits in just right in every department of the church. His sermons are soul-stirring and instruc-

#### PROOF AT LAST

From Oldest Records that John baptized by Sprinkling. Send 16 cts for book of facts, to

Box M. 155 Hones Path, S. C.

#### CHURCH FURNITURE



tive, and every agency of the general church is emphasized by him and our liberal giving required. Through his energetic work we have a splendid site on which to build. Our pressing need is a church, and our energies are bent in that direction. We feel that God is leading and we are planted here to stay, although at present we are worshipping in rented property. The Sunday School and other departments are doing their bit. The Christmas offering was \$10. Dec. 22 the Ladies' Aid Society made \$30 payment to the home building fund. The possibilities for our church here seem very encouraging.—Cora Provins Jones.

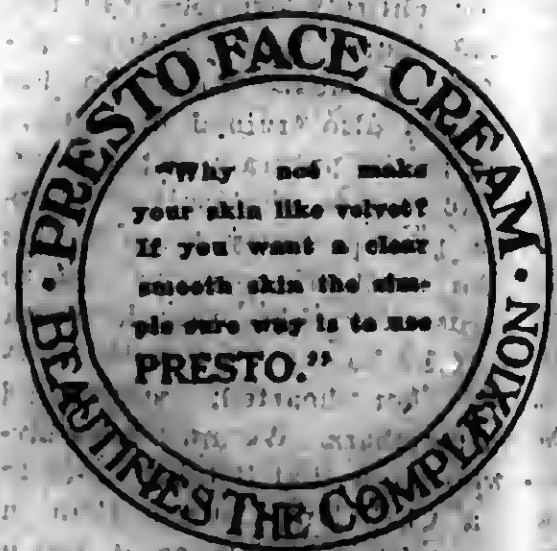
**VILLA RICA, GA.**—On Christmas eve a storm came to the parsonage, bringing many useful gifts. The pastor and wife extend their many thanks to the good women of Pleasant Hill M. E. Church. Those who took active part were Sisters Ennie Boston, Mary Montgomery, Mrs. Bell Montgomery, Georgie Luster, Jennie Glanton and Dora Glanton. The party left happy hearts in the parsonage.—P. B. Gates, P. C.

**LA GRANGE, GA.**—The members of the South La Grange charge are truly glad to have their pastor, J. S. Shuman, returned to them. We are glad to say that he has been the life of our church work. We cannot do all we would like to for our pastor, as the times are very strenuous. We intend to stand by the church and pastor and all claims as best we are able. We are striving to go over the top.—Maggie Roberts, Reporter.

**NEWMAN, GA.**—I desire to inquire for my brother, whose name is Perry Laster. His mother was Carolina Laster and sister Rosand. He was reared in Lutherville, Ga., and left home when I was a boy. Any information concerning his whereabouts will be appreciated by Bob Laster, 73 McIntosh street, Coweta county, Ga.

**BRUNSWICK, GA.**—Friday night a storm struck the parsonage and brought a number of pounds. Jan. 2 another storm came, led by Mrs. B. L. Jordan, Mrs. Fannie Williams, Mrs. Norma Roberson, Mrs. Lula Brooks, Mrs. Jones, Emma Williams, Mrs. Hankins, Mrs. George and Mrs. Sheffield. Many sent their gifts, but were not present. Too much cannot be said of these good members.—Isaac F. Griner, Reporter.

**LAKE CHARLES, LA.**—Warren M. E. Church is on the upward march under the leadership of our beloved pastor, the Rev. C. A. Spears, and our district superintendent, Rev. J. W. Turner. With the co-operation of loyal officers, members and friends, our work will go on in fine shape. Our magnificent church edifice is truly one of the finest, largest and





most complete churches in the state. Brother Harry Williams and Mr. Broussard, the contractors, deserve much credit. Brother Williams is an officer and member of the church. While it is not completed, it is ready to receive the Louisiana Conference in fine shape. We hope to make this one of the greatest conferences. On the third Sunday every church and lodge in the city is expected to worship with us. Our collection on the first Sunday was \$114. Many souls have been added to the church.—R. H. Williams, Reporter.

SCHLATER, MISS.—I desire to inquire for my uncle, Alf Hicks. When last heard from he was on the Jack Manly place, owned by Bill Hill, in North Carolina. We heard of him living in Indiana recently. Any information concerning him will be appreciated by Pink Hicks, R. 2, Box 25.

BATON ROUGE, LA. — To whom it may concern: This is to certify that I have arranged to have a special car placed at the Union station at Baton Rouge, Jan. 24, to accommodate all who intend attending the Louisiana Annual Conference of the Methodist Episcopal Church, Jan. 25, at Lake Charles, La. Train to leave Baton Rouge, Jan. 24, at 6 a. m.—C. W. Reeves, R. R. Secretary.

ANNISTON, ALA.—We are happy over our new pastor, in the person of Rev. J. A. Knox, who came to us from Huntsville, Ala. We feel that he is the right man in the right place. We praise the Lord and the good Bishop for such a Gospel preacher. Since he has been with us, members have been added to the church and the church is taking on new life. We also agreed to pay him \$100 per month. We have given two storms since he has been with us; and also a reception in honor of him and his family. The welcome address was delivered by Rev. A. W. Rice, principal of the South Highland High School.—Annie B. Wright, Reporter.

TEXARKANA, TEXAS.—The Rev. and Mrs. A. W. Harley are being made to rejoice in their new charge at Texarkana. They are very happy to state that on Christmas eve the Willing Workers' Club, which has been organized since the arrival of the new pastor, filled a wagon and sent it to the parsonage. The wagon was heavily loaded with groceries, drygoods, hardware and fruit. In return the pastor has pledged them his faithful service. Practically all the members took part in this affair, which made it very pleasant. The stewards have gotten out a very unique card for the support of the pastor's salary, while Unit leaders are determined to carry out the penny-a-day plan for the Centenary.—Reporter.

HANDBORO, MISS. — A pound party was given Mrs. Mary Hart. Mr. Hart has been sick for about two months and her friends have generously helped her by giving many needy articles. There is a deal of sickness in Handboro and we are loyal to our trust. This movement was led by Miss Bertha Riley, as-

sisted by Mrs. Lillie White and Miss Lillie Williams.

ALEXANDRIA, LA.—Dec. 25 will ever be remembered by the members of Newman Memorial. Our district superintendent, Rev. G. C. Hayward, was present and preached a sermon to the delight of all present. Rev. George Wright made a few striking and encouraging remarks which lifted our souls and pushed us to higher grounds. A beautiful solo was played and sung by Brother Reed, a blind man, entitled "Thy Will Be Done." Everyone present enjoyed the singing and playing. An infant was baptized by the pastor and district superintendent. Saturday was the Xmas tree for the Sunday school. Each child received a gift from old Santa. Brother James L. Smith deserves much credit for his untiring efforts in making the Xmas tree a success. Sunday the climax of the day was reached when a Xmas pageant was beautifully rendered by a number of girls and boys under the strong leadership of Mrs. C. J. Strayhorne. She spared no pains in making it what it should be. Our church is succeeding under the wise leadership of Rev. L. H. Smith.—Mrs. M. M. Hutchinson Francois, Reporter.

NOLLENSVILLE, TENN. — Our pastor and wife wish to thank the members and friends of Mt. Pisgah M. E. Church for their generosity. While the pastor was having a meeting the members began to gather in great numbers. This was a party of stormers. They left at the altar 300 pounds of choice groceries. Rev. Gray then preached a nice sermon to those present. The party was led by Mrs. Rosie Waller and Miss Katie Owens, and forty-six others. The Rev. W. M. Neal and wife were made happy after the storm was over. On December 24th another storm came to the parsonage led by Prof. J. L. Hyde and Miss Lina Gooch. This is our pastor's third year on this charge. He is hard at work trying to put every program of the church over.

Mrs. Lizzie Patton, Reporter.

ALEXANDRIA, LA. — I wish to thank the members and friends of the Macedonia Methodist Episcopal Church, also the members and friends of St. Matthew Baptist Church, who made it possible for us to have a very enjoyable Christmas. We give thanks for the many presents given by the members and friends of Macedonia and Wilton Chapel.

Reporter.

HANDBORO, MISS.—Mrs. Harriet Hand wishes to extend her many thanks to her friends who assisted her during the illness of her mother. A pound party was given her, led by Mrs. Alice Boyd and Mrs. Rosa Gant.

An appropriate program was rendered in honor of our newly appointed pastor, Rev. M. K. Jacobs. It was largely attended. The members of Willey M. E. Church were present to witness the program. Dr. Owens preached a welcome sermon.

Edward Smith, Reporter.

SHEPMAN, MISS.—On December 18 a storm reached the church with a number of pounds. The Rev. N. Scott is a great gospel preacher. The collection was good. Cowins Chapel is climbing the mountain and will soon be in line with other leading churches.—Susie Bryant, Reporter.

## A NEW YEAR

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Southwestern Christian Advocate

631 BARONNE STREET

NEW ORLEANS, LA.

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

BROOKS—The death angel visited the home of one of the members of Mount Pisgah M. E. Church and took from us Sister Mahalia Brooks. At the time of her death she was 81 years of age. She died in full triumph of faith in the Lord. She leaves a husband, two sons, two daughters, 29 grandchildren, 24 great-grandchildren and a host of friends to mourn her passing. She had been a faithful member of the Methodist Church for fifty-eight years. The funeral services were conducted by Rev. W. M. Neal, pastor of Mount Pisgah M. E. Church, Nolensville, Tenn. Her remains were laid to rest in the church cemetery.

KENARD—Sister Jane Kenard departed this life at 51 years of age. She joined the Methodist church 35 years ago and lived a faithful Christian until death claimed her. She was also a member of the B. O. Order for 25 years. She leaves to mourn her going, two brothers, four sisters, three children, and a host of friends. The Rev. W. M. Neal conducted the funeral.

WHITING—Sister Peggy Whiting departed this life Jan. 2 in full triumph of faith in the Lord, at the age of 91 years. She was converted 56 years ago under the pastorage of Rev. Alfred Handy. She helped to build three Asbury chapels in Canton, Miss. Her funeral was largely attended. Judge Powell spoke of her life as a Christian citizen. The Rev. A. J. McNair conducted the funeral services. She leaves four sons, one daughter and many friends to mourn her passing. Peace be to her ashes. She is gone, but not forgotten.

STREET—Claude Street departed this life at Memphis, Tenn. He was a faithful member of St. Mary M. E. Church. He loved his church and

gave a deal of time to help foster its program. He leaves a mother, father, sister, five brothers and a host of friends to mourn his loss. His remains were sent from Memphis to Potts Camp, Miss., for burial. Funeral services were conducted by Rev. Franklin. The large number who attended his funeral gave evidence of his acquaintance. He goes home to reap a great reward.—Annie Jackson, Reporter.

AVERETT—Brother Dave Averett, one of the oldest members of Washington Chapel, Wareville, La., departed this life Dec. 22 in full triumph of faith in the Lord. He was a class leader, steward and trustee at the time of his death. He leaves two sons, four daughters and a host of friends to mourn his loss. His funeral was conducted by Rev. H. Daniel of Monroe, La., Rev. P. Williams, H. Banks and Rev. Willie Robert. Rev. S. M. Haynes was his pastor.

CLARK—Brother Charles Clark departed this life Dec. 25. He was one among the oldest members of Riley Methodist Episcopal Church, Handboro, Miss. He was a devoted Christian and faithful member of the church. The funeral services were conducted by Rev. A. M. Quinn. His remains were laid to rest in the Mississippi City Cemetery. — Edward Smith, Reporter.

PRICE — Brother Coleman Price died Jan. 3, 1922, and was buried from Wesley M. E. Church Thursday morning, Jan. 5, 1922, at 11 o'clock. The services were conducted by the pastor, Rev. J. M. Shampert. At 3 o'clock the same day the church was crowded with friends who came to pay the last tribute of respect to one of our most faithful members, Sister Emma Jackson. She was born March, 1853, and died Jan. 2, 1922. Two daughters, a son, a granddaughter, a brother and a host of friends mourn her. The services were conducted by Rev. O. Williams of Calvary Baptist Church; Rev. J. M. Shampert, her pastor, and Rev. J. C. Hibbler, our district superintendent.—Reporter.

HEMPHILL—James Hemphill died Jan. 5, 1922. For forty-five years he served as a most faithful employee of

(Continued on Page 16)



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## Southwestern Christian Advocate

631 Baronne Street, New Orleans, La.

### CRESCENT CITY NOTES

We were glad to have our conference president attend our monthly meeting of the District society of the Woman's Home Mission last month. She gave us a very helpful and timely address. Our next meeting will be at Peck Home, January 18th, 7:30 prompt. We ask all to be present. We also ask each member to bring the rompers for the Orphanage at Baldwin, La. As we begin the New Year let us try to do more in every way for the Woman's Home Missionary Society. We trust that each Church on the district will strive to have a live auxiliary, Young People's Society, Home Guards, and Mother's Jewels. We also ask the support of the pastors, and members in the work. Mrs. A. G. Jenkins, District President.

To the pastors, delegates and friends who contemplate attending the session of the Louisiana Annual Conference to be held at Lake Charles, La., Jan. 25-30, 1922: I am authorized to announce that a special coach will be attached to train No. 7, which leaves New Orleans at 11 a. m., arriving at Lake Charles at 6 p. m. This will be a very convenient train for the New Orleans delegates and those from East Louisiana. This

train will stop at Morgan City, Franklin, Jeanerette, New Iberia, Lafayette, Crowley, Jennings and Welsh. It is also requested that all pastors and their delegates who can use this train should give attention to the rates.—D. S. Sloan.

WESLEY—Sunday, Jan. 8, early prayer meeting, led by Leonard Howard and H. R. Knox. At 11 a. m. we were favored with Bishop Jones, who preached for us. His words of encouragement were an inspiration to the pastors, officers and members. After dismissal a beautiful token of appreciation was presented the Bishop on behalf of the pastor and officers. Brother H. R. Knox made the presentation speech and the Bishop made an appreciative response. At night Brother W. B. Buchanan was up for trial for the Annual Conference and preached an enjoyable sermon.—L. L. Harrison, Reporter.

#### DEATHS.

(Continued from Page 15)

the A. & V. railroad. He was united in wedlock in 1889 to Miss Mamie McAllister of Brandon, Miss., and to her he was a devoted companion to the end. The flower of the home was beautiful and the Lord of the harvest plucked it. He was a devout member of Wesley M. E. Church and a loyal trustee. As a neighbor he was amiable and quiet. As a citizen he was worthy of emulation. All who knew him loved him, and others admired him. The funeral services were conducted at 3 o'clock Friday, Jan.

#### LEARN A TRADE

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1922, at Wesley M. E. Church, Rev. J. M. Shumpert, pastor, officiating. Every available space was filled with sorrowing friends who came to pay tribute to a good man. The pastors of the Baptist churches and Bethel A. M. E. Church were present and took part in the services. Rev. J. M. Shumpert delivered a very impressive sermon from the text, "Precious in the sight of the Lord is the death of his saints." Beautiful music was rendered by the choir, the numbers used being the choice selections of the deceased.—Emma F. Scott, Reporter.

RICHARDSON — Brother Thomas Richardson, son of Clara Richardson, departed this life Jan. 2, 1922, at 29 years of age. He was converted and joined the church ten years ago, and lived a faithful Christian. He leaves a wife, two children, mother, two sisters, three brothers and other relatives to mourn his loss. The funeral was conducted by Rev. F. D. Bowers, assisted by Rev. J. H. Leonard and Rev. Morris Jones. Sleep on and take thy rest.—Mrs. T. H. Sampson.

PATTERSON—Sister Emma Patterson passed to the great beyond Dec. 27, 1921, in East St. Louis, Ill., at the age of 63 years. She was a faithful member of the M. E. Church in Corinth, Miss., for 42 years. She came to East St. Louis, Ill., about four months ago and united with the Wesley M. E. Church, and remained a devout member of said church till called to her reward. She leaves a husband, 9 children, 11 grandchildren, besides other relatives and friends, to mourn. The funeral took place at Wesley M. E. Church, Rev. F. D. Avant, pastor, officiating, after which the body was shipped to Corinth, Miss., for burial.—Ida M. Booth, Reporter.

#### TO ALL TOBACCO USERS

Brother—Pleasant Florida root easily, inexpensively overcomes any form of injurious tobacco habit. Fine for stomach troubles. Just send your address. J. O. STOKES, Mohawk, Florida.

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usually found in



# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

Vol. 44

New Orleans, January 26, 1922.

No. 5.

THE METHODIST BOOK CONCERN,  
Publishers

## THE MORAL WARFARE

By Jno. G. Whittier.

When Freedom, on her natal day,  
Within her war-rocked cradle lay,  
An iron race around her stood,  
Baptised her infant brow in blood;  
And, through the storm which round her swept,  
Their constant ward and watching kept.

Then, where our quiet herds repose,  
The roar of baleful battle rose,  
And brethren of a common tongue  
To mortal strife as tigers sprung,  
And every gift on Freedom's shrine  
Was man for beast, and blood for wine!  
Our fathers to their graves have gone;  
Their strife is past,—their triumph won;  
But sterner trials wait the race  
Which rises in their honored place,—  
And folly of an evil time.

So let it be. In God's own might  
We gird us for the coming fight,  
And, strong in Him whose cause is ours  
In conflict with unholy powers,  
We grasp the weapons He has given,—  
The Light, and Truth, and Love of Heaven.



## A NEW MINISTRY FOR THE LOCAL CHURCH

A few days ago we carried in our columns an appeal for a friendly donation from some charitable institution or friend of humanity to pay the annual subscription of an aged subscriber who had been taking the Southwestern for years but who, because of penury and want, was not longer able to keep up the annual subscription.

The appeal went home. It lodged itself within the heart of our readers. Among the responses, two, which we give below, are typical. The one is from the Rev. W. H. Brooks, D. D., the veteran Churchman and Pastor of St. Marks, New York City, who writes:

My dear Dr. King:

I have read the little note of Mrs. Lethia Davis of Cowpens, South Carolina, who acknowledges because of her age and poverty, she is compelled to surrender the Southwestern. Enclosed you will find her subscription. Each year, as long as she lives, send me her bill.

The other is from the Rev. W. H. Wheeler, our Pastor at Des Moines, Ia., who writes:

Dear Sir:

Greetings with prayer. In the issue of December 29, 1921, of Southwestern under caption: "Shall She Be Dropped Because Old and Poor." You may continue paper for one year to the one named and send account to undersigned, if some one has not previously subscribed. It strikes me as a capital idea, as you said many such letters have been received.

Thus is exhibited in these brethren that "milk of human kindness" which fills the need of the world's deserving dependents, concerning whom the Master observes, "Ye have done it unto me."

It is refreshing to note that these two sympathetic ministers of the social gospel of Jesus Christ can exhibit that faculty of social imagination that enables them to see beyond their immediate congregations the white harvest fields in parts beyond; that they can thus put themselves in this definite way in helpful

ministration under the burdens of others and so bring into the lives of the needy and the forlorn somewhat of the joys they so much deserve. It is these things, these apparently little acts of kindly ministry which, strewn along life's pathway, make it soft and smooth for others, and which lay up for us a good account against the day to come. It is such ministries that evoke from the Master his "Well done". It would help us all today if our consciousness should become fully possessed of the idea of the Master that he identified himself with the needy of his day and that now he may be interpreted in terms of those who are about us everywhere as objects of our helpful ministry.

Such a ministry as Drs. Brooks and Wheeler performed is thrice blessed. It fell in blessing upon themselves, and the worthy object of their gifts, and upon the Southwestern which made the proposition and the appeal.

This paper has many such cases appearing from time to time, of deserving persons, who have been readers of the Southwestern, some of them for decades, but who because of the increasing burden of years, and financial disability, are forced reluctantly to drop their Southwestern. This is the basis of our appeal for a fund to keep the Southwestern going to the homes of those who are in such an estate. Are not there others, individuals or churches that will subscribe to such a fund?

Any church in our Methodism would do an outstanding bit of Christian service for this class of persons in its congregation, who are not able to subscribe for the Southwestern, by sending in their names to us with remittance of the necessary amount, ordering the paper sent to these homes or persons. Send in the names of all such at once. *Take an after collection in your church to cover expense of same.* Hereby you will bring joy to their hearts, gripping them in a striking way, and it will set the local church in new light before the thinking Christian folk of the community.

## REBUILD MORRISTOWN!

It was a calamity that our Normal and Industrial College at Morristown, Tennessee, should have such a destructive fire. In the burning of Cary Hall, its main building, the school sustains a loss of about \$40,000, with insufficient insurance to cover the loss.

Among the considerations that prompt to speedy action must be reckoned the need for the character and kind of work being done by this school for the belated boys and girls of the race not only in the foothills and fastnesses of the Blue Ridge mountains, but for the youth who, by reason of its long and meritorious services are attracted to its class rooms and classic fellowships. Considering the small number of efficient schools as compared with the need in this section of our country there is desperate necessity for restoring Morristown to its highest level of efficiency, and for doing this at the earliest possible moment.

That there may be the least delay and interruption in the routine program of school work it is highly desirable both on part of the administration and the student body that something substantial and adequate in the way of rebuilding, equipment and enlarging be effected

at once. It is quite fortunate that no lives were lost in the conflagration. It is now also desirable that no time be lost in rehabilitation.

As a proper appreciation and appraisal of the excellent work and marked faithfulness and devotion of that unselfish, wise and capable President, Dr. Judson S. Hill whom we all love, the institution should not only be rebuilt but the plant should be enlarged and improved to function more effectively and extensively in coming years. Dr. Hill is Morristown's founder as well as its first and only President. For more than forty years he has been building his life with its Christian ideals into the life of the school. So that today it has attained the enviable record of one of the best institutions for Negroes in the South and its students are numbered among the Christian social builders of the South and the Nation. Thus the institution has won its place in the grateful hearts of its constituents and earned its right and claim to support at the hands of a public highly benefitted by its extended ministries.

These considerations warrant that the authorities shall rebuild Morristown and that

speedily. It should not be many months before upon the ash dunes of the old building there shall arise a more modern, majestic structure that shall answer to the just ambitions and struggles of a developing group.

## COUNCIL OF CITIES TO MEET IN CHICAGO.

Dr. M. P. Burns, Superintendent of Department of City Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church, has issued a call for the Fifth Annual Meeting of the Council of Cities of the Methodist Episcopal Church, to be held at the First Methodist Episcopal Church, Chicago, February 21, 22 and 23.

The Council of Cities of the Methodist Episcopal Church is composed of the Corresponding Secretary and the Superintendent of the Department of City Work, of the Board of Home Missions and Church Extension of the Methodist Episcopal Church and the Executive Secretary and two delegates from each duly organized City Society. It meets annually for the purpose of conference and discussion of the problems met in ministering in an adequate manner the Gospel of Jesus Christ to that part of city communities where the Methodist Episcopal Church has undertaken to interpret Jesus Christ and to plan how Methodism may meet the religious and social needs of the folks of many tongues who make up our urban population.

For further information write to Dr. M. P. Burns, Superintendent, Department of City Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1707 Arch street, Philadelphia, Pennsylvania.

As its name indicates, the Southwestern is an **ADVOCATE**, not an ordinary paper. It advocates individual and social righteousness as the normal estate of human society. Christian moral reform and cultivating Christian ethical relations among men is its chief business.

## HE VISITED THE VATICAN.

Our Business Manager, Prof. R. H. McAllister, was formerly during the World war, a Lieut. Chaplain in the American Expeditionary force, and saw service across the seas. While there, during a leave of absence in Italy before returning to the States, in company with a few other Americans, he was granted an audience with the now deceased Pope Benedict, XV be-moaned by the whole Catholic world. Mr. McAllister possesses a certificate with the imprimatur of the papal Secretary, indicating that the visit to the Vatican was made on March 26, 1919. Mr. McAllister, as far as we know, is the only Negro received in audience by the Vatican.

It is the story of the excellent qualities of any article, intelligently, convincingly and honestly told that sells the article. So the **REAL** story of the Southwestern faithfully, persistently told, will sell it to the buying public.



## INTERCOLLEGIATE PROHIBITION AND PUBLIC MORALS LEAGUE CONTEST

Intending to awaken a deeper interest in questions of Temperance, Prohibition and Public Morals and to induce the students of our colleges, seminaries and churches to think, investigate and write upon these subjects, the Board of Temperance, Prohibition and Public Morals has instituted a nation-wide intercollegiate contest conditioned upon the following specific regulations.

Such moral questions so vitally affect our national welfare and security that it becomes a most fitting subject of investigation and expression of opinion on the part of the developing youth of the Nation who are to assume the responsibilities of national leadership in the near future.

Dr. J. N. C. Coggin, the Board's Secretary for Colored Work, is untiring in his efforts in promoting the purposes for which the Board

tion or essay delivered shall be substantially the same as that submitted in writing and shall not be increased.

(b) It shall be delivered at the time and place appointed by the league or those having charge, in the presence of student body and faculty.

### 3. ELIGIBILITY:

(a) Contestants shall be, at time of contest, students in regular attendance at an institution of higher learning, and members of the branch of the Intercollegiate Temperance Prohibition and Public Morals League, in that Institution and dues paid both local and national.

(b) College and institutions which have temperance and reform organizations, but have no Intercollegiate Temperance Prohibition and Public Morals League, may be associate members with the right to participate in the oration or essay contest, and they shall be entitled to all privileges as associate members, but not have the right to vote.

### 4. CONTEST:

(a) When there are eight or more contestants the member entitled to speak shall be reduced to five by tests on thought and composition or by preliminary try-outs.

(b) One contestant may speak on both subjects, represented in the Constitution of the League, separately presented.

(c) Date of Contest. It is suggested that Thanksgiving Day be named as the date of the contest. If conditions at any institution are such as to render it absolutely impossible to accept this date, the contest may be held on a date prior to, but not after, Thanksgiving Day.

(d) Send for literature to addresses given below.

(e) The competition shall be confined to College, Universities, Normal and High Schools, Theological Seminaries, Law and Medical colleges in this and Foreign Countries.

### 5. JUDGES AND AWARD OF PRIZES:

Within ten days after the contest shall have been held, the orations and essays delivered in the contest shall be forwarded to:

(a) The Board of Temperance, Prohibition and Public Morals, 110 Maryland Ave., N. E., Washington, D. C. and

(b) The Lord's Day Alliance of the United States, 156 Fifth Avenue, New York City.

Judges appointed by them shall review the manuscripts and make the awards of the prizes.

### 6. CONDITIONS:

The articles must be written clearly in ink on one side only of the paper and if possible, should be typewritten. They must be signed by a non de plume or number and accompanied by a sealed envelope with the number or non de plume written on the outside and enclosing the real name and address of the writer. It would be well for the writer to retain a complete copy of the article as the committee can not hold itself responsible for its reception or return.

Further information will be furnished by the Board of Temperance, Prohibition and Public Morals, 110 Maryland Ave., N. E., Washington, D. C.

## CELEBRATE LINCOLN'S BIRTHDAY.

The wonderful achievements made possible for Negro education in the Methodist Episcopal Church through the Centenary, give new zest to the celebration of Lincoln's Birthday this year. The ten points of the Centenary in the education of the Negro emphasizes very strongly what has been done and the need of haste in getting a race ready to meet the tremendous problems that confront it today.

In preparation for the celebration of the day, a new program "When Faith Prevails" is being printed and sent out by the Board of Education for Negroes of the Methodist Episcopal Church. This program has been prepared by Dr. Ralph Welles Keeler and takes up the fascinating theme of educating a race for the problems of citizenship and for fellowship in the Kingdom of God, in three sections:

1. The Spirit of History reviews in graphic manner what has been accomplished by the

Methodist Episcopal Church through the years.

2. The Spirit of the Present talks of things as they are today, "just as they are, unfogged by the incidental circumstances which give to each day its peculiar difference from every other day".

3. The Spirit of the Future is a challenge for the days that are ahead. "It is the future that holds our promise. Yet it is not as dim and uncertain as soothsayers make out. It is rich with the growth of seed sown today. It yields on the labor expended in the person. It is ours to shape largely as we will. What shall tomorrow bring to the Negro? I see him strong physically, alert mentally, efficient manually, if we but give to him the training which the State denies him in so many places. And I see him recognizing all the handicaps of color and heritage, yet doing the tasks of life and meeting its burdens in the spirit of his Master; making his contributions to the comfort and happiness of us all.

Two new hymns, "Hail the Day" and "While Evening Gathers Round Us", a prayer hymn, the words by Dr. Ralph Welles Keeler, and the music by Mr. Carl F. Price, give a new touch to the music of the program. Several illustrations brighten up the pages.

This program may be secured for use in Churches, Sunday Schools, and Epworth Leagues without cost by writing to the Board of (Continued on Page 11)

of Temperance stands, and he is eager to report that throughout the institutions for Negroes there shall be a most thoughtful and cheerful as well as creditable response from our group of young people. Read the following Regulations and go in to win:

### I. SUBJECTS:

(a) The subject of each oration or essay shall be some topic in connection with the prohibition of the liquor traffic, tobacco, cigarettes, cocaine, or opium. The treatment of such subject shall deal especially with the practical side of the questions involved and how they may be most effectively answered toward the earliest possible elimination of these evils.

(b) Sabbath Desecration—which subject shall be governed by the same rule as the above, and shall deal with the claims of the Christian Sabbath, special emphasis being directed to a discussion of the outstanding powerful organized and unorganized forces of Sabbath desecration and the imperative need of the churches and friends of the American Christian Sabbath of meeting and matching these forces.

### 2. LENGTH:

(a) Orations or essays shall be limited to a maximum of 1500 words by actual count; the articles "A" and "An" and the outline, if any is used, shall be included in the count. The ora-



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

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press Money Order, and when none of these can be  
secured, a Registered Letter. We cannot be responsible  
for money sent otherwise.

1—All business letters should be addressed to The Meth-  
odist Book Concern, and all communications in-  
tended for publication to the Editor.

2—In all correspondence, write plainly, on one side of  
the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE  
does not arrive regularly, notify us promptly.

 ADMIT THE MASTER:—Be-  
hold, I stand at the door, and knock;  
if any man hear my voice, and open  
the door, I will come in to him, and will  
sup with him, and he with me.

He that hath an ear, let him hear what  
the Spirit saith.—Rev. 3: 20, 22.

## Personal and General

Bishop H. C. Stuntz was in the city recently  
and assisted by Dr. C. M. Melden of New  
Orleans College, christened William Frazer  
Jones, youngest son of Bishop and Mrs. Robert  
E. Jones.

The Rev. J. F. Dorsey, our Pastor at Col-  
lege Park, Ga., is spending several weeks in  
Jacksonville and other Florida cities recuperat-  
ing from a too strenuous year's work in pre-  
paration for entertaining the Annual Confer-  
ence which met with his church in December.

The Rev. J. O. Williams, D. D., Superinten-  
dent Paris District, Texas Conference, is con-  
ducting a series of sub-district group meetings  
throughout his district, to promote the Cen-  
tenary cause for the new year.

The Rev. R. D. Hines is for the third  
time assisting the Rev. B. F. Smith our pas-  
tor at Park Street Church, Cincinnati, in his  
revival. Dr. Hines is our pastor of Simpson  
Chapel Church, Versailles, Ky.

A folder bearing greetings for the New  
Year was received by this office from the  
Rev. Dr. Geo. A. Simons, District Superin-  
tendent of our Church in the Baltic states  
and Russia, resident at Reval, Estonia.

Mrs. Ransom Frederick Taylor announces  
the marriage of her daughter Miss Helen  
to Mr. Wilbur Gammon Thirkield on Sat-  
urday, the fourteenth of January, at Wor-  
cester, Massachusetts. Mr. Thirkield is the  
son of Bishop and Mrs. W. P. Thirkield.

The Southern Baptist Convention repre-  
senting the White Baptists of the South  
are allotting \$250,000 to project a theological  
seminary for Negro Baptists. This fund is

to be part of the proceeds of the \$77,000,000  
campaign for the next five years. Their  
ambition is to make this the foremost colored  
theological seminary in the country.

The Girls' Reserve Movement is to be  
launched in this city for the conservation  
of the girl life of the colored girls of the city.  
Miss Fannie C. Williams, Principal of the  
Valena C. Jones Public school here is among  
the sponsors of the movement.

Dr. H. B. Hart of Greenwood, Mississippi,  
has entered into his new church which is  
the best and most modern structure and  
equipment to be found among our people  
within the state of Mississippi.

The Rev. C. L. Dunn, newly appointed su-  
perintendent, Birmingham District, has started  
the year with enthusiasm and energy. He has  
written this office requesting his Southwestern  
quota for the year and assures us it will be  
raised.

The World Alliance for International  
Friendship, composed of twenty-five denomi-  
nations, will hold a national religious confer-  
ence May 16-18 at Cleveland, Ohio, to promote  
further international co-operation by Churches  
of the United States.

The inaugural exercises of Dr. Arlo Ayres  
Brown as President of the University of Chat-  
tanooga were held at the Athens School,  
Athens, Tennessee, on January 24 and at  
Chattanooga on January 25.

The death of Colonel Charles Young, mili-  
tary attache at Monrovia, Liberia, was reported  
today in cables to the War Department. Colonel  
Young was the highest ranking Negro officer  
in the United States army. His home was  
in Xenia, Ohio.

At Drew Seminary there has recently  
been added to the large and valuable col-  
lection of items relating to early Methodism  
the manuscript of Tyreman's Life of "Wes-  
ley", the largest and most important life of  
Wesley published. The manuscript which  
was purchased in England by Mr. William  
Halls, Jr., consists of more than 6,000 pages  
and contains as much more material as was  
used in the three volumes. The manuscript  
is bound in 6 volumes. Mr. Halls purchased  
at the same time the manuscript of Tyreman's  
"Life of Samuel Wesley", which is bound in  
a single volume and also contains consider-  
able material which does not appear in the  
printed life.

Haven Conservatory of Music held its grand  
opening concert series in Haven Auditorium,  
College Heights, January 23-30. The first  
night's performance was by Haven Symphony  
Orchestra; the second night, January 27, was  
grand opera night, with scenes, costume and  
orchestral accompaniment; the third night was  
grand choral festival with standard chorals and  
folk lore, by a chorus of 100 voices.

Bequests of nearly \$3,000,000 for educa-  
tional, charitable and Negro development work  
are made in the will of Mrs. Calista S. May-  
hew, 98 years old, widow of a former village  
president of South Orange, N. J., who died  
December 19.

After making specific bequests amounting to  
about \$50,000, the will directs that two-  
sevenths of the residue of the estate be given  
to Snowhill Normal and Industrial School,  
Snowhill, Ala., a like amount to the Good Will  
Home Association, East Fairfield, Me., and  
one-seventh each to Hampton Normal and

Agricultural Institute, Hampton, Va.; Tuske-  
gee Institute and Training School for Nurses,  
Tuskagee, Ala., and Atlanta University, At-  
lanta, Ga.

The National Methodist Hospitals and  
Homes Association will assemble in fourth  
annual session in the auditorium of the  
Methodist Book Concern, Chicago, Ill., Feb-  
ruary, 15-16. All Methodist Hospitals and  
Homes for the Aged, and Homes for chil-  
dren are urged to send representatives to  
this meeting. For reservations, write Dr.  
N. E. Davis, Corresponding Secretary Board  
of Hospitals and Homes, 740 Rush Street,  
Chicago, Ill.

A Negro writer, Prof. Harry Lawrence  
Freeman of New York City, has composed  
nine operas which are being staged in New  
York City.

Simpson Methodist Episcopal Church, In-  
dianapolis, is going by leaps and bounds  
under its new pastor's impetus. On a recent  
Sunday, there were 38 additions to the  
Church and the basket collections were  
\$208.00 on that same day. Healthy financial  
offerings do not vitiate evangelistic effort.  
The address on Stewardship was delivered  
on that day by Dr. J. N. C. Coggin who is  
always a very effective speaker.

"Negroes in the United States today have  
600,000 homes, and 260,000 farms value at  
\$750,000,000; operate 74 banks, 2 fire insur-  
ance companies, and a number of industrial  
life insurance companies. Negroes have over  
50,000 business establishments and have ac-  
cumulated wealth to the amount of \$1,200,-  
000,000. They have 35,000 school teachers and  
over 2,000,000 children attending public  
schools. Seven hundred young colored men  
and women have graduated from our highest  
colleges and universities. Negroes have 43,000  
churches and church property valued at more  
than \$88,000,000. These figures show the pos-  
sibilities of the race in America.

The Rev. E. R. Gravelly, our Pastor at Bel-  
ton, Texas, writes: "I am at my new charge  
doing well and am once more happy in the  
work. We have had two accessions and have  
fair prospects for a splendid revival this  
Spring. We have built a nice little parsonage  
at an expense of \$650.00 consisting of two  
rooms 14x14 and one room 14x16; and a hall  
8x14 between. We are making an emergency  
gift of \$300.00 to put on the porches and finish  
the kitchen and dining room.

Bro. Gravelly spent several years in Africa  
as a medical missionary and since his return  
to the states has been practicing medicine, but  
has now returned to the pastorate. His ad-  
dress is box 359.

A statement from Marshall Field & Co., of  
Chicago, to a committee of Congress declares  
that during the year 1920 their total net sales  
were \$183,000,000, net profits for the year  
after payment of Federal taxes amounting to  
2.39 cents on each dollar's worth of sales. The  
statement was made to controvert an assertion  
that Marshall Field & Co., made a profit of  
3,900 per cent on the sale of a knife purchased  
in Germany for 9.6 cents. In making this  
charge Chairman Fordney asserted that im-  
porters were urging an unfair fight on the  
American valuation plan incorporated in the  
tariff bill passed by the House and now pend-  
ing in the Senate.

(Continued on Page 11)



## THE REPORT OF THE UPPER MISSISSIPPI ANNUAL CONFERENCE

The Conference convened in its thirty second annual session in the St. James Methodist Episcopal Church, Columbus, Miss., January 11-15, 1922. Called to order with Bishop Robert E. Jones, D. D., L. L. D., in the chair. After the devotions, the Bishop with the assistance of the District Superintendents administered the Holy Communion to something like three hundred Ministers and Laymen. This was the most impressive communion service it has been ours to witness. After the communion, B. F. Woolfolk, Secretary called the roll. All of the members of the Conference were present and answered the roll call, but Rev. D. A. Brogg one of the oldest effective men was reported deceased. The Conference stood while the secretary called his name and the Bishop led in a fervent prayer. Elections the rules were suspended and B. F. Woolfolk was elected secretary by acclamation, with privilege to name his assistants. The Rev. G. J. Dobson was elected under the same rules as statistician, Rev. H. B. Hart, was elected treasurer, under this rule.

On motion of C. E. Moody, F. H. Henry, was elected reporter for the Southwestern Christian Advocate. After the organization of the Conference, the Bishop introduced the following persons, who delivered welcome addresses: The honorable Mr. Lincoln on behalf of the mayor of the city of Columbus, Miss., the Rev. Dr. T. E. Gregory on behalf of the Church, South, Mrs. Minnie Strayhorn for St. James Methodist Episcopal Church, the Rev. L. M. Tilornoy for the Ministerial Alliance of the city of Columbus. The Bishop responded to the welcome addresses in well selected and choice words.

After these addresses the Bishop called the District Superintendents in their order: G. M. Chisholm, Aberdeen; N. R. Clay, Clarksdale; W. N. Redmond, Holly Springs; J. W. Golden, Greenwood; W. F. Isaia, Sardis; E. F. Scarboro, Starkville; W. H. Goden, Tupelo. Their characters were passed and each of them reported the work of their districts. The seven districts reported the sum of nineteen thousand eight hundred and fifty dollars, (\$19,850.00) for the Centenary cause, also many conversions, six for the year, and new churches built in 1921, six; new parsonages built, two; full members of the church, 19,554. The effective Elders of the Aberdeen District, Clarksdale District, Greenwood District, Holly Springs District, Sardis District, Starkville District, and the Tupelo District were called and each man reported his collections, number of conversions, number of accessions, number Southwesterns. Night service, January 7, p. m., Evangelistic services conducted by Rev. H. B. Hart, 7:50 p. m.

Address by Prof. Grossley, assistant state supervisor for public schools of Mississippi for Negroes who gave a splendid account of his work.

Dr. N. E. Davis, Corresponding Secretary of Board of Hospitals and Homes of the Methodist Episcopal Church, was intro-

duced and delivered a very telling address on the work of these institutions. The second day morning session was taken up with the Conference business. At 10 a. m., the Bishop delivered a very able address to the class on admission in the Conference.

The Epworth League and its work was next set forth in a very vigorous manner by the Assistant General Secretary Dr. F. H. Butler, Dr. J. N. C. Coggin, Field Secretary of the Board of Temperance Prohibition and Public Morals, delivered an address, the like of which it has not been ours to listen. It is the opinion of the men of the Conference that this was the greatest deliverance we have had on this subject. Dr. J. B. Hingelcy, the Corresponding Secretary of the Board of Conference Claimants was introduced and addressed the Conference. He turned over three checks, money for the Retired Ministers; returned money raised by the Conference \$556; from the Board of Conference Claimants \$600; from the interest on and invested fund \$480; Grand total \$1150.80. Friday, January 13th, was Centenary day. Subjects were the Centenary in the New Orleans Area for 1922, by the Rev. E. M. Jones, D. D., Area Secretary. Discussions and question 10:10 a. m., Stewardship by J. N. C. Coggin, D. D.

Discussion and questions 10:50 a. m. Life Service by the Rev. William Jones, D. D., 11:20 a. m. And adequate program for the District by the Rev. Jonathan B. Hawk, D. D. 11:50 Discussion 12:00. Address by Bishop R. E. Jones, D. D., L. L. D. Afternoon session: 2:30 p. m., The young people and the Centenary, by the Rev. F. H. Butler, Assistant General Secretary Epworth League, Chicago. 2:30 p. m., to 3:10 the Home Board and the Centenary by the Rev. E. M. Conover, D. D., Philadelphia. Pa. 3:10 p. m., to 3:50 The Centenary and the Educational Institutions by Dr. I. G. Penn. Evening Session: 7:45 p. m., Song Service. 8:00 p. m., Illustrated Lecture, The World's Needs and Our Reply, by the Rev. E. M. Jones, D. D. 9:00 p. m., Address. The Rev. H. W. B. Wilson of the American Bible Society was introduced and spoke of the great work being done by the Society. Prof. M. S. Davage, A. M., president of Rust College, Holly Springs, Miss., was introduced to the Conference and delivered a very telling address, relative to his work in the School. The enrollment of Rust has passed the Four hundred mark this year.

McDonald Hall has been enlarged and remodeled and made a beautiful building.

Collection totals for the several causes: Centenary \$18,205.00; Children's Day Fund \$33.00; Women's Foreign Mission \$39.00; Grand Total Disciplinary Benevolence \$28.43; full members of the Conference by districts: Aberdeen District 37,555; Clarksdale District 3,367; Greenwood District 3,663; Holly Springs District 2,879; Sardis District 1,024; Starkville District 4,211; Tupelo District 3,491. Preparatory members by District, Aberdeen District 272; Clarksdale District 369; Greenwood District 320; Holly Springs District 249; Sardis Dis-

trict 100; Starkville District 314; Tupelo 264; Grand total full members 22,300; Grand total Preparatory members 17,86.

Dr. I. G. Penn Corresponding Secretary of the Board of Education for Negroes of the Methodist Episcopal Church delivered a very able address. Dr. Penn is always an interesting speaker. Sunday, January 15th, 9:00 a. m., to 10:00 a. m., Love Feast was held. 11:00 a. m., Sermon by the Bishop First John 3, Chapter 2: Beloved now are we the Sons of God and it does not appear that we shall be like Him for we shall see Him as He is. The Bishop was at his best and the great audience was thrilled with the message. Dr. Hawk preached at 7:30 p. m. Dr. F. H. Butler at 3 p. m.

F. H. HENRY, Reporter.

### UPPER MISSISSIPPI CONFERENCE APPOINTMENTS—1922. ABERDEEN DISTRICT.

John H. Tolbert, District Superintendent.

Aberdeen, J. W. Winbush; Aberdeen: Second Church, N. H. Williams; Amory, N. R. Clay; Athens, B. J. Robertson, Brookville, J. W. Byrd; Caledonia, J. J. Johnson; Columbus: Second Church, Green Spencer; Columbus; St. James, E. R. Miller; Crawford, W. R. Lester; East Louisville, A. E. Tyler; Hickory Grove, J. W. Sanders; Macon, J. R. Nevils; Macon Circuit, L. V. Kinard; Mashulaville, E. D. Montgomery; Shuqualak, H. Y. Sauter; Smithville, C. W. Walton; Strongs, C. I. Ashford; West Point, S. T. Walker.

### CLARKSDALE DISTRICT.

J. M. Marsh, District Superintendent.

Achula, To Be Supplied; Avalon and Money, A. B. Blewett; Beverly Circuit, L. F. Jones; Blaine and Quiver, M. L. Ross; Boyle and Jones, To Be Supplied; Clarksdale, F. H. Henry; Clarksdale Circuit, G. W. Thomas; Drew and Whitney, H. L. Jones; Glendora and Swan Lake; E. L. Hickman, (Supply); Gunnison and Rex, J. H. Herron Lombardy and Round, To Be Supplied; Minter City, C. W. Butler; Mill Bayou, J. M. Johnson; Mound Bayou, B. W. Wynn; N. Carrollton, E. A. May; Phillipp, D. D. Shelley; Ruleville, P. H. Jackson; Schlater, W. D. Reid; Shelby Circuit, W. M. Brownridge; Shell Mound, C. W. Evans; Tutwiler, Vance and Rome, S. V. Carter; Webb, Z. T. Powell.

### GREENWOOD DISTRICT.

J. W. Golden, District Superintendent.

Belzoni, M. J. Stalling, (Supplied); Carrollton and Greenwood, W. C. Connor; Goodman, J. H. Everett; Greenville, J. L. King; Greenwood: Wesley, H. B. Hart; Head and Hollandale, G. W. Baker; Indianola, D. E. McNair; Inverness, J. H. Bynum; Ittabena, B. F. Woolfolk; Isola, S. S. Brown; Lexington, F. J. Talbert; Lexington Circuit, W. S. Leake; Moorhead, E. M. Byrd; Morgan City, M. E. Perry; Pickens, F. Leonard.

### HOLLY SPRINGS DISTRICT.

W. N. Redmond, District Superintendent.

Abbeville Circuit, P. A. Lemon; Alesville Circuit, G. W. Weatherly; Duck Hill Circuit, W. C. Hilliard; Durant, L. M. Johnson; Grenada, F. Smith; Grenada Circuit, E. L. Wilson; Holly Springs, L. A. Armstrong;



Holly Springs Circuit, Jesse Burton; Kil-michael Circuit, W. F. Burton; Oxford, C. V. Heffner; Oxford Circuit, Horace Wilson; Potts Camp, A. G. Cole; Potts Camp Circuit, H. C. Lee; Rust Chapel, M. S. Davage, (Supply); Vaiden, L. I. Young; Vaiden Circuit, E. C. F. Troup; Water Valley, Law-ycr Cooper; Winona, D. E. Simmons.

#### SARDIS DISTRICT.

W. F. Isaiah, District Superintendent.

Byhalia Mission, W. M. Banck; Belen and Sabino, F. Till; Central Academy, L. W. Gentry; Charleston, E. D. Gilmore; Coahoma and Jonestown, E. H. Holmes; Como Mission, L. W. Washington; Crenshaw Circuit, B. L. Lee; Darling and Morris, P. R. Jenkins; Falcon, J. P. Watson; Hernando and Mineral Wells, A. W. Ross; Lake Cormorant and Clayton, C. L. Johnson; Lambert and Crowder, D. D. Reed; Friars Point Circuit, A. Marsh; Sardis and Harrys, R. A. Simpson; Sardis Circuit, W. T. Askew.

#### STARKVILLE DISTRICT.

E. F. Scarborough, District Superintendent. Ackerman, J. H. Wesley; Eupora, C. H.

Maxwell; Kosciusko, G. M. Chisholm; Kosciusko Circuit, John L. Glenn; Longview, C. A. George; Louisville, A. A. Wright; Louisville Circuit, B. S. Pegues; Maben, To Be Supplied; Osborne, J. H. Gaston; Rockhill, E. D. Cameron; Sallis, G. J. Dobson; Starkville, Alexander Talbert; Starkville Circuit, J. W. Jones; Sturgis, J. N. Sample; Weir, Donaldson Green; Whites, J. T. Cannon.

#### TUPELO DISTRICT.

W. H. Golden, District Superintendent.

Bellefontaine, D. H. Jones; Corinth, J. C. McGee; Corinth Circuit, F. G. Wilbon; Cotton Plant, C. E. Moody; Houlka, W. B. Rodgers; Houston, D. M. P. Hazeley; Nettleton, H. F. Cook; New Albany, J. M. Walton; Okolona, M. C. Pulliam; Okolona Circuit, E. A. Boyd; Pontotoc, J. R. Little; Pontotoc Circuit, Stewart Houston; Prairie, A. Wilson; Ripley, O. W. Crump; Ripley Circuit, R. B. Adams; Tupelo, A. G. Marshall; Union Grove, A. E. Franklin; Verona, S. D. Troupe.

Wm. Maxwell, Conference Evangelist.

One school reports a thousand advance applications; some are taking registrations for several years in advance, and others maintain extended waiting lists.

In this connection it is interesting to note that although the schools of the Board of Education for Negroes, of the Methodist Episcopal Church, are all co-educational the moral conduct of the pupils has been of a very high order. Strict supervision, emphasis upon the training of the religious life, and the fact that most of the pupils are in school to secure a better start in life, has made the question of discipline a relatively simple matter.

#### The Negro Shoulders Responsibility.

In the beginning of the work all of the teachers and other workers were white men and women from the North. Professor W. H. Crogman was the first colored teacher to be employed by the Freedmen's Aid Society. He began his work at Claflin University in 1870. Since that time the number of colored workers in the schools has steadily increased. Already more than half of the school presidents and principals and more than three-fourths of all the teachers are Negroes. These colored workers have measured up in a most satisfactory manner to the responsibilities placed upon them. The Negro, too, very quickly assumed a portion of the financial burden of the schools. Buildings have been erected from money contributed by Negroes, poor colored people have, out of their poverty, contributed to the work of the schools, colored teachers have refused more alluring offers elsewhere in order to stay by their tasks, and pupils have paid both board and tuition from the very first. In fact scholarships in the schools have been conspicuous chiefly for their absence.

#### Results and Aspirations.

The story of the achievements of the schools under the auspices of the Board of Education for Negroes of the Methodist Episcopal Church has never been told and never will be told; it is too extended a tale for that. Its record is to be found in the nearly quarter of a million students whose lives have been directly touched by the work and in the millions of others who have in turn been touched by them. The schools have been a most important factor in making possible the present Negro constituency of the Methodist Episcopal Church, which today consists of more than two thousand ministers and more than a third of a million church members who in the first year of the Centenary of Methodist Missions contributed nearly half a million dollars to the Centenary fund. The influence of the schools has, however, gone far beyond the limits of any one denomination and has permeated for good, every colored church in the United States, to say nothing of the missionaries whom it has sent to Africa.

It is doubtful whether any other similar amount of missionary money has ever yielded more satisfactory returns than has that invested in Negro education during the last half century, and yet never in that time has the Board been able to do its work as it ought to have been done, for lack of funds. Buildings have been dilapidated and overcrowded; teachers have been underpaid; needed equipment has been lacking; libraries have been absent when they ought to have been present; much needed gymnasiums have failed to materialize; and schools which have sorely needed endowment

## NEGRO EDUCATION AND THE FUTURE

By the Rev. Jay S. Stowell.

In order to appreciate the significance of what has been accomplished during the last half century in the education of the Negro it is necessary to think in terms of individuals. The imagination must picture cabins—one-room cabins, two-room cabins, three-room cabins, and cabins of many sorts—cabins with little furniture, little lighting, no upstairs, and few or no conveniences. To these must be added vast stretches of cotton, corn, and cane, made possible by the labor of millions of colored men, women, and little children. And then there must be visualized the multitudes of untutored boys and girls who have come from these homes to the schools of the Board of Education for Negroes, of the Methodist Episcopal Church, there to learn how to use the simplest modern conveniences; to study reading, writing, arithmetic, algebra, geometry, music, the Bible, business, and many other arts and sciences. Nor is the picture complete until it includes a steady stream of teachers, mechanics, farmers, business men, musicians, preachers, doctors, dentists, pharmacists, and lawyers emerging from these schools to go out to minister to the people of their own race and to make their contribution to the total of the world's human achievement.

To look out upon the work which remains to be done is to face a task which is still enormous, but the remarkable progress of the past renews one's courage. A little more than half a century ago Negro education was prohibited by law; today some sort of an educational system for Negro children is supported by every State in which there are Negroes. There are multitudes of public schools, particularly in the rural sections, which are hardly worthy of the name of "school"; but a few years ago there were no schools at all. Even a poor school marks a beginning of something that can be improved, and a very bad school may be better than no school at all. Opposition to Negro education is largely a thing of the past, and co-operation has taken its place. There are, indeed, many grounds for encouragement, not

the least of which is the change which has taken place in the Negro himself.

#### A New Negro.

If there is one thing more than another which stands out in the present race situation in America, possibly it is that we have today a new Negro; a Negro who is very unlike the Negro of the past and whom it is very easy to misunderstand. Some depreciate the change and are inclined to attribute it to the Negro's participation in the World War. Doubtless the war taught the Negro many things, but, war or no war, the coming of the new Negro was an inevitable as the coming of the springtime. Any attempt to hold him back will be ultimately as effective as a similar attempt to stop the rising of the sun. The stage has been set for a new act and the forces behind it are such that, while the performance may be marred by unsympathetic auditors, nothing can permanently delay the presentation. Quietly, and most effectively because quietly, the Negro is insisting that he be treated as a man. He believes that he has demonstrated physically, morally, and intellectually that he is entitled to that consideration.

#### Hunger for Education.

One of the characteristics of the new Negro is his hunger for an education. He understands better than the Negro did a generation ago the sacrifice and labor involved in getting an education, but he also understands its value, and he is content to pay the price. It is little short of amazing to see the patient, long-continued, and diligent effort which a colored boy or girl will put into the getting of and the paying for an education, and yet, although many of the pupils are extremely poor, one may go from school to school without ever hearing a story of poverty unless he diligently searches it out. The students are not given to complaining, but they are determined to get an education in spite of handicaps. And the opportunities are not equal to the demand made upon them. It is not only the Methodist schools but also others which are crowded beyond capacity.



have had little or none. Yet in spite of embarrassments growing out of tantalizing unmet needs, the work has moved forward and its results have often been more substantial than the instruments through which they have been achieved.

The well co-ordinated system of schools

which has been built out of the many separate educational ventures begun long ago has demonstrated its right to live. It is the privilege of an awakened church to help it to live a fuller, a richer, and an even more fruitful life in the future than it has in the years which have passed.

bankrupt court rise before you,

And you see your fatal finish from the start,  
And you say farewell to every hope of any more happy days—

And then you make the nervy leap—

And it dose not kill you, but you find the water fine,

And you give your tenth with a keen enjoyment hitherto unknown,

And you like it so well that you go on presently to two-tenths,

And God gives you daily evidences of His promised partnership—

Ohi, my! Ain't it a grand and glorious feeling!

#### HE CALLS FOR HELP.

To the pastors of Central Missouri Conference, Greeting with Prayer: Through the medium of this our great church organ, I come to you with an appeal; an appeal, not for money, not for any personal benediction, but an appeal for help where help is most needed; a Macedonian call that our church at this place may be lifted to its rightful place in the hearts of the people. "Where there is no vision the people suffer" is a true saying. Our church at this place is suffering and has suffered long because of the fact that the people are visionless. They know nothing of the great work of the church, what it has done, what it is doing and what it aims to do in the future. What we need here above all things is a trip to the Mount of Vision that this people may see and get a glimpse of the world and the power and influence of the church throughout the world, and its relation to our people. The great Methodist Episcopal Church and its work are comparatively foreign to the people of this section. They need to know its scope; they need to hear its message from burning lips, from flaming tongues, from those who have come down from the Mountain top with the Master.

Brethren: Here is a work that has and is suffering; too much has been taken "for granted." The people are worthy but they are ignorant of the cold facts.

Brethren, I make this appeal in the hope that it may touch your hearts. In short, I want or would like to arrange for a two or three day congress here, at any expense, that these folks may know, something of the church. This is what others have been doing all the time until they have backed these few members against the wall and orders them to "throw up your hands."

"My people are being destroyed for lack of knowledge." Now you brethren, who are prosperous, who are full of world Salvation, who wish to see this church continue in the race; while you "gallop on in," stop a minute—forget your self and lets arrange to have and hold in some way—somehow such a meeting here as has never been before in this part of the country that, the dead may be revived, the blind may receive their sight; the lame made to walk, and the dumb to speak. Will you do it? We need you now.

Communicate with Rev. A. C. White, McCabe Methodist Episcopal Church, Poplar Bluff, Md.

## THE TITHER AND THE TIGHT-WAD

BY ONE OF THEM.

William H. Phelps.

Call any man a slacker or a tight-wad, and the chances are that he will "treat you rough". They are two words that I cordially hate, but if one so thoroughly dislikes the names—what must it really be to be "IT!"

Today I hold a brief for the tight-wad, and will say a word in his defense, though I forfeit my standing with the vigilantes committee. Wherever possible, I shall refer to him as T. W.

There are many varieties of this genus. There is the man who is tight with a big wad, the one who is tight with a small wad, and the one who is just naturally tight. Then there is the T. W. who thinks he is loose and laughs over the other T. W.'s on his street, and there is the other sort who knows he is tight, and either grieves or gloats over the fact. There is also a feminine variety that is neither rare nor lovely.

We have a bad habit of sticking a T. W. on to every man who does not give to the cause we are out for, and not infrequently a man is branded as close by a peeved solicitor when really he is more generous than the brander. Yellow paint sometimes was daubed upon the houses of patriots in order to throw people off the scent of the real slackers.

Technically, a T. W. is a poor soul whose motor nerves on his giving hand are partially paralyzed by fear. Fear has driven out his higher motives and established a court before which all cases are summoned. Fear prompts every verdict.

Tight-wad-ness is chronic cowardice. A man grows afraid of himself and suspicious of his friends. He will not even trust God with his money. Fear eats like a cancer at his soul.

#### Fears and Tremblings.

He is afraid to trust God. He does not believe that God would keep faith with him if he put, say a tenth or two-tenths into his Lord's hands for investment. He reads the prophet's challenge to bring his tithe into the storehouse and prove God, but he answers, "Not for me; I'm too wise for that. I'll get all I can and can all I get. Number one is my lucky number."

He thinks God would take his money and use it and forget the junior partner entirely. He looks upon the promises of Scripture as false lights hung out by a divine train-wrecker, so he goes slow and spends little. He risks nothing on the promises. He puts his wad in a napkin and buries it and says, "I know Him for a hard Master."

Or else T. W. is afraid of himself. He fears he could not give it away and go make it again, which makes him, what we call conservative. It is a crisis hour with any man when he looks at his hands and realizes that he cannot come back.

But T. W.'s are not made in old age. They are made in middle life when fear strikes in. If he made his money easily, by grace rather

than by ability; by marriage or by inheritance, rather than by the force of his own personality, then there is extra pressure of fear that he could not duplicate it himself, hence he better hang tight to it.

Many a man would like to give, but he has lost his nerve. When a man begins the game of hanging on to what he has, he is already down and out.

T. W. is haunted by the fear of dying poor. Often as the wealth increased the fears increased also. To be poor is bad enough, but to feel poor is much worse, for one has all the harrowing sensations of poverty with none of the compensations. Generally this is not hypocrisy, but is a very intense and painful state of auto-intoxication.

Often it is fear of other folks that gives chills to T. W. He suspects their motives and is slow to grant them generous impulses. He cannot trust them with his hard earned money. Few realize the soul agony that was wrung from some of our citizens by their compulsory giving to the Red Cross. It did them good in many cases, but the operation was more severe than we knew.

#### The Nerve to Jump.

The only thing that will save a T. W. is a self-imposed surgical operation, such as a bear gnawing off his foot to get release from the trap. But he must do it himself, for compulsion cancels the healing power. Timidity is hard to conquer and is not done by whittling or homeopathy, but by coming down with one fell swoop.

The wise Dr. George Elliott has said that the tithe is like a springboard, and some men teeter a long time before they get up their nerve to jump. Let T. W. try setting aside one-tenth of his wad, and giving it to the work of the Kingdom, making the plunge into the waters of God's love and care, buoyant waters, where fear is unknown.

Fear, more than anything else, is keeping people out of the joy of tithing. They do not have enough simple faith in God nor in themselves to put God's plain promises to the test. "Prove me now" only gives them a chill, and "Except your righteousness exceed \* \* \* the scribes", produces a high fever. Perhaps the gentle and timed reader might get cheer from this:

#### Class Meeting Testimony.

"When your wife has mildly suggested tithing to you for years,

And your pastor has preached annually straight at you.

And your conscience has rasped you at least bi-monthly,

And finally you decide to tithe without camouflage—

But you timidly teeter on the springboard before you sign up,

While visions of the poor-house and the



## WASHINGTON CONFERENCE LETTER

An Epoch-Making Event.

By the Rev. C. E. Queen.

The coming of Bishop Robert E. Jones, D. D., LL. D., to the Washington Conference as its president for the year 1922, is an incident of historical importance. In the life of the Conference it is equal to a Centenary celebration in the life of a commonwealth. The General Conference was serious about giving us indigenous leadership, as Bishop Jones' wide itinerancy will show. And we were serious in our convictions about its benefits to us. Now let us all see if this shall be an experiment or a resultant of faith, courage and Christian progress.

It is richly eventful and wonderfully significant. The skeptical pessimist said it would never be and he lay himself down there to sleep. But the retinue, and not the fragment of our people, looked forward to this day as faithfully as the Prophets of Israel to the coming of the Messiah. Thus we can now couple the words of Simeon, "Now our eyes have seen thy salvation", with the words of Jehovah to Moses, "Speak to the people that they go forward!" And the sleepers are awakened by the march and shouts of triumph, while the walls of religious prejudice crumble and fall. It is not surprising, therefore, that we are jubilant.

We may sum up the reason for this celebration by pointing to the justifiable pride which we have in this great achievement. We are proud of that upon which it rests,—our glorious past. And we are proud of our present. Proud of our leaders, Bishop Jones and Bishop Clair, Drs. Hughes, Coggins, Penn and Butler, and Editor King. Proud of our twenty or more schools and colleges; of the instructors in them and the student body. Proud of our churches and the preachers in their pulpits. And we are proud of our gloriously big task for God and humanity. We are glad for the splendid and growing membership which we have. A more devoted and faithful people than these,—some three hundred and fifty thousand,

—members of our churches, cannot be found in any other group called Christians. We are proud of them especially, because they would not be beguiled from worshipping at the altars which their fathers and mothers builded, and worshiped there themselves, to seek other altars just like them, but gilded over with racial prejudice against white Bishops, as some have done.

And we are no less proud of our future. But for the matchless faith that has brought us to this mount of transfiguration, we should stagger at the outlook. Not so, however! From these heights we look away, eastward, and see our race like the increasing glory of a fair morning, waiting for us to bring to them what we have in our grasp! The grandest Christian culture, the best type of Christian practice, an unstinted missionary zeal, and a vital, personal Christian experience! All this we have in our grasp and its ablaze with the same spirit that was in the bush which Moses pulled up by the roots at Mount Horeb. And our hands are full. What shall we do then? Build air castles, and live and die on a mount of ideals? Or shall we come down to the multitudes in America, in Africa, and the Isles of the sea, with the message of Christ? Come down! Yes come down! What shall be our program? The whole Centenary program as given out by the Committee on Conservation and Advance, and it given wide and intensive publicity in every church, and inspired and emphasized in connection with this Epoch Making Event. It should culminate at the session of the conference and make this session mean to us what the Centenary Celebration at Columbus meant to the whole church.

The last word is: Every church, every pastor and every member should report "active" from now to Conference, on the whole program, and make all reports to show an advance over all previous years.

## DELAWARE CONFERENCE GLEANINGS

Rev. M. W. Clark pastor at Vienna, Md., is enjoying a prosperous year. The trustees have recently bought a parsonage. A three-room public school will soon be completed at the cost of \$2,800. Inspiring the accomplishments of these two objectives, Bro. Clark has rendered incalculable service to his people and community.

The parishioners of Cambridge Circuit are elated over their Christmas gift. Their pastor, the Rev. R. A. F. Graham, has taken unto himself a wife. We wish Rev. and Mrs. Graham long life and happiness.

Rev. A. A. McDowell of Townsend, Del., recently laid the corner stone of the new Haven Methodist Episcopal Church. Dr. J. H. Scott, District Superintendent, was the preacher for the occasion.

Mr. and Mrs. Joseph Joynes of Jamestown, Md., have the sympathy of their many friends in the sudden death of their accomplished daughter, Miss Genevieve, who was accidentally killed by an automobile. Miss Joynes was a public school teacher and musician.

Miss Mary E. Riley, a graduate of Princess Anne Academy and the Derrick Business School of Philadelphia, has been appointed

stenographer to the Principal Dr. T. H. Kiah.

Rev. J. H. Dredde, our pastor at Whaleyville, Md., is in the midst of a glorious revival. His people are rejoicing over the success of his spiritual and financial leadership.

The members and friends of John Wesley Church, Salisbury, Md., are happy. Rev. J. M. Dickerson, their pastor is closing one of the most prosperous years, spiritually and financially in the history of the church.

The Cambridge District Monthly Preachers' Meeting held its last session at St. Paul's Methodist Episcopal Church, Rev. J. R. Holland, pastor, Milford, Del. This charge is enjoying a gracious revival which is effecting the social life of the city.

Laurel and Seaford charges, under the pastorates of Revs. D. G. Waters and W. T. Purnell respectively, are also experiencing revivals.

Mrs. A. Davis Foust, corresponding secretary of the Woman's Home Missionary Society, Delaware Conference, inspired her auxiliary at Mount Holly, N. J., to raise fifty dollars (\$50) on "Tag Day." These contributions will aid in opening the Friendship Home in Philadelphia, Pa.

The Revs. C. W. Downes and W. E. Davis, of East New Market and Snow Hill Circuit respectively, are slowly improving from their long illness.

The Middletown Charge has been greatly inspired and is prospering under the leadership of Rev. W. C. Bowland.

The young people of Charles Wesley Methodist Episcopal Church, Centreville, Md., are well organized. The community work of pastor S. J. Horsey is an example worthy of emulation.

The Delaware Annual Conference will be held at Asbury Methodist Episcopal Church, Atlantic City, N. J., March 29th, 1922. Bishop Robert E. Jones, D. D., LL. D., will preside. —D. H. Hargis, reporter.

### WHERE IS EDEN?

By Mrs. Jeanette F. Love.

You and I have thought Eden long lost to earth, and that we might find it only by passing through the gateway of death;—that somewhere in the Great Beyond, we should find it by the River of Life. How earnestly we searched the pages of history, to find its exact location. How ardently, we hung upon every word concerning it.

With no star to guide us, save the narrative of the "four rivers", that watered the Garden, we trudged along the banks of the Nile and Indus, cherishing the fond hope that some trace of it might still be spared to mortals, in quest of a forest or orchard that might fill the description of the happy, holy place, called Eden; but we did not find it here.

We finally followed the historian to the beautiful valley of Mesopotamia, lying between the Euphrates and Tigris, but we did not find Eden there. We did not find the Tree of Life there, that we might locate the "midst of the Garden".

They told us there, that the Angels had plucked up the tree, and borne it above; and that there, the faithful of earth should find it transplanted in the Garden of God. How grieved we were, when we could not find a trace of the paths, where Jehovah once walked and talked with the holy pair! How sorry we were to hear that Eden was utterly obliterated from the earth—lost, ages past and centuries to come—not a trace to be found of it by tree, or forest, or orchard, or rocky ledge; only the eternal rivers dimpling in the glorious sunshine, but not a whisper could we catch from the rippling waters of the lost Eden, nor of "tree of life", that they told us once flourished there.

Disappointed and tired, lonely and heart-sick, with the long, and seemingly fruitless quest, I knelt at my bedside one evening and poured out my soul to our heavenly Father; then pressing my pillow heavily, I soon fell asleep.

On awakening the next morning I lay very quietly for a moment's communion with Jehovah, for his Fatherly protection and love. I looked within; and lo! the beautiful Eden lay open before me; and a tall form moved amid the shrubbery; and I knew at once that it was Eden—not the Eden for which I vainly sought—far better

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## THE NEW BARNES METHODIST EPISCOPAL CHURCH, INDIANAPOLIS, IND.

The membership of the Barnes Methodist Episcopal Church, 957 W. 25th Street, Indianapolis, Ind., through Centenary Aid recently purchased a new Church home on W. 26th Street.

The Barnes Methodist Episcopal Church was organized in 1889. It has seemed difficult during the years since its organization for it to grow either in membership or influence. To exist and remain alive has seemed all that it was possible for it to do. The building itself was totally inadequate to meet the present day social and religious needs. Hence it was almost impossible to carry out the religious program which Methodism of to-day requires.

The opportunity to purchase a larger and more thoroughly equipped Church came recently.

As a consequence of large numbers of colored people purchasing homes in the community in which the Church is located, the Church property was offered for sale.

The Barnes membership through the leadership of their pastor, the Rev. L. E. Jordan took advantage of this opportunity and with assistance from the Centenary purchased the property. The white people of the community are moving farther North. Hence, giving an opportunity to the Colored citizens of Indianapolis to purchase and own valuable and improved property in one of the most beautiful residential sections of the city. The streets are all improved and most of the homes are equipped with modern conveniences.

The Church seated with opera chairs, and furnace, with a large roomy basement was purchased for \$5,000. The upstairs Auditorium being large enough to seat 350 people easily.

Since purchasing the property the members have made considerable improvements. Painting the building within and without, equipping it with sanitary water works. So that it is a beautiful and convenient edifice easily worth \$15,000.

The graded Sunday School program can be carried out completely in the building.

Sunday, January 1st, 1922, was opening day. The pastor Rev. L. E. Jordan preached the opening sermon at 11:00 o'clock a. m., after which the communion was administered by the District Superintendent Rev. E. A. White, D.D., and the pastor.

In the afternoon was a great Mass meeting, Rev. E. A. White, D. S., was Master of Ceremonies. There were brief addresses by the following ministers, the Rev. W. J. White of Simpson Methodist Episcopal

Church, Indianapolis, Rev. J. S. Roberts the Scotts Methodist Episcopal Church, Indianapolis, Rev. J. W. Crook of New Castle, Ind., Rev. J. R. Prentise, Shelbyville, Ind., Rev. Chas. Jones, a retired minister of The Lexington Conference and Rev. William Britt



of St. Paul Mission, Indianapolis.

Resident Bishop F. D. Leete, L.L. D., was present and preached.

Following the opening services was a week's religious services, conducted each night by a different minister of the city with his choir and congregation. Among the denominations participating were the



A. M. E.'s, A. M. E. Zions, Baptist and Presbyterians.

During the weeks opening services and the weeks leading up to the opening the congregation raised and paid cash on the improvements \$800.

When the pastor took charge of the work 19 months ago there were about 25 active members. Now the membership is more than three times as large and is active and enthusiastic. There is a splendid Sunday School, active League, and the other departments organized and at work.

At first defeat seemed eminent, but through patient, persistent, and courageous effort seeming defeat has been turned into victory. The outlook is encouraging.

There are only three colored churches in North Indianapolis. With the acquiring of the present property it seems as if Methodism "has come to the Kingdom at such a time as this." The people of the community hail our coming with pleasure, and pledge their hearty and loyal support to the work.

The Indiana District Retreat giving us the doings of the Detroit meeting will be held at the church the 1st of February.

The pastor, the Rev. L. E. Jordan, is a graduate of Rust College, Holly Springs, Miss., and Gammon Theological Seminary, Atlanta, Ga., of the Class of 1919.

**The Methodist Episcopal Church has been the friend, faithful and fond, of the Negro throughout all the uncertain, ominous years of his striving and struggling upward. To make known this fact and its social significance for present day efforts at righteous race adjustment is a part of the Southwestern's mission.**

### GROUP MEETINGS ROME DISTRICT ATLANTA CONFERENCE METHODIST EPISCOPAL CHURCH 1922

The following group meetings will be held on the Rome District, January 30th: Group No. 1, Cartersville, Ga., January 31st; Group No. 2, Douglasville, Ga., February 1st; Group No. 3, Rome, Ga., February 2nd; Group No. 4, Summerville, Ga.

The adjacent pastors, Sunday School superintendents, Epworth League Presidents, Superintendents Junior League, Minute Men, one unit leader and other wide awake laymen from each charge near by will compose the meetings. The great church is expecting greater work of us this year than ever before. We can accomplish the best work when we are best prepared. The church is spending millions of dollars to train both the leaders of our race and our people for the greatest service possible. Brother pastors and laymen, let us show our appreciation by attending these group meetings. Get the information, inspiration and consecrate ourselves to God for the greatest service possible.

Remember the plans for Stewardship outlined by the Council of Boards of Benevolences. Follow the program. Make Easter the greatest day in your life and charge. Begin now. Save souls. Collect Centenary weekly and monthly. Send it to Chicago regularly. Let us take care of all claims systematically. Do this not for praise, nor for fear, but because of love, loyalty and duty. Let this be our motto regardless of conditions. A better year's work for Jesus. God bless you.—H. E. Burns, District Superintendent.



## WHERE IS EDEN?

(Continued from Page 8)

than the Paradise of history, and of my dreams.

I ceased to yearn after an earthly Eden bounded by rocks, and forests, and rivers. I found the heavenly Eden, where streams of life abound, and the tree of life blooms forever. And O! I am so glad, that it flourishes right in your life and in mine. It is far better to have it so, than to find one Eden in the far East, where only a favored few might enjoy its purity and beauty.

They told you and me that God was angry with us; but O my dear one! the Father so loved us that he prepared a way for us to have the Paradise of bliss close to us, even within us. Christ opened the way to Eden; and on the Pentecostal Day, when the Holy Spirit descended, he came to walk and talk with us in the garden, and restore the heavenly communion; and you and I, and every one who will receive the Christ and look within, will find the Garden of delight here and now, and forever.

## GLEANINGS FROM THE LITTLE ROCK CONFERENCE.

What ever has been the set opinion concerning the Little Rock Conference as to its dullness and stagnated condition, of its past history, such an opinion must fade away, and a new one formed, which has an aspect of cheer and hope into the future, if we are to judge the future by the present, and somewhat of the past.

The Forty-Fourth Session of this Conference goes down into history, as the best session of its existence, as said by many and from authentic sources.

First. It was held in Fort Smith, Arkansas. One of the most progressive cities of the South, from a physical, economical, social and spiritual standpoint. The fraternal spirit that exists here is not to be surpassed. On the part of all its citizens, therefore the entertainment was full, to what all that means.

Second. The program was full and concise, full of instruction and inspiration. Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate, did credit to the paper as well as to the conference, in that he handled the business of the paper and the lasting impression he left upon the conference and its constituents. Dr. Butler, representative of the Epworth League, demonstrated the fact that the Board of Control of the League made no mistake in selecting him to this field.

Third. The reports showed the enthusiasm and determination of the men to put the program of the church "over" and to answer the cry of the Macedonian. The finance did not measure up to that of last year, but the increase in membership was greater than any three years combined. An increase of more than fifteen hundred (1,500). We feel glad to say, that this year will see an increase of twenty-five hundred (2,500), thereby enabling us to reach the ten thousand (10,000) membership mark. Two of the important changes we will mention, were Texarkana, and Pine Bluff, where we need modern churches very, very much. Rev. S. McDonald and Rev. H. P. Colter were stationed there respectively. And we bespeak for them much success. For it is

truly demonstrated that Arkansas needs the Methodist-Episcopal Church more so, than the church needs Arkansas. It needs its principles of brotherhood, of educational uplift, of social contact, with the greatest minds and Christian characters of world Evangelism that the world has ever produced. Then why not spread and maintain the principles of such a church in Arkansas.

Fourth. Bishop William A. Quayle, a lasting friend to humanity in all of its forms, proved that the Colored constituent is not left out of his conception of true brotherhood, and that they are included in God's make of universal humanity, by the way he presided. There was not friction among the men, no trial, but all and all for the cause of Christ. Hail! the Little Rock Conference.—B. F. Neal.

## TRUE MARRIAGE

Sermon By The Rev. N. J. Johnson, Topeka, Kansas.

Therefore shall a man leave his father and mother and shall cleave to his wife, and they shall be one flesh.—Gen. II:24.

There runs throughout the whole realm of creation, a fundamental law of life. This supreme law compels adaptability to environment; and in conformity with which, every living creature, from the insignificant ameba which floats in the scum-covered pond, to the tall Archangel who makes his path among the stars, must develop its largest life and happiness. God created man, and fitted him to his environment; endowed him with his capacities and social aptitudes. And in the light of these personal endowments, God saw that it was not good for man to be alone.

## Necessary to Perfect Humanity.

This divine institution was ordained of God, and under all normal conditions, meets His divine approval; and must carry the signature of His blessings so long as it is contracted and performed in the spirit of His design. It has a two-fold design. Its primary design had for its object, the glorious Incarnation. The secondary purpose was to perfect humanity. It is the root of the family; the family is the germ of both church and state. The family existed in the thought of God co-eval with eternity. Marriage, therefore, as a divine institution, is one of the greatest boons to humanity. When properly entered upon, completes humanity, and secures to both man and woman, the highest happiness; and meanwhile, it reaches further out into the economy of God, and fills the earth with purest society. In the narrative of the creation, the generic term, "man" includes woman. Adam is a collective term for mankind. The story of woman's formation from the rib of man indicates most profoundly the inseparable unity and fellowship of her life with his. She is man's helper in a far deeper sense than appears on the surface of the narrative; she is helper in the sense that she is man's complement, essential to the perfection of his being. Without her, he is not "man" in the generic fullness of that term. Man's dependence on woman for the perfection of his being happiness, was duly manifested by certain mental aptitudes and heart cravings of man, so intense, so dignified that they could not be met and satisfied by his association with any thing in the beautiful world about him. Notwithstanding the fact that he could satisfy his intellectual nature by a nightly study of the stars which flashed their splendor from Edenic skies; he was able to gratify further his intellectual life by a daily study of the sun that bathed Eden's first flowers in hemispheres of light. This alone man could satisfy his aesthetic nature by a feasting of his eyes upon the floral crowned hills; and by listening to the hum and gurgle of the streamlets that played music on the rocks at his feet; he could satisfy his emo-

tional nature in part by a deep meditation upon God as revealed in nature. But amidst all the wholesome surroundings and wonderful provisions, the man is lonely; he has longings and aspirations still unmet.

## God Provides Companionship.

God read the loneliness of this man, God alone could satisfy that heart craving for congenial companionship. God could not give to this condition of man his divine approval: "It was good", as He did on other occasions. God knew the source from which this being, that should meet the longing of man, would have to come.

Why not create from the ground, a help-mate for the man? No; such a creation would not suffice. For God knew that the creature that was to satisfy Adam's cravings for companionship, must have basis for sympathy and mutual love; and that creature must be so made and constituted that it would be near to the man. The basis for love and sympathy must have its origin in its inward similarity to Adam. In every true man and woman there is a conscious craving for companionship, and a need of help in the bodily, social, intellectual and spiritual natures, which true marriage supplies. Woman has not man's aggressive activity, but her passive virtues are finer, and more developed. He has more intellectual inventiveness, she has more emotional nature. One has what the other lacks. The standard of beauty differs. Therefore, neither is perfect without the other, hence they sustain an interdependent relation to each other.

## Conjugal Love Necessary.

What then, is the grand requisite and condition of a happy marriage? We answer, conjugal love. But what are the conditions of conjugal love? We build our answer upon facts gleaned from the origin of woman. God took one of man's ribs, and made a woman, brought her to the man, and he took her. Why did he take her? He took her because he loved her. Why did he love her? He loved her because she was taken from him; was a part of him; that is, like him. She was satisfied. Why? Because, she was like man in her taste, in her disposition, in her interest, and in her thoughts, therefore, upon this likeness of one to the other, there was the basis of conjugal love. Therefore, before there can be any true marriage, one that shall insure God's smile and blessings there must be an inward likeness; common aims, common hopes, common joys, common tastes, common disposition, between the contracting parties. Inward or spiritual similarity is the cardinal condition for conjugal love; and love the absolute necessity for true marriage. He or she who ignores or overlooks these conditions shall live an unhappy married life.

Disregard of the sanctity of marriage is the



cause of unnumbered broken homes; and is crowding our prisons with wife murder, filling our orphan homes with motherless children, and threatening the overthrow of the corner stone of our American society and civilization. In the light of God's word, we see that there is no true marriage without love; there is no love without a basis in that inward similarity between the contracting parties. All other marriages without this vital elemental condition, love, are merely a travesty upon one of the holiest institutions ever ordained of God. Therefore, "Not the marriage of convenience, nor the marriage of reason, but the marriage of love." All other marriage, with vows so solemn, with intimacy so close, is but acted falsehood and varnished sin."

### PERSONAL AND GENERAL.

(Continued from Page 4)

Ten thousand dollars in gold coin and two hundred thousand Grant silver dollars are to be issued by the U. S. Mint in commemoration of the centenary of the birth of General Ulysses S. Grant, by order of the Senate banking and currency committee. The issue will be used to build community buildings at Georgetown and Bethel, Ohio, as memorials to General Grant and a highway from New Richmond to Point Pleasant, Ohio, the birthplace of General Grant.

Leete Hall the new building just being completed at Clark University, and which embraces Croghan Chapel, the gymnasium and the biological and chemical laboratories, is to be dedicated on February 15th of this year. The completion of this much needed building is both a credit to the Board of Education for Negroes and an eternal monument to the worth of the Centenary. It will gladden the heart of President King and all lovers of the school and educational progress.

A review of the producing, probable, and possible oil-bearing regions in the United States by a joint committee composed of members of the American Association of Petroleum Geologists and of the United States Geological Survey has resulted in an inventory estimate that nine billion barrels of oils recoverable by methods now in use remained in the ground in this country January 1, 1922. The bulletin issued by the Geological Survey says that unlike our reserves of coal, iron, and copper, which are so large that apprehension of their early exhaustion is not justified, the oil reserves of the country, as the public has frequently been warned, appear adequate to supply the demand for only a limited number of years. The annual production of the country is now almost half a billion barrels, but the annual consumption, already well beyond the half billion mark, is still growing. For some years we have had to import oil, and with the growth in demand, our dependence on foreign oil has become steadily greater, in spite of our own increase in output.

At its annual meeting at Detroit, Nov. 21, 1921, by special legislation, the Council of Boards of Benevolence appointed a committee of Twenty-five to project in all its phases, the new Larger Forward Program of the Church for the coming years. Besides Bishops Henderson, McConnell, Mead, Richardson and Waldorf, the members are: Rev. David G. Downey, Rev. I. Garland Penn, Rev. J. H. Race, Rev. O. W. Auman, Rev.

T. H. Campbell, Rev. J. H. Edwards, Rev. W. W. Youngson, Rev. E. R. Heckman, Rev. M. N. English, Rev. W. B. Farmer, Rev. E. J. Lockwood, Rev. Wallace E. Brown, Rev. W. E. Shaw, Rev. Merle N. Smith, Rev. W. H. McMaster, Rev. H. B. Earhart, Rev. E. L. Kidney, Rev. Russell Bennett, Rev. W. H. H. Gould, Rev. E. M. McBriar, Rev. A. O. Rorabaugh, Rev. F. C. Dunn, Rev. Ford E. Hovey, Rev. John L. Alcock, Rev. James R. Joy. The committee is to act in consultation with the president of the Council, the chairman of the Executive Committee, the chairman of the Committee on Conservation and Advance, and the corresponding secretary, and the treasurer, and is to take all necessary steps to carry out the recommendations of the report. It is understood that the call will shortly be issued for the Committee to meet in Chicago, on the first day of March next.

The office of the Southwestern was graced this week by the presence of the following Centenary representatives and field men: Drs. R. J. Wade, J. B. Hawk, E. M. Conover, R. A. Brooks, J. N. C. Coggin and Wm. Jones. These brethren are visiting various conferences in the South and doing telling work for the Centenary and various interests of our Methodism.

### "SOME DAY."

Some day my nerveless hands shall cease  
To carry on the allotted task:  
Father, give me to rest in peace—  
Grant Thou this prayer, I ask.

Some day—and shall my work be done?  
Shall I have finished full my race?  
Shall I have faithful proved, and won  
At His right hand a place?

Some day—I view with sad concern  
My puny efforts in the past:  
Nothing I merit, naught I earn—  
The Master gives at last.

Some day!—His word my faith inspires  
His promises my hopes assure  
Lord, take the heart thy love desires  
And make it clean and pure.

F. W. D.

### A MEMBER OMITTED.

Through some inadvertence the name of Thomas R. Fort, Jr., was omitted from the committee who planned for the erection of the Robert Morris Hotel which is to be built on top of the Wesley Building, the home of the Board of Home Missions and Church Extension, Philadelphia, Pennsylvania.

Mr. Fort is one of Philadelphia's most prominent laymen, is a member of the Board, is a member of the Official Board of the First Methodist Episcopal Church, Germantown, Philadelphia, Pennsylvania, where for years he has taught a large Adult Bible Class.

As a member of the Hotel Committee Mr. Fort has given much time and the most careful consideration.

When colored leaders, both Pastors and laymen in the Church, awake to a sense of the implications of occupying a charitable position in the Church, then will they feel the "urge" that will put the Southwestern on a basis of self-support.

## SPRING CONFERENCES 1921

### DOMESTIC CONFERENCES

Baltimore	Grace Ch., Balt.	Apr.	5	McDowell
Central Missouri	St. Joseph	Apr.	5	Quayle
Central Penn.	Tyngs, Pa.	Mch.	15	McDowell
Delaware	Atlantic City	Apr.	5	Jones
East German	Referred	Apr.	19	Wilson
East Maine	Machias	Apr.	19	Hughes
Eastern Swedish	Hartford, Conn.	Mch.	23	Anderson
Hawaii Missions	Honolulu, T. H.	Feb.	1	Leonard
Kansas	Topeka, Kan.	Mch.	15	Waldorf
Latin-Am. Min.	Pasadena, Cal.	Apr.	19	Leonard
Lexington	Covington, Ky.	Apr.	19	Leete
Lincoln	Topeka, Kan.	Apr.	6	Mead
Maine	Anbarn	Apr.	19	McConnell
Newark	Referred	Mch.	29	Wilson
New England	Malden, Mass.	Apr.	5	McConnell
New England S.	Pawtucket, R. I.	Mch.	20	Hughes
New Hampshire	Tilton	Apr.	19	Hughes
New Jersey	Atlantic City	Mch.	8	Berry
New York	Referred	Mch.	20	Anderson
New York East	First Ch., Meriden, Conn.	Apr.	5	Wilson
North Indiana	Trinity Ch., Elkhart, Ind.	Apr.	5	Leete
Northern N. Y.	Little Falls	Apr.	19	Burt
Northwest Kansas	Goodland, Kan.	Mch.	23	Waldorf
Philadelphia	Philadelphia	Mch.	23	Berry
Porto Rico	Comerio, P. R.	Mch.	2	McConnell
South Florida	Key West	Feb.	8	Richardson
Southwest Kansas	Liberal, Kan.	Mch.	5	Waldorf
Troy	Referred	Apr.	5	Burt
Vermont	Bellows Falls	Apr.	20	McConnell
Washington	Clarksburg, W. Va.	Mch.	21	McDowell
Wilmington	Cambridge	Mch.	29	McDowell
Wyoming	Endicott, N. Y.	Apr.	5	Berry

### SAN ANTONIO DISTRICT GROUP MEETING.

The Group Meeting of the San Antonio District, West Texas, Conference, convened at Jacobs Chapel, San Antonio, Texas, December 21, 1921, at 9:30 a. m.

The Devotional service was conducted by Rev. J. H. Swann, who made some very timely remarks and introduced the Rev. G. A. Deslandes, District Superintendent of the District.

Rev. G. A. Deslandes made timely remarks to the Ministers and Laymen. We organized by electing Rev. S. N. Harvey, Secretary, Rev. L. H. Richardson, Treasurer and Reporter to the San Antonio Inquirer, and Rev. J. H. Swann, Reporter to the Southwestern Christian Advocate.

The following program was rendered: "How to meet the needs of the Rural Church," by Rev. S. N. Harvey. "The Problem of opportunity in our community," by Rev. Geo. Waters. "How can we keep up the interest in the Centenary," opened by Rev. R. S. Mosby, and discussed by the house.

At 2 p. m., Devotional exercise was conducted by Rev. Geo. Waters.

Program: "The best method of raising our quota," by Revs. J. H. Napier and Geo. Waters. "The Revival campaign and how to conduct them," by Revs. L. W. Roberts and C. B. Metton. "How to hold boys in the church," opened by J. H. Swann, discussed by the house. "What shall be the church's benevolent program after the close of the Centenary," was ably discussed by Rev. L. H. Richardson. The Gospel teams were organized to conduct our revival campaign.

At 8 p. m., Rev. R. S. Mosby, of Nixon, preached an able sermon, "The spiritual tide ran high." The District Superintendent made a favorable impression upon all present. We can see no reason why the District should lag under the conservative leadership of Dr. G. A. Deslandes. The meeting was instructive and inspiring throughout its brief session.

A thorough survey of the District was made.

The council closed to meet at Hondo, Texas, April 19th, 1922, with Rev. Geo. Waters as pastor.—J. H. Swann, Reporter.

### CELEBRATE LINCOLN'S BIRTHDAY.

(Continued from Page 3.)

Education for Negroes, of the Methodist Episcopal Church, 420 Plum Street, Cincinnati, Ohio.

Offerings that are taken in connection with the observance of Lincoln's Day will receive Centenary credit if sent to the Committee on Conservation and Advance, Mr. M. W. Ehnes, 40 Rush Street, Chicago, Illinois.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

February 5, 1922

Subject: Elijah Taken Up Into Heaven

(II Kings 2:1-18)

#### A Suggestion to the Teacher

To many teachers this lesson will be somewhat difficult to teach intelligently, and all the more so if there is any in the class who is very mentally alert and inquisitive, and who tries to understand what he is asked to believe. Of course, in other things besides purely religious matters we must believe some things, even though we do not and cannot thoroughly understand them. What such things are is to be determined by the consequences which a disbelief in them would have in and on life. If such a person should arise who will insist upon a reasonable explanation of this story, shall he be silenced with an air of authority or by ignoring his sincere questionings, or shall he be told that this is a miracle which he must believe without gainsaying, or shall he be told that the story is not true?

Certainly he should not be silenced in that manner, but rather should be encouraged to raise questions that we may know just what he is thinking about, and that we may be able better to solve for him his perplexing religious difficulties. The writer has known of young people mentally alert who became infidels because they did not have their intellectual difficulties over some religious teachings solved for them. And it would not be necessary to tell him that all things are possible with God, and that this is a miracle which he cannot seek to understand without showing impiety. He may, as most young people whose critical powers are just budding, make a close distinction between what is possible in general and what is reasonably possible. The answer to the third question depends on what is meant by "true." If anyone is so matter-of-fact, literal and prosaic that he cannot understand any account as true that does not recount actual historical facts, he needs in the first place his life-view greatly changed. Imagine the folly of a person inquiring whether there actually lived a man whose name was Christian who actually had the experiences of Christian in the Pilgrim's Progress, or whether all the characters, say, of Shakespeare's plays actually lived and said and did the things ascribed to them in these writings! We know that such are stories which teach a religious or moral truth. But it is just as reasonable to ask this question concerning the classics or other profane stories as to ask it concerning many an account in the Old Testament. This is true of much of the literature of the Old Testament, and is especially true of much contained in the historical books. These are not to be interpreted throughout literally as

authentic history, but rather as a religious interpretation of history or a sort of philosophy of history. Many of these writers were masters of the art of religious story telling to teach a religious truth. Their only, or, at any rate, their chief interest in history was the religious lesson which it could be made to teach. And the important thing for the religious teacher of their writings today is to understand the lesson which the story teaches and emphasizes, rather than the story itself. Of course, if he is teaching smaller children, he may dwell upon the story as well as its teaching, for such children are keenly interested in stories and can learn by story-hearing better than in any other way. The rank and file of primitive peoples were very much like children in that respect. Christ used a somewhat similar method of teaching—that is, by parables. But this is to be said of the Old Testament stories: As a rule, they are concerned with some noteworthy historical character. That fact keeps them from being mere "once upon a time" stories, and makes them more impressive and more lasting in our memory.

Then, are these stories true? Yes, they are very true in the sense in which the religiously or morally "true" should be understood. Take away the meaning of, or the lesson got from anything, and it is no longer true or false, but is simply a fact or not a fact. And a fact has no importance for us unless it teaches us a lesson. If that which is not a fact teaches us the same truth, then for religious purposes at least it is not worth while for us to chop logic over the question of whether a given account is literally descriptive of a fact or not; but our chief question should be whether it teaches us the truth or not. And the account in our present lesson teaches a comforting and encouraging truth.

#### WHAT THE LESSON TEACHES

There are two truths of this lesson which we wish to emphasize. The first is that if any man or woman lives for and with God here on the earth, if he spends his life in working together with God to lessen the evil and increase the good in the world, when he departs he will be glorified with God. Will anyone gainsay that truth? Only the unbeliever in God. Take away this hope of future glory for a noble life here on earth, and the only incentive for noble deeds that is left is the mere ambition to make a great name for one's self in history. And even this incentive will be lacking. For if one is to make such a name by that method, those who are to praise him in the future must themselves be lovers of righteousness. This hope

of future glory with God is the strongest possible incentive to a noble life when it is understood that such a life is the condition, the sine qua non of such glory.

The second truth is that any man who perseveres uncompromisingly in the glorious fight of righteousness to the end will inspire some other to continue the good work after he departs. Elisha was to receive a double portion of Elijah's spirit should he see Elijah departing this life. And whose strong arm would not be greatly nerved and strengthened for the righteous fight by beholding a champion of righteousness triumphing gloriously in death? My study of history has taught me this: That there has never been a period in the history of the world so God-forsaken that there was not some one to champion the cause of right, even though all were not equally as uncompromising, valiant and successful. And the history of Christianity, in so far as its progress in the establishing of the kingdom of righteousness is concerned, is but the biography of some outstanding champions of right, both clerical and lay, upon whom the mantle of the Master has fallen in succession. But many upon whom the mantle falls, like Elisha, shake it off; but, unlike Elisha, do not stoop down and take it up again. How about you?

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

(By Rev. D. D. Martin, D. D.)

Lesson for Sunday, Feb. 5, 1922: "As thy soul liveth, I will not leave thee."

The brotherhood of the prophets of God is a fraternity of strength. To be bound with another in the service of God is to feel the strength of that tie which death cannot sever. More than this, Elisha was a son in that his faith and courage for the work was begotten of Elijah, and he was to be his successor in Israel. Elijah had reached a crisis and knew that something was soon to happen. Elisha also knew it, and the whole school of the prophets were aware that their Master's coronation was at hand.

When great leaders are called to their reward it is a time of a new alignment of the forces and a new sense of responsibility assumed by those unaccustomed to lead. God calls his workers home; but the work must go forward. When Melville Cox died in Liberia, the first missionary of American Methodism to a foreign field, he had asked that on his tombstone should be inscribed, "Let a thousand fall, but let not Africa be given up." And God's cause has not been without a witness in Liberia, and the work has enlarged until lighthouses are established throughout the Dark Continent.

Elisha asked that the portion of the first born might come to him as a special gift from Elijah. The great missionary pioneers, as Cary in India, Morrison in China, and Moffatt in Africa, did not leave the work until the portion of the first born had fallen on some strong successor, who in turn has handed the work on to others, so that every mission field where the Gospel has been carried in these modern days has been held for the Kingdom. The consecration and high purpose which character-

ized these early missionaries is still the heritage of their sons and daughters in the work.

Among the strongest ties of friendship known to earth are those kindled by missionaries in the foreign field. These attachments are of a peculiar type, for a common burden and a loneliness known only to those among people of a strange tongue and in a strange land has driven them to a pledge of friendship well expressed in the words of Ruth to Naomi, "Thy people shall be my people, and thy God shall be my God"; or, "As thy soul liveth, I will not leave thee."

GAMMON SEMINARY.

## District Rounds

### SAVANNAH CONFERENCE

#### Waycross District

Quarterly Conference rounds for 1922: Barnesville, Feb. 4-5; New Zion, Feb. 11-12; Liberty Hill, Feb. 18-19; Forsyth, Feb. 25-26; Pearson and Willacoochee, March 3; Waycross Mission, March 4-5; Waycross Station, March 11-12; Macon Station, March 18-19; Macon Mission, 3 P. M. March 19; Boilingbroke, March 20; Eastman and Helena, March 22; Blackshear, A. L. Smith, March 24-26; Patterson, March 25-26; Douglas Mission, March 29-30; Fitzgerald and Ocilla, April 1-2; Traders' Hill, April 8-9; Valdosta and Sparks, April 15-16; Bainbridge, April 22-23; Cordele, April 29-30.

My Dear Pastors and Laymen—This quarter will finish up one-half of our year's work. Let us plan well and stay on the job. Remember Lincoln's birthday, Feb. 12, and Easter day, April 16, our great educational and missionary days. Get your program in time and do your best for all causes. Collect your Centenary money monthly and send it in. Put the S. W. C. Advocate in every home. It will help educate and inspire our members to Christian duty.

Yours for success,

J. H. PINKNEY, D. S.

Box 453, Forsyth, Ga.

### TUPELO DISTRICT

#### First Round

New Albany, Jan. 20-22; Ripley, Jan. 21-22; Pontotoc, Jan. 28-29; Pontotoc Circuit, Feb. 4-5; Houlika, Feb. 9; Houston, Feb. 11-12; Tupelo, Feb. 17-18; Verona, Feb. 18-19; U. Grove, Feb. 25-26; Okolona, March 3-5; Okolona Circuit, March 4-5; Ripley Circuit, March 11-12; Cotton Plant, March 18-19; Nettleton, March 25-26; Corinth, March 31-April 2; Corinth Circuit, April 1-2; Bellefontaine, April 8-9; Prairie, April 15-16.

Dear Brethren—The Council Board of Benevolence has asked that this year be observed throughout the entire church as a special "stewardship year." It directs that this period be one of special training in stewardship, that the one million enrolled titling stewards be the goal, and that every member of the church be asked to lay aside a tenth of his income for the week preceding Easter, which is to be brought in Easter Sunday to the church as an offering for Kingdom extension. Begin now, organize your forces, make Easter "over the top" day. Place the South (Continued on Page 15)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,

Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD

Head Department Psychology  
and Education.  
Morgan College, Baltimore.

## EPWORTH LEAGUE TOPIC.

February 5, 1922, Chapter Six,  
John Wesley, Jr.

In this chapter, our hero meets the supreme test. It is the supreme test for the individual white man, it is the supreme test for the religion and civilization of the white race. The incidents of this chapter raise some extremely important questions touching the relation of the white and colored people.

How true to life is the situation set forth in this chapter relative to the kind of fellowship that existed between the white church and colored church of Delafield! The white pastor frequently went over and "preached" to the colored congregation; the colored pastor appeared once in a while before the white congregation to "talk on" some phase of his work. That very nearly sums up the relationship that exists between white and colored preachers. One frequently "strikes up" with a white preacher who will greet him cordially on the street, offer to lend one books from his library, consent to come over and preach to "your people" and even invite one's choir over to sing "plantation melodies" at an Epworth League service. And on very rare occasions, the colored pastor will be invited over to speak, at some evening service on Booker T. Washington's School, or some such theme. The writer has been associated with than kind. But he was also associated with another kind once. This one schewed, for one whole year the pastor of the colored church; he was invited twice over the phone to preach to the colored congregation, refused both times, when he was moving away from the city to a new appointment, he called the colored pastor over the telephone and told him if he'd come to the parsonage, there was an old Prince Albert he might have. Evidently his estimate of the worth of the pastor of the Colored Church was measured by an old musty, moth-eaten discarded "Jim Crow" sweater. It is easy to see why he wasted no time with the Colored brother—he didn't think him worth it. I wonder if we haven't here a clue to the solution of this mysterious attitude assumed by even the best of our white preachers towards their colored brother ministers? Despite all this pious talk about "Colored Brother", despite the plain teaching of the gospel, these men preach, isn't there the feeling, that, the colored preacher, no matter how well trained and how upright, is something different, something inferior, something to be patronized? And then perhaps there is another thing. No matter how straight the pastor's thinking may be on these questions, the white congregation is to be reckoned with. There are those even in our "grand old Methodist

Church" who believe "absent treatment" is by far the best for the Negro. If these folk came to church some Sunday morning and found a Negro facing them in the pulpit, no matter what sort of a sermon he might be able to give, the pastor would pay for that profanation of the house of the Lord with his resignation.

## SOCIAL EQUALITY.

This question is not directly raised in this chapter, but in the Epworth League Quarterly's exposition of this chapter, some very suggestive things are said on this question. As a matter of fact, it is impossible to talk of the relation of the white and colored races, in any sphere whatever, without running upon this omnipresent question. The phrase "Social equality" as used in America, especially the South, is so elastic, so much like fabled Proteus, it is hard to give it any specific connotation. During the years when the price of cotton was up, a Negro farmer drove into one of the little towns of Texas in a new Hudson car. When he returned to his car to leave town for home, the marshall of the little village waited for him at the car. This is what the marshall said to him: "Don't drive that car into this town any more; we don't stand for no social equality here". Once, while connected with the Centenary in the New Orleans Area, the writer got on a train for Franklinton, La. The "Jim Crow" compartment, as usual, was so filthy that it would have nauseated a hungry dog. Complaint was made to the conductor when he came thru collecting tickets. The complainant was told with all the characteristic cursing and frothings that are usually drawn forth by complaints from colored people; "You are one of them smart darkies that want social equality". Social equality then may mean owning a Hudson car or it may mean wanting a clean coach to ride in. I don't know which of these President Harding had in mind when he said in his Birmingham address: "Social equality, there cannot be". I know this, some people in America, have learned that they can "turn the trick" every time with that phrase. It has become the Shibboleth of American prejudice. Ought white people and colored people to sleep together, eat together, etc. Well, that depends on a good many things. If the sleeping and eating are for sale, then anybody who has the price ought to be able to sleep and eat without any regard, whatsoever, to who will eat or sleep next to him. If you mean ought they to sleep in one another's beds, the only sensible answer is, let the fellow that owns the bed determine that. Ought colored people and white people to marry each other? By all means no, unless they want to. What good

will it do for Scientific Conventions, Sociological Congresses and even the President of the United States to issue a fiat against the intermarriage of the races? Marriage has and, always will be a matter of personal choice. All the southern states have laws forbidding the intermarriage of the races. The southern states have also two millions of Mulattos. The folks who want to get together are not daunted by the laws of the "wisemen". If the question is let alone, nothing at all said about it, it will adjust itself. Just as well try to legislate bolls of cotton on the stalk as to undertake to regulate love and marriage by resolutions, speeches and laws.

The plain fact is, this "Social equality" talk is the most monumental farce of all the ages. It is the dust and fog with which the real issue is beclouded. It's time for Christian folks to meet the issue squarely. The whole thing reduces itself to recognizing the Negro as a real man—not something like a man or something that will be a man if he stays around white folks long enough—a real man now. A man certainly, who hasn't learned all he will learn, nor done all he will do; a man who needs time, opportunity, friends, encouragement. God grant that the generation of Methodist that is now being nurtured in the Sunday School and the Epworth League, may learn the lesson that was so thoroly learned by the Apostle to the Gentiles: "There is neither Jew nor Greek, Roman nor Scythian, but all are one."

JNO. W. HAYWOOD,  
Morgan College.

## Quarterly Conferences

SYLVANIA, GA.—Our first Quarterly Conference convened, with the district superintendent, Rev. J. S. Stripling, presiding. The conference was well attended and every interest of the church carefully looked after. We paid the District Superintendent in full for this quarter. Our pastor, Rev. W. H. Odum, is striving to make this year one of great success.—Lucille Brahy, Reporter.

WEST POINT, GA.—The first Quarterly Conference of the West Point charge was held at Cannon Chapel M. E. Church on Jan. 14-15, with the District Superintendent, the Rev. E. D. Giddens, presiding. At 11 a. m. he thrilled the large crowd with a burning message, he having attended the National Meeting at Detroit. The spiritual tide ran high. At 3 p. m. Rev. Mossey, pastor of the A. M. E. Church, was with us and delivered a strong message. At 7:30 the Superintendent brought the last message for the Quarterly Conference, which was a spiritual feast to all Christians. Three joined the church; Sister Maude Lee, Estelle Whitaker and Ross Hodo, which totals eight added to our church since the Annual Conference. The District Superintendent and Pastor were paid in full. Pray for us that we may continue under the leadership of the Rev. J. F. Robinson.—E. L. Johnson, Reporter.

LOCKESBURG, ARK.—Our District Superintendent, Rev. A. R. Ray, held our first Quarterly Conference Dec. 31-Jan. 1. He gave us much in-

spiration with which to begin the new year. We are glad to say that our charge paid the Superintendent in full. Rev. Ray expressed himself as being much pleased with our new \$5,000 church which is under way of construction. We take this method of thanking the conference for sending Rev. Ray back to us as Superintendent. He has shown us that he is very interested in the saving of people. While here he visited the public school and organized a Boys' Scout troop. He does not miss the opportunity of making a special lecture to the young people when with us.

## MARRIAGES

HENRY-JACKSON — Mr. Samuel Henry of Columbus, Ohio, and Miss Vaille Jackson of Marietta, Ga., were married at the home of the bride's brother, Mr. A. H. Jackson, on Dec. 26. Mr. Henry is a member of the Baptist Church and Miss Jackson is a faithful and loyal member of Union Chapel M. E. Church. We extend to them best wishes for a joyous married life. Rev. D. H. Stanton, of Central Avenue M. E. Church, Atlanta, Ga., officiated.—Henrietta Thornton.

TUCKER-MATHES — On Dec. 26 Miss Callie Mathes and Mr. Boney Tucker, Jr., were united in holy wedlock at the home of the bride's grandparents. Miss Florence Clemons was bridesmaid and Mr. George W. Potts the groomsmen. Mrs. Annie L. Burns, a member of the M. E. Church of Bradfield, Ark., played the wedding march. The pastor of Brisco, Ark., officiated. The bride and groom left for Brinkley, Ark. Miss Gencie M. Tucker entertained them with a grand reception.—Reporter.

HARMON-WITTEN — Mr. Boyd Harmon and Miss Mahel Witten were united in the holy bonds of matrimony on Dec. 28, at the home of Mr. and Mrs. Roscoe Harmon. Rev. Emory Wright performed the ceremony.—Ada Sinkford, Reporter.

BELL-ROBINSON — Mr. Norman O. Bell and Miss Catherine Robinson were united in holy wedlock at the home of the bride's mother, 1620 Mosely street, Owensboro, Ky. The bride is president of Asbury choir and a useful member of the church. Mr. Bell is a very thrifty young man. Rev. I. F. White performed the ceremony.

MOORE-JOHNSON — Mrs. Annie Johnson wishes to announce the marriage of her daughter, Miss Luella Johnson, to Dr. Joseph M. Moore, which took place at the home of the bride's parents, Nashville, Tenn., Jan. 1, at 12:30 p. m. The marriage ceremony was performed by our beloved pastor, Rev. J. W. Satterfield.

FISHBACK-BOUNDS — Mr. Willie D. Fishback and Miss Annie Lou Bounds were united in marriage by Rev. J. W. Satterfield at Nashville, Tenn. The wedding took place at the home of the bride's parents.

BROWN-THOMPSON — Mr. Charles Brown of Bossielevin, Va., and Miss Louise Thompson of Tip Top, Va., were united in the holy bonds of matrimony on Jan. 1, 1922, at the home of Mrs. W. H. Johnson. The bride and groom are residing in Tip Top.



## Special Notices

**NANCE BEEN, TENN.**—New Zeal Methodist Episcopal Church had a high day on December 25th. Rev. H. C. Hick, pastor in charge of Clifton and New Zeal Circuit, preached a soul stirring sermon from Matt., 2nd chapter, 1st verse. A pound party was tendered the Rev. Hick. We solicit your prayer that Clifton will climb over the mountains.

Ed. McFee, Reporter.

**MENNISVILLE, TENN.**—The little folks rally was a big success. They raised the sum of \$50.00. These are splendid efforts of little children.

T. T. Spencer, Reporter.

**SHARON, TENN.**—I take pleasure in thanking the members of Sharon and Kenton M. E. Churches for the Christmas storm party given by Bro. G. W. Love and John Jackson. They left 225 pounds of choice groceries and a cash purse of \$12.75. All are welcome to call again.

S. P. Walker, P. C.

**COTTONPORT, LA.**—We desire to thank the members and friends for the kindness shown during Christmas. They gave us many useful gifts which were very much appreciated. Many thanks to Mr. and Mrs. E. Williams and Brother O. H. Adams and his lovely wife for a fine Xmas dinner. Too much prayer cannot be given these good people. The members presented the pastor with a fine conference suit. We hope to wind up a good year's work. The good people spare no pains in making everything bright for the pastor and family. May God bless them.

**LITTLE ROCK, ARK.**—To the ministers of the Mississippi Annual Conference: The Rev. M. H. Foster died May 27, 1921. We have not been able to locate any of his relatives. Any person knowing of their whereabouts please communicate with W. McIntosh, 1900 Howard street, Little Rock, Ark.

**SHREVEPORT, LA.**—Sunday, January 1st was a great day at Daniel Chapel M. E. Church. The Sunday School children rendered interesting features. Henry Rankin and Miss Angeneta both received a prize at the close of the meeting.

Rev. Chas. Anderson, P. C.

**ATOKA, TENN.**—We desire to thank the good members of Pleasant Grove M. E. Church for the storm which struck the parsonage on December 21st. The party was led by Mrs. Nora Phillips, Ida Jackson and others. May the Lord bless these good women. They laid on the table over 150 pounds of grocery products.

**MT. AIRY, N. C.**—Mt. Airy and Jones are still alive. Our district superintendent, Rev. J. P. Cook, was with us on Dec. 17-18 to hold our first Quarterly Conference. The meeting was all that could be expected and spiritual tide ran high. He preached three wonderful sermons to the delight of all present. He complimented the pastor and members for their work. The reports from the officers showed that the work is in a prosperous condition. We have had ten accessions this quarter. A committee of ladies, Mrs. Annie Smith, president, prepared a special reception for the district superintendent. Rev.

A. M. Erwin made a welcome address for the church. The basement was prettily decorated for the occasion and a splendid musical program was enjoyed. This closed one of the best quarters in local church conferences. The Emancipation exercises were very successful. Rev. A. M. Erwin was chairman of the occasion. Prof. O. H. Walker delivered the Emancipation address. Music was rendered by the A. M. E. and M. E. choirs. The Mayor of the city and others delivered addresses.

**BLACKSHEAR, GA.**—On December 29th, the Ladies Sewing Club of Scott Chapel gave a grand bazaar which was very successful. Our church is alive both spiritually and financially. Our pastor is using the budget system and our church seem to have put on new life. Every department of the church is enjoying a financial gain. Our District Superintendent, Rev. J. H. Pinkney was with us on the last Sunday and delivered two inspiring sermons. He complimented the members for the work being done.

**ONEONTA, ALA.**—Our Emancipation exercises were good. The opening devotional exercises were conducted by Mr. J. B. Bolds and was very interesting after which the services were given in charge of the master of ceremonies, Mr. J. W. Porter who spared no pains in preparing an interesting program for the occasion. Mrs. Ester Anlton, Mrs. J. Maddox and Rev. R. E. Maddox rendered very valuable services. The whole house joined in the singing of some old time melodies, thus making the services very enthusiastic. The audience was entertained by a wonderful and inspiring essay by Miss A. B. Pope. A song was rendered by Mrs. Georgia Anlton and Miss Mattie B. Kohen. "The Progress of the American Negro" was discussed by Rev. R. E. Maddox, Mr. George Ryles and Mr. J. S. Wear. The welcome address delivered by Mr. Louis Anthony was very inspiring. The purpose of celebrating Emancipation was discussed by Mr. L. Staton. A solo was rendered by Misses Mattie Kohen and A. B. Pope. Three of our old men spoke forcibly and held the attention of the audience for their was much gathered from their discussion. Rev. J. C. Phillips was introduced and delivered a powerful and instructive address. Mr. A. D. Gamble made a talk on Methodism.—Reporter.

**HATTIESBURG, MISS.**—I take this method to thank the members and friends of St. Paul M. E. Church for the many beautiful tokens of love given the family during the holidays and especially \$10.00 given me on Christmas eve. We also thank the Queen Ester Circle for their beautiful gift. May these good people live long to make others happy.—Mrs. E. L. Smith.

**HUBBARD, TEXAS**—A packed house witnessed the Xmas program at Lawson Chapel M. E. Church. By special request we were asked to repeat it at the First Baptist Church which we did with much success. The pastor appreciates very much

the pleasant and enjoyable surprise given by his good friends.—Ada Fay, Reporter.

**OWENSBONO, KY.**—The Ladies Aid of Asbury M. E. Church celebrated their 15th anniversary December 26th. at the home of the president Mrs. Emma Sims with a delicious luncheon. Short addresses were made by members and friends. This auxiliary is a live wire to this church. Mrs. Sims feels definitely called to this work. 38 members paying their dues make a good amount for the week. Owensboro's Colored citizens now enjoys a home paper which first appeared January 7th. edited by Prof. S. L. Barker, principal of the Eastern Graded School. The paper is a welcome visitor to our homes. Mr. Powell is the manager.

**WEST RALEIGH, N. C.**—The Ladies Aid of Wilson Temple M. E. Church, entertained the membership and friends of the church in an effort to create more interest and promote better attendance. Quite a large number was present and enjoyed a pleasant evening. Salad and ice courses were served. The results of the effort were gratifying. Mrs. D. L. Thomas, President; Miss Minerva L. Haywood, Secretary.

**SMITHLAND CIRCUIT**—To The members and friends of our church. At this season of the year the Pastor remembers his people with peculiar interest. He recalls the many experiences of the past year, and he wishes to express to them his joy in all of their prosperity and blessings and his deep sympathy in every trial, perplexity and loss. He wishes for this season for the coming days.

Your pastor can find no better way to express to you this deep wish and yearning of his heart than in the words of Scripture:

"That He would grant you according to the riches of His Glory; to be strengthened with might by His spirit in the inner man: that Christ may dwell in your hearts by faith, that ye being rooted in love, may be able to comprehend with all Saints what is the breadth and length and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

With this and all good wishes for the coming year, I am ever your Pastor and Co-worker in Christ.—J. P. Patrick, Smithland Circuit.

**CLIFTONVILLE, MISS.**—The Ladies Aid Society and Epworth League of Drake Hill M. E. Church are very active members. They are doing splendid work, which results are very encouraging. The Ladies Aid paid \$5.00 the first Sunday for Centenary, and the Epworth League paid \$4.00.—S. T. Tate, Reporter.

**PITTSBURG, TEXAS**—The mem-

bors of Morse Chapel M. E. Church enjoyed a spiritual blessing on New Year's night, consecrated for the great task and new opportunities in helping to bring the kingdom of God to a less fortunate people. We are doing our best along spiritual and financial lines. The new year has written an epoch in our church history. Under the leadership of our newly appointed pastor we will strive to do our best. We thank the bishop and district superintendent for this noble minister of God. The pastor thanks the members for an enjoyable banquet, given in honor of him and his beloved wife, led by Mrs. A. D. Kemp, assisted by Mrs. Bertha Parison and Miss Nona Neal. Rev. R. N. Sawyer is our beloved pastor.—Mrs. Bertha Parison, Reporter.

**HUNTSVILLE, ALA.**—On Jan. 8 Rev. Charles Colman preached a wonderful sermon at the 11 o'clock service. We raised \$34.38. We have paid the last note due on our church. This is Rev. Colman's third year with us, and we are indeed proud of him.—J. B. Lowey, Reporter.

**STONEHAM, TEXAS**—Millican M. E. Church has an excellent set of young people, of which her principal officers is composed. During the Xmas holidays these young people entertained their members friends with a church social, which was marked with much enthusiasm and greatly enjoyed by all. In the midst of this social an agreeable surprise was tendered the pastor, Rev. D. A. Runnels, in the form of an Xmas tree, which was burdened with many choice gifts and cash. The pastor was all smiles and made remarks in which he expressed his appreciation for this token of love and friendship. Seemingly the members are doing all in their power to make it pleasant for the pastor and family. They received us royally and interest is being shown in all the church activities. The parsonage has been renovated and furnishings are being put in. The pastor is doing his best to bring the people up to the standard of the church. With this loyal membership we expect to go over the top.

**MEMPHIS, TENN.**—We take this method of thanking our members and friends of Bethel M. E. Church for many nice things given for Christmas. Many thanks to those who donated. This was led by the Ladies Aid Society, who are willing workers for the church. May the Lord bless these loyal and faithful members their good work.—Rev. and Mrs. J. E. Ford.

**JEANERETTE, LA.**—A beautiful Bible costing \$12, was presented St. Paul M. E. Church by Mrs. F. Marshall, president of the Woman's Home Missionary Society; F. Hen-

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ley, president of the Stewardess Board, and Daisy Little of the King's Daughters. May God bless these people. The stork entered the parsonage of Rev. and Mrs. Arthur Robinson and left a fine ten-pound baby girl. Mrs. Robinson and the baby are doing nicely.

**HATTIESBURG, MISS.**—This has been a year of successful doings on this charge. With a well trained set of officers and unit leaders, we have been able to do the work of the Master. We have raised money for all benevolences, and have paid our District Superintendent and Pastor for the year. Forty members have been added to the church. A new Sunday School and Mission point have been created by the Pastor in the east part of town, with 25 Sunday School scholars. At the close of services Sunday the Ladies' Aid presented the pastor with a new suit. The Pastor thanks them most heartily for their generosity.

**VICKSBURG, MISS.**—A silk quilt contest was given in Wesley M. E. Church on Dec. 24. Mrs. B. M. Johnson, preceptress of Alcorn A. & M. College, is a member of Wesley and the students were very loyal in helping Mrs. Johnson to win. They cheerfully assisted her in raising \$60, which put her in the lead. She was the winner of the quilt.

**CALDWELL, TEXAS.**—The Pastor and family desire to take this method of expressing their appreciation to the good members and friends of Pleasant Valley M. E. Church for the great storm which they caused to strike the parsonage on the night of Dec. 28. The party was led by Mmes. J. J. Munson and Lizzie Gunn, Bro. J. C. Farr, Mr. and Mrs. Storms, Prof. Munson and many others which space will not allow us to mention. Prayer was offered by Bro. J. C. Farr, after which Mrs. J. J. Munson made the presentation speech, followed by brief remarks by the Pastor. The Pastor's wife led in singing, "Have you had a kindness shown, pass it on." Too much praise cannot be given this heroic little band, who seem to be trying to do all they can to make the Pastor and family comfortable and happy. May the blessings of God rest upon each one of them. The grand concert given by Sister Lizzie Gunn on Dec. 26 for the benefit of the church was very successful. We will begin soon on our new church, which has been down for nearly a year.—G. W. White, P. C.

**ASHLAND, ALA.**—Pleasant Grove M. E. Church wishes to announce that on July 5, 1921, there was organized in this church a class known as Pleasant Grove Teacher Training Class. We are happy to say that after the expiration of these months we have been able to receive from the Board of Sunday Schools for the completion of our first book, "The Primer of Teacher Training" (Brown), a certificate with one seal. We are planning to begin at once with another book, with the title of "The Organization and Administration of the Sunday School" (Cunningham-North). Mrs. R. L. Williams is director of teacher training.—Mrs. M. F. Steed, Reporter.

**COLLEGE PARK, GA.**—We are glad to say that Foster Chapel M. E. Church is progressing in every way. We had the honor of entertaining the Atlanta Conference, November 14-18. This conference was very inspiring to us; every one was stimulated and went about their christian work with increased vigor. The conference also enjoyed its session with us. Every part of the Church is doing its work with a spirit of love and service. We have just finished the work on our church and parsonage. Our honored and beloved pastor Rev. J. F. Dorsey who is in bad health has been given a vacation trip to Jacksonville, Fla., where he may recuperate, and to visit his sister Mrs. Susie Jane Butler.—J. S. Sims, Reporter.

**LYTTON SPRINGS, TEXAS.**—Cedar Creek Circuit, on the Austin District of the West Texas Annual Conference, join with the family in their grief over the parting of this life of Sister Millie Nesby, whose membership was with the Mt. Zion Church. In her the church lost a member who has rendered the cause more than fifty years of Christian service. The community lost a mother and a real sweet, loving and cheerful neighbor. On Dec. 21, without any sickness or apparent warning, this soul being fully ripe, made so by the experiences of a life that stretches over a period of over eighty years and a territory that goes back from West Texas to a birth place in Virginia, was suddenly claimed by the powers who sometimes take every hope away, save the rainbow. But the past tells us that he did not call a stranger. Mmes. Gildon and Sneed sang a duet. Miss Rosa Crenshaw gave a short biography of her life. Brother Tears spoke a few appropriate words. Revs. Johnson and Taylor assisted the pastor in this our last effort of appreciation for this blessed life.—W. W. Baker, Pastor.

#### DISTRICT ROUNDS.

(Continued from Page 12)  
western in every home. Pastors will please meet in Tupelo, Feb. 2.  
Yours for the cause,

W. H. GOLDEN.

#### MARION DISTRICT Second Round

Akron, Gordo and Bule, Feb. 10-12; Tuscaloosa, Feb. 17-19; Bessemer, Feb. 24-26; Eutaw and Springfield, March 3-5; Foxey Mission, March 10-12; Mt. Sterling Circuit, March 17-19; Gainesville Circuit, March 24-26; Clinton Circuit, April 1-2; Mantlin Circuit, April 7-9; Union Circuit, April 14-16; Newberne and Jackson, April 21-23; Oak Grove, April 28-30; Marion Station, May 5-7; Marietta Circuit, May 2-4; Pine Grove Circuit, May 3-4.

My Dear Brethren and Co-Workers of the Lord—In this quarter the great 1922 plan of Methodism is launched throughout the whole Church. We are expecting the pastors and laity to fall in line and do a finished job: Souls saved, life service, ranks augmented, hundreds of tithers, every penny and more of our Centenary quota raised on Easter, and the Southwestern in every home. May I depend on you?

Your big brother,

R. R. WILLIAMS,

District Superintendent.

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**DICKERSON**—Sister Emma G. Dickerson departed this life in full triumph of faith in the Lord. She was converted when very young and joined the church under the pastorate of Rev. Alfred Handy. She was a faithful member until her death. She lived in Canton, Miss., but later moved to St. Louis, Mo., where she placed her membership with Union Memorial, Rev. B. F. Abbott, pastor, and was a faithful member of the church and Sunday School. She leaves a son, daughter and a host of friends to mourn her loss. In the passing of this Christian woman her home realizes the loss of a dear mother and the church a member untiring in her efforts to build up both spiritually and financially. The funeral services were conducted by Rev. A. J. McNair. The family desire to thank all of the friends for their kindness during her illness. We also thank Rev. McNair and Eastern Star Chapter for the beautiful ceremony.

**MOORE**—The wife of our pastor, Rev. J. A. Moore, departed this life Dec. 20, 1921. She was educated in the public schools of Terry Hind county, later attending Tougaloo University near Jackson, Miss. She was a prominent teacher in her state for years. She became the wife of Rev. J. A. W. Moore, Sept. 21, 1881. She leaves to mourn her loss a husband, three daughters, one son and three brothers. The memorial services were held Christmas day at 2:30 p. m., in Gordonsville, Tenn. The following city pastors were present: Rev. D. T. Burch, district superintendent of the Nashville District, who, with a well arranged program, conducted the exercises; Dr. J. D. Chavis, of Seay Chapel; Dr. J. H. Ellis, pastor of Clark Memorial; Dr.

J. W. Satterfield, pastor of Gordon Chapel; Dr. S. M. Strayhorn, pastor of John Wesley; Rev. Miles Williams, Dr. W. E. Mitchell, Dr. J. W. Sebastian, pastor of Hubbard Chapel; Rev. B. J. Merridith, Dr. J. B. Booth, pastor of Braden Memorial, and Rev. R. B. Ross. Seay's Chapel choir rendered excellent music for the occasion. Miss Weins, of Braden, sang a solo, "Nothing Between." Thus passed to her reward a faithful mother and a devoted wife.—L. E. Dowell, Reporter.

**NEAL**—Sister Abbi Neal, wife of Rev. L. L. Neal, passed away after many years of suffering. She was an invalid for thirteen years. She held her faith in the Lord until her death. Her funeral services were conducted by Rev. J. P. Patrick, pastor of Smithville.

**MURRELL**—Sister Julia Murrell was born in the state of Alabama in 1846. She moved to Mississippi forty years ago, and joined St. Paul M. E. Church and lived a consistent member for forty years. Two years ago she had a stroke of paralysis, and on Nov. 26 death claimed her, only that she might have the reward that was awaiting her. She leaves a husband, six sons, two daughters, many grandchildren and a host of friends to mourn her loss. A blessed woman has fallen asleep from which none ever awake to weep. The funeral services were conducted by Rev. J. H. Talbert.

**GALLOWAY**—Mrs. James Galloway was hurried to death on Jan. 2. She was 63 years of age and a faithful member of Shady Grove M. E. Church, Leakesville, N. C. She is survived by four brothers, two sisters, many relatives and a host of friends.

**PARKSON**—Pink Parkson, grandson of Brother Pink Johnson, the oldest member of Spring Creek M. E. Church, met with an untimely death on Jan. 9. He was run over by a log train at McNary, La., which crushed him. He was 17 years of age at the time of his death. He leaves a mother, one brother, two sisters, a grandfather and grandmother to mourn his loss. He was a faithful Sunday School scholar. The funeral

(Continued on Page 16)



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## CRESCENT CITY NOTES

Notice to all ministers' wives of the Louisiana Conference:

On the 31st day of January, 1921, in the chapel of New Orleans College, a society was organized known as the Ministers' Wives Aid Society of the Louisiana Conference.

We invite all widows to join this great movement. Send \$1.00 and we will send your receipt. Where there is unity there is strength.

Any minister's wife can send \$1.00 to Mrs. C. S. Stanley, 4129 Willow street, New Orleans, La., Financial Secretary, and she will give you credit for same.

Dear sisters, we must prepare for our declining day. Put one dollar a year in our treasury. Think of it; if every minister's wife and widow of the Louisiana Conference would join this society, how much good could be accomplished in five years. Do not put off. Send your dollar to Lake Charles. We will meet Saturday evening at 5 o'clock.

We are yours for service: Mrs. A. G. Jenkins, corresponding secretary; Mrs. C. S. Stanley, financial secretary; Mrs. W. S. Chinn, treasurer; Mrs. T. B. Cooper, president.

Board of Directors: Mmes. W. G. Alston, T. B. Cooper, C. S. Stanley, A. G. Jenkins, W. S. Chinn, H. Dan-

iels, M. S. Goins, H. J. Williams, D. M. Seals, S. S. Earls, J. E. Rolax, C. C. Landry, M. L. Baldwin, F. T. Chinn, B. J. Reddix, R. C. Warsham, C. Johnson.

### DEATHS

(Continued from Page 15)

services were conducted by his pastor, Rev. C. L. Anglum.

**SANDERS**—Brother Willis Sanders, a member and officer of Oak Grove M. E. Church, Perry county, Ala., departed this life suddenly at the home of his son, Brother T. G. Sanders. At the time of his death he was 75 years of age. He leaves to mourn his loss two sons, Dr. W. L. Sanders, district superintendent of the Pulaski District, and T. G. Sanders, local preacher of his home church; five grandchildren, and a host of relatives and friends. The funeral was conducted by Rev. G. W. Brownlee.—Rosa Wallace, Reporter.

**WRIGHT**—Booker Thomas Wright, son of Fannie Helena Golden and Philip P. Wright, departed this life Jan. 14, 1922, at Marion, Ala. He had been ill since May, 1921. He was patient and held faith until the end. He was baptized in infancy and reared in the Sunday School and the church. He leaves two sisters, five brothers, many other relatives and friends to mourn his going. His mother, two sisters and two brothers preceded him to the spirit world. His funeral services were conducted in Zion M. E. Church, of which his father is pastor. Rev. David Williams of the A. M. E. Church and

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Revs. Deampert and W. P. Pernell conducted the funeral. His was a short life of 31 years, but triumphant in death.

**WILLIAMS**—Brother Joseph Williams, a faithful member of Mt. Carmel M. E. Church, Gneydan, La., departed this life in full triumph of faith. He was among the best members of our church. He leaves a devoted wife, one daughter and a host of friends to mourn his going. His funeral was largely attended by his many friends. Funeral services were conducted by Rev. Robert Kelley, his pastor, assisted by Revs. Walters and Reed of the Baptist Church.

**HYDE**—Brother Henry Hyde, one of the oldest members of St. Paul M. E. Church, Moss Point, Miss., was born in Vicksburg, Miss., Feb. 20, 1854, and died in full triumph of faith at Slidell, La., at the residence of his son, Will Hyde, Jan. 1, 1922.

He had been a resident of Moss Point, Miss., for fifty years, an acceptable citizen, and a faithful member of the church. He had been in failing health all the past year, and at the time of his death he was in Slidell, La., seeking medical aid. His funeral was conducted from St. Paul M. E. Church, Moss Point, Miss., by the pastor. His remains were laid to rest in St. Paul M. E. Cemetery, Moss Point, Miss. He leaves a wife, three daughters, four sons, twenty-two grandchildren and a host of friends to mourn his demise.—M. P. Johnson, Pastor.

**VICKSBURG, MISS.**—We take this method of thanking our friends in Vicksburg and Edwards for their kindness shown our son and brother during his illness and death.—Baldwin family.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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No. 6.

THE METHODIST BOOK CONCERN,  
Publishers



GRACE METHODIST EPISCOPAL CHURCH, NEW ORLEANS, LA.

The Rev. T. B. O'Ville, D. D., Pastor.



# WORLDLY AMUSEMENTS AND METHODISM

The unquestioned attitude of the Methodist Episcopal Church toward amusements is set forth in paragraph 280, that storm center about which have been waged perhaps the greatest debates and focused the intensest emotional excitement of any question that ever agitated the Methodist world save that of slavery.

This paragraph in its connections does not express in declarative form a positive prohibition against worldly amusement, but rather forms a part of the general division on Judicial administration setting forth the official, formal method of dealing with those who engage in such conduct as "dancing; playing at games of chance; attending theatres, horse-races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency." To be sure, prohibition of these acts is necessarily implied and presupposed by such penal procedure as the paragraph contemplates or provides. And so the advocates of such amusements have been ever alert and agile to unbar in one way or another what they have regarded as the closed door to pleasures which they regarded as otherwise legitimate.

Assault after assault has been made by foes of the Church without and within and still the Church stands unmoved and unconvinced at heart that she should change fronts or shift her sails to suit the capricious, fickle gusts of sentiment issuing forth from the chilled caverns of minds and hearts that are cold from contact with the things of the world rather than fervent with the fires of spiritual passion.

Methodism's attitude in this matter easily claims the highest sanctions of revelation and history in the experience and testimony of earth's genuinely pious souls, those rare spirits whose exemplary godly lives have been recognized at their face value for their salutary influence upon society for all time. The history of events likewise re-inforces the church in her attitude of holy horror at the insidious corrupting results that these amusements, and the practice and championing of them, entail upon society.

That Methodism is neither reactionary nor thoughtless in her attitude and insistence at this point is clearly seen by her most recent declaration:

"We believe that the social and recreational instinct is God-given and, if properly guided, will strengthen rather than injure the spiritual life.

The Church must no longer allow her youth to "go into nearby villages and buy themselves the victuals of social life," but, rather, should say, "Sit down and eat" of the clean, wholesome things provided by the Church, which seeks to build a social and recreational life that is spiritual and a spiritual life that is social and recreational.

We commend, therefore, the successful work done in the Epworth League Institutes and the social and recreational activities conducted by the Sunday School as pointing toward a sane solution of the whole question of recreation and amusement for our young people, and we earnestly urge our pastors and churches everywhere to plan wisely and diligently for the social and recreational life of the youth of the Church. We plead for the recognition of all indoor and outdoor games and sports that are innocent, clean and wholesome, that they may be utilized to the highest possible degree in gripping not only the social life of our young people, but their moral and spiritual life as well. We advise that whenever possible our Churches be provided with such space and equipment as, under properly chosen and directed leaders, will build up the finest type of social life, that wide-open doors and wide-open hearts may find the way to foster a social conscience that will satisfy and yet always lead upward, as we seek thus seriously and prayerfully to provide for all our people, young and old, "such diversions as can be used in the name of the Lord Jesus."

What more liberal concessions need be made by the Christian Church than Methodism makes in the above paragraph. Any instincts that seem to demand expression beyond this frontier line of indoor and outdoor games and sports that are innocent, clean and wholesome, not only for the social life but for the moral and spiritual life also, ought to be vigorously and religiously suppressed. If the Church and society foster and give outlet to those impulses and inclinations that are anti social in their influence and consequences, then the harvest of social decay must be reaped by society. The

law is immutable,—they that sow to the flesh shall of the flesh reap corruption. Nor do we invoke this as spiritual law but as Henry Drummond interprets it—a natural law operating in the world of spiritual values.

At the last General Conference the liberals made a rally against this age-long time-tested barrier which the Church wisely maintains and, we pray God shall continue to maintain, against this surging, sedulous tide of worldliness that threatens the engulfment of her spiritual life; but the effort failed!

We are aware that to refer any given incident to a single definite cause as its origin especially when several or more influences are operative in that given field is not an easy task nor is it always a scientific method of procedure to do so. But it is our inescapable conviction that the present low moral pitch of certain strata of modern society to-day is definitely traceable to the insistent craze and clamor for, and pandering to, satisfaction of this riotous, insatiable desire for worldly amusements—diversions that do not tend to the dignity of sovereign personality or to the glory of God. The demoralizing influence of the modern dance is felt in almost every circle of human life. The craze for theater going has become an obsession which surpasses even that of the racing sports and all its brood of life sapping evils. The gambling octopus has his hundred arms entwined about the social institutions of our day with a grip difficult if not impossible to throw off. All of which, if not immoral, must certainly be admitted to be unmoral and unspiritual. If society, much more the Church, is to be spiritually minded, i. e., if we are to stress spiritual values and their worth and desirability for the present and future generations we certainly cannot cultivate these values in the lust breeding environment of the theatre, or in the amorous atmosphere of the dance hall or in the conscienceless crowds about the race track. The general tone of this type of amusement, more than any other simple cause, has been the depressing debasing cause of the present alarming moral lapses in society. When the fleshy appetites are sated, the spirit starves. This has always been so. It is written on the pages of history in letters that are indelible. Just a few months ago, we were shocked by the scandals of crooked operations in baseball circles, where honor was sold for glittering gold. Yesterday the country was horrified by disclosures made in the conduct of a group of movie stars—part of that same sporting world that capitalizes and commercializes abnormal impulses for amusement, at the expense of the souls and bodies of its willing victims. That case of Fatty Arbuckle and Virginia Rappe now pending in the California courts makes fetid and putrid the social atmosphere of the nation from coast to coast and of itself is sufficient indictment of the whole adventure of worldly amusements.

More recently still, society now comes with an indictment of the premier figure of the sporting world, Tex Rickard, for the most revolting of crimes. Each and all of these incidents go to prove the Church's contention that indulgence in worldly amusements is demoralizing to spiritual values and destructive to vital piety.

The nation's amusements are the indices of the nation's moral fibre. To guard, purge, exalt the amusement and social life of the nation, thus mediating a wholesome, healthful spiritual type of manhood and womanhood, is the task of the Church and to this the Methodist Episcopal Church is, by her attitude, making a most commendable and gratifying contribution.

To that group of Methodists who believe in that particular type of spiritual discipline and religious experience of which Methodism is peculiarly capable and who desire its propagation to the outer circles and the hidden depths of our social life, we recommend deliberate, unbiased, intelligent and prayerful reading and study of paragraph 69 on Amusements, in Doctrines and Discipline of the Methodist Episcopal Church, from which we take the following:

"Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in common use are positively demoralizing and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements and on the general



prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against theater-going, dancing, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that often the question for a Christian must be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. We direct all our Bishops, District Superintendents, and Pastors to call attention to this subject with solemn urgency in our Annual and Quarterly Conferences and in all our pulpits; and our Editors, Sunday School Officers, Epworth League Officers, and Class Leaders,

to aid in abating the evils we deplore. We deem it our bounden duty to summon the whole Church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident, or taste, or passion; and we affectionately advise and beseech every member of the Church absolutely to avoid "the taking such diversions as cannot be used in the name of the Lord Jesus."

Thus speaks Methodism and upon this pronouncement we stand, remembering the warning of our Founder:

"I am not afraid that the people called Methodists should ever cease to exist in Europe or America, but I am afraid lest they should only exist as a dead sect having the form of religion without the power; and this undoubtedly will be the case unless they hold fast both the doctrine, spirit and discipline with which they first set out."

We will hold fast to the spirit of piety.

## THE TEN POINTS OF THE CENTENARY AND THE EDUCATION OF THE NEGRO

The Centenary of Methodist Missions has enabled the Board of Education for Negroes of the Methodist Episcopal Church to do the following outstanding things for the education of the Negro:

1. Advance poorly paid but faithful teachers' salaries and employ others who are efficient, thus bringing the work to higher standards.
2. Repair and renovate the hundred or more buildings of the institutions, some of which had not received a coat of paint in years because of inadequate funds.
3. Install heating plants at all of the institutions, thus doing away with the smoky stoves and fireplaces, thus providing comfort as well as greater safety for life and property against fire.
4. Make large additions to laboratories and libraries.
5. Purchase new property valued at \$300,000 at Meridian, Mississippi, for the extension of Haven Institute and Conservatory, in the heart of the Black Belt of Mississippi.
6. Purchase of new property valued at \$155,000 at Nashville, Tennessee, for the Walden School, thus making possible

transfer of the old Walden property to Meharry Medical College, and a greater and more efficient Walden School and the largest possible expansion for Meharry Medical College.

7. Contribute \$200,000 to the endowment of Meharry Medical College, Nashville, Tennessee, and fulfill the conditions made by the General Education Board and the Carnegie Foundation whereby they give an additional \$300,000 toward the endowment, making a total of \$500,000 from which Meharry is receiving now the annual interest of \$25,000.

8. Erect an administration and school building, also a refectory at Wiley College, Marshall, Texas, which with furnishings cost \$100,000.

9. Erect an administration and school building at Clark University, Atlanta, Georgia, with modern chapel and gymnasium, at a total cost of \$200,000.

10. Erect two buildings, a girls' dormitory and a refectory at Bennett College, Greensboro, North Carolina, at a total cost of \$100,000.

## A CONVINCING RECORD



THE FRESHMAN CLASS, COLLEGE DEPARTMENT, WILEY COLLEGE, 1921-22.

The immediate effect of the expansion of Wiley College, Marshall, Texas, by the erection of new buildings, employment of additional efficient teachers, new science and library equipment, is seen in the fact that the Freshman Class of the College Department is the largest in the history of the college.

Careful reading and reflection on the accompanying "Ten Points on The Centenary and The Education of the Negro" must be wholesome reading for those who have a keen interest in the work being done by the Methodist Episcopal Church, through the Centenary, for her Negro membership, by her Board of Education for Negroes.

It will be noted that during the two and one-half years that the Centenary has been operative, \$1,355,000 have been made available from these funds chiefly for new buildings and grounds in only five centers viz: Meridian, Greensboro, Marshall, Nashville and Atlanta. Other schools have received help that is not included herein, for more or less minor material

improvement not mentioning equipment, etc. This showing will total for the two and one-half years of the Centenary period alone more than half a million dollars more than had been appropriated for the whole preceding quadrennium under the old pre-Centenary methods for all purposes for all the schools.

The figures are richly significant moreover not merely for their monetary value but cannot be fully measured in terms of the larger opportunity thus offered by the Church to the thousands of eager aspiring Negro youth who have been taught to look to the Methodist Church for that Christian nurture and training of head, hand and heart that makes highly useful and respectable and self-respect-

ing citizens. This more adequate equipment means increased comfort and safety for the thousands of students who flock to the halls of our schools where, in several cases, life has not been as safe as it might have been because of inadequate frame structures exposed to fire ravages.

Methodism's fealty and love were never better exhibited than in the guarantees and prompt fulfillment thereof of pledges of full apportionment to the Board operating these schools out of the Centenary funds. Only in this way could it have been possible to renovate and repair dilapidated buildings, install heating plants, enlarge libraries and laboratories and pay our already too poorly paid teachers a salary within bounds of moral right. We knew of one Professor in a leading school of the system, a graduate of one of the best Northern Methodist Universities, who for fifteen years taught on a salary of \$600 a year, upon which he was forced to maintain his family at Campus and city standards of living. To the credit of the Centenary this condition of our teachers is being gradually remedied and the outlook most encouraging.

Such foundations as those being provided by the Centenary Funds argue the bigness and permanence also of Methodism's future program for educational advance among Negroes. Where the state fails, the Church resolves to make good, not only to see that every boy and girl even the humblest and poorest shall have facilities for education but that this education shall be Christian. This is the demand of a Christian democracy and this the Church will

(Continued on Page 4)



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LORENZO H. KING, Editor.

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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

**BETTER THAN SILVER AND GOLD:**—Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content.—1 Timothy 6: 6, 7, 8.

## Personal and General

The Rev. Wm. White, formerly of Jacksonville, Texas, may now be addressed at Tyler, Texas.

From the Bulletin of 1922 Activities of the Dallas, Texas, District, under heading "The Southwestern Christian Advocate", we take the following: "The Dallas District is a unit for the spread of Good Literature, and the job of making the Southwestern Christian Advocate self-supporting is claiming the attention of every member. We will do our share." To the realization of this resolution we confidently look during the coming weeks. Dr. J. W. Warren is the aggressive, successful District Superintendent.

Lexington Conference Woman's Foreign Missionary Society issues treasurer's report for first quarter, December 1921: Chicago District, \$5.35; Cincinnati Maysville District, \$5; Columbus District, \$123.96; Indiana District, \$19.87; Lexington District, \$94.9; Louisville District, \$14.25; total, \$263.33. Mrs. C. D. C. Mebane, treasurer, 820 Main St., Paris, Ky., Lexington Conference, W. F. M. S.

### SPECIAL NOTICE.

All persons who ordered libraries through the Southwestern Christian Advocate special plan may expect their orders will be filled and shipment made within the next fifteen (15) days. Where change of address has taken place because of new Conference appointment, please notify us promptly giving both old and new address.

Rev. W. L. Darius, our pastor at Manhattan, Kansas, and the members are rejoicing over the results of a revival which broke out on watch night and closed on the fifteenth of January,

with twenty-five persons brought into the Kingdom. Of the nineteen who were newly converted, seventeen joined the Methodist Church. This brings the membership up to within twelve of the entire membership when Brother Darius assumed the pastorate nearly two years ago. In addition over \$3,500 of mortgages and notes have been paid off and Centenary quotas kept with all other benevolence up to date. The revival fire is still burning. Efforts are being made to put the Southwestern in the homes of all the new members and to get all old subscribers to renew before the sitting of the next annual conference which is to convene at Topeka, Kans., April 6th, 1922.

The Revs. Jas. N. Wallace and M. T. J. Howard attended the Tuskegee Farmers Conference on January 18-19, of this year and addressed the Conference on "Co-operation of the Town and Open Country for Better Churches."

The 31st of December, 1921, brought a bouncing baby girl into the parsonage home of the Rev. L. E. and Mrs. Jordan of 977 Edgemont Ave., Indianapolis, Ind. The name of the little lady is Marjorie Beatrice.

Rev. Aron Faulkner departed this life Jan. 17, 1922, at 3:35 a. m., at the age of 61 years. He was a retired minister of the Lincoln Annual Conference. The funeral services were held from Zion Methodist Episcopal Church, Fort Scott, Kans. Rev. W. H. G. Rowe conducted the services, assisted by Rev. J. J. Cabell and the city pastors. He leaves a wife, three sons and three daughters, and a host of friends to mourn his loss. He was laid to rest in Evergreen Cemetery.

The date of holding the Delaware Conference has been changed from April 5th to March 29th at Atlantic City. Dr. A. L. Martin the vigorous Pastor at Asbury has made all necessary preparations for the most satisfactory session in the Conference history.

The Rev. T. B. O'ville, the new Pastor of Grace Church, this city, was formerly District Superintendent of Monroe District. His time having expired on the District, he was appointed to this pastorate by Bishop Jones at the recent sitting of the Louisiana Conference to succeed the Rev. M. R. Walker who has just been appointed to the Superintendency of the New Orleans District. Dr. Walker raised Grace Church to a high point of efficiency in the life of the city, having paid off every dollar of indebtedness, raised his Centenary apportionment and largely augmented the membership, making this Church one of the centers from which radiate wide social and religious influences throughout this city. Dr. O'ville will not only maintain present standards but will make advances.

The former Superintendent of New Orleans District, the Rev. E. W. Kinchen, whom Dr. Walker succeeds, was recently transferred by Bishop Leete to the Lexington Conference and assigned to Asbury, Lexington, Kentucky. Under Dr. Kinchen's superintendency, the New Orleans District attained the highest percentage of Centenary giving of any district in the New Orleans Area and in the Church at large. With his youthful vigor and aggressive spirit Dr. Walker will push further out the lines of achievement of this important urban District so that next year it will even startle the whole of Methodism.

The new Superintendent succeeding Dr. O'ville on the Monroe District is the Rev. Dr. T. A. Hampton, formerly Pastor of Wesley Church, Baton Rouge. He is young, resolute and devoted to every interest of Methodism and will give good account of himself to Bishop Jones at the next Conference session. Methodism in New Orleans and the Louisiana Conference never faced the future with such roseate prospects of marked success in the Kingdom tasks as at present.

In compliance with the urgent request of the International Committee of Young Men's Christian Association, the Faculty and Executive Committee of Gammon Theological Seminary have granted a leave of absence from Feb. 21st to June 15th, to Prof. Willis J. King, Ph. D., who has just been elected to membership on the Executive Committee of the World's Student Christian Federation and invited to attend the Committee meeting and Conference to be held in China the first part of April. Dr. King is the only colored man to have this distinction and will sail from San Francisco on February 21st for Pekin, China.

The General Deaconess Board of the Methodist Episcopal Church, Dr. Daniel W. Howell, Corresponding Secretary, reports that there are at present 1023 Deaconesses and Probationers which is an increase of 89 over the year 1920; that these angels of mercy and help made during last year 365,524 calls upon the needy, and that free treatment was given hospital patients amounting to \$206,144. Property valuation of the Deaconess Board amounts to \$12,767,050.00, an increase over the previous year of \$2,057,944.00.

### A CONVINCING RECORD.

(Continued from Page 3)

give in increasing degree. Valuable aids to action are to be found in a new and suggestive appreciation of the truthfulness of this position are to be found in a new and suggestive book by Jay S. Stowell entitled "Methodist Adventures in Negro Education," and in that fine presentation of the Benevolent Boards of the church by Dan W. Brummit in "John Wesley, Jr.," without which no Methodist library is complete.

As a single illustration of this work already so hopefully begun, attention is directed to Wiley College, Marshall, Tex., which, under the limited equipment of past years, was unable to build its college department up to full requirement, but which since the Centenary has brought to it new buildings, new science and library equipment together with more, and notably efficient teachers, has now, instead of 65, a Freshman Class of 196, or more than three times as many as previously.

These facts, omitting a thousand others no less significant in other fields of church activity and ministry for the Negro, are sufficient to clinch the argument in favor of continued and more generous support of the Centenary claims on part of our colored Churches and membership. Our Pastors and leaders generally are expectant that this shall be the most liberal year yet experienced by our membership in giving to the support of this cause of self-help thro the Centenary.



## REPORT OF THE MISSISSIPPI ANNUAL CONFERENCE

The Fifty-fourth Session of the Mississippi Annual Conference convened in Yazoo City, Miss., January 18th, 1922, with Bishop R. E. Jones, D. D. LL. D., in the chair. He called the Conference to order at 9 a. m. and held first the devotional services. Rev. D. F. Dudley and Rev. A. J. McNair, opened the services with prayer.

**The Lord's Supper.**—The Lord's Supper was administered by the Bishop and six District Superintendents. This was one of the most sacred services of the Conference, deeply spiritual and refreshing.

**Organization.**—Dr. J. M. Shumpert, secretary of the last session, called the roll and 120 members and probationers answered. Revs. C. H. Brown, James Roberson, J. E. Holmes, W. McNeil, Val Trotter and W. P. C. Morrison died during the year. The Conference stood with bowed heads and sang "Bless Be the Tie That Binds." After their names were called, Dr. Shumpert was elected secretary. R. N. Jones was elected treasurer, and P. W. Baldwin was elected statistical secretary. A. J. McNair was elected reporter. The business of the Conference was dispatched with very much rapidity, intelligence and care. The six District Superintendents' characters were passed as follows: G. W. Smith, P. H. Rembert, S. H. Cannon, W. M. McMorris, L. W. Price and J. C. Hibbler. All made splendid reports which showed that the Conference had made a decided advance in the Centenary collection, which amounted to \$2,300 and more than 2,000 conversions and accessions. The character of each pastor was passed and encouraging reports were made. Each day the Bishop gave practical lectures to the Conference, the same were helpful and inspirational.

**Friday was Centenary Day.**—The whole day was given over to this cause and speech making; this was a soul-treat to the Conference. M. E. Swain, the Mayor of Yazoo City, delivered the welcome address, which was responded to by the Bishop and J. B. F. Shaw, Ph. D., President of Haven Institute and Conservatory of Music. These addresses inspired the Conference as never before. The Centenary in New Orleans Area was most beautifully portrayed and discussed by Dr. E. M. Jones, Area Secretary; Stewards by Rev. J. H. Hawk, D. D., of Ohio; Life Service discussed by the Rev. Wm. Jones, D. D., Secretary of the Sunday Schools; the Young People and the Centenary was discussed by Rev. F. H. Butler, Epworth League Secretary of Chicago, Ill.; the Home Board and the Centenary by Dr. E. M. Conover of Philadelphia; the Centenary and our Educational Institutions was discussed by Dr. I. Garland Penn, Corresponding Secretary of Cincinnati, Ohio. The choir then came in with a reviving song service, which sent a thrill of joy through the Conference. The World's Needs and Our Reply, was given by illustrated lectures. Visitors from the Upper Mississippi Conference were these: Dr. N. R. Clay, B. F. Woolfolk, H. B. Hart, L. A. Armstrong, W. H. Leach, W. H. Golden, the presence of these our brethren, was a source of great pleasure and greetings. Dr. T. E. Bowman of Canton, Miss., was also a delightful visitor and was introduced to the Conference. Rev. John C. Coggin, D. D., made the speech of his life on Temperance and Public Morals. A. L. Bo-

hanan and A. S. Holand were received in full connection and elected and ordained Elders. Sherman Wright, J. W. Moulty, General Crosby, were admitted on trial.

**Saturday, Jan. 2.**—The following brethren retired: G. W. Trower, J. W. Hill, R. L. Brooks, June Williams and Haney May. Bro. May had served in the active ministry 42 years. Well done good and faithful servants. Also several brethren had their orders recognized. Rev. S. H. Cannon had traveled five successful years upon the Hattiesburg District as District Superintendent and desired to go no longer, hence he descended from the above district and went to Hattiesburg charge as pastor and Rev. W. H. Smith went to the championship of the district. Mr. Reuben H. McAllister, business manager of the Southwestern Christian Advocate was on the job securing subscriptions for the Advocate. He also proved himself a successful getter. Mr. Brooks of New York, representing the Methodist Book Concern, did excellent work in selling books. Rev. S. L. Harrison was on hand for the American Bible Society, selling the word of God; he tries to put the Holy Scriptures in every home. God bless him in his work.

**Sunday** was a day of great spiritual outpouring at 10 a. m.; Annual Love Feast at 11 a. m.; ordination of Deacons—Elders. Afterwards the Bishop preached a soul-stirring sermon from the text I John 3:ch. 1. "Beloved, Now Are We the Sons of God," and at 4:30 he read the appointments and the preachers marched forth to their fields of labor for another year's work. Not a complaint was heard. The Conference closed to meet next year in Moss Point, Miss.—A. J. McNair, reporter.

### MISSISSIPPI CONFERENCE APPOINTMENTS—1922.

#### BROOKHAVEN DISTRICT.

**G. W. Smith, District Superintendent.**

Barlow, J. H. Coleman, (sup.); Bridgeville, H. Holston; Brookhaven and Carlos, Frank Smith; Brookhaven Circuit, A. Holland; Crystal Springs, N. N. Sidney; Crystal Springs Circuit, E. W. Middleton; Cheraw and Tilton, F. L. Alfred; China Grove, S. G. Roberts; Columbia, E. M. Dukes; Fernwood, (Liberty), Wm. Clark; Hazelhurst, R. L. Carpenter; Hub, D. F. Dudley; Kenolia, G. A. Britton; Lampton and Zion Ridge, D. J. Price, (sup.); Norfield and McComb, Jas. Ottoman, (sup.); Oma and New Home, T. M. Jefferson, (sup.); Pinebur, J. C. Gillespie; Summit and Magnolia, J. R. Ross; Wesson, A. L. Bohannon.

#### GULFPORT DISTRICT.

**P. H. Rembert, District Superintendent.**

Basin and Vernal, N. Scott; Bay St. Louis, A. H. Lathan; Bendal and Merrill, W. D. Kirkland; Biloxi, J. A. Patterson; Bond and Wiggins, D. Ray; Escatawpa, J. W. James; Gulfport: Haven, N. Poe. St. Mark, G. W. Coleman; Handsboro, W. L. Marshall; Kilm and Delisle, J. J. Ford, (sup.); Lumberton, J. E. Thompson; McHenry and Ramsey, D. D. Armstrong; McLain, J. H. Smith, (sup.); McNeil, to be supplied; Moss Point, M. P. Johnson; Ocean Springs, J. C. Houston; Pass Christian, H. E. Morgan; Pearlinton and Waveland, J. M. Butler; Richton, E. P. Chapman; Stillmore and Texas, A. D. Smith; Sum-

rall and New Augusta, A. M. Quinn; Three Rivers, to be supplied.

#### HATTIESBURG DISTRICT.

**W. H. Smith, District Superintendent.**

Bay Springs, T. A. Carter; Bentley Chapel and Little Zion, R. L. Tate; Collins, W. M. Duckworth, (sup.); DeSoto, F. L. Woods; Ellisville, N. E. Goodloe; Enterprise, A. B. Britton; Enterprise, West, J. J. Young; Hattiesburg-St. Paul, S. H. Cannon; Heidelberg, J. B. Brooks; Laurel, Mallalieu, W. L. Mills, St. Paul, R. S. Hammond, Wesley, J. H. Hendrix, (sup.); Matherville, D. D. Dukes; Paulding, C. Washington; Quitman, W. M. Emerson; State Line, E. H. Williams; Shubuta, A. C. Lacy; Shubuta Circuit, W. H. Nicholson; Shubuta Mission, S. McDavis; Stringer, A. McCree, (sup.).

#### JACKSON DISTRICT.

**L. W. Price, District Superintendent.**

Benton Circuit, I. R. Kersh; Brandon Circuit, R. B. Anderson; Canton, A. J. McNair; Canton Circuit, W. A. Oates; Carthage Circuit, P. A. Taylor; Couparle Circuit, A. W. Wilks, (sup.); Craig Circuit, D. R. Bentley; Jackson-Central, B. T. McEwen; Jackson Circuit, P. S. Olive; Lamkin Circuit, N. D. Hopkins; Morton Circuit, W. N. G. Lipscomb; Pelahatchie Circuit, W. R. Walker; Pratt Chapel, W. Jackson st., J. W. Isabel; Tyler's Chapel Circuit, H. S. Morton; Yazoo City-St. Stephens, N. W. Ross; Yazoo Circuit, A. G. Triplett; Wiseton Circuit.

#### MERIDIAN DISTRICT.

**William McMorris, District Superintendent.**

Chunckey Circuit, E. G. Webb; Daleville Circuit, G. W. Arnold; DeKalb Circuit, E. W. Adams; Forest Circuit, R. N. Jones; Fort Stevens, John L. Corsby; Garlandville, Val Trotter, (sup.); Hickory Circuit, E. A. Wilson; Lake Circuit, E. W. Rogers; Lillian Circuit, Chapel, Rose Hill, Geo. W. Williams, St. Paul, D. L. Morgan, South Side, W. P. Ward; Meridian Circuit, J. A. Jordan; Montrose, B. J. Cooper; Philadelphia, L. E. Johnson; Philadelphia Circuit, Sherman Wright; Preston Circuit, to be supplied; Rose Hill Circuit, Finley Williams; Scooba Circuit, H. K. Roberts; Union Circuit, Thos. H. Johnson.

#### VICKSBURG DISTRICT.

**J. C. Hibbler, District Superintendent.**

Bolton, J. C. Smoot; Bude and Cassedy, B. W. Robinson; Cary and Lynch Chapel, J. A. Williams; Centerville, W. E. Rucker, (sup.); Clinton, P. W. Baldwin; Edwards, G. W. Hawkins; Fayette, S. L. Harrison; Hamburg, C. Nelson, (sup.); Harriston, Anderson Lee; Kirby, E. J. Milsap; McNair, J. A. Tatum; Meadville, R. Jordan; Natchez, A. S. Holland; Union Church, I. C. Rucker, (sup.); South Side, to be supplied; Vicksburg, J. M. Shumpert.

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## WHAT THE RURAL CHURCH NEEDS

By William H. Phelps, D. D.

The rural church needs just what every church needs, and a little more for luck. Some misguided people could think of the church in the country only as a problem, forgetting that it is always a matter of folks. If the rural church grows weary of being on the public dissecting table, let it remember that the city church has just as solemn a clinic around itself. Country folks are no different from the folks that live in flats, breathe smoke and die in hospitals and lie in stone mausoleums. We are just folks, only some have different keys to their hearts.

The rural church needs a few "Somebodies" to make it a genuine success.

First of all is needed a real prophet to arise from some unexpected pew and preach from this text:

"Stop Tickling The Edge of the Task."

Somebody is wanted who will make an accurate photograph of the parish and show by maps and charts and figures what social, intellectual, moral and religious back-forties are untilled, or half tilled. One church in Ohio hired a man to do this, and he proved to them that their church was only 28 per cent efficient. Some churches are cheerily running on one cylinder for want of somebody with a good ear for skips. Somebody who will rise and say, "Let us stop tickling the edge of our task, and seriously attempt to do the whole job."

### Prayer.

Somebody with a prayer spirit that is contagious so as to leaven our worship of the mud gods "Pep" and "Hustle" and remind us that God is interested in our church and waiting eagerly for a chance to work with us and for us. Somebody to help the church to spiritually, keep pace with its growing program, and produce a prayer-meeting as glowing as a social. He will give the lie to the story of the deacon who reproved the profane neighbor and was met with, "Well Deacon, you pray a little, and I swear a little but we don't either of us mean anything by it." Somebody who will make us all feel sure that the day should start with prayer and altar fires, and not let us swamp our souls in the rush for chores and pancakes.

### Out of the Rut.

Somebody who will do something outside the usual and conventional, to pry the church out of the rut. We have had "Regular" services and "Usual" offerings galore. Let's go in for something unusual. Somebody named Smith in a Michigan city, found that his pastor was going to preach on Ben Hur, probably to a handful of folks. He prepared a transparency and sent it down the street Saturday night and Sunday night. "See Ben Hur tonight at the First Methodist Church." The city came and the new preacher made good and they kept coming. Why should such awakenings come so rarely when our laymen are always inventing ways and means to make their own business a success.

### A Time Offering.

Somebody who will give time to the church, the thing the average man hates most to give. Some churches do not need a new building or a new pastor half so much

as they need attention. At Zanesville, Ohio, the whole course of church history was changed in that town when a woman stood in meeting and said that she had decided to consecrate her time to the task of organizing the women of that church. The secret of the success of many a church will be found in the sacrificial giving of time, and from the farmer you can ask for nothing which tests him more than this. We must learn to place higher value upon men who are cheerfully giving time to our churches. The "Unit System" is one of the great inventions of the century, but it will take somebody's time.

### Smashing Averages.

Somebody who will break the financial plan of the average church all to smithereens, burn up all the records of what folks gave last year, shoot without trial every steward who goes around asking men if they will "Give the same as they did last year." This somebody will surely become one with a contagious spirit, giving of the first fruits of his life, and shaming the folks who are content to give the church tips, tid-bits, remnants, pennies and peanuts. Stewardship is as contagious as measles, and what we want is somebody to come on with the epidemic.

### Team Work.

Somebody with enough Christian diplomacy to link up together the average agencies in the community, the church, the school, the lodge, the grange, the club, and harness them up together where they can pull the community up on the heights. Often these agencies work independently, sometimes in a state of chronic irritation and sometime in a merry war to the knife. Together they could work out a constructive program that would put them on the map, but they are "Up in the Air." In an Iowa "Corners" the school board and the church board got their heads together and resolved to work together. They brought a first-class teacher from Davenport, paying her \$90 instead of \$35, and they tipped off the presiding elder. Besides all the high-grade men and women who stayed in the community they sent out as a by-product five ministers, one United States prosecuting attorney, three attorneys, two bankers, two doctors, one missionary, two editors, two college presidents, two state legislators, one secretary of state, one Supreme Court judge, two state senators and one United States Senator.

### A Real Revival.

Somebody who will set his face toward a real revival, not by abusing others, nor rehearsing the glorious days of the past, nor trying to buy one, but who will try the Bible way of going out and winning a neighbor in such a contagious spirit that the revival will come. Most churches need a layman who will put contentment on the shelf and put his pride in his pocket, and smash his way through the conventionalities of life and lay siege to the souls of his neighbors, no matter what the cost may be. Somebody who will answer the call of the church, and volunteer for some form of Christian service, the ministry, deaconess work, the mission field, and will hit the trail to college since

a call to Christian work is always a call to get ready. Since most of our volunteers come from the rural churches, this will help to remind those churches that the world is expecting great things from them.

## FRUITFUL YEAR IN METHODIST COLLEGES.

Board of Education Holds Fifty-Third Annual Meeting.

By Dwight R. Furness.

"I think our educational colleges are better than they ever were before," said Dr. W. A. Harris, Corresponding Secretary of the Board of Education of the Methodist Episcopal Church, at the annual meeting of the Board, in New York, January 17, 18 and 19. "And their financial administration, as far as we can judge, is better than it has ever been before. The budgets which the General Conferences ordered them to prepare have in many cases been of great advantage." The value of the budget reports from the schools to the Board was also pointed out by Assistant Secretary John L. Seaton, who said that for the first time in the history of Methodist education fairly complete and dependable information is on file in one central office.

Gratifying progress in religious activities among Methodist students, professors and churches at other than Methodist institutions, was reported by Assistant Secretary Warren F. Sheldon. Fully seventy churches reaching seventy-five institutions, a gain of ten during the year, have relations with this phase of the work of the Board. Financial campaigns for nine educational institutions undertaken by the past year, resulted in net pledges of \$6,644,000, according to Counsellor in Finance J. W. Hancher. The fact that the askings of these institutions were in most cases over-subscribed, shows the temper of the country to education when the appeal is properly presented. Assistant Secretary J. C. Nate reported upon evangelism in the colleges and the finding of the Council of Church Boards of Benevolence that this is inseparably bound up with the problem of recruiting for Christian service in the college field. Dr. Allen MacRossie reported a rapid gain in the enrollment in Conference Courses of Study and summer schools for that purpose.

Co-operation with a number of schools to aid them in solving some of their own peculiar problems was approved by the Board. A representative will co-operate with the Commission appointed by the Conferences in the Portland and Helena Areas relative to Kimball School of Theology to study the whole educational situation in the Northwest and will also meet with the authorities of Simpson College in other matters. Co-operation with the North Dakota Conference on educational work within the state will be continued by the Board.

Discussing school problems in various sections of the country, Dr. Seaton said: "Our Northern schools, due to more established methods of procedure and larger resources, need less help than do our Southern schools. The form of service most pleasant to them is our agency in presenting their appeals to the General Education Board. \* \* \* The eleven schools sponsored by the Board of Education in the South, with about 4,000 students enrolled, have a current expense of about \$40,-



000—an amount less than the annual budget of a small church academy in the North—and they have a building appropriation of about \$10,000. At least half a million dollars annually is needed to discharge our plain duty."

The following appropriations to Southern schools were authorized:

The Athens School .....	\$ 6,000
Baxter Seminary .....	5,500
Epworth Seminary .....	4,200
Mount Zion Seminary.....	4,000
Murphy Collegiate Institute .....	27,000
McLemoresville Collegiate Institute...	3,700
John H. Snead Seminary .....	25,000
Union College .....	8,500

With the understanding that the \$5,000 indicated for this institution for the development shall not be used for endowment purposes.

Washington Collegiate Institute .....	16,000
---------------------------------------	--------

\$99,900

That the constituency of the Methodist Episcopal Church is backing its young people in their individual efforts to secure an education,

even under the adverse financial conditions prevailing last spring when the collections were taken, was conspicuously apparent from the Treasurer's report, which showed a total of \$164,778 in the Children's Day offerings, an increase of \$16,000 over the previous year. This collection, taken annually in the Sunday Schools, supports a Student Loan Fund from which more than 28,000 students have received aid.

Rev. J. C. Baker, D. D., of Urbana, Illinois, was elected to membership on the Board to fill the vacancy caused by the resignation of Dr. J. C. Nate, who has become an Assistant Secretary. Dr. William Valentine Kelley, a vice-president of the Board attended in spite of his recent long illness and seventy-nine years. He presided at one session. Judge Raymond of Massachusetts, who has been ill for a long time was given an ovation when he appeared. The meeting came to a close with a service in memory of Dr. William Fletcher King, ex-president of Cornell College, who for half a century had been a member of the Board of Education.

ing; he had better consult a physician. While it is true that you will have to pay the doctor his fee, yet it is better for you to pay doctor bills now than for your family to have to pay undertaker's bills, later.

A common cold, if it is handled intelligently, is harmless, but if neglected or treated badly, it is most dangerous.

#### ANDREWS CHAPEL, FORT WORTH, TEXAS, TO RAISE \$6,000 EASTER SUNDAY.

Nineteen hundred twenty-two Conference year sees Andrews Chapel growing by leaps and bounds. Under the leadership of the new Pastor, Dr. K. W. McMillan, a marked change in its spiritual and financial activities is noted.

In sixty days his efforts have resulted in the addition of fifty souls to our number, a 50 per cent increase in Sunday School attendance, capacity audiences at 11 a. m. and 7:30 p. m. at Sunday services, the advent of the Pastor's Bible Class each Thursday night, the increase in number of class leaders from 21 to 50, the increase in amount of finance collected weekly from \$30.00-\$40.00 to \$150.00 to \$204.00 the opening of a department of music, where the children and others may study music any hour of the day during the week and the opening at an early date of the Woman's Home Missionary Society, of a Domestic Science Department, and the installation of a tailoring department by the Brotherhood.

The First District Epworth League and Sunday School Institute will be held April 26-29 at Andrews' Chapel, to which Rev. E. M. Jones, Area Secretary of the New Orleans Area; Dr. F. H. Butler of the Board of the League and Dr. W. M. Jones of the Sunday School, are to be present. All Ft. Worth Churches are expected to take advantage of this meeting for new methods for young peoples' work.

The Evangelistic campaign is on in deadly earnest. Dr. Coggin has been invited to conduct the revival proper, which begins early in March. He consents to be on hand the first day.

Easter Sunday is the day set aside as rally day, the first objective of the year financially, when \$1,000.00 for Centenary and \$5,000.00 on the building fund will be raised at Andrews' Chapel.

Our motto as suggested by Bishop Nicholson at the Detroit meeting is "Put down your hammer and get a horn."—Mr. L. A. Gates.

#### MRS. MARGARET POPE TRANSLATED.

Mrs. Margaret Pope, the wife of Rev. W. W. Pope, of North Carolina Conference, passed into the beyond December 17, 1921, at the age of sixty-nine years.

She had been in poor health for three years. Yet the suddenness of her complete breaking down was rather surprising and shocking to all.

For more than forty years she has served as the faithful, hopeful and kindly disposed wife of a Methodist minister. From the point of service the Rev. Brother Pope is the oldest effective elder in the conference, and he has filled several of the chief appointments therein.

Mrs. Pope is survived also by the following immediate members of the family: Three sons, and their wives, Prof. Oliver R. Pope, Princi-

(Continued on Page 10)

## "HOW TO TREAT A COLD"

By Dr. D. A. Bethea, M. D.

Some fifty years ago a famous doctor was asked "how he would treat a bad cold?" He replied, "I would treat it with contempt." This medical expert was simply reflecting the spirit of those times. In those days a common cold was looked upon as a trivial matter, or as something to be ignored or even as a joke. Sick people were supposed to be either sinners themselves or to have had some sinner cast a spell upon them; and if they were sick very long, they were thought to have been "conjured". One great writer went so far as to say that every person who was sick was a rascal. Let us hope that by this time that good brother has arrived softly within the "pearly gates."

When it comes to treating colds, every Thomas, Richard and his brother Harry are sure that they have the right remedy. One says, "feed the cold and starve the fever"; another says, "give quinine and whiskey", and another "rock candy and whiskey"; while there are still some others who take their medicine regularly with the quinine and candy left out. Many years ago there was an old country doctor who recommended putting the patient to bed, have him hang his hat on the bed post and give hot whiskey toddies until he could see two or three hats. But as prohibition has poured this treatment into the river, we will quickly pass on, and as we go let no one play the part of Lot's wife.

When some folks take a cold, they persist in going in home where they close all windows as tight as a garter. They keep out the air by day and the air by night. They avoid water as the evil one, would avoid holy water. They then take all kinds of patent medicine. In fact, they do everything anybody tells them to do. Now some of these things that are done may happen to be very good, others, not so good, while there are others that are not worth a row of rusty nails.

Of all the treatments recommended for this ailment, experience has taught us that the preventative treatment is the best. The old saying, "An ounce of prevention is worth a pound of cure" is literally true in this case. The vital resistance must be kept up by regular baths, plenty of exercise, plenty of sleep, and plenty of good, wholesome food. While plenty of the right kind of food is necessary to keep up vitality, we must avoid the sin of over-eating. Many persons "dig their graves with their teeth."

Recreation is an all important factor in keeping up strong vital powers. Every person should spend some time in play or pleasant amusement, but here again, we must have moderation. People must not forget to come home at night. There was a time when father would gather his children around him at night and read the Bible at bedtime. If he attempted to do that in these times, he would be reading the Bible at one and two o'clock in the morning.

When one finds that he has contracted a cold, he had better go to bed for a few days and take a rest. But when this is not possible, the next best thing to do is to take his mother's remedy. This usually is to bathe the feet in hot water for twenty minutes, take a hot drink like flax seed tea or hot lemonade, rub his chest with camphorated oil or camphor and lard, and after he has said his prayers, banked the fire, put out the cat, then go to bed. The next morning, if he is compelled to go out, he should sponge his body in cold water. This, of course, should be done in a warm room. The reason for the cold sponge, is that the pores of the skin are open from the sweat and one would be liable to take more cold. With all this, the bowels must not be neglected. The diet should be light. It is just as well to skip a meal every once in a while.

After one has used the "home remedies" and the cold still hangs on, he had better not take chances on too much home doctor-



# GAMMON THEOLOGICAL SEMINARY AND CLARK UNIVERSITY

**B**Y THE courtesy of the "Foundation" published by Gammon Theological Seminary, we are able to present our readers with this issue, a picture of our splendid school property at South Atlanta. This is one of the finest school properties for Negro education. It is beautiful for situation and conspicuously located at the head of Capital avenue, in the city of Atlanta. There are about 5 acres in the campus proper of the two schools. Besides this there are more than 300 acres known as the "Clark University Farm," which joins the campus on the west.

There are 33 buildings now connected with the two schools, with two more in process of construction, and 6 or 8 more planned not yet commenced. The large number of the buildings are to the right of the center drive as you look at the picture. These are the buildings of Clark University. In the nature of the case it has the larger number of courses, the largest student body, and will always require the larger room. All the buildings to the left of the center drive belong to Gammon Theological Seminary.

The large building in the center is Leete Hall and Crogman Chapel, the right wing of which structure is the gymnasium and swimming pool. Altogether this is one of the most complete school structures to be found any where. It is being dedicated with appropriate ceremonies February 15th. A full description will be given in connection with report of dedication.

The second building to the left of Leete Hall is the present Chrisman Hall which has been for some years the main building of Clark University. The large residence directly in front of Leete Hall is the residence of President H. A. King. The large building to the extreme left is known as Ballard Hall; in the first floor are the residences of Dean John Zedler, and Prof. Geo. L. Griswold. The remainder of this structure has been used for the science departments. These are now being moved to Leete Hall, and all of Ballard Hall will be used for teacher's residences.

The first building to the rear of Ballard Hall is the residence of Prof. L. Taylor. This house was the first home ever constructed by the Woman's Home Missionary Society, and is of historic interest. Far in the rear of this house are the farm buildings and other teacher's residences. Just to the left of this line is Thayer Home, the present home and school of the Women's Home Missionary Society. Just to the left of this and directly in the rear of Leete Hall is Warren Hall, named for Bishop Warren, and is the girl's dormitory. In the rear of Warren Hall is a row of cottages which belong to Gammon Theological Seminary, and are for the use of married students in the Seminary.

The large building in the center on the Gammon side is Gammon Hall. The house directly in line between this and Warren Hall is the residence of Doctor W. H. Crogman, Professor Emeritus of Greek and Latin in Clark University, and Secretary of the Trustee Board in each school. Gammon Hall is the main building of the Seminary, it contains men's dormitory, class rooms and chapel. The offices of the Seminary and of the Stewart Foundation are also in this building. The building shown just to the right is not yet erected; it will provide for offices, class rooms and chapel.

The Gammon Library building is just to the left of Gammon Hall. It is a fine building; the picture does not properly represent it. The Gammon Refectory is just in the rear of Gammon Hall and is one of the finest school dining

halls to be found anywhere. There is another cluster of student cottages about the Refectory, providing for married students. The residence nearest in front the Library is the home of Professor C. H. Haines who is the Librarian. The next house shown is the new Stewart Missionary Foundation residence now under construction. The next house is just being completed for the occupancy of Professor W. J. King. The next house is the home of Professor G. H. Trevor; next to him is the home of President Philip M. Watters. The house nearest the street is the home of Vice-President J. W. E. Bowen. Together these houses form the "faculty row" at Gammon. With the buildings scattered about as shown in the picture, all but seven are already built, and with the natural forest, this is a most enticing scene for a school



# UNIVERSITY, ATLANTA, GEORGIA



community and a warm welcome is offered to any boy or girl or young person who is seeking help to make the very most of life. It is the most desirable place for young men and women seeking a place in the ranks of the ministry or the mission field.

Both schools, comprising altogether its most elaborate properties, are under the management of the Board of Education for Negroes of the Methodist Episcopal Church. Though denominational they are in no sense sectarian and it is the pride of Methodism that in these schools have been educated, and from them have gone forth, some of the staunchest most outstanding leaders of the race regardless of denominational affiliation.

Gammon has graduated about 550 men and sent them forth into the ministry of the

Church and kingdom into all quarters of the nation and across the seas where they have rendered conspicuous service particularly in Africa. Of the first graduating class in, 1886, consisting of seven members, six survive; one, an honored member of the Tennessee Conference African Methodist Episcopal Church; another the Rev. A. P. Melton, a much beloved retired member of the Atlanta Conference; another the Rev. H. N. Brown, an able, efficient Pastor in active service in the Central Alabama Conference; still another, the Rev. Dr. J. B. Williams, active member and Secretary of the Florida Conference and the Rev. Dr. N. H. Williams, former Superintendent, now an active Pastor in the Upper Mississippi Conference; while Philander Smith College boasts of the

sixth as its veteran, efficient President James M. Cox, D. D.

The growth that has taken place in scope of work and prestige of the Seminary is indicated by its increased enrollment each year, the present senior class consisting of 36 members representing more than a dozen standard colleges; the increase of its strong faculty, the specialization and flexibility of its courses to adapt the Seminary in mission and service to the varied needs of the most modern specialized as well as general functions of the modern preacher and religious worker. Besides the standard courses in theology, special attention is given to Sociology with emphasis on City Church Problems and Rural Economics including the Rural Church in all its aspects. Under the Stewart Missionary Foundation acute emphasis is given to the subject of Christian Missions in its widest scope, with special relation however to the probable mission field of the Negro Minister and Missionary worker.

Clark University has attained a very creditable grade of efficiency and now with its increased number of buildings, its much needed equipment of chemical and biological laboratories, and its new gymnasiums is entering permanently into the status of the real University of the system of schools operated by the Church. Its new birth under President Harry Andrews King and his splendid faculty is already realized. Its strategic location its superb equipment, its large resources in valuable lands and Centenary allotments, its unlimited fields of constituents make it the cynosure of hope, the Central Educational light in the entire system of schools. The present encouraging, pleasing expansion of these magnificent institutions of learning and their larger plan and prospect for the future make quite appropriate the motto of the entire Area. "Better than last Year," as announced by Bishop E. G. Richardson, who is untiringly devoting himself to the conservation of every interest of the Area.

Wide-awake, appreciating laymen who have been helped in their personal and official church life by the ministry of the Southwestern would do us a favor to urge their friends to subscribe to this paper.

## SPRING CONFERENCES 1921

### DOMESTIC CONFERENCES

Baltimore	Grace Ch., Balt.	Apr.	5	McDowell
Central Missouri	St. Joseph	Apr.	5	Quayle
Central Penn.	Tyzone, Pa.	Mch.	15	McDowell
Delaware	Atlantic City	Mch.	29	Jones
East German	Referred	Apr.	19	Wilson
East Maine	Machias	Apr.	20	Hughes
Eastern Swedish	Hartford, Conn.	Mch.	23	Anderson
Hawaii Mission	Honolulu, T. H.	Feb.	1	Leonard
Kansas	Topeka, Kan.	Mch.	15	Waldorf
Latin-Am. Mis.	Pasadena, Cal.	Apr.	19	Leonard
Lexington	Covington, Ky.	Apr.	19	Leete
Lincoln	Topeka, Kan.	Apr.	6	Mead
Maine	Auburn	Apr.	19	McConnell
Newark	Referred	Mch.	29	Wilson
New England	Malden, Mass.	Apr.	5	McConnell
New England S.	Pawtucket, R. I.	Mch.	29	Hughes
New Hampshire	Tilton	Apr.	19	Hughes
New Jersey	Atlantic City	Mch.	8	Berry
New York	Referred	Mch.	29	Anderson
New York East	First Ch., Meriden, Conn.	Apr.	5	Wilson
North Indiana	Trinity Ch., Elkhart, Ind.	Apr.	5	Leete
Northern N. Y.	Little Falls	Apr.	19	Burt
Northwest Kansas	Goodland, Kan.	Mch.	29	Waldorf
Philadelphia	Philadelphia	Mch.	23	Berry
Porto Rico Mis.	Comerio, P. R.	Mch.	2	McConnell
South Florida Mis.	Key West	Feb.	8	Richardson
Southwest Kansas	Liberal, Kan.	Mch.	8	Waldorf
Troy	Referred	Apr.	5	Burt
Vermont	Bellows Falls	Apr.	26	McConnell
Washington	Clarksburg, W. Va.	Mch.	21	McDowell
Wilmington	Cambridge	Mch.	29	McDowell
Wyoming	Endicott, N. Y.	Apr.	5	Berry



# METHODIST UNIFICATION

## AN OPEN LETTER TO THE SONS OF WESLEY.

By The Rev. Robert L. Selle.

Dear Brothers:

Sometime somehow unification of Methodism will be an accomplished permanent fact. The basis upon which unification will be founded will be an equitable, broad, simple, workable plan; nothing else will prove acceptable to a practical democratic people, north or south.

While no degree of perfection is claimed for the following suggestions as a basis for the unification of Methodism, nevertheless they are submitted with a prayer and hope that they may in some way add a little towards the solution of the most important problem with which the sons of Wesley will have to deal in this generation.

### Name of Church.

A name appropriate for unified Methodism would be: THE METHODIST EPISCOPAL CHURCH. Any prefix or suffix to that name would prove irksome if not an effective barrier to unification.

### Areas.

The Area Plan has come to Methodism to stay and it is well for all concerned that it has. Unified Methodism can be divided into Areas of approximately 250,000 communicants each, boundaries to be fixed according to State and Conference lines. The Area idea may prove to be the key to the solution of the unification problem.

### Conferences.

Four Conferences will be required and should be sufficient for unified Methodism, namely: General Conference, Area Conference, Annual Conference and Quarterly Conference. Official Board Meetings might be called Local Conferences.

The General Conference should have supervision of the work of the entire church. It should meet in the month of May, quadrennially, and have power to Consecrate Bishops, fix boundaries for Areas, elect Editors for publications authorized by the General Conference and Corresponding Secretaries for the Boards under General Conference control.

The General Conference should be composed of the Bishops who should be ex-officio members and from one to three ministers with an equal number of laymen from each Annual Conference, the ratio of representation to be fixed by the General Conference.

The Area Conference should have supervision of the work within the bounds of the Area. It should meet in the month of April, quadrennially, preceding the General Conference. Area Conferences outside of the United States should meet in the month of March preceding the General Conference. The Area Conference should have power to elect a Bishop, Editor of Area Christian Advocate and Representatives for the General Boards of the Church, and fix boundaries of Annual Conferences within the Area.

The Area Conference should be made up of an equal number of ministers and laymen, the ratio of representation to be fixed by the General Conference.

Annual and Quarterly Conferences should

be maintained approximately as they are at the present time.

The third Annual Conference session each quadrennium in each Area should have the joint presidency of two Bishops, the Area Bishop and another Bishop appointed by the Board of Bishops for that purpose. All other sessions of Annual Conferences should be held by their respective Area Bishops.

### General Superintendents.

Bishops should be elected by and be amenable to Area Conferences and Consecrated by the General Conference. Election of Bishops by Area Conferences will secure and maintain a Cosmopolitan Episcopacy and Consecration by the General Conference will maintain the General Superintendency.

The quadrennial assignment of Bishops to Areas should be made by a General Conference Committee on Episcopal Assignments and confirmed by the General Conference. Each Area should have one Bishop.

The Board of Bishops should choose one or more of their number to preside over the General Conference, and Bishops not presiding over General Conference sessions should be seated with their respective Area delegations and have the privilege of the floor and vote.

Should the General Conference at any time establish more Areas than there are Bishops, the same General Conference could elect one or more Bishops equalizing the number of Areas and Bishops.

Should an Area lose its Bishop during the interim of the General Conference by death or otherwise, the Board of Bishops could provide supervision for such Area until the meeting of the next General Conference.

### Literature.

There should be one General Christian Advocate, one General Review and uniform Sunday School and Epworth League Literature, Editors of which should be elected by the General Conference and the place of publication fixed by the General Conference also.

Each Area should have a Christian Advocate published at Area Headquarters and called by the name of the Area, as follows: "New York Area Christian Advocate", "San Francisco Area Christian Advocate", "Nashville Area Christian Advocate", "New Orleans Area Christian Advocate", etc.; Editors of which should be elected as already suggested by their respective Area Conferences.

Each General Board of the Church should issue a monthly publication devoted to the interests of the society which it represents.

### Colored Work.

Work among Colored People of the Church should be administered as among white people with Areas, Area Conferences, Bishops, Editors, Representatives on General Boards, etc., of their own race and chosen in the same manner as among other Areas.

### Notes.

Details of unification should be worked out by properly constituted Commissions and ratified by the General Conference.

Unification will mean a permanent holiday for Methodism in the matter of overlapping and rival work.

Unification will mean a world program big enough to cover with applied redemption every need of the human family. Amen!

### SPECIAL NOTICE.

All persons who ordered libraries through the Southwestern Christian Advocate special plan may expect their orders will be filled and shipment made within the next fifteen (15) days. Where change of address has taken place because of new Conference appointment, please notify us promptly giving both old and new address.

### MRS. MARGARET POPE TRANSLATED.

(Continued from Page 7)

pal of city school, Rocky Mount, N. C., and a reputed educator of the state; Mr. John Preston Pope, for a number of years with the United States Army and now with the post office department in Philadelphia, and Mr. William W. Pope, an artist and mechanic in Philadelphia: Two daughters, Mrs. Zula Pope Lovell, associated with her husband, Dr. J. H. Lovell, in the presidency of the Walden School, Nashville, Tenn., and Miss Mary M. Pope, for several years teacher of Domestic Art in the city schools of Winston-Salem, N. C. There are also five grandchildren.

The funeral was held from St. Paul Church in Winston-Salem, and was conducted by the pastor, the Rev. J. P. Morris. Short addresses were delivered also by the Rev. J. D. Diggs, D. D., and the Rev. Dr. R. L. Files. The interdenominational Ministerial Union of the city was present as a body and others of them participated in the services.

It was remarked by some of the speakers that not only had Mrs. Pope lived a useful and consecrated life, but also through the years she had been a great inspirational trainer of her children, all of whom are an honor to their parents, a credit to their race, and are doing commendable service in the Master's Kingdom.

Special music including several favorite songs of the deceased were rendered by the choir. Floral offerings and telegrams were sent by various auxiliaries of the local church and friends in the city, also by associate workers of members of the family in Rocky Mount, N. C., Philadelphia, Pa., and Nashville, Tenn.

She lived the life of the righteous and died the death of the same.—J. H. L.

**Creating A New Literature In Africa.** Giving the people of Angola a literature in Kimbundu is the task assigned by Bishop Johnson to Mr. Hebert Withey at the recent session of the Angola Conference. He has taken up his residence at Malange, where the Patton Mission Press is located, and will give himself to this work for which he is so well fitted. The money from the Patton endowment fund has been sent to the field to make possible the reopening of the Press. "It has meant everything to have Mr. Withey at the Angola Conference," the Bishop said. "It has given the missionaries a new conception of how the native language may be spoken."



# Sunday School Department

## THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

February 12, 1922

Subject: Elisha And The Shunammite Woman

(Kings 4:8-37)

After a few weeks' study of a great teacher of righteousness in his contacts and triumphs with an unprincipled woman and her husband, who was subservient to her wishes in family affairs, it is an agreeable change today to study another great teacher in his harmonious relations with a good woman and her husband, who was also, in this instance at least, complacent with her suggestions. If the former accounts showed a man in the worst light, the present story by no means shows her in a mean light. This is easily one of the most charming stories of the Old Testament.

As it runs, a certain humble teacher used to pass from time to time on his itinerary through a certain village in which lived a big-hearted, charitable woman, who always took especial pleasure in making it comfortable for strangers without any thought of reward. One day as the preacher passed through he invited him to dinner and prepared a lodging for him that night, not knowing who he was or what his business was. He felt himself so welcomed and at home that when afterwards he would pass that way he found his way to her home. And he so conducted himself that he soon discovered that he was an exceptionally pious man who was dedicated to the service of God, and he suggested to her husband that they add a nicer room onto their house and furnish it more comfortably so that it may be the home of that preacher whenever he should be in town. To this he complacently agreed. When the preacher came again he was ushered to this new room neatly built and nicely furnished, and informed that it was built purposely to be his home whenever he should be in town. The humble preacher was all but dumfounded with inexpressible gratitude. Was not sufficient kindness that she could have entertained him as she had often done before? But now they have gone to this extra trouble in his account alone! What could he do to show his appreciation? According to his desire and prophecy, he rewarded her with the greatest gift that any Hebrew would have desired, and, for what that matters, at any good wife might desire to have. He rewarded her with a son at a time when she had the best reason in the world to have lost all hope of such a blessing.

But it happened one day when the little fellow had reached the age when children are the most interesting and afford the greatest joy to the parents that he was smitten with a

sun-stroke and died. Alas, what sorrow to the mother! But without letting her husband know what had happened, she hastened to fetch the preacher, who was now out of town, not knowing what he might not be able to do at this time of extreme sorrow. He came, and through the supernatural power given him by God he restored the little fellow to life. This joy to the mother was, if possible, greater than the joy at his birth. Thus ends the beautiful story of Elisha and the Shunammite woman.

Now, in whichever way the teacher will understand this story—whether as merely a religious story or as actual history—its importance and lesson for us are essentially the same. For the writer did not recount this simply BECAUSE IT WAS HISTORY, but rather BECAUSE HE HAD A LESSON TO TEACH; and he selected the account which would best teach that lesson, which, for religious and moral purposes, should be the all-important thing for us. And the lesson was not to emphasize the supernatural power of Elisha or of God as was the case of Elijah in conflict with the prophets of Baal at Mount Carmel (1 Kings 18:20-39), though it does incidentally teach this power of God rather by assuming than by purposely emphasizing it. But it meant especially to emphasize two aspects of one lesson, which were (1) the grace of charity—bleness in spirit, of being kind to strangers, and especially to God's servants, not because of any reward which is in any way to come to us, but simply because of the blessing which we ourselves can be to them; and (2) if others show us a kindness, it is our duty in some way, and in some tangible way if possible, to show our appreciation. In other words, it is the duty of kindness to strangers and the duty of thankfulness for kindness received. If any spirit is more morally detestable than the selfish spirit, it is the spirit of ingratitude. It is the same thing which Christ emphasized when he said, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." etc. (Mat 10:40-42), and He evidently had this story in mind at the time. It is a similar idea which he had in mind when he said, "Give and it shall be given unto you—good measure, pressed down, shaken together, running over, shall they give into your bosom," etc. (Luke 6:36-38). And it is a similar idea which he had in mind in that famous passage in Mat. 25:31-46.

When we slight, ignore, or are indifferent toward the stranger in our midst, we know not what manner of

a person we may be slighting, for not every person of importance is disposed to advertise himself by an important air or bearing. And, as a slightly different application of the same lesson, we are not to be unkind to anyone, no matter how insignificant he may be in influence and how important we may be. For we know not when or how the pendulum may swing, and we could very conveniently be served by him. But this is not to be forgotten: We should not receive a prophet IN ORDER TO GET a prophet's reward. That would be mere prudential selfishness which hardly has any more moral or religious value for ourselves than that niggardly selfishness which refuses to do for others. Like the Shunammite, we should be of the charitable spirit and do our kindness simply in order to be ourselves a reward or blessing unto the prophet. God has always taken care of our reward, and He always will. It would be well if we all would change our prayer from "Lord, bless me, I pray," into "Lord, make me a blessing, I pray," and return straightway from our secret chamber and help God answer our prayer by showing ourselves a blessing unto others.

J. LEONARD FARMER.

### MISSIONARY INTERPRETATION

Lesson for Sunday, Feb. 12, 1922  
"Carry Him to His Mother"

(By Rev. D. D. Martin, D. D.)

Why would the lad's father ask that he be carried to his mother? He knew that in the mother's arms there was the retreat and comfort that a sick child needed. If there was any such thing as nursing back to life, if there were any remedies to be applied, if there was any relief at all, the child would find it with his mother. When the mother found the child was beyond her reach to restore, she thought at once of the Man of God and hastened to him, for something must be done.

The mothers of earth have been the great sufferers in all the ages. No child can ever suffer as much as the mother suffers for them. Every interest of the child is on her mind and heart in every day of life. It hardly grows less as children grow older. However deep in sin the son or daughter may plunge, there is one whose love will follow them and who feels for them in every struggle and anguish of life.

The saddest story of beathen life is its motherhood. Mothers bear their children in sorrow, since there is no hope for them in their degradation; they are sure there can be none for their child, especially if it be a girl. With all of the human mother's love and with every instinct of devotion to her child, they cannot do for it what the Christian mother can. Superstition overshadows the hour of birth and the offspring of her love may be torn from her and hurled to its death or strangled in her presence. In Africa, if she be the mother of twins, it is a bad omen, and these helpless gifts of life and heaven will meet a quick and cruel end.

Our lesson speaks of a mother whose life has been touched by a knowledge of the true God. She

knew of the Divinity which is closely related to motherhood and deeply interested in human welfare. There is always a quick friendship formed between God and mothers of his children when they come to know Him. It is the mothers of the "bush" in heathen lands that come with their children when they can to learn something of the missionary. They soon find, as did this Shunammite woman, that there is something in the "Man of God" which will respond to the needs of childhood and make them a blessing to their parents. What a comfort and help it would be if all mothers could know the God who loves them and their children.

GAMMON SEMINARY.

### Quarterly Conferences

FLORESVILLE, TEXAS — Dr. G. A. Deslandes, the district superintendent of the San Antonio District, began the calendar year, Jan. 4, 1922, with the Rev. J. W. Stone, Jr., and his good people. Dr. Deslandes had been presiding only a short time when all were convinced that a great man had arisen in Israel. All officials were present with written reports. The Revs. L. H. Richardson and Samuel N. Harvey, of San Antonio St. Paul and Jacobs Chapel, having motored down, were introduced, and after the business of the conference were, with the pastor and district superintendent, entertained in the beautiful home of Mr. and Mrs. Rosser Walker.

By 7:30 p. m. the seating capacity of the church was taxed. After a short program of welcome, Rev. A. G. Russell delivered a welcome on behalf of St. Paul M. E. Church. Mrs. Mary Walker on behalf of the A. M. E. Church, and Miss Ella Kendrick on behalf of the Baptist Church. A solo was rendered by Miss A. Johns of the A. M. E. Church, and a duet by Mrs. Birda Walker and Mr. J. S. Russell of St. Paul M. E. Church. Rev. J. W. Stone, Jr., was master of ceremonies.

Dr. Deslandes took for his text, "Forgetting those things which are behind, and reaching forth unto those things which are before." (Phil. 3, 13.) The sermon was much enjoyed by all present.

The sacrament of the Lord's Supper was administered by the district superintendent, assisted by the elders, L. H. Richardson, S. N. Harvey and J. W. Stone, Jr.

The receipts for the evening were \$29.58.

After the benediction was announced by the Rev. Dr. Deslandes, the ladies, led by Miss Daisy Russell, spread a banquet and many delectables were served. Thus ended the greatest quarterly conference ever held in these parts. The Rev. J. W. Stone, Jr., is the efficient pastor.—Reporter.

CALDWELL, TEXAS — Our first quarterly conference was held Jan. 14-15 with our district superintendent, the Rev. R. B. Reid, presiding. Indeed it was a spiritual and financial benediction. It is true this is Rev. Reid's first year as district superintendent, but it can be truthfully said that he handled the affairs of the office as an old-timer, for with

(Continued on page 13)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Head Department Psychology  
and Education,  
Morgan College, Baltimore.

## EPWORTH LEAGUE TOPIC.

Chapters Seven and Eight of John Wesley, Jr.

For six weeks now, we have been engaged in the study of missions. The basis of our study has been a rare Missionary Novel, "John Wesley Jr." In concluding the study of this book, it seems appropriate to sum up what appears to us to be the outstanding lessons.

## The Proper Place For Pastoral Emphasis.

Pastor Drury has some valuable lessons for us pastors. He shows abiding, purposeful interest in the young people of the church. I suppose, rather I am sure, he was interested in the older people of the church also. The two types of interest are not mutually exclusive. But Pastor Drury was one of those rare pastors who knew that the wealth of his church lay in his youngsters. He, therefore, kept close to them. He had the patience that is essential to the successful fisherman. He didn't expect the bait to be swallowed as soon as it hit the water. He, therefore, threw out his baited hook and patiently waited for the day when he should make the "big haul." You will recall, he started after J. W. Jr. when the latter was a High School boy. And during all the days that J. W. was in College and then when he finally entered business, this wise pastor, a "fisher of men" in the sense in which Christ meant it, was angling for him. And when he finally "lands his catch" it is one that is worth all the thinking, working and praying that had been put into those years by Pastor Drury. Brother pastor, have you any John Wesley Juniors in tow?

## Getting the Missionary Idea Into The Church

Two things in this connection. First start after your Missionaries in the Sunday School and Epworth League. Utilize the native curiosity of the young people to teach them about other folks. Utilize the native democracy of the young to get into their thinking the all important truth that difference of race and difference in social and economic status do not forfeit any individual's right to call that any other individual may justly claim. Sheeny, Dago, Nigger, Chink, Jap have done more to abort missionary zeal than we can imagine.

Second, be sure that in your zeal for the heathen across the sea, you don't forget the heathen in the alley just behind you. Explore your "main street" and see if you don't learn something of what your church is failing to do. For, there are hundreds of people in our Churches praying for God to redeem Africa

who are doing absolutely nothing to help God save the people who live next door to them. Let us begin at Jerusalem, spread out over Judea and then push on to the uttermost parts of the earth.

## Hand Picked Fruit.

In gathering apples, the tree may be shaken and the fruit allowed to fall to the ground. Obviously, this fruit will be more or less bruised and injured by the fall. Another and better way to gather fruit is, to pick it from the branches with the hand. This is called "hand picked fruit." This method is, of course very much slower than the other, but the fruit thus gathered is very much better and brings a much higher price in the market. The minister must learn the value of "hand picked fruit" for Kingdom purposes. J. W. Jr. was Pastor Drury's "hand picked fruit." He had singled out this young fellow for his Kingdom business away back in the years. And notice how, by wise guidance all unknown to the boy the pastor led him on to be a missionary to his community and then to distant lands. This later statement is not meant to imply that he actually went as Foreign Missionary in the ordinary meaning of that term, but by reason of his accurate knowledge of the problems and needs of these lands, and by reason of his deep perennial, undegirding interest in all the folks at home and all the folks abroad, John Wesley Jr. was the kind of Missionary that the churches must have in the future if America and the world are to be brought to the feet of the Christ of Calvary.

And now, Leaguers, what is to be the outcome of our study of John Wesley Jr.? Are we going to have the case of Marty, Marcla Joe and John Wesley Jr. duplicated in some of our Leagues? The Same Christ that called them calls you. "Jesus calls us o'er the tumult Of our life's wild restless sea. Day by day His sweet voice soundeth Saying: Christian follow me." "Jesus calls us from the worship Of the vain world's golden store, From each idol that would keep us; Saying: Christian, love me more."

JOHN W. HAYWOOD,  
Morgan College,  
Baltimore, Md.

## EPWORTH LEAGUE NOTES.

The following are the names of the officers of the Junior Epworth League of Mount Zion M. E. Church, Washington District, Washington Annual Conference; Rev. Albert J. Mitchell, Pastor; President, William Bias; first vice-president, Naomi Churchwill; second vice-president,

Anna Millor; third vice-president, Sadie Hoffer; fourth vice-president, Temple Muse; secretary, Oliver Beason; treasurer, Helen Honesty; organist, Hazel Mitchell; chorister, Mrs. Cora Doy; junior superintendent, Miss Violet C. Ferguson.

The date of the Institute at Claflin University has been changed to the week of April 3. Miss Emma A. Robinson and Dr. E. J. Gratz will assist in the work at this Institute. Miss Robinson is famous for her knowledge of Junior League methods and Dr. Gratz is director of the Department of Institutes and Life Service of the Epworth League.

Rust College at Holly Springs, Miss., will be the center for the Institute of the Upper Mississippi Conference, to be held the week of May 15. Dr. J. L. Farmer is dean; Rev. A. J. Cole, life work secretary, and Prof. M. S. Davage, manager.

The Central Alabama Conference will hold an Institute at Central Alabama Institute, Birmingham, Ala., the week of June 5. Dr. R. N. Brooks president of the Institute, is the manager.

Philander Smith College at Little Rock, Ark., will hold an Institute the week of June 19. President J. M. Cox is the manager.

On account of Prof. Willis J. King, the dean of Wiley Institute, being selected as our representative in the meeting of the World Student Federation at Peking, China, in April, the Institute at Wiley University will be held the week of Sept. 4 this year.

The members of the Fort Worth District of the West Texas Conference are planning a large meeting of Epworth League workers at Fort Worth, Texas, April 26 to 30. The program is an excellent one, and great interest is being manifested in the movement.

The members of the Epworth League Chapter at Sharp Street Memorial Church, Baltimore, Md., are taking an active part in the work at the new Community House erected by this church. This Community House is said to be one of the best equipped and most modern of any. Thus far it was built for our people. It has given a larger scope to the various activities of the young people's organization of this great church. The assistant pastor of the church, the Rev. Mr. Johnson, has direct charge of the Community House.

On the Rome District of the Atlanta Conference twenty-six new leagues are being organized.

This gives some idea of the increase in interest in young people's work now becoming so prevalent throughout the Church.

There is being prepared the matter for a special Epworth League number of The Southwestern. Through the kindness of the editor of this paper the League is getting very large publicity. We thoroughly appreciate this generous offer. Later on the date of this number will be announced. It is to be hoped that all of our organizations will send for batches of this number, and that it may be widely distributed throughout the Church, and also that a canvass be made for the Epworthians to subscribe for the paper. We must do our share as young people

to help make this splendid organ of our Methodism self-supporting.

Inquiries in regard to the Twenty-four-hour-day plan for the final of League work are coming in daily. This gives proof of an increasing interest in this line. We hope to see the day when all of our chapters will adopt this method. The two cents a week proposition does not look very large, but apply it in a general sense and wonderful benefits will come therefrom. The need of the extension of the young people's work for young people was never so great as now. Two of our conferences have adopted resolutions endorsing this plan. Similar resolutions will be introduced at the other conferences about to be held.

During the month of March there is being planned a series of Junior and Senior League rallies in the territory of the Washington Conference. Splendid co-operation with the Central Office has been given in this Conference, and the leaders in League activity propose to make this the banner conference in League organization. Members of the Delaware Conference are sitting up and taking note of their rival. It is encouraging to see the interest in these great conferences in young people's work. The Lexington Conference is also coming to the front in League activity.

The week of Jan. 22 the secretary for colored work had the opportunity of meeting the ministers and laymen of the Chicago District at the Fulton Street Church in Chicago on Monday, Jan. 23, and the Columbus District at Columbus, Ohio, on Jan. 25, and the Cincinnati-Maysville District in Cincinnati on Jan. 26, and the Louisville District on the evening of the same date. A splendid interest was shown at all of these meetings, and the prophecy is that the young people's activity in this Conference will reach high water mark. These meetings were held at the request of Dr. Bogue, Area Secretary for the Indianapolis Area.

## MARRIAGES

**SKINNER-STEWART**—One of the notable social events of the Christmas season took place on Christmas day when Miss Augusta Stewart and Mr. Wharton Skinner, of Prairie Point, Miss., were united in holy wedlock.—Reporter.

The following marriages were performed by Rev. Arthur Robinson, Jeanerette, La., pastor of St. Paul M. E. Church: Mr. Cornelius Colman and Miss Rebecca Loves, Mr. Terrence Nichols and Miss Alice Lenton, Mr. Sammy Seal and Miss Lillian Edwards, Mr. Joshua Tibbs and Miss Clara Essix, Mr. Willie Anderson and Miss Charlotte Rogers, Mr. Alex Griffin and Miss Rosa Moore.

**POTTS-TUCKER**—On Dec. 25 Mr. George W. Potts and Miss Anna May Tucker were united in the holy bonds of matrimony at the home of the bride's parents, Brassfield, Ark. Miss Florence Clemons served as bridesmaid and Mr. J. T. Williams as groomsmen. Many friends were present to witness the wedding. Refreshments were served after the ceremony.



**ABERNETHY-SCOTT**—Rev. R. S. Abernethy and Miss Loin F. Scott were united in matrimony Dec. 28 at Paul A. M. E. Church, Lenoir. Mrs. Abernethy received her education at the Slater School, Winston-Salem, N. C., and Carnegie College, Rogers, Ohio, and has been a very successful teacher in the public school of Lenoir for the past nine years. Rev. Abernethy, a college graduate of Bennett College, Greensboro, N. C., took his theology in New Theological Seminary, Madison, J., and is now one of the leading young men of the North Carolina Conference. He is at present pastor of the Wilson Chapel M. E. Church, East Asheville, N. C.—M. C. Laughlin, Reporter.

#### QUARTERLY CONFERENCES

(Continued from page 11)

of profound interest and a telling emphasis he looks after every interest of the church. Nearly all officers are present with good reports. Sunday was a great day in Zion, for the superintendent preached three great sermons to a large congregation, which will be long remembered. The Lord's Supper was administered to a large number. In view of the fact that our church has been down here nearly a year, hence through the kindness of the pastor and officials of the M. E. Church we are worshipping in their church until we can build. Therefore we are not leaving a stone unturned in putting forth every effort to build as soon as possible. We only have a few members at this point, but they are courageous and going ahead, and with their help we mean to succeed. We thank the district superintendent in advance, \$26.40. Pray for our success.—W. White, P. C.

**OXFORD, MISS.**—Our first quarterly conference was held at Rising Star M. E. Church Jan. 12-15, with district superintendent, Rev. C. Dunn presiding. After devotion conference was opened in due season. The roll was called and most answered with good reports. The district superintendent was much pleased with the way he found things. Sunday night he preached a powerful sermon, and the Holy Ghost fell upon us as in those days of old. One blessed the church. Thus closed our quarterly conference with good success. Collection \$49.76.—P. Y. Ford, Reporter.

**TYLER, TEXAS**—On Jan. 12-13 first quarterly conference was held, with Dr. B. R. Booker, district superintendent, in the chair. Though we have no place of worship, we held our business session at the home of Sister Texana with part of the little band of struggling members. After some encouraging words and prayer by the district superintendent, he continued with business. Sister Myrtle Smith elected secretary. Pastor's report showed that one member had been added to the church and \$2.50 for Centenary, and other benedictions. The district superintendent has on a drive for the rebuilding of our church. We are to have a service on March 12. The Methodist Advance program for 1922 will be held out also. On Friday night, 13th, the district superintendent

brought us a great message. We were greatly inspired to save ourselves and others.

**DALLAS, TEXAS**—Our first quarterly conference was held Jan. 7-8, with Rev. G. A. Deslandes, our district superintendent, in the chair. The quarter was well attended, and the reports and spirit of the people showed progress. The pastor's salary was increased. Dr. Deslandes presided with ease and dignity, showing himself master of the situation. He knows and loves the church, and knows how to look after its interests. The pastor preached at 11 a. m., and also at 3 p. m. The spirit was not a high pitch. There was great rejoicing and weeping. At the close of the sermon the pastor administered the Lord's Supper to a large number. The district superintendent returned in the evening and preached a great sermon. Sunday night we had a packed house. We paid the superintendent in full and had \$7.06 left for the pastor. The superintendent went away in high spirit. Rev. J. W. Stone, Jr., being appointed to this charge, came directly to his post of duty and the people received him gladly. He was in poor health and other obstacles confronted him, but he went to work, with God to help him. Now his health is good and the church is taking on new life. We had three services on Sunday and three new members added to the church. Pray for us.

### District Rounds

#### SARDIS DISTRICT

First Round

Sardis, Jan. 21-22 Sardis Circuit, Jan. 28-29; Coahoma-Jonestown, Feb. 4-5; Lambert, Feb. 11-12; Darling, Feb. 18-19; Hernando, Feb. 25-26; Byhalia Mission, March 4-5; Crenshaw Circuit, March 11-12; Falcon, March 18-19; Como, March 25-26; Friars Point Circuit, April 1-2; Belen-Sabino, April 8-9; Charleston, April 15-16; Lake Cormorant, April 22-23. Central Academy will be visited during midweek.

Dear Brethren—Remember, Easter is our "over the top" day. Begin now, that you may be able to report your full quota on Easter.

I am yours for success,

W. F. ISAAH,

District Superintendent.

#### GREENWOOD DISTRICT

First Round

Carrollton, Jan. 21-22; Inverness, Jan. 29-29; Lexington, Feb. 4-5; Goodman, Feb. 11-12; Pickens, Feb. 18-19; Greenwood, Feb. 24-26; Moorhead, March 4-5; Lexington Circuit, March 11-12; Greenville, March 17-19; Head and Hollandale, March 18-19; Indianola, March 25-26; Morgan City, March 30; Itta Bena, March 31-April 2; Isola, April 6; Belzoni, April 7-9.

Dear Brethren—We must begin now to put our work over the top. Reorganize your charge and put on your plans to reach the Centenary goal on Easter. Put The Southwestern in every home. I am yours for service.

J. W. GOLDEN,

District Superintendent.

#### ABERDEEN DISTRICT

##### First Round

Amory, Jan. 27-29; Smithville, Jan. 28-29; Aberdeen Second Church, Feb. 4-5; Aberdeen, Feb. 10-12; Athens, Feb. 11-12; Brooksville, Feb. 18-19; Crawford, Feb. 25-26; Columbus, March 3-5; Columbus Circuit, March 4-5; Caledonia, March 11-12; Macon, March 17-19; Mashulaville, March 18-19; Macon Circuit, March 25-26; Hickory Grove, April 1-2; Shugunlak, April 8-9; West Point, April 14-16; Strongs, April 15-16.

Dear Brother—The motto: We can, we must, we will put the Centenary over the top on Easter. And, remember, the Southwestern Christian Advocate is the best help you can get. So see to it being in every home.

J. H. TALBERT,

District Superintendent.

#### FORT SMITH DISTRICT

First Round

Roland Circuit, Jan. 21-22; Mannell, Jan. 28-29; Marche, Feb. 4-5; Purlin, Feb. 7-8; Conway, Feb. 11-12; Morrilton, Feb. 18-19; Solgohachie, Feb. 25-26; Springfield, March 4-5; Vnn Buren, March 11-12; Fayetteville, March 18-19; Bentonville, March 25-26; Fort Smith, April 1-23.

Dear Brothers—The Ministerial Council will be held at Conway, April 13-14. At this meeting all district stewards are to be present. Rev. A. F. Stephens will preach the Centenary sermon. Brethren, do not fail to come to this meeting. Let us begin at once to raise all of the claims of the church. Soul winning will be the motto of the district.

G. A. HALL,

District Superintendent.

#### DALLAS DISTRICT

##### First Round

Mexia Circuit, Nov. 5-6; Pelham Circuit, Nov. 26-27; Milford and Italy, Dec. 3-4; Waxahachie and Lancaster, Dec. 10-11; Ennis and Ferris, Dec. 17-18; Hubbard and Dawton, Dec. 24-25; Hillsboro, Dec. 26-27; Fort Worth Circuit, Dec. 31-Jan. 1, 1922; Fort Worth (St. Andrews), Jan. 1-2; Fort Worth (North), Jan. 7-8; Corsicana Circuit, Jan. 14-15; Sherman and P. Pt., Jan. 21-22; Wichita Falls, Jan. 23-24; Denison, Jan. 28-29; Dallas (North), Feb. 4-5; Dallas (St. Paul), Feb. 11-12; Dallas (Queen City), Feb. 12-13.

Establish family altars; distribute tracts on different phases of evangelism; cottage prayer meeting; get the Official Board members to join "Win-one Legion;" praying units of two persons who will visit every home in the community to find out the constituency roll and get the whole community to know we are out for souls.

Organization: Get unit system to function for evangelism; select minute men who can exhort; enlist people in the "Win-one Legion;" organize the Sunday School; organize the Epworth League; organize the Ladies' Aid; organize the Woman's H. M. Society and all auxiliaries of the Church to do evangelistic work; for general edification, the pastor should lead his congregation in a systematic study of the Bible; pastors keep in close touch with Sunday School teachers, so that you may be one in purpose; urge people to be saved by letter writing; the world is our parish, and our highest purpose

is to awaken the Church to her true purpose; keep it and men will be saved; talk evangelism, walk evangelism, pray evangelism, work evangelism, think evangelism, preach evangelism, and dream evangelism.

The Southwestern Christian Advocate: The Dallas District is a unit for the spread of good literature, and the job of making the Southwestern Christian Advocate self-supporting is claiming the attention of every member. We will do our share of the job.

Tithing: The full baptism of the spirit will not come to us if we know the way and will not walk therein.

May the grace of Our Lord Jesus Christ be with the spirit of every one of you.

Yours sincerely,

J. W. WARREN,

District Superintendent.

#### MERIDIAN DISTRICT

##### First Round

Hickory, Feb. 3; Lake, Feb. 4-5; De Kalb, Feb. 10; Scooba, Feb. 11-12; Haven Chapel, Feb. 17-19; Roso Hill (Meridian), Feb. 18-19; Forest, Feb. 25-26; Chunkey, Feb. 27; Philadelphia, March 3; Philadelphia Circuit, March 4-5; Lauderdale, March 7; Southside, March 10-12; Meridian Circuit, March 11-12; Union, March 14; St. Paul, March 18-19; Daleville, March 25-26; Fort Stevens, March 26; Montrose, April 1-2; Lillinn, April 3; Garlandsville, April 7; Rose Hill Circuit, April 8-9; Proston, April 8-9.

On Feb. 1, District Stewards' meeting and Pastors' Council at St. Paul's M. E. Church, Meridian, at 10 o'clock a. m. Let every pastor and steward be present without fail, please. Each pastor must be present and understand the plans for "Easter over the top drive" and for the year's work.

WM. McMORRIES,

District Superintendent.

#### GULFPORT DISTRICT

##### First Round

District Stewards' meeting, Feb. 2; Sumrall, Feb. 4-5; McNeil, Feb. 9-10; Lumberton, Feb. 11-12; New Augusta, Feb. 13; Richton, Feb. 14-15; McLain, Feb. 16-17; Basin, Feb. 18-19; McHenry, Feb. 23-24; Bond and Wiggins, Feb. 25-26; Pearlington and Waveland, March 1-2; Gulfport Haven, March 4-5; Kiln, March 9-10; Bay St. Louis, March 11-12; Gulfport (St. Mark), March 16-17; Handsboro, March 18-19; Ocean Springs, March 23-24; Biloxi, March 25-26; Escatawopa, March 29-30; Three Rivers, March 31; Moss Point, April 1-2; Ramsey, April 6; Pass Christian, April 8-9; Texas, April 12; New Roads, April 14.

Dear Pastors and Members—After having one of the greatest annual conferences that we have ever had in the history of the Mississippi Conference, and hearing so many great things said by our dear Bishop Jones and others, we cannot afford to do anything but go over the top on all lines by Easter, which is April 16. Pastors, please organize your churches at once for a great year's work. Plan to put your Centenary quota over on April 16 and start the revival fire to burning April 17. Don't forget the Southwestern Christian Advocate. Put it in every home. Have your minute men to organize at once and put things in order. The

(Continued on Page 15)



## Special Notices

**COULTERVILLE, TENN.**—Parthenia Coulter, daughter of Jack and Melinda Coulter, brother of George Coulter, born at Lale Creek, Hamilton county, Tenn., on the Tom Coulter plantation, was last heard from when sold to William Stone, then of James county, Tenn., who moved to Virginia. Was not heard from after the war. If anyone knows about her or her children, please inform her brother, George Coulter, Lale Creek, Hamilton county, Tenn.

**BLUNT SPRINGS, ALA.**—Christmas day was observed with a grand program. Mrs. C. P. Payne had charge of the program and spared no pains to make it interesting to all. We had a Christmas tree Friday night and many presents were given away. Under the efficient leadership of our Pastor we feel sure that we will not fail. Our clubs raised very good amounts, considering the hard times. We are planning big things this year. Pray God's blessing upon us.—Maggie Points, Reporter.

**NASHVILLE, TENN.**—At 11:00 a. m., Sunday, Rev. J. W. Satterfield filled the pulpit at Gordon Memorial M. E. Church. He preached a wonderful sermon. He also preached at 7:30 p. m. We are still having success under the leadership of this good man. We love our pastor and strive to do our best in making the program of the church carried out.

**BUDE, MISS.**—Sunday services of Thirkield Chapel were well attended. Among the visitors at the 11 o'clock service were Miss Pearl E. Weatherly of Smithdale, Miss., teacher; Miss Emma Cameron, student of Alcorn College, and Rev. J. C. Scott of Morehouse College, Atlanta, Ga. Rev. Scott delivered a lecture on "Education" on Saturday night at Triumph Sanctified Church, of which Rev. C. C. Coleman is presiding president. Members and crowds are leaving other churches, rushing to the Sancts to hear the beating of drums and sounding of symbols. Rev. Scott also lectured at Sweet Home Baptist Church on Sunday afternoon on the subject, "The Nationalization of Progress of the Negro," which was well explained. He received a donation of \$8.10 towards the operation of his eye while at the Sancts. Our pastor, Rev. G. E. Trower, leaves Tuesday, Jan. 17, for conference at Yazoo City. On Sunday last he preached an excellent sermon, which was enjoyed by all. We are also glad to mention our dear little Mr. R. J. Applewhite, grandson of Rev. N. Applewhite, a local minister of our church, safely in school at Alcorn College after spending a delightful Xmas with friends and relatives. May God ever bless Brother and Sister Trower wherever they go. We can only believe nothing but success will ever follow them.

It was a joyous day on Saturday last, when our own Sister McRay met with her sister, Mrs. Janie Sanders of Greenville, Miss., whom she has not seen for eleven years.—C. B. M., Reporter.

**SULPHUR AND DAVIS CHARGES**—A splendid program was rendered by the Alpha Union Rally at Davis, Okla., beginning Dec. 24 to Jan. 1, inclusive. On Dec. 24 a Christmas tree

and program was rendered at the school house by Miss Winnie M. Leonard, which was enjoyed by all, and each rendered his part successfully. The tree was valued at \$40. Grand services were held Sunday, Dec. 25 at Warren Chapel M. E. Church by Rev. W. F. Smith, assisted by Rev. M. W. Johnson, pastor of Gilfield Baptist Church, which was inspiring and uplifting. Total collection for the day, \$32.11. On the 26th a tea party and program, which was conducted by Mrs. Lucinda Freeman, was carried out delightfully. Collection, \$3.35. On the 27th a Whirlwind party and program, conducted by Mrs. Charlotte Green, was very interesting. On the 28th a Tackey party and program, with a prize of \$2.50, which was awarded to Mrs. Eula Davis of Ardmore. Dec. 29 a trip around the world and program rendered by Mrs. L. C. Freeman. Dec. 30 old folks' concert conducted by Mrs. L. C. Freeman. It was wonderfully carried out and all the old people who participated acted very intelligent. Watch meeting was held at Gilfield Baptist Church. Grand services and rally Jan. 1 at Gilfield Baptist Church by Rev. M. W. Johnson, pastor, and Rev. W. F. Smith, pastor of the M. E. Church. Services were well attended. Collection for the week was \$117. The district superintendent, C. R. Ross, closed his third quarter with remarkable success. Dr. W. F. Smith was all smiles with the anticipation that they would go up to the conference with full reports.

**KEY WEST, FLA.**—At the last session of the South Florida Annual Conference, held at St. Petersburg, Fla., Key West was selected as the seat for the 1922 session. The pastor and the faithful members started at once to line up for the coming event. This church was destroyed by a storm several years ago. The present pastor was sent to this charge in 1915. Rev. W. P. Pickerson did much for its progress, having laid the concrete foundation for this modern church. Rev. D. W. Demps, who is the present pastor, came to us and joined with the loyal members, and succeeded in raising nearly nine thousand dollars to rebuild the church. Bishop F. D. Lee stood nobly by the work and assisted in every way possible. The former superintendent, Rev. H. W. Bentley, was truly a loyal friend, for he gave help to aid in the struggle. Bishop E. G. Richardson visited this charge February last, and, seeing the need of helping in the struggle, secured from the reconstruction fund two thousand dollars, which was gladly received. Today stands in this city one of the most beautiful church buildings as can be found in the state. The district superintendent, Rev. J. A. Simpson, has always been interested in the work and has stood to his post like a shepherd who is always ready to put forth every effort for the kingdom of God. On Feb. 8, 1922, the conference will be held here, and all general officers and visiting ministers are invited to be present.

**MASON CITY, IOWA** — Russell

Sage McAllister, the youngest son of J. H. McAllister, pastor of the M. E. Church at Mason City, Iowa, Central Missouri Conference, is confined in the Story Hospital, Mason City, Iowa, where he underwent the second operation Jan. 4. He had a very serious accident of a fracture of a bone in the leg. After treatment by the physician for about eleven months a second operation was found to be necessary.

**JEANERETTE, LA.**—Boynton M. E. Church closed out with a good report as a rural church, with all claims paid and the pastor ready to read his report at the annual conference. Many friends were there to shake hands with the proud pastor of St. Paul, in the person of Rev. A. Robinson. All stewards and officers are in peace and harmony with the pastor. On a recent night we raised \$25, which was given to the pastor.—Annie Robinson, Reporter.

**BEAUMONT, TEXAS**—By call of the district superintendent, Rev. W. D. Lewis, a number of the stewards and pastors met in Conroe on Jan. 11-12, with Rev. S. M. Adams and his good members. Devotion was conducted by Rev. T. S. Pryor, after which the district superintendent spoke touching the conference of Methodists held in Detroit, and upon the intense desire of the body to find the heart of the church from every angle and to better understand the mind of the church in prayer and devotion. This was a fine beginning. All present prepared to enter into the work of putting the Beaumont district on a 100 per cent basis of altar service in every home, as well as in the Centenary finance. All the brethren present entered into meeting with the determination which counts in the final analysis. Special stress was put on The Southwestern. The whole meeting aspired the new steward that where the fight was the thickest, for the Kingdom it would follow.—G. L. Loud, Secretary.

**SPARTA, TENN.**—The pastor and wife wish to thank the members for a large storm party on Jan. 21. The party was led by Mrs. Tom and Mrs. Sam Brewington of Holden Chapel M. E. Church. They left many nice things for the comfort of the pastor and wife. We are very proud of their generosity and the care and painstaking efforts which they pour forth to the pastor and family. We thank them most heartily for the surprise.—Wm. Harris, P. C.

**ALAMO, TEXAS**—We are proud of our Sunday School. Fifty-nine students were enrolled on the 15th. Rev. L. D. Thomas, our superintendent, and the faithful teachers are putting forth every effort to make one of the best Sunday schools on the district. One of the most enjoyable affairs of the season was that

given by Mrs. Bessie Brown, who delightfully entertained the Women's Home Missionary Society of Midway Chapel M. E. Church. After the errand program a social was enjoyed after which Mrs. Brown, assisted by Miss E. Jelks, served refreshments.—Mrs. W. R. Winston, Reporter.

**BUDE, MISS.**—A storm collected southeast of Bude on Jan. 9, about 11:30 p. m. After much thundering out came the sweet tune of "Somebody is Knocking at Your Door." To the pleasant surprise of Rev. and Mrs. G. E. Trower, it was a storm of many good things. This was led by Mr. and Mrs. M. Winston, from which the parsonage of Rev. and Mrs. Trower was given many welcome articles. Those who took active part in the surprise were: Brother Calum Winston, Sisters Artie Winston and Arcilly Thompson, Brother Henry Thompson, George Winston, Annie Belton, Verlean Middleton, Jane Woolly, Ruth Bunchely, Sister Smith, Curly Cameron, Sallie Middleton, Mervela Dukes, Epale Wolcott and Sister E. McLaurine. We extend many thanks to these good people.

**CORSICANA, TEXAS**—At St. Andrews Chapel M. E. Church, Sunday School was well attended. A very interesting lesson, from the words to the grown ups was benefited. At 11 a. m., a real devotional service was enjoyed by all, conducted by our District Superintendent, Rev. J. W. Warren. At 11:30, one of the most soul stirring sermons the members of St. Andrew's Chapel have ever witnessed, was delivered by the Superintendent. Luke 4-18-19, verse. At 3:30 p. m., the Superintendent preached from St. Matt. 5-6. Sub. "Christ Our Perfect Satisfaction." At 4:00 p. m., the bread of life was broken and many followers of the Lord ate thereof. The League is progressing, we trust our new president Mrs. R. C. Latimer, will keep the wheel moving. Our prayers and best wishes are hers for her ever success. At 7:45, Rev. Warren preached from St. John 6-35, "I am the bread of Life." Collections were very good.—Miss Essie P. Taylor, Reporter.

**SHADY GROVE CIRCUIT.**—Rev. L. L. Thomas wish to thank the members of the Ladies Aid Society for a cash purse to purchase a new hat. The presentation was made by Sister Julia Hill the president.

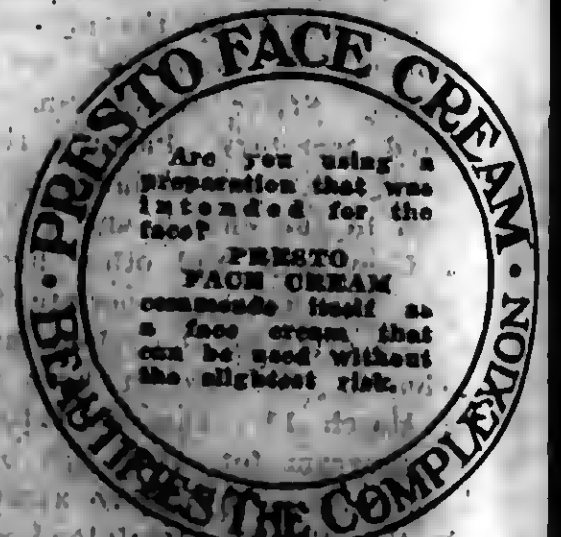
**CHETOPA, KANSAS.**—The W. N. Meals pastor of St. Paul Church N. E. Church held a very successful revival January 3-18. The Rev. C. W. Cox, pastor of Spencer Chapel Nuskogee, was master of ceremonies. Each night the spiritual fire ran high. Twenty-three precious souls were received in to the Kingdom of Christ. The history of this

### PROOF AT LAST

From Oldest Records that John baptized by Sprinkling. Send 16 cts for book of facts, to

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### CHURCH FURNITURE





revival has no equals on record before in St. Paul Chapel. The entire community both white and colored participated in the services with a large attendance each night. The Rev. Dr. E. C. W. Cox received for the services rendered, \$21.00. Money raised during this meeting, \$43.11. This brings us almost to the close of another conference year. With the Rev. W. M. Meals our pastor who has served us for two years mastering his task as a loving pastor so we as a staff of officials at the annual conference to be held at Topeka, Kansas, April 6-9 shall request the return of our beloved pastor, and wife.—J. E. Green, Reporter.

VERSAILLES, KY.—The Pastor and members of Simpson M. E. Church are rejoicing because of the fact that the great father of Heaven has blessed Simpson Chapel with another soul stirring revival which resulted in the conversion of 25 souls. Our pastor the Rev. R. H. Hines was assisted by Rev. H. Dnpee, Rev. John Millan and Rev. Sam Chase, both local preachers of Simpson. The work of our church is in fine shape, and we the members of Simpson are hoping and praying that Dr. Hines will be returned to this charge for another year. He has been with us two years. He has done much for our church and our Methodism. He is a splendid preacher and a great pastor. Under his leadership with the assistance of our District Superintendent the Rev. Dr. H. M. Carroll we were granted two thousand dollars with which to repair our church.—Emma C. Minnie, Reporter.

BURDETTE, ARK.—I desire to inquire for my brother Sam Sumrall, whom I have not seen or heard from for many years. When last heard from was in Angilla, Miss. I also desire to inquire for my two nephews, Anderson and Simon Sumrall whose address was Duncan, Miss. Any one having any information concerning them please write W. P. Sumrall, Box 24, Burdette, Ark. Any information will be appreciated.

WACHAPRAGUE, VA.—The pastor and members of Grace and Burton Methodist Episcopal Churches are very happy. The long needed has come at last. For more than ten years the pastors and members have tried in vain to build a parsonage. The same has been built at a cost of \$1800. It is a frame structure. To date the building is complete with exception of paint and paper but the work is being pushed to the effect that the said work and furnishing of the parsonage will be accomplished. The pastor and family the Rev. W. H. Turner are enjoying the new parsonage. The members pride themselves of having one of the best parsonages on the Salisbury district.—Rev. W. H. Turner, P. U.

BAT ST. LOUIS, MISS.—Rally Day, January 8th, proved a success. The amount raised totaled \$122.00. A very successful effort was put on by class No. 3, of St. Paul Methodist Episcopal Church, under the direction of Mrs. M. T. Young when the class presented Mrs. Topsy E.

Smith in a piano recital January 13th. Mrs. Smith, who is a very talented pianist, has recently returned from the Boston Conservatory where she studied during the summer months. That the audience appreciated her music was shown by the fact that a large bouquet of flowers was given her as she left the piano. Her services were donated. Mrs. Smith was assisted by her little son who plays violin, and her daughter Mrs. Douglass and Mrs. J. Hunter of this city. The proceeds were \$33.45.—M. T. Young, reporter.

WELSH, LA.—I take this method in thanking the members and friends of Jones Methodist Episcopal Church and of New Jerusalem Baptist Church for assisting the two girls in their meeting Sunday, January 15th. for the pastor. Miss C. W. M. Forbish, a faithful member and worker of the church, raised \$20.50, and Miss O. Henderson a true and tried member raised \$14.50, totaling \$35.00. Bros. J. White, E. D. White, Rev. P. Johnson, Bro. T. Clark all preached able sermons Sister Mary Chaney, president of the Ladies Aid rendered good services.—D. A. Landry, P. C.

PITTSBURGH, PA.—The Ladies' Aid Society No. 2, of Warren M. E. Church, Rev. R. W. S. Thomas, pastor, held its seventh anniversary and installation of officers at Morgan Community House, Jan. 2, 1922. A program in charge of Mrs. Anna E. Graves was very successfully rendered. The officers were installed by the pastor. Mrs. Emma Reed was elected president for the seventh time. She was presented a purse by the society. A New Year dinner was served, to the great enjoyment of all present.—D. M. Pleasants, Reporter.

#### DISTRICT ROUNDS

(Continued from Page 13)

District Stewards' meeting will convene at Gulfport, Miss., Feb. 2, at 10:30 a. m. All auxiliaries must pay one dollar or more to the Quarterly Conference. Please don't fail us.

P. H. REMBERT,

District Superintendent.

#### LA TECHE DISTRICT

##### First Round

Union, Feb. 11-12; Crawford, Feb. 12; Franklin, Feb. 17-19; Centerville, Feb. 18-19; Morgan City, Feb. 26-27; Woodlawn, March 4-5; Napoleon, March 5-6; Viron, March 5; Darrow, March 11-12; Donaldsonville, March 12-13; Houma, March 17-19; Badeville, March 18-19; Thibodeaux, March 19-20; Schriever, March 21; Maringouin, March 24-26; Shiloh, March 25; Rosedale, March 26-27; Bayou Gonia, April 1-2; Plaquemine, April 2-3; Central, April 8-9; Litcher, April 9-10; La Place, April 11; Hahnville, April 15-16; Camp Parapet, April 16; Baldwin, April 22-24; Godmann, April 23.

Dear Brother—I desire to thank you with my whole heart for the inexplicable way that you stood by me and the great Church during the year 1921. There is no set of men nowhere, to my mind, who could have done better. Let us go in for 1922 to do even better than we did in 1921. Every pastor on the district and in the whole New Orleans area is asked to raise every dollar of Centenary quota on Easter Sunday, April 16,

## TURN TO IT NOW

Look Carefully at the Right of your Name and Address and you will find the Date of Your Expiration to The Southwestern.

Did it Expire 11-21 or 12-21 which are November 1921 and December 1921. Or did it Expire 1-22 which is January 1922. In either Case you Must Renew At Once or we will have to drop your name from our Mailing list.

SEND MONEY ORDER TO-DAY

## SOUTHWESTERN CHRISTIAN ADVOCATE

631 Baronne Street

NEW ORLEANS, LA.

Out of 23 men last year, 19 went over the top on Easter Sunday. I am expecting this year, when the roll is called at Napoleon on Wednesday after Easter Sunday, to have a full report with every dollar raised in every charge on the district. If there is a single pastor on the district who feels that he cannot raise his full quota by Easter Sunday, the one thing I ask them to do is to inform me in time and I will come and assist him in raising every dollar. No pastor will be excused under such conditions. Thanking you again for your faithfulness to me in the past, I am your co-laborer in the Master's work.

W. G. ALSTON,  
District Superintendent.

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

BEE—One of the oldest members of Daniel Chapel M. E. Church departed this life Jan. 5. Sister Julia Bee was 60 years of age at the time of her death. She died in full triumph of faith in the Lord. The funeral services were held in St. James M. E. Church, conducted by Rev. J. O. Brown, assisted by Rev. Ponopy Green. She leaves one son, one daughter, grandchildren and a host of friends to mourn her going. Her remains were laid to rest in the Star Cemetery. — Charles Anderson, Reporter.

CALHOUN—The members of St. Andrew's Chapel M. E. Church, Corsicana, Texas, mourn the loss of Mrs. Jeff Calhoun, who departed this life Jan. 14, 1922. She was a devout Christian for forty years of the M. E. Church, and a loving and devoted mother of fourteen children. She leaves a host of friends, a husband and eleven children to mourn her passing. Rev. Straits, the pastor, be-

ing called to the bedside of his sick mother, the funeral was conducted by Rev. P. Hicks of the A. M. E. Church, assisted by Revs. Tallie and Morgan. Rev. Hicks preached from the 7th chapter Job, 10th verse, "Another Day."—Essie Taylor, Reporter.

BOOKER—Mrs. Amanda Booker, a faithful member of Metropolitan M. E. Church of Conroe, Texas, passed to her reward on Jan. 18, 1922, after a long illness, in full triumph of faith. She entered into Christian service at an early age, a mere child. She grew useful and influential with the passing years. Her life was an outstanding fact of her constant association with Christ. Amid all her sufferings her faith never faltered. She never lost interest in her church. Her husband, three sons, one daughter and relatives survive. The funeral was conducted by Rev. S. M. Adams, P. C., assisted by Rev. H. Washington and Rev. D. C. Cohn of the Missionary Baptist Church.—Reporter.

HUBBARD—Mrs. C. H. Hubbard, wife of the late Rev. Edward D. Hubbard, came peacefully to her sad death at her home at Paris, Texas, on Jan. 2, 1922, at 266 East Tudor street, at 4 p. m. Rev. Edward D. Hubbard died two years ago, and his good wife goes to meet him in glory. She was not sick long before she died. Her death came as a great surprise to her many friends and acquaintances. She professed a fine hope in Christ and joined the M. E. Church when she was twelve years of age and had made a useful Christian worker. She was Sunday School superintendent at Morgan Chapel Church here, and president of the W. H. M. Society, and these auxiliaries are active and strong. Mrs. Hubbard was married to Rev. E. D. Hubbard on June 25, 1898, and during their union as husband and wife five children were born to their home. These children lived at their home in Paris. Her funeral sermon was preached by Dr. J. O. Williams, her district superintendent, and Revs. Matt L. Lee, Taylor Moore, W. H. Hightower and Freeman Parker made short talks of comfort and sympathy. Her remains were laid to rest in Ben-

(Continued on Page 16)



# Will You Accept This Offer

## Religious Books For Your Home

We have arranged for the Month of February an opportunity for you as Readers of The Southwestern to secure the very best Devotional Reading Books at Reduced Prices.

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A Walk With Jesus—Nelson		Making Of A Country Parish—Mills	
The Negro's View of Organic Union—Lyon		Country Life and The Country School—Carney	
Lessons for Methodists—Vaughn		Beginning of the Wesleyan Movement in America	
Proceedings Fourth Ecumenical Conference (1911)		The Layman—Spencer	
The Evangelistic Awakening—Stewart		Methodist Theology vs. Methodist Theologians	
Bible Studies for Teacher Training—Roads		Makers of Methodism—Withrow	
Wesley's Revision of Shorter Catechism—McDonald		From Kitchen to Garrett—Van De White	
Bud:—A Story of the Church of The New Humanity		A Summer Revival—Allen	
History of Ohio Methodism—Barker		Graded Sunday Schools	
A Century of Drink Reform—Fehlendt			

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## SOUTHWESTERN CHRISTIAN ADVOCATE

631 Baronne Street

NEW ORLEANS, LA.

### CRESCENT CITY NOTES

I desire to inquire for Eugene Leonard, wife's maiden name Viola Boyd, a year ago living in the vicinity below Canal street, New Orleans. Any information will be appreciated by Mrs. Scottie McKnight, 517 Nineteenth street, St. Joseph, Mo.

#### Grace M. E. Church

We are still rejoicing and praising God, from whom all blessings flow. Last Sunday morning our Sunday School was out in force, and many young boys and girls joined us. In the afternoon the Epworth League officers were installed by Rev. M. R. Walker, our pastor, and at night he preached an eloquent sermon to a large congregation. Many asked for prayers and three joined the church. On Tuesday night after class the whole church assembled in the parsonage, and under the leadership of that good and faithful sister, Sarah Page, marched in a body to the residence of Brother William Robinson, our faithful president of the trustee board, and on arriving at his home sang that beautiful song, "God Will Take Care of You." Our pastor, acting as master of ceremonies, after a few remarks, called upon Brother Gus Roman, of the Ep-

worth League. Brother Roman, after reviewing the interest, help and encouragement given to the young people of the church, presented him with a large and beautiful cake in the shape of a star and crescent, as a token of honor and gratitude. Rev. R. C. McToyer reviewed the work of Brother Robinson for the past 32 years, and Sister M. M. Hall made an impressive speech that caused our hearts to burn within and brought tears of gratitude to the eyes of Brother Robinson, and as a token of love, esteem and confidence in behalf of the officers and members of Grace M. E. Church, Sister Hall presented him with a beautiful silver-mounted silk umbrella, with his initials engraved. Refreshments were served in abundance, while that sweet-voiced soloist, Miss Vanita Ross, sang "His Eye is on the Sparrow" with much feeling. On Wednesday evening a committee of the Epworth League called on Sister Mathilda Brown, who is sick and blind, and presented her with a purse and a basket with good things. Our pastor has received the full quota for the annual conference, and we are hoping our good bishop will send him back to us to finish the work he has so well begun. Pray for us.—Miss Willie Mae Hathaway, Reporter.

#### DEATHS

(Continued from Page 15).  
evient Cemetery here, to await the call of the Master. She was always considerate of others, a good mother,

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Greater opportunities are offered in the Automobile business than any other line. BIG demand for Skilled Mechanica. GET IN LINE. LEARN to become a Practical Trained Auto mechanic. COLORED MEN here's your opportunity. Grasp it. Largest Colored Automobile School in the World. LINCOLN AUTO & TRACTOR INSTITUTE, Dept. 25, 3100-02 Pine St., St. Louis, Mo. LINCOLN AUTO AND TRACTOR INSTITUTE

wife and neighbor. Sister Hubbard leaves four brothers, one sister, father and other relatives, and many friends and acquaintances to mourn after her. — Freeman Parker, Reporter.

JONES—Brother Henry Jones of Mansfield, La., departed this life on the 5th inst., in full triumph of faith in the Lord. The funeral was conducted at Thomas Chapel M. E. Church by Rev. William Emmett. Many friends were present to pay the last respects to him. He leaves a mother, father, three sisters, two brothers, many relatives and friends to mourn his loss. May God comfort the grieved ones.—Neale Thomas, Reporter.

GALL—Sister Phyllis Gall, a faithful member of Jones M. E. Church, Welsh, La., fell asleep in Jesus on Jan. 6. "Asleep in Jesus," blessed sleep, from which no one ever wakes.

#### TO ALL TOBACCO USERS

Brother Pleasant Florida root easily, inexpensively overcomes any form of injurious tobacco habit. Fine for stomach troubles. Just send your address. J. O. STOKES, Moulaw, Florida.

to weep." She leaves a husband, four sons and a host of friends to mourn her loss. The funeral services were conducted by the pastor, Rev. D. A. Landry. Her remains were laid to rest in the Jennings cemetery.

TALLY—Brother Jake Tally, a faithful member of Oak Grove M. E. Church, Streetman, Texas, and one of the oldest citizens in our community, passed to his reward on Jan. 6, at the age of 90 years. He moved to Corsicana about two years ago, seeking some place which would assist him in gaining health, but in vain. He leaves a wife, four sons, three daughters, ten grandchildren and a host of friends to mourn his loss. His remains were laid to rest in Oak Grove Cemetery. The funeral services were conducted by Rev. R. A. Everhart and Rev. Gates.—Mrs. Rhodie Mooney, Reporter.

#### Communication Service

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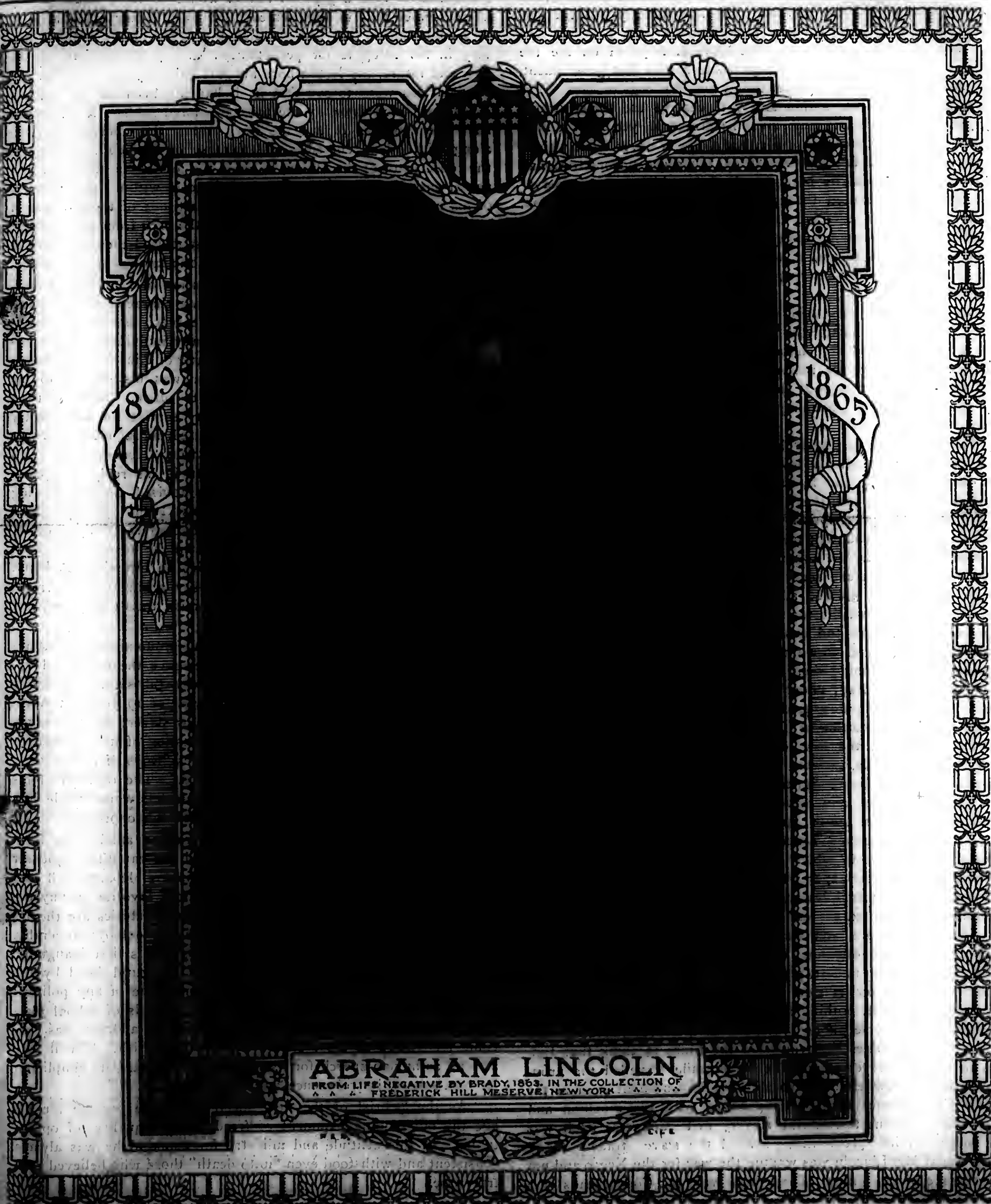
Garrett Biblical Institute  
Evanston, Illinois  
Evanston, Ill.

# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

Vol. 44 New Orleans, February 9, 1922. No. 7.

THE METHODIST BOOK CONCERN,  
Publishers





# THE IMMORTAL AMERICAN

We do well to commemorate the life and character of Abraham Lincoln, the immortal American. In him, in his career do we find those virtues and example which the good of earth everywhere pronounce typical of the best, and worthy of strictest emulation.

As President, critical historians assign Lincoln front rank in the history of the world. Called to office as the exponent of a new political party, in him the powers of Executive reached their highest point of efficient exercise. His task directly was the perpetuation of the Union. As he himself avers:

"My oath to preserve the Constitution imposed on me the duty of preserving by every indispensable means that government, that nation, of which the Constitution was the organic law. Was it possible to lose the nation and yet preserve the Constitution? By general law, life and limb must be protected, yet often a limb must be amputated to save a life, but a life is never wisely given to save a limb. I felt that measures, otherwise unconstitutional, might become lawful by becoming indispensable to the preservation of the Constitution through the preservation of the Nation. Right or wrong I assumed this ground, and now avow it. I could not feel that to the best of my ability I had even tried to preserve the Constitution, if, to save slavery, or any minor matter, I should permit the wreck of government, country, and Constitution altogether."

But indirectly his mission was to liberate a race and his indisputable claim to fame will forever rest upon the glorious fact that he effected the stupendous moral achievement of bringing liberty and union to the nation and thereby facilitating the freedom of mankind throughout the world for all time. As Frederick Douglass said at the Unveiling of the Freedmen's Monument to Lincoln:

"Though he love Caesar less than Rome, though the Union was more to him than our freedom or our future, under his wise and beneficent rule, and by measures approved and vigorously pressed by him, we saw that the handwriting of ages, in the form of prejudice and proscription, was rapidly fading away from the face of our whole country; under his rule and in due time, about as soon, after all, as the country could tolerate the strange spectacle, we saw our brave sons and brothers laying off the rags of bondage and being clothed all over in the blue uniforms of the soldiers of the United States; under his rule we saw two hundred thousand of our dark and dusky people responding to the call of Abraham Lincoln, and with muskets on their shoulders and eagles on their buttons, timing their high footsteps to liberty and union under the national flag; under his rule we saw the internal slave trade, which so long disgraced the nation, abolished, and slavery abolished in the District of Columbia; under his rule we saw, for the first time, the law enforced against the foreign slave trade; under his rule, assisted by the greatest captain of the age, we saw the Confederate States, based upon the idea that our race must be slaves and slaves forever, battered to pieces and scattered to the four winds; under his rule, and in the fullness of time, we saw Abraham Lincoln, after giving the slaveholders three months' grace in which to save their hateful slave system, penning the immortal paper which, though special in its language, was general in its principles and effect, making slavery forever impossible in the United States"

The glory of his administration shines more radiantly lustrous against the background of bitter opposition encountered by him in the task thus undertaken. One of his aphorisms was "with public sentiment on its side, everything succeeds; with public sentiment against it, nothing succeeds." Yet he braved just such a situation of adverse public sentiment as indicated failure for his plans. One misjudges the temper of the times to think that Lincoln in the task of estopping the slave trade travelled the primrose path of overwhelming favorable public sentiment even in the North. The masses favored temporizing with the rebellion and remaining quiescent toward the slavery evil. Congress itself was not purged of its proclivities toward the slave trade. Many charged that Mr. Lincoln was waging the war for the Negro and not for the sake of the Union. Then there were the Copperheads who opposed conscription, discouraged enlistment, attacked the ad-

ministration in the public press and allied themselves with secret organizations among the Confederates to thwart the plans and purposes of the President. Even members of his Cabinet were not in full accord with the vigorous methods which the President invoked for effecting the preservation of the Union. Yet Mr. Lincoln held steadily to his course, reckoning the gale and adjusting his sails until the haven was safely reached with the ship of state intact. And a grateful nation would do itself honor to-day to remember that in this achievement as in every splendid military achievement that has glorified the pages of the nation's history in her struggle for perpetuation among the nations of the past and future, the Negro bore his part gallantly and grandly. Mr. Lincoln was wont to say that if it had not been for the support given the Union cause by the 200,000 colored soldiers it would not have been possible to win the war. While the colored American along with others cherishes the memory of President Lincoln as the conservator of the Union, he none the less bases his act of perpetual enshrinement of the immortal Lincoln within the enclosures of his inmost nature, upon that act and attitude of the greatest of all Americans by which he manumitted the race from the 250-year period of unrequited serfdom, and enfranchised them as human beings and citizens in the greatest Republic known to civilization.

Lincoln the President was an expression of Lincoln the man. Back of every public service is the private character of the actor. This too must be scrutinized before we reach our final conclusions as to the real value to society of any individual whom posterity should seek to honor. Let it be true of Lincoln. As a man he was no politician seeking office nor was his service to his countrymen dependent on his election to office. He was their servant and did splendid and noteworthy service for his country as a private citizen. He was a man of high moral ideals, scrupulously honest, winning for himself the title "Honest Abe." An index to his high moral integrity is seen in his reply to remonstrances from a few of his friends who advised against uttering that now famous "House Divided Against Itself Speech." Said he, "If it must be that I must go down because of this speech, then let me go down linked to truth, die in the advocacy of what is right and just. This nation cannot live on injustice; 'A house divided against itself cannot stand.' I say again and again; the proposition is true and has been true for six thousand years, and I will deliver it as it is written."

Mr. Lincoln was a man of strong and pronounced sympathies as instanced by the famous incident that gave the emotional dynamic to his whole subsequent dealing with the slave evil. Every school boy remembers the story of the visit of 19 year old Abraham Lincoln to New Orleans, where he saw slavery at close range and at its worst, received his lasting impression of its inhumanity. He is reported to have said to his comrades "Boys, if I ever get a chance to hit that thing, I will hit it hard." The reaction of his great soul against man's inhumanity to his fellowman made him forever the merciful, sympathetic friend of the oppressed.

As a public speaker, Lincoln easily ranked among the foremost of his day. He was not the boasted self-vaunting dispenser of empty phrases, but the incisive, convincing debater, full and ready with philosophical wit that made him a favorite on any occasion. His humorous anecdotes and whimsical stories are themes of interest and discussion among American schoolboys generally. "His sublime speeches: the delicate pathos of his first inaugural; the stern yet tender beauty of his second inaugural (said by the London spectator to be the loftiest in moral tone of any political papers of the century) are recited from thousands of school platforms annually", while his famous Gettysburg address has become recognized as the Nation's Classic in English. It will live as long as human speech for its loftiness of idealism, its simplicity, its conciseness, its coherence and its cogency.

As the "Christ of the new social faith," he became for his age the outstanding exponent of freedom and equality of opportunity. In this attitude and ministry for mankind he was always consistent and withstood even "unto death" those who believed contrarywise.

In all his career, from youth through manhood, Lincoln was



independent in character, reliant upon his own resourcefulness; he had the habit of decisiveness in judgment, and was resolute and dauntless in purpose yet withal, a man of extraordinary common sense. He allied himself with the people—the common people, who saw in him a man who they believed would do right regardless of consequences. Herein lay the secret of his hold on the people. Said Bishop Simpson of him "Abraham Lincoln was a good man, he was known as an honest, temperate, forgiving man; a just man; a man of noble heart in every way." It is no wonder that a nation commemorates his life and virtues for all time to come; for he is the exponent and exemplar immortal, of the highest achievements and loftiest purposes of which any nation can boast. He is America's consummate product, the outcome of that combination of difficult situations whose mastery developed him into that type of Hero whom all Americans and democratic spirits everywhere will forever delight to cherish in their memories. The death of his mother in early youth, the meager schooling, the rail-splitting, his early failures in business and in politics—all of these which seemed reverses of fortune were but rungs on the ladder by which he climbed to the topmost niche in the history of a grateful and reverencing nation.

Perhaps no lesson of Lincoln's life is more valuable at this season than his studied cultivation of those stern stalwart virtues that, by their social value, endeared him to his age and have provoked, and will still provoke the admiration and laudation of all succeeding generations. Here is the task of the youth of the age—the cultivation of those valuable virtues that flower and fruit finally in the eternities. No less significant for our day and race is the lesson of indomitable moral will in the choice and pursuit of Right. Any other pursuit, any other adventure is undignified and will fail in the consequences which ensue. Lincoln persevered because he knew he was right and then forged ahead. The other worth while lesson, which recurring memory of him brings this day is, abiding faith in God that who pursues the Right will be winner amid life's play of forces. Said Mr. Lincoln, at one time when the clouds were lowering, to an audience of only three people who came to hear him on the great issue, "These are bad times and seem out of joint. All seems dead, dead, dead but the age is not dead; it liveth as sure as our Maker liveth. Under all this seeming want of life and motion, the world does move nevertheless. Be hopeful." And that is the message of this Lincoln Anniversary, Be hopeful.

## LOUISIANA ANNUAL CONFERENCE PROCEEDINGS

One of the greatest sessions of the Louisiana Annual Conference which was ever held was that of the fifty-fourth session just closed at Lake Charles, La., which convened with the Warren Chapel M. E. Church, Jan. 25-29th, the Rev. Cornelius Spear, pastor, the Rev. John Wesley Turner, District Superintendent and Bishop Robert E. Jones, D.D., LL. D., presiding. This session of the conference was remarkable from many angles. It was held in the New Warren M. E. Church, which is in course of erection. This is a really commodious building with a seating capacity of many many hundred persons, and which will cost when completed upwards of \$60,000. Superintendent Turner, Rev. Mr. Spears and the loyal members of Warren Chapel are to be commended for such a gigantic undertaking.

Bishop Jones was quite mindful of the health of the ministers, and would not convene the conference until the room was in a comfortable condition. After the devotions, J. A. Lindsay was elected secretary with S. S. Earles, J. H. Thompson, W. H. Jones, R. E. White, as his assistants. L. H. Smith was elected statistician with A. W. Obee, A. Booker, and R. A. Walmsly assistants. J. O. Brown was elected treasurer with T. A. Brown, and M. R. Walker as assistants. Robert F. Long was elected reporter.

Mayor J. A. Trotti made the conference feel REALLY welcome in his very cordial welcome address, which was responded to by Bishop Jones. Dr. W. W. Holmes and Dr. E. M. Williams, District Superintendents of the M. E. Church, South, were introduced. During the second day's session, Bishop Jones was presented a silver Loving Cup by the brethren of the Lake Charles District. Rev. Henry Taylor in well chosen words made the presentation speech, which was a masterpiece of oratory from every viewpoint. The Bishop, in a very happy mood, responded to this address in words which left a lasting impression on the minds of all who heard him. G. C. Hayward of the Alexandria District, W. Scott Chinn of the

Baton Rouge District, J. W. Turner of the Lake Charles District, W. G. Alston of the LaTeche District, J. E. Rolax of the Shreveport District, E. W. Kinchen of the New Orleans District and T. B. Oville of the Monroe District made their reports all of which showed marked improvements in membership, Centenary, and along all lines of activities outlined by the great church.

Among the visitors were Dr. R. J. Wade, Corresponding Secretary of the Board of Benevolences of Chicago; Dr. J. B. Hawk, of the Portsmouth, Ohio, District; Dr. Claudius B. Spencer, Editor of the Central Christian Advocate, Kansas City, Mo.; Dr. L. H. King, Editor, Southwestern Christian Advocate; Dr. J. N. C. Coggin, of the Board of Temperance and Public Morals, of Washington, D. C.; Dr. E. M. Jones, Area Secretary; Dr. W. M. Jones, of the Sunday School Work of the Colored Conferences; Dr. F. H. Butler, of the Epworth League; Dr. E. M. Conover, of the Board of Home Missions, of Philadelphia; Dr. P. M. Watters, President of Gammon Theological Seminary, Atlanta, Ga.; Dr. Charles M. Melden, President of the New Orleans College; Dr. N. E. Davis, Corresponding Secretary of the Board of Hospitals; Dr. T. R. Heath, of the Flint-Goodrich Hospital; Dr. J. R. Burrell, of the Baptist Church, of New Orleans; W. O. Woolfork, and J. S. Scott, of Texas; and Dr. G. H. Gundy of the Sunlight Baptist Church, of Lake Charles.

Hartzell T. Mitchell, who is in Gammon Seminary, was admitted on trial. Haflin Williams, Schooler J. Jackson and Garfield Robinson were graduated from the conference Course of Studies and on Sunday were ordained Elders. John L. Wilson was transferred to the Alabama Conference and E. W. Kinchen to the Lexington Conference. Henderson Porter was discontinued. J. S. Barnes was permitted to withdraw.

C. C. Landry was given supernumary relation.

The Centenary report showed that the New Orleans Area had an increase of \$23,420. We have raised \$32,348, and we are to raise in the five years \$159,000. May 3rd is set aside for the days of the Area Con-

vention. Secretary Jones emphasized the fact that this is Stewardship Year. Evangelism was stressed by Secretary Jones, as was, also a Million Thither and 10,000 young people in the Life Service "Send the people back to the Altar", was also stressed.

Dr. Coggin spoke on, "The New Program of the Church." He said that the preacher must first be converted to the principles of Stewardship before he can persuade others to the doctrine of Stewardship. The observance of Stewardship is the recognition of our redemption. The shepherd owns the sheep, hence his claim comes first. The sheep does not own the wool, but it is the property of the shepherd. Hence the doctrine of Stewardship. Dr. Coggin showed that our contributions have increased five times since the Centenary Drive has been on. The doctor took a deal of pains to show how to get the message to the people.

Dr. William Jones, who spoke on Life Service, showed that we have 17,000 ministers, but lose 5 per cent annually; that we should add 10 per cent annually, but we only add 3 per cent. He therefore, showed that the job of the church is to Recruit, Select, and Educate for Life Service. The Sunday School is the place to find the material. He said that there are 4,708,000 members in our Sunday Schools who are members of our church. The Sunday School has given to the church 100,000 members. There are 43,000 taking Teacher Training Course. There are 27 millions who are not being taught by any church. We must bring in Five and one-half millions for which we are responsible.

Dr. T. F. Robinson introduced a resolution endorsing the Dyer Anti-Lynching Bill, and also a resolution touching the worth of Bishop Jones to us as a real leader of men. Dr. Melden said that he thanked God that the minimum requirement of the minister entering into our ranks now is two years of college work based upon four years of high school work. He said, "The minister must be a man of brains, personality and character." Dr. Heath showed that we have five homes for girls; One for the retired ministers, one for young men; thirty-six homes

(Continued on Page 5)



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LORENZO H. KING, Editor.

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### HAVE THE MIND OF CHRIST:

—Let this mind be in you, which  
was also in Christ Jesus. Let noth-  
ing be done through strife or vainglory;  
but in lowliness of mind let each esteem  
other better than themselves.—Philippians  
2:5,3.

### THE LABORATORY OF THE NATIONS.

The final test of a civilization is not its  
wealth as expressed in productive fields,  
factories and populous cities, nor in broad  
reaches of the scholarship of its learned  
men, nor the popularity of its political sys-  
tems. The civilization of the present day  
and of the future will be tested and judged  
by the service it renders to humanity. Not  
by a brave list of statistics mainly showing  
accumulations of material wealth, but by  
the evidences of a wider distribution of  
wealth, by the increase in intelligence and  
brotherhood among all nations, all races,  
all colors and creeds of mankind. The  
noblest products of the earth are men and  
women—just plain, everyday, self-reliant,  
self-respecting, honest, manly men and  
womanly women. These are the products  
for whose growth and development God  
made all else that was made. To the pro-  
duction of these in every home He has de-  
voted uncounted centuries of divine effort.

Civilization today is just emerging from a  
long stretch of time wherein individuals,  
classes and races have fought and struggled  
for supremacy, the supremacy of might, of  
power, of wealth, of intellect, of industry, and  
too often of creed. We are just emerging  
from what, let us hope, shall prove to be the  
last stage of "the law of the jungle," and  
have entered upon a stage to be dominated,  
we trust, by the law of service, the law of  
love. "He that would be greatest let him  
be your servant," "I came not to be min-  
istered unto, but to minister," said Jesus.

Our own United States of America, by the  
providence of God, has become the laboratory  
of the nations, wherein shall be wrought out

the difficult problems of wealth and poverty,  
ignorance and knowledge, slavery and free-  
dom, love for man and love for God. Here  
have come the representatives of all races,  
climes, creeds and conditions of men, and on  
the success or failure of our solution of race  
problems in the United States depends the suc-  
cess or failure of the newer in which men  
everywhere shall recognize one God and Father  
of all, and one Brotherhood in Jesus Christ, the  
Saviour of all.

If we cannot make good that great ideal in  
this new land, where old-world, age-long an-  
tagonisms have as yet no foothold, how can  
we expect to carry this Gospel of love to the  
rest of the world. Africa with its more than a  
hundred million Negroes is represented by  
twelve millions of this race in the United States.  
They were brought here by the white man.  
They served him for two hundred and fifty  
years. A little over a half-century ago they  
were cast out of bondage without money, lands,  
education or experience. In speech, customs  
and religion, they constitute the largest and  
most American of any of the non-Anglo-Saxon  
groups in the nation. Our Christian civiliza-  
tion must demonstrate its right to world leader-  
ship in the evangelization of non-Christian  
races by its success with this great Negro group.  
If we cannot reach the twelve million Negroes  
at our very doors, how can we hope to do any-  
thing for the more than a hundred million in  
darkest Africa? American Christianity, how-  
ever, has clearly demonstrated its willingness  
and ability to solve the race problem in this re-  
public. It is true that there are seeming fail-  
ures, and that the success has not always  
measured up to our expectations. Scuh has  
been the fact in every enterprise, in all ages,  
and by every agency. Where the human ele-  
ment enters so largely into the program of pro-  
gress it is by slow and tedious stages that real  
advancement is made.

Fifty years is a very short period in the  
growth of a race from illiteracy and semi-bar-  
barism toward enlightenment. Nevertheless  
even so small a fragment of time shows very  
substantial progress in the Negro of America.  
Starting after Emancipation with nothing, they  
have, almost entirely through the efforts of the  
Christian schools, churches and missionaries,  
reached a standard of civilization far in ad-  
vance of any other similar group of backward  
people on the face of the globe. The great  
churches of the North went to these millions of  
American Negroes at the close of the Civil  
War with the spelling book and the Bible. They  
have kept at the task and today their success  
is seen in the fact that seventy-five per cent of  
all American Negroes over ten years of age  
can read and write, a greater percentage than  
any other "colored" race in the world shows.  
Nearly forty per cent are members of Chris-  
tian churches. They have 35,000 ministers and  
an equal number of church buildings valued at  
\$65,000,000.

Other evidences of progress are seen in the  
following tabulation of achievements for the  
fifty years:

Homes to the number of.....	500,000
Land amounting to, acres.....	20,000,000
A total property value of.....	\$1,000,000,000
Churches .....	31,393
Valued at .....	\$65,000,000
Sunday Schools .....	24,380
Sunday school scholars .....	1,500,000

Illiteracy reduced to .....	25%
Day-school teachers .....	30,000
Children in public schools.....	2,000,000
Newspapers and periodicals....	398
Farms owned by Negroes .....	250,000

There are today 67,245 Negroes who have  
engaged in professions, among whom are: 500  
authors; 578 dentists; 1,279 actors; 59 archi-  
tects; 133 chemists; 237 civil and mining engi-  
neers; 2,000 lawyers; judges, justices; 4,000  
physicians and surgeons; 2,500 trained nurses;  
100 inventors who have been granted patents;  
22,440 Negroes in the employment of the  
United States Government.

There were 400,000 Negroes who served in  
the American army and navy during the re-  
cent war, and 5,000 men of two Negro regi-  
ments, which were cited for bravery. Two hun-  
dred Negroes of the old New York 15th each  
received the Croix de Guerre. The Negroes  
are among the most religious of all Americans,  
80 per cent of their wealth being in church prop-  
erty.

These are some of the evidences of the work  
of the modern Christian church in the uplift  
of one great Negro group. Given men and wo-  
men, and time, this record of progress is a sure  
indication of what the same great modern  
Christianity can do for the Negro in his home  
land, Africa.—From Missionary Education.

## Personal and General

The next annual meeting of the Deaconess  
Board will be held with First Church, Seattle,  
Washington, May 16-17.

The Rev. D. E. McNair, formerly of Win-  
ona, Miss., should now be addressed at In-  
dianola, Miss.

Three days after arrival at his new ap-  
pointment in Lexington, Ky., the Rev. E.  
W. Kinchen, formerly Superintendent of  
New Orleans district, sent in a new subscrip-  
tion to the Southwestern Christian Advocate.  
Lexington will hereafter be a Southwestern  
town.

Grace Church, Covington, Ga., is giving a  
very hearty welcome to its new, able and ag-  
gressive Pastor, the Rev. A. B. Keeling.  
Brother Keeling is a first honor graduate of  
Clark University and takes his B. D. at Gam-  
mon in April. For two years he has been the  
Southwestern's capable representative in  
South Carolina, Florida and Georgia. He  
will be a great blessing to the Church to  
which he has been assigned and will find  
that they will in turn appreciate and facilitate  
his labor among them.

The Report presented by the Secretary and  
Manager at the Annual Meeting of the Meth-  
odist Ministers Relief Insurance and Trust  
Association, January 23, shows the Associa-  
tion has had a splendid year. The forty-fourth  
Annual Report which is just off the press  
shows new policies issued 203 for \$351,750  
insurance. Premium income \$81,558.58, a gain  
over previous year of \$6,200.42. Total in-  
come \$95,054.50, a gain of \$7,506.14. Ad-  
mitted assets \$310,541.44. 74, a gain of \$43,-  
572.01. Net reserve \$282,358, a gain of \$37,-  
900. Net surplus was increased by \$9,988.54.  
During the year \$41,826.69 was paid to pol-

(Continued on Page 11)



LOUISIANA ANNUAL CONFERENCE  
PROCEEDINGS.

(Continued from Page 3)

for the aged; forty-one clinics and seventy-one hospitals.

Dr. Watters, President of Gammon made a strong plea for young men to enter that historic institution. The address of the doctor will long live in the memory of those who heard him. W. C. Hayward, Zachery Smalley, Wesley H. Naigle and Thos. H. Brigggett were admitted into full membership. In the bishop's address to the class he stressed

- (1) A preacher should be pious.
- (2) He should be a business man.
- (3) He should know how to direct the social affairs of his church.
- (4) Should promote the inter-relation of the races.
- (5) Must be of a good moral character.
- (6) Must abandon himself to the work of Jesus Christ.
- (7) Should be a medium between the emotionalism of our fathers and the cold theory of the teacher.
- (8) He must be a soul-saver.

Notwithstanding the inclement weather each service witnessed a full house to hear and see the 'Great Methodist Episcopal Church Really' in action under the leadership of our own bishop.

On Sunday morning the Model Sunday School was conducted by R. F. Long, with S. S. Earl, J. O. Richards, and Miss Daisy George and Miss Florence Clark as assistants. The prize given for the highest collection was given to J. O. Richards.

The Love Feast was conducted by J. O. Richards and H. Daniels. When the hour came for the Bishop's sermon, the house was packed to its capacity. The bishop took for his text I John 3:2.

"Beloved, now are we the sons of God."

After refuting the idea of man being a sort of low creature, he drew the contrast and showed that we "Are the sons of God." That we are princes and princesses. We were compelled to say, at the close of the sermon, "Did not our hearts burn within us as he talked with us by the way?" Thus has gone into history a Conference never to be forgotten by those who chanced to witness it; because mothers, fathers, sisters and brothers, will hand the story of this historic event down from one generation to another. May our good Bishop Jones live long to inspire black men to lift up their heads, and rise to higher grounds.

APPOINTMENTS LOUISIANA  
CONFERENCE.

Bishop Jones announced the following appointments for the Louisiana Conference, the next session of which will be held in Franklin, La., in January, 1923. At this session the following were ordained Deacons, Walter B. Buchanan, Oliver C. Daigle, David L. Davidson, Joseph L. Jackson, Peter Laban, Zachariah Smalley, C. D. Small. Leroy Fields, a student in Gammon was elected to Deacon's orders. Schooler J. Jackson, Garfield, Robinson,

Haflin J. Williams were elected and ordained Elders.

P. Bibbs, Geo. Thomas, Jas. Robinson, Geo. A. Payne, Bedford Carr, and H. A. Sorrell were placed on the retired list. C. C. Landry, supernumary.

\$1,617.80 received from the various funds of the church was distributed among the retired preachers, widows, orphans and other claimants. The Conference leads the Area in Centenary givings. Last year's Centenary was something over \$14,000, while for this year it amounted to more than \$32,000 with the New Orleans District, E. W. Kinchen, District Superintendent leading with \$9,000 or more; the Baton Rouge, W. Scott Chinn, District Superintendent, \$4,645. comes second, and the La Teche, W. G. Alston, District Superintendent, is third, with \$4,121 in point of giving. Fletcher T. Chinn, David Shelby and W. S. Jones died during the year.

Alexandria District: G. C. Hayward, District Superintendent, P. O. Box 408, Alexandria, La., Alexandria, Robert Wilkins, Alexandria, Mission, J. D. Frazier, Booneville, P. O. Bunkie, J. H. Thompson; Boyce-St. Paul, F. J. Thomas, Boyce and Village, E. W. Jackson; Bunkie, O. J. Harvey, Campti, G. W. O'Gilvie; Cane River Circuit, R. F. White, Cheneyville and Lecompte, T. H. Munson; Clarence, B. R. Jackson; Colfax J. C. Clark, Cottonport Circuit, F. M. Lashington, Many Circuit, Thos. Williams, Marthaville Circuit, C. C. Smith Melville and Mason, P. C. Colton, Nachitoches, W. H. Lang, Pineville, W. L. Dyas. Pleasant Hill and Pelican, Wm. Emmett, Roberline, J. C. Means, Shady Grove, L. C. Thomas. South Mansfield and St. Matthew, supply; Trenton Circuit, W. C. Hayward, Grand Ecoe, supplied Alfred Hall.

Baton Rouge District: W. Scott Chinn, District Superintendent, P. O. Box 673, Baton Rouge, La., Asbury and Wesley, P. O. Wilson, David Harrison; Baker and Jordan, S. J. Jackson, Baker, P. O.; Baton Rouge, Neely, A. C. Mitchell, R. 3, Box 20; St. Mark, 145 14th St., C. W. Reeves; T. A. Brown, 605 Rance St.; Lucy Street and Jones Mission, Wm. Jarrell; Clinton and Macedonia, J. S. Weaver, Hammond, I. C. Daugherty, Deerford, supplied. R. B. Sanford, Jackson and Vincent, O. C. Daigle, Island, H. J. Robinson, Lettsworth and Batchelor, C. L. Angrum, Lobedell and Winterville, S. C. Williams: Mt. Carmel, B. W. Owens, Woodland, P. O.; Natalbany, D. G. Pharris, New Roads and Torras, B. F. Branch, Port Allen, A. W. M. Obee, Prairieville and St. Landry, (supplied, W. A. Gray, Denham Springs and St. Luke, T. H. Hays, St. Peter and Rylander, J. S. Jones, Scotlandville, A. M. Taylor, Springfield and Ponchatoula, I. E. Badie, Stonry Point Circuit, W. A. Tyus, Dennis Mill, P. O.; Wilson and Norwood Circuit, Silas Robinson, Wilson, P. O. Zachary, Jessie C. Brown.

Lake Charles District: J. W. Turner, District Superintendent, Lake Charles, La., Briggs, S. Carroll. Cade, supplied, C. Jenkins; Crowley, supply, Robert Kelly; Eola Circuit, W. R. London, Hubertsville, S. M. Garner, Jeaneretta, St. Paul, J. J.

Woolridge, St. Peter, D. G. Taylor, Lafayette, G. G. Priestly, Jennings and Lake Arthur, Theo. R. W. Harris, Lake Charles, C. Spears, Leesville, M. L. Baldwin, Longville, T. J. Bridgette, Lottie Circuit, J. L. Augustus, McNary, J. D. McCain, New Iberia, Wm. Harrell, Oakdale and De Ridder, F. R. Butler, Oliver S. Green. Opelousas, W. J. Hampton, St. Martinville, Jas. A. Williams, Shady Grove, supply, A. E. Besmore, Spring Creek, R. F. Long, Teche Circuit, A. J. McElvane, Washington, A. B. Harris, Waxia Circuit, supply Alex Johnson, Jr.; Welsh Circuit, H. W. Gray, Patoutville, J. A. Vincent. R. A. Taylor, District Evangelist.

La Teche District: W. G. Alston, District Superintendent, 516 S. Claiborne St., New Orleans, La., Baldwin, R. J. Johnson, Bayou Goula, D. L. Davidson, Beattieville Circuit, H. B. F. Charles, Gray, P. O.; Camp Parapet, Richmond Brown, Kenner, P. O. Centerville, F. D. Bowers, White Hall, E. C. Goins, Unions, P. O.; Crawford, H. J. Williams, Glencoe, P. O.; Darrow, Sully E. V. Taylor, Donaldsonville, E. Hutchinson, Franklin, J. A. Lindsay, Godman, J. D. Wilson, Baldwin, P. O.; Hahnville, E. J. Harrison, Houma, J. R. Williams, Litcher Circuit, W. A. Hilton, Morgan City, Jessie David, Napoleonville, J. B. Johnson, Plaquemine, Allen Robinson, Rosedale Circuit, D. A. Landry, Thibodeau, L. H. Smith, Union, supply T. H. Sampson, Viron, W. H. Davis, Woodlawn, C. E. Bradford, Bertie, P. O.; La Place, supply, Peter Laban, Bayou Sale, supply, H. R. Bernard, Maringouin, C. D. C. Bryant.

Monroe District: T. A. Hampton, District Superintendent, Monroe, La., Bastrop and Mt. Nebo, T. P. Norris, Bonita and Gallion, S. J. Davis, Casper, Supply, Hy. Williams, Clark, Supply, Florence and Wisner, supply, B. A. Adams, Jones, W. L. Williams, Jonesboro and Mangham, Supply; Lake Providence, W. H. Jones, Monroe-St. James, H. Daniels, St. Paul and W. Monroe, M. C. Harrison, Mt. Sinia and Beulah, I. L. Turner, Sterlington, P. O.; Wardville, F. D. Thomas, Fairbanks, Supply, Felix Thompson, Dillion, Supply, Isaac Williams Beulah, supply, M. W. Harper.

Shreveport District: J. E. Rolax, District Superintendent, Shreveport, La., Asbury, Supply, Napoleon Russ, Bayou LaChute, A. B. Venable, Belcher, I. B. Henderson, Bonchest, supply, J. L. Kirwin, Fairfield, J. O. Richards, R. F. D., Shreveport, La., Frierson Circuit, Ephriam Freeman, Grand Bayou, Jarrett Green, Gahagan Circuit, S. Powell, Jewella and Flourney, T. A. Bailey, Keithville Circuit, D. H. Young, Lake End, supply, A. C. Cruell, Logansport Circuit, S. M. G. Taylor, Longstreet, G. C. Hilton, Mansfield, L. L. G. Green, New Light, Zachary Smalley, Shreveport-Daniel's Chapel, Chas. Anderson, Johnson, John McKee, St. James, J. O. Brown, St. Paul, R. A. Walmsley, Thomas Circuit, G. Robinson, Vanceville, S. M. Haynes, Hayes and Coushatta, supply W. Sanders.

New Orleans District: M. R. Walker,  
(Continued on Page 11)



## THE WALDEN MEMORY PERPETUATED AND THE EDUCATION OF THE NEGRO ENLARGED

By Secretary I. Garland Penn.

IT COULD NOT HAVE BEEN DONE WITHOUT THE CENTENARY! What? The purchase of a new site at Nashville, Tenn., for The Walden School, formerly known as Walden University.

This purchase like others by the Board of Education for Negroes during the last three years, has been made possible by the increased giving of the Methodist Episcopal Church through the Centenary. Truly, as Bishop Robert E. Jones said in his great address at Detroit, "The Negro thinks the Centenary is a special dispensation for him."

Several big things have been accomplished in a recent purchase of new Walden property at Nashville.

### Memories Kept Green

Walden University, later known as Walden College, had somewhat declined, due to reverses such as fire and lack of continuous administration that was productive of results.

The real truth, however, is that the decline was due to inadequate funds to do what was necessary to replace losses and give proper backing to administration. The decline seemed to augur for Walden nothing but a merger into some other institution, or discontinuance. Yet it was the first institution begun and operated by the old Freedmen's Aid Society. To discontinue or merge was like losing your first born. Then, it is the only institution among Negroes, bearing the name of the sainted Walden. To many of both races it seemed base ingratitude not to foster and develop the institution bearing the name of him who was one of the founders and first Corresponding Secretary of the Society. The Negro in Methodism has never been an ingrate, nor have white men who have helped them to a better life suffered for want of love appreciation and support. May it ever be thus?

Therefore, the purchase of the new site pleases the Negro, and we now have a permanent memorial to Bishop J. M. Walden. John Braden, a white man and pioneer, was the first President of The Central Tennessee College, later Walden. He was one of the true and tried who came South at the close of the Civil War, and began a life of service for the newly-emancipated freedman. His work is to be perpetuated by the new purchase.

### Two Great Institutions Helped

The purchase of the new property costing \$155,000 provides adequately for the beginning and development of a new Walden. All the holdings of the Board of Trustees of Walden College, with any trusts attaching thereto, have been formally transferred to the new location, the cost of which has been more than twice as much as the old site. All interests of every sort connected with the old site of Walden College will be amply provided for in the buildings and grounds at the new location. Walden secures a larger and better site in a very much more advantageous location. By reason of the fact that it is separated from Meharry

Medical College by a sufficient distance, it will have opportunity to grow on its own account, while the discipline of both institutions will be more satisfactory.

The buildings and grounds of the old Walden College are turned over to the Meharry Medical College, making possible the expansion of Meharry to meet future needs for the next fifty years of the Negro race in the training of Negro dentists, physicians, pharmacists and trained nurses. There will be adequate space for the erection of new buildings that Meharry may need in the future. As for Meharry Medical College, the institution secures a cash endowment of one-half million dollars, an increase in real estate of more than double its present holdings, and a very considerable number of buildings in which all the student body now residing in the city may be housed upon the campus. One of the conditions upon which Meharry Medical College was to receive the \$300,000 from The General Education Board and The Carnegie Corporation was that the Board of Education for Negroes should not only give \$200,000 cash on endowment, but also make available all the old Walden property for Meharry. As will be seen, all conditions have been met.

### The Best School Site in Nashville.

The new Walden property was formerly known as The City View Sanitarium for white people. Truly, this site is well named "City View," for the hill on which the buildings are located commands an excellent view of a large part of the city of Nashville.

It is just one quarter of a mile off the Nashville-Murfreesboro Pike barely outside of the city limits. It is connected with the pike by a good macadamized road. It is only about fifteen minute's walk from the old Walden site and only eight minutes' walk from the South Hill Street crossing of the Radnor-Nolensville street-car line.

There are three large buildings arranged in an east and west line. The "men's building," which will be used for the boys' dormitory, and the "administration building" front north and are about thirty feet apart. On the other side of the administration building and some fifty feet from it is the "women's building" fronting east that is towards

the other two buildings. This will be the girl's dormitory.

**THE ADMINISTRATION BUILDING:** It contains five bathrooms, sixteen bedrooms, office, sitting-room, two dining-rooms, kitchen, serving-room, three store-rooms and furnace in basement and



Boys' Dormitory New Walden Property

two rooms in the attic. The building has hardwood floors throughout main part of the downstairs. It has two-story porches front and rear, large sleeping porch. Most of the walls are papered. The building is ninety feet on the front with hall in the rear.

**THE MEN'S BUILDING:** Concrete block construction with nearly all of the interior partition walls of brick; three-story and attic, furnace and coal rooms in the basement. The building contains twenty-eight bedrooms, five bathrooms, one sitting-room, one ward twenty by twenty-five feet. It has a three-story porch on the front; fitted with steam heat and electric lights. Dimensions, forty-one by eighty feet exclusive of porch.

**THE WOMEN'S BUILDING:** This is new with brick walls, concrete foundation, slate roof; two-story with basement and attic; nine foot finished basement under almost entire building—dining-room, kitchen, furnace, coal and other rooms therein.

**First Floor:** Sitting room, ten bedrooms, two storerooms, five bathrooms.

**Second Floor:** Twelve bedrooms, one



Girls' Dormitory New Walden Property.



ward twenty by twenty-six feet, four bathrooms.

Third or Attic Floor: Seven bedrooms and one bathroom.

The building has two-story porches at each end; fitted with steam heat and electric lights; all walls painted. Dimensions, ninety-seven by fifty-six feet.

**ADDITIONAL BUILDINGS:** Garage for four cars; two-rooms servant house, and a barn thirty by forty feet.

The tract contains seven and three quarters acres of land, and is inclosed with a five-foot field wire fence.

There is abundant vacant land about the institution, which can be secured as the growth demands.

#### Walden and Meharry Alumni

When one considers that half of all the Negro physicians, dentists and pharmacists in the United States for the ten million Negroes are graduates of Meharry, and likewise that among the real leaders of the Negro in all professions and vocations of life are graduates of Walden, the perpetuation of these two institutions is providential.

Those who know how this arrangement has given satisfaction to educators and philanthropic interests back of Meharry can give

mote the health and betterment of one in nine, the nine are helped, as the one.

#### More Endowment For Meharry

The needs of Meharry are so great that \$500,000 endowment which yields but \$25,000 per annum, will not be sufficient to make the institution efficient, hence plans are being worked out and deeply laid to increase the endowment to a million and



Administration Building New Walden Property.

half dollars.

The Meharry alumni, who are among the most prosperous men of the Negro race, the city of Nashville and other responsible and important agencies and friends have the matter in hand. That it will go forward there is no doubt, since the way is thus



New Walden Property, Nashville, Tenn.

assurance to Methodists and friends, who made it possible, that this is an outstanding achievement for the betterment of the Negro race in education and health.

Likewise, all are benefitted, for germ, microbes and bacteria know no race barriers, and when anything is done to pro-

cleared for the greater Meharry and the greater Walden.

Thus the Centenary has solved a problem and blazed the way for the future of two institutions which in the years to come may look back upon the spring from whence the water of new life came and forevermore say, "The Centenary did it."

#### DELAWARE CONFERENCE GLEANINGS.

By the Rev. D. H. Hargis, D. D.

The Secretary of the Conference will soon be ready to send out Report blanks for the ensuing Conference. All Epworth League money this year is to be reported as a part of the Centenary.

Four Sub-district Group meetings were held at strategic points on the Cambridge District during the month of January. Indications of progress were evident.

Samuel Molliston, the oldest member of Whatcoat M. E. Church, Dover, Del., died December 23rd, aged 91 years. He was a faithful member of the church for more than 70 years and a steward for 50 years.

His was a striking personality. People of all races loved and trusted him.

Rev. L. S. Moore, of Dover, Del., is enjoying another prosperous year. His revival resulted in 21 converts.

Asbury M. E. Church Easton, Md., has been renovated with the addition of a recess pulpit costing \$1,300. Dr. T. H. Woodley is pastor. Rev. George Joynes of Melitota Charge buried his wife at Jamestown, Md., January 19th. He has the sympathy of his brethren.

Union Asbury, Crisfield, Md., has just completed a very fine modern parsonage. Rev. W. E. Waters is the pastor.

The parsonage of Shiloh M. E. Church, Crisfield, Md., has recently undergone some splendid improvements. A basement and a bathroom has been added and a pipeless heater has been installed. Rev. C. S. Sprigg is pastor.

Marion, Md., is completing a large modern Church and a beautiful parsonage replacing the ones recently destroyed by fire. Rev. W. A. T. Miles, pastor.

Dr. W. R. A. Palmer, of Pocomoke City, Md., is leading his people to success. The church is being renovated. A steam heater has been enstalled in the new cellar.

Rev. C. T. Covington of Delmar, Md., and Rev. J. S. Coulbourn of Wattsville, Va., have had very successful revivals.

Haven M. E. Church, Philadelphia, Pa., Rev. J. R. Brown, pastor has had 81 conversions.

Zoar M. E. Church, Philadelphia, Pa., recently held a series of Cottage Prayer meetings culminating in a revival. There are 40 converts to date. Dr. W. B. Perry, Pastor.

Belair is having a continuous revival. Rev. Elihu Morris, pastor, is about ready for conference.

Asbury Memorial M. E. Church Atlantic City, N. J., is enjoying a unique experience—A gracious revival begun on New Year's Eve continues while they make ready to entertain the Annual Conference. Dr. A. L. Martin and people are happy.

The New Mt. Hope Church at Salem, N. J., Rev. W. B. Nelson, pastor, is nearing completion. The Sunday School room is now in use.

Three successful meetings were held in the Newark Sub-district Group. Signs of advancement are eminent.

Mt. Calvary Church, Bridgeville, Del., Dr. D. W. Henry, pastor, is quickened by a revival. Sunday, January 22nd was observed as "every-body-go-to-church-day." All services were over crowded.

Rev. J. N. Bullen of the Hurlock Charge leads the district in percentage of Centenary money raised and sent in.

Dr. D. H. Hargis, Superintendent of the Cambridge District was recently elected a member of the Board of Trustees of Morgan College, Baltimore, Md., to fill the vacancy occurring through the death of the Rev. A. R. Shockly.

**DO IT NOW! Make the Southwestern self-supporting now and forever silence that monotonous song about "self-support."**



## DEDICATIONS AND CORNER-STONE LAYINGS EXTRAORDINARY

By Secretary I. Garland Penn

The week in February from the Fourteenth to the eighteenth will be memorable in the history covering the education of the Negro. A party of Methodist leaders and educators will attend the corner-stone laying, February 14, of two new buildings at Bennett College, Greensboro, N. C., costing \$100,000; Leete Hall and Croghan Chapel, the \$200,000 administration building at Clark University, Atlanta, Ga., February 15; the \$300,000 property known as Haven Institute and Conservatory at Meridian, February 16 and 17th. The party will also stop at Birmingham, February 16 from 5:30 to 10:30 a. m., to visit Central Alabama Institute, where large improvements have been made during the summer.

The members of the party are Bishop William F. Anderson, Cincinnati, Ohio, President of the Board of Managers; Bishop Jos. C. Hartzell, Cincinnati, Ohio; Bishop F. D. Leete, Indianapolis, Ind.; Bishop F. M. Bristol, Chattanooga, Tenn.; Bishop E. G. Richardson, Atlanta, Ga.; Bishop Robert E. Jones, New Orleans, La.; Doctor W. H. Wehrly, Cincinnati, Ohio, District Superintendent, Cincinnati District; Doctor J. L. Seaton, New York City, Assistant Secretary, Board of Education and Educational Director of the Board of Education for Negroes; Doctor Allan MacRossie, New York City, Educational Director of Conference Course of Study; Secretaries P. J. Maveety and I. Garland Penn. Not all of the party will take in all the occasions save those going from Cincinnati.

The Presidents and Principals of all the institutions of the Board of Education for Negroes will convene at Meridian, Miss., for their annual conference on February 15, 16th and 17th, as guests of the Haven Institute. This will be the first conference of the Presidents and Principals this quadrennium. The pastors and laymen in the North Carolina Conference are most cordially and earnestly invited to meet the party at Greensboro, the Atlanta and Savannah at Atlanta, the Central Alabama at Birmingham, and the Mississippi at Meridian.

The ministers, laymen and friends of our race are the real beneficiaries of these great efforts on behalf of larger work for the education of the Negro, and should not fail to be present. The detailed program for each occasion follows:

### PROGRAM FOR CORNER-STONE LAYING GIRLS' DORMITORY AND RE- FECTORY BENNETT COLLEGE, GREENSBORO, N. C.

Tuesday, February 14, 1922.

Christian Workers' Conference 10 o'clock a. m., to 12 o'clock Theme: Christian Education.

Secretary I. Garland Penn, Cincinnati, Ohio, the Board of Education for Negroes, of the Methodist Episcopal Church, Master of Ceremonies.

Opening Hymn—Reverend P. J. Cook, High Point, N. C., District Superintendent, Winston District, North Carolina Conference.

Invocation—Reverend S. A. Peeler, D. D.,

High Point, N. C., Pastor, Methodist Episcopal Church.

Music (Jubilee Melody)—Bennett Chorus.

Welcome Address—Professor W. B. Windsor, Greensboro, N. C., Supervising Principal of Public Schools (10 minutes).

Address—"A Trained Negro Ministry for Leadership", by Dr. Allan MacRossie, New York City, Assistant Secretary, The Board of Education of the Methodist Episcopal Church, (30 minutes).

Music (Jubilee Melody)—Bennett Chorus.

Address—"Education and Life", by Dr. J. L. Seaton, New York City, Assistant Secretary, the Board of Education of the Methodist Episcopal Church, (20 minutes).

Music (Jubilee Melody)—Bennett Chorus.

Address—"Bennett Alumni as Christian Workers", by Professor J. A. McRae, Reedsville, N. C., Principal, High School, (15 minutes).

Music (Jubilee Melody)—Bennett Chorus.

Greetings from the State A. N. T. College—"Mutual Helpfulness of Our Institutions", by President James B. Dudley, (15 minutes).

Music (Jubilee Melody)—Bennett Chorus.

Benediction—Reverend M. M. Jones, Greensboro, N. C., District Superintendent, Wilmington District, North Carolina Conference.

### CORNER-STONE LAYING.

Two o'clock to four-thirty o'clock p. m.

Bishop Frank M. Bristol, D. D., Chattanooga, Tenn., Resident Bishop of the North Carolina Area, presiding.

Alternate—Reverend H. L. Ash, Greensboro, N. C., District Superintendent, Greensboro District, North Carolina Conference.

Hymn—"The Morning Light is Breaking", by Reverend R. W. Winchester, Greensboro, N. C., Pastor, St. Matthews' Methodist Episcopal Church.

Invocation—Reverend J. A. Laughlin, Hickory, N. C., District Superintendent, Western District, North Carolina Conference.

Music (Jubilee Melody)—Bennett Chorus.

Address—"Greetings from These Citizens and Christian People of Greensboro," by Mr. C. H. Ireland, Greensboro, N. C., (10 minutes).

Address—"Methodism and the Education of the Negro," by Dr. W. H. Wehrly, Cincinnati, Ohio, District Superintendent, Cincinnati District, West Ohio Conference; and member of Board of Managers of the Board of Education for Negroes, of the Methodist Episcopal Church (20 minutes).

Music (Jubilee Melody)—Bennett Chorus.

Laying of Corner-Stone—Dormitory—Bishop Frank M. Bristol, Resident Bishop, Chattanooga, Tenn.; Bishop J. C. Hartzell, Cincinnati, Ohio, Vice-president of the Board of Education for Negroes, of the Methodist Episcopal Church, (20 minutes).

Hymn—"Blow Ye! The Trumpet Blow," by Bennett Chorus and friends.

Laying of Corner-Stone—Refectory—Masonic Order, Dr. J. E. Sheppard, Durham, N. C., Grand Master of Masons for North Carolina, (20 minutes).

Music (Jubilee Melody)—Bennett Chorus.

Address—"The Future of Bennett," by Secretary I. Garland Penn, Cincinnati, Ohio, (10 minutes).

Music (Jubilee Melody)—Bennett Chorus.

Consecration Prayer and Benediction—Reverend J. P. Morris, D. D., Winston, N. C.

PROGRAM DEDICATION EXERCISES—LEETE HALL, CLARK UNIVERSITY

Wednesday, February 15, 1922.

Morning Service 10:30 a. m.

Bishop W. F. Anderson, D. D., L. L. D., Cincinnati, Ohio, President of the Board of Managers of the Board of Education for Negroes, of the Methodist Episcopal Church, Presiding.

General Topic: Church and State in Education.

Hymn—Let Jesus Christ Be Praised.

Invocation—Reverend J. W. E. Bowen, D. D., Atlanta, Ga., Vice-president, Gammon Theological Seminary.

Address (20)—Reverend W. H. Wehrly, D. D., Cincinnati, Ohio, District Superintendent, Cincinnati District, West Ohio Conference.

Address (15)—Judson C. Hixon, L. L. B., Atlanta, Ga., representing Clark University Alumni.

Anthem—Clark University Chorus.

Address (20)—Hon. W. A. Sutton, Atlanta, Ga., Superintendent of City Schools.

Address (20)—Reverend P. J. Maveety, D. D., Cincinnati, Ohio, Corresponding Secretary of the Board of Education for Negroes.

Music—Clark University Quartette.

Address (20)—President John Hope, Morehouse College, Atlanta, Ga.

Melody—Clark University Chorus.

Benediction—President P. M. Watters, Gammon Theological Seminary, Atlanta, Ga.

N. B.—At the close of the morning program will occur laying of corner-stone of Stewart Missionary Foundation Building on Gammon Seminary Campus.

Afternoon Service 2:30 p. m.

Bishop Ernest G. Richardson, D. D., Atlanta, Ga., Resident Bishop, Presiding.

General Topic: The Future of Christian Education.

Hymn—Faith of Our Fathers.

Invocation—Reverend W. G. Clinton, D. D., Atlanta, Ga., Pastor, Ponce de Leon Methodist Episcopal Church.

Address (20)—Hon. James L. Key, Mayor of Atlanta, Ga.

Anthem—Clark University Chorus.

Address (20)—Professor William H. Croghan, Atlanta, Ga., retired Professor after 45 years of service.

Address (20)—Dr. M. L. Brittan, Atlanta, Ga., State Superintendent of Education for State of Georgia.

Melody—Clark University Students.

Address (20)—Bishop Frederick Deland Leete, D. D., Indianapolis, Ind., Resident Bishop, Indianapolis, Ind.

Solo—Miss Mabel Rainwater.

Dedicatory Services—Bishops William F. Anderson, Cincinnati, Ohio, Ernest G. Richardson, Atlanta, Ga., and Joseph C. Hartzell, Cincinnati, Ohio.

Benediction—Reverend N. D. Shamborger, D. D., Atlanta, Ga., Warren Methodist Episcopal Church.

Evening Service 8:00 p. m.

Bishop Frederick D. Leete, Indianapolis, Ind., Presiding.

Hymn—Negro National Anthem.



Invocation—Reverend C. L. Johnson, Atlanta, Ga., District Superintendent, Atlanta District.

Address (15)—Reverend Plato Durham, D. D., Atlanta, Ga.

Anthem—Clark University Chorus.

Address (20)—Bishop Joseph C. Hartzell, Cincinnati, Ohio, Vice-president of the Board of Education for Negroes.

Address (10)—Reverend M. M. Alston, Atlanta, Ga., Representing Atlanta Annual Conference, Methodist Episcopal Church.

Address (15)—Dr. John L. Seaton, New York City, Assistant Secretary, Board of Education.

Address (15)—Dr. Allan MacRossie, New York City, Educational Director, Conference Course of Study.

Melody—Clark University Students.

Address (15)—"The Future of Clark University," by Dr. I. Garland Penn, Cincinnati, Ohio, Corresponding Secretary, Board of Education for Negroes.

Solo—Miss Susie Smith.

Benediction—Reverend D. H. Stanton, Atlanta, Ga., Pastor, Central Avenue Methodist Episcopal Church.

#### PROGRAM FOR CENTRAL ALABAMA INSTITUTE.

Thursday, February 16, 1922, 8 o'clock to 10 o'clock a. m.

Presentation of Bishop W. F. Anderson, Cincinnati, Ohio, President of the Board of Education for Negroes, of the Methodist Episcopal Church.

Music—"The Morning Light is Breaking", by School.

Prayer—Reverend John L. Seaton, New York City, Assistant Secretary of the Board of Education.

Music (Jubilee Melody)—School.

Address—"Welcome to Our City", by His Honor, the Mayor, Birmingham, Ala., (10 minutes).

Address—"Welcome in Behalf of Our City School System", by City Superintendent of Schools, Birmingham, Ala., (10 minutes).

Music (Jubilee Melody)—School.

Address—"Welcome in Behalf of the Christian People of Birmingham, Ala.," by Reverend George Stuart, D. D., Birmingham, Ala., Pastor of the First Methodist Episcopal Church, South, (10 minutes).

Address—"Welcome to Central Alabama Institute", by President R. N. Brooks (5 minutes).

Music (Jubilee Melody)—School.

Address—"Methodism and Education of the Negro", by Dr. W. H. Wehrly, Cincinnati, Ohio, District Superintendent, Cincinnati District, West Ohio Conference; and Member of the Board of Managers of the Board of Education for Negroes, of the Methodist Episcopal Church, (10 minutes).

Address—"A New Day in the Education of the Negro", by Bishop J. C. Hartzell, Cincinnati, Ohio, Vice-president of the Board of Education for Negroes, of the Methodist Episcopal Church, (10 minutes).

Music (Jubilee Melody)—School.

Address—"A Trained Negro Ministry for Leadership", by Dr. Allan MacRossie, New York City, Assistant Secretary of the Board of Education, (10 minutes).

Address—"Our Schools and Inter-racial Cooperation", by Dr. P. J. Maveety, Cincinnati,

Ohio, Corresponding Secretary of the Board of Education for Negroes, of the Methodist Episcopal Church, (10 minutes).

Music (Jubilee Melody)—School.

Address—"The Future of Central Alabama Institute", by Corresponding Secretary I. Garland Penn, Cincinnati, Ohio, the Board of the Hon. Mayor Parker, (10 minutes).

Benediction—Reverend R. N. Davis, Birmingham, Ala., Pastor, St. Paul's Methodist Episcopal Church.

#### PROGRAM FOR HAVEN INSTITUTE AND CONSERVATORY.

Friday, February 17, 1922.

Dedicatory Exercises 10 o'clock a. m.

Dr. I. Garland Penn calls meeting to order and introduces Bishop W. F. Anderson, Cincinnati, Ohio, President of the Board of Education for Negroes, of the Methodist Episcopal Church, as Master of Ceremonies.

Welcome Address on behalf of the City, by Mayor Parker, (10 minutes).

Welcome Address on behalf of the School, by President Shaw, (10 minutes).

Address—"Our Area Ideal for the Education of the Negro," by Bishop Robert E. Jones, New Orleans, La., (20 minutes).

Address—"Bishop Gilbert Haven," by Bishop J. C. Hartzell, Cincinnati, Ohio, (20 minutes).

Dedicatory Address, by Bishop W. F. Anderson, Cincinnati, Ohio, (20 minutes).

Dedicatory Prayer, by Dr. W. H. Wehrly, Cincinnati, Ohio.

Benediction, by Dr. Allan MacRossie, New York City, Assistant Secretary of the Board of Education of the Methodist Episcopal Church.

#### CHRISTIAN WORKERS' CONFERENCE

3 o'clock p. m.

Bishop Robert E. Jones, New Orleans, La., presiding.

Address—"Methodism and a Trained Ministry", by Dr. Allan MacRossie, New York City, (30 minutes).

Address—"Gammon's Contribution to the Negro Ministry", by Dr. J. W. E. Bowen, Gammon Theological Seminary, South Atlanta, Ga., (15 minutes).

Address—"Haven and Trained Teachers", by Dr. John L. Seaton, New York City, Assistant Secretary of the Board of Education and Educational Director of the Board of Education for Negroes, (15 minutes).

Address—"Haven and Education for Life", by Dr. P. J. Maveety, Cincinnati, Ohio, Corresponding Secretary of the Board of Education for Negroes, (15 minutes).

Address—"Haven's Opportunity to Develop the Negro in Music", by Secretary I. Garland Penn, Cincinnati, Ohio, (15 minutes).

#### PROGRAM FOR PRESIDENTS' AND PRINCIPALS' CONFERENCE HAVEN INSTITUTE AND CONSERVATORY, MERIDIAN, MISS.

Wednesday, February 15, 7:30 p. m., to Saturday, February 18, 12:30 p. m.

Wednesday, February 15, 7:30 p. m.

Devotional Exercises—Dr. J. M. Cox, Little Rock, Ark., President of the Conference.

1. Address—"Professional Training of Negro Teachers", by Dr. Charles M. Melden, New Orleans, (15 minutes).

(a) Discussion led by Dr. J. H. Lovell, Nashville, Tenn., (10 minutes).

2. Address—"How to Eliminate Waste in

Dining-hall and Kitchen Expenditure", by President M. S. Davage, Holly Springs, Miss., (20 minutes).

(a) Discussion led by President R. B. Hayes, Sedalia, Mo., (10 minutes).

3. Address—"Summer Schools", by Dr. M. W. Dogan, Marshall, Texas, (20 minutes).

(a) Discussion led by Principal I. H. Miller, Jacksonville, Fla., (10 minutes).

Thursday, February 16, 10 a. m.

Devotional Exercises.

1. Address—"The Profit and Loss of a School Farm", by Dr. J. S. Hill, Morristown, Tenn., (20 minutes).

(a) Discussion led by Dr. J. B. F. Shaw, Meridian, Miss., (10 minutes).

2. Address—"Health and Sanitation Instruction", by Dr. T. Restin Heath, New Orleans, La., (20 minutes).

(a) Discussion led by Principal T. H. Kiah, Princess Anne, Maryland, (10 minutes).

Thursday, February 16, 3:30 to 6 p. m.

Devotional Exercises.

1. Address—"Scholarship Standards for Negro Schools", by President J. B. Randolph, Austin, Texas, (20 minutes).

(a) Discussion led by Dr. J. L. Seaton, New York, N. Y., (10 minutes).

2. Address—"How to Deal With Backward Students' Etc.", by Dr. Harry Andrews King, Atlanta, Ga., (20 minutes).

(a) Discussion led by President Frank Trigg, Greensboro, N. C., (10 minutes).

3. Address—"The Place of Meharry Medical College in Our System of Schools", by Dr. John J. Mullooney, Nashville, Tenn., (20 minutes).

4. Address—"The Schools as Sources of Supply for the Christian Ministry", by Dr. Phillip M. Watters, Atlanta, Ga., (20 minutes).

Thursday, February 16, 8 p. m.

Grand Concert and Musicales by the Conservatory of Haven Institute.

Friday, February 17, 10 a. m.

#### DEDICATORY EXERCISES, HAVEN INSTITUTE AND CONSERVATORY.

Bishop W. F. Anderson, Cincinnati, Ohio, President of the Board of Managers, Presiding.

Friday, February 17, 3 p. m.

#### "CHRISTIAN WORKERS' CONFERENCE"

Bishop Robert E. Jones, New Orleans, La., Presiding.

Friday, February 17, 8 p. m.

Devotional Exercises.

1. Address—"Changes I Have Seen in Fifty Years—A Retrospect of Negro Education", by Dr. L. M. Dunton, Orangeburg, S. C., (20 minutes).

2. Address—"What the Most Serious Problem of Our Schools Is", by Dr. J. O. Spencer, Baltimore, Md., (20 minutes).

(a) Opportunity will be given under this topic for a round-table conference to bring out the problems most seriously affecting the schools, with a view to finding solutions for the same. Each President and Principal will participate as time allows.

Saturday, February 18, 9 a. m.

(Closing Session).

Devotional Exercises.

1. Address—"Our Schools and the Confer-

(Continued on Page 11)



## REPORT OF PROCEEDINGS FLORDIA ANNUAL CONFERENCE

The Fiftieth Annual Session of the Conference convened in the Gethsemane Methodist Episcopal Church, Lake City, Florida, Jan. 18-22, 1922. The program as adopted by the Conference provided for evenings for anniversaries and four daily sessions for Conference work.

Monday evening was held a Platform Service, largely attended, under the auspices of Woman's Home Missionary Society, Deaconess G. A. Defoye, presiding

Tuesday evening at 8 o'clock the annual sermon was delivered by Dr. J. B. L. Williams, secretary of the Conference. It was a sermon worthy of commendation. A collection of \$5.00 was taken for the care of the Conference. On Wednesday morning at 9 o'clock the Conference was opened by Bishop Ernest G. Richardson, D. D., LL. D., who delivered an able and pointed address on "Service;" Text II Cor. 8:9, assisted by the four superintendents and the pastor, administered the sacrament of the Lord's Supper to all the ministers, members of the church and visitors present. This service was a spiritual uplift to all. At the close of this service, the former secretary called the roll and 51 ministers answered present. Three of the ministers had died and answered roll call in heaven, viz.: Revs. Riley E. Robinson of Fernandina, Florida, a retired minister; Rev. James F. Elliot, A. M., of Jacksonville, Florida, Pastor of the St. Joseph Church, and Rev. Marion DeGreat, of McClenney, Fla., a retired minister. These were translated to the conference above. The Conference arose, and by request of the Bishop, Rev. H. W. Bartley, D. S., of South Florida Mission Conference, visiting, offered a very feeling prayer.

The Conference organized by electing Rev. J. B. L. Williams, secretary; Rev. D. S. Selmore, statistical secretary and Scott Bartley, treasurer, all of whom selected their assistants from among the most scholarly men of the Conference. Rev. Joseph M. Deas of Jacksonville, Fla., was elected reporter to the daily and church papers.

At 10:30 a. m., the address of welcome to the freedom of the city by his honor, Mayor W. T. Boozier, was received with applause. Bishop Richardson responded in words well chosen, assuring the Mayor that these ministers, representatives of the Methodist Episcopal Church, have for their ideal, Jesus Christ, the Lord, whose morals required one hundred per cent to maintain membership in said Methodist Episcopal Church, and during their stay in the city those high ideals would be imitated. After these preliminaries, the program as presented, was adopted as the governing order of the session, with some modification. The Bishop then resumed the Conference work.

The 14th question was called. There being nothing against the character of the four District Superintendents, they were permitted to read their reports, which were carefully prepared. They were the Rev. J. S. Todd, Gainesville District; the Rev. T. W. Williams, Jacksonville District; the Rev. S. P. Pratt, Live Oak District and the Rev. Richard H. Debose Ocala District. All the superintendents made able reports and were loudly applauded.

The Bishop very ably addressed the Conference each day at 11 a. m. These sermons to

the ministers were most helpful and were eagerly looked forward to each day.

The Conference was graced with many distinguished general officers who were introduced and their lectures and addresses were received with much applause. Rev. Dr. Chas. R. Oaten of Chicago, representing the Board of Conference Claimants, at this time was introduced and brought helpful information concerning the efforts of the Board to fully and amicably provide for the retired ministers, widows and orphan children of the deceased ministers. Dr. R. J. Wade of Chicago, Ill., Corresponding Secretary of the Committee of Conservation and Advance, was introduced to the Conference and gave a helpful address on the great need and aims of the church, and why every cent subscribed to the Centenary should be raised. His illustrative lecture on Thursday evening brought out a large crowd and the work of the Centenary projects that was being accomplished and what would be possible if we raised our quota, was very plainly shown on the canvas.

Dr. J. W. Moultrie, Area Secretary, was introduced to the Conference and showed that he is still the area live wire and has the art of getting into the hearts of the ministers of the Conference; they always make him welcome.

On Thursday, at 9:30 a. m., the Conference resumed its work. Bishop Richardson in the chair, presiding. Pastor's reports were taken up and showed a slight increase over the past year as a whole. Dr. P. J. Maveety, Corresponding Secretary, Board of Education for Negroes was introduced to the Conference and gave an interesting address on what the church is doing for Negro education. Dr. Chas. C. Rarick, representing the Board of Temperance, Prohibition, and Public Morals, was presented and spoke on what is being accomplished along the line of prohibition. Rev. N. E. Davis, was presented and very ably represented the cause of the Board of Hospitals and Homes. Dr. L. H. King, our new editor of the Southwestern Christian Advocate, was introduced to the Conference and made welcome. By his presence and his very able appeal as the editor for the paper, the members of the Conference, renewed their subscriptions and Dr. King's coming was most beneficial because of his traveling book store. He greatly endeared himself in the heart of the brethren. The Epworth League and its cause was very ably represented by the assistant general secretary, Rev. Dr. F. H. Buttler, who, in his matchless speech on Friday evening, filled his audience with wonder and amazement. The Conference arose and gave the Chatauqua salute to Dr. Butler and Dr. Lorenzo H. King. This array of general conference officers and official visitors at the seat of the Conference made the gathering a meeting of special interest.

Mrs. Lowe, Deaconess, and national organizer of the Woman's Home Missionary Society, was introduced to the Conference and in well chosen words addressed the Conference in the interest of the work she represented. The anniversary of the Conference Board, Woman's Home Mission was presided over by Mrs. C. E. Green of Gainesville and Mrs. Brynie Williams of Hayne, Fla.

Sunday was truly a great day in Zion. The Conference love feast was conducted by Rev. Dennis Johnson. District Superintendent, S. P. Pratt, made the financial appeal and a collection for care of the Conference was taken and \$75.00 was raised at 11:30 a. m. The Bishop was introduced and delivered an able sermon from 12 chapter Gospel of St. John, 21 verse, "Sirs' we Would See Jesus." At 3 p. m., the Bishop ordained three local Deacons, Sullivan, Sterrick, Henry Ellis and W. H. Trapp. Rev. Spencer Rutlege was ordained elder.

The Memorial Services followed. The eulogies were over Rev. Riley E. Robinson, J. F. Elliott and Marion De Great. Remarks by R. Deas, J. B. L. Williams, S. Bartley, Watts, and Kealer.

At 3:30 p. m. the sermon by Dr. T. H. B. Walker, was a sermon long to be remembered. 7:30 p. m. Rev. Scott Bartley, delivered the closing sermon to a packed house of enthusiastic listeners. The Conference adopted resolutions complimentary to the Bishop, general officers, secretaries, treasurers, Board of Stewards for faithful performance of duty and to the Pastor, members and citizens of Lake City for hospitality. At 9:30 p. m. the Bishop appeared and with a few brief remarks exhorting the pastors to enter upon the work with renewed determination to put the program over, he read the appointments of the pastors for 1922-23 as follows:

### GAINESVILLE DISTRICT.

Rev. James S. Todd, Superintendent, P. O. Jacksonville, Fla., 1636 Davis St.

Alachua Station, Arthur Miles; Archer and Long Pond, S. E. Grant; Aredondo and Texon, G. R. Niblack; Bell and Willford, S. L. Brown; Cedar Keys and Rosewood, G. B. Wilson; Gainesville, J. B. L. Williams; Hague, G. E. Hall; Haynesworth, L. T. Bell; Jonesville, L. C. Haile; Lacrosse and Newbell, J. R. Rutlege; Liberty Hill, D. J. Watts; Mount Brook and Williston, supplied by A. McCory; Newman's Lake and Bennington, supplied by G. Debose; New Newbell, H. C. Green; Newberry, F. E. Welch; Otter Creek and Gulf Hammock, L. C. Limbrick; Pinesville, W. P. Ployer; Sandhill and Moriston, B. E. Haile; San Pulaski, to be supplied; Paradise Mission, supplied by D. Randall; Cadalock and Greton Mission, supplied by A. Lumpkins.

### JACKSONVILLE DISTRICT.

Rev. W. R. Stephens, Superintendent, P. O. 431 W. Ashley St., Jacksonville, Fla.

Armstrong, W. Thompson; Bunnell and Roy, supplied by D. C. Williams; Clarksville, S. P. Pratt; Crescent City, A. Lee; Ebenezer, T. W. Williams; Green Cove Springs, H. Blunt; Hasting and East Palatka, D. L. Rivers; Lone Star, J. H. B. Madison; Morgan Mill, supplied by E. Martin; North Jacksonville and Cosmo, Z. D. Limbrick; Palatka, N. R. Armstrong; Simpson Chapel, S. B. Wilson; South Jacksonville, J. M. Reas; South Jacksonville Mission, R. M. Thomas; St. Augustine, P. Patterson; St. Joseph, S. P. Rutlege; Switzerland, Hibernia and Greenland, E. W. Wideman; West Jacksonville: Asbury Church, R. B. Glover; Wrightsville, D. S. Selmore; East Jacksonville, to be supplied; Brooklyn, to be supplied; Net-Crief, avenue, to be supplied; East Port, to be supplied.



## LAKE CITY DISTRICT.

Rev. Scott Bartley, Superintendent, P. O. Lake City, Fla.

Madamsville and Levyville, G. B. Brockington; Bland and Stanley, Lemuel Johnson; Calahan and Kink's Ferry, N. J. Curenton; Cross City and Eugene, to be supplied; Fernandina, J. E. Kealer; Franklinton, supplied by Wm. Wagner; Highsprings and Noblehill, Edward Williams; Lake City, Boss and White Springs, C. R. Howard; Live Oak and Welborne, supplied by Zack Smart; Lake City Junction and Branford, B. E. Garmond; Mikesville and Fort White, G. M. Hearst; McClenney and Sanderson, G. C. Gissentamer; Monticello, J. A. Weatherford; Oldtown and Fort Fanning, J. E. Taylor; Perry and Carbor, supplied by H. Jerido; South Fernandina, T. H. B. Walker; Washington, supplied by N. Norwood; Winfield and Newhope, H. H. Hawkins; Talahasie, to be supplied; Quincy, to be supplied; Chattahoochie and River Junction, to be supplied; Lake Ogden, to be supplied; Jasper, to be supplied.

## OCALA DISTRICT.

Rev. R. H. Debose, Superintendent, P. O. 539 Park Ave., Jacksonville, Fla.

Cotton Plant, A. Williams; Freedom, E. G. Young; Freecannon, J. F. Frier; Hawthorne, and Citra, W. M. McCloud; Lowell and aFird, J. W. Robinson; Lake Jeffries, J. S. Lee; Micanopy and Rochelle, W. B. Hester; New River, P. R. Dukes; Orange Lake, R. K. Sherrod; Ocala, G. W. Williams; Pleasant Grove, J. Williams; Reddick, J. M. Trammell; Starke and Lawtey, A. Emanuel; Santos, Wm. Smith; Sterricks Chappel, S. Sterricks; Sparr, J. James; Sampson City, J. Divine; St. John, Bell, Waldo, H. M. Trapp.

## EDUCATION IN RACE APPRECIATION.

Garrett Biblical Institute is offering a Course in race study. Professor Frank Beck, who directs the study, qualified for the task by a first hand study of old-world backgrounds, by living in the heart of Chicago's foreign-born, by the study which resulted in the booklet "Italians in Chicago," and by his direction of the Interchurch Survey of Chicago.

Concerning this course, he says, "We are not nearly so much concerned with the academic consideration of race problems as with other things which divide races as with the discovery of methods which will bring races together in Christian brotherhood. Chicago's foreign-born and Negro areas constitute our laboratory. We are getting acquainted with these new neighbors of ours and we like them. By this method we hope to inspire and educate our ministers to work in the cause of race appreciation and Christian harmony."

Enrolled in the Course are a student volunteer for Latin-America, the wife of a missionary, a Japanese, a worker among the Italians of Chicago, several foreign-born, and two Negroes. Such work should make a distinct contribution to increasing the efficiency of the ministry of Methodism to races and nationalities.

You did not last year; but you will, this year—send in your quota of subscriptions to the Southwestern.

## PRAY FOR STEWARSHIP.

"The Calendar of Prayer for 1922" (112 pages, 25 cents, Methodist Book Concern), will be a most substantial help in the promotion of Christian Stewardship, if those who are interested in this form of service will give special attention to the week of February 5 to 11 in which Stewardship is given the place of prayer. When men begin to pray earnestly for a great cause, they begin to think more deeply of their personal responsibility and to labor more faithfully to secure its prevalence among men.

"The Preacher's Sermon Schedule", issued by the Buffalo Area Laymen Association, is a fine piece of suggestive propaganda. It not only furnishes every pastor a splendid outline for his year's program, but keeps several important subjects, particularly Stewardship, the church's great responsibility for the current year, conspicuously before his attention. If every pastor in Methodism could have a program like this, it would be of large benefit to our plans and activities.

Luther E. Lovejoy, Secretary, Stewardship Division, Committee on Conservation and Advance.

## BISHOP CLAIR HONORED BY LIBERIAN GOVERNMENT.

In 1886, at a small institution for the education and training of Negro students, a young man of strong character and real purpose, nineteen years of age, was struggling to get what he considered a necessary education. He craved that knowledge which would enable him to go through life as a leader of his people. Money was scarce, and it was difficult to make ends meet. At times he feared he might have to forego his training, but the Student Loan Fund, founded to aid just such ambitious individuals as himself, came to his aid. He had long been a member of a Methodist Episcopal Sunday School and it is not unlikely that some of his own pennies had joined those of countless other children to form the annual Children's Day offering, from which the fund is derived. And so his opportunity came to borrow on practical terms and he was enabled to finish his training. The student's note to the Board of Education was signed Matthew W. Clair.

On the 22nd of April, Edwin Barclay, secretary of state for the Republic of Liberia, on behalf of the president, signed his name to an official mandate providing for a National Board of Education for Liberia and appointing certain of the nation's greatest educators to serve as members. Heading the list was the name of Bishop Matthew W. Clair, of the Methodist Episcopal Church.

With Bishop Clair on the new Liberian Board are representatives of three other denominations, Bishop Walter H. Overs, of the Protestant Episcopal Church; Doctor W. T. Amiger, of the National Baptist Convention; and Rev. Frank A. Traub, of the Lutheran Church. The honor conferred on them pays tribute to their early denominational training—The Christian Student.

## PERSONAL AND GENERAL.

(Continued from Page 4)

icy holders. Total paid policy holders since organization 785 claims amounting to \$1515,060.68. At the close of the year there were 1550 members carrying \$2,279,41 insurance.

The National Baptist Convention, Dr. E. P. Jones, President, and the Sunday School Congress of the same convention will meet in Nashville, Tennessee during this year, the former in September, the latter in June.

The week of prayer was observed by Claflin College an institution under the control of our Board of Education for Negroes of the Methodist Episcopal Church, resulting in forty-five conversions, the entire student body now being professed Christians. This is Claflin's thirty-eight annual revival with a record of over twenty-five hundred students converted.

Rev. J. O. Williams District Superintendent of the Paris District, Texas Conference recently conducted a ten-days meeting at Saint James, Beaumont, which resulted in 22 conversions and additions to the church. Rev. C. S. Williams his brother is the popular pastor. Deaconess Simpson rendered valuable assistance.

The address of the Rev. E. H. Holmes of Indianola, Mississippi, has been changed to Coahoma, Mississippi.

## DEDICATIONS AND CORNER-STONE LAYINGS EXTRAORDINARY

(Continued from Page 9)

ence Course of Study", by Reverend Allan MacRossie, D. D., New York, Educational Director, Conference Course of Study, (20 minutes).

2. Address—"Good Teachers and How to Get Them", by Dr. John L. Seaton, New York, N. Y., (20 minutes).

(a) Discussion led by Reverend R. N. Brooks, Birmingham, Ala., (10 minutes).

3. Address—"What Are the Advantages of a Central Purchasing Bureau for Our Schools?" by Dr. P. J. Maveety, Cincinnati, Ohio, (20 minutes).

4. Address—"The Present and Past Centenary Movements and Their Relation to Our Schools", by Dr. I. Garland Penn, Cincinnati, Ohio, (20 minutes).

## LOUISIANA ANNUAL CONFERENCE PROCEEDINGS.

(Continued from Page 5)

District Superintendent, 631 Baronne St., New Orleans, La., Asbury, Robert Jones, Angie, J. C. Coleman, Bogaloussa, T. B. Cooper, Covington, P. D. Kennedy, First Street, T. F. Robinson, Grace, Thos. B. O'Ville, Gretna, S. S. Earle, Haven, J. A. Landry, Mallalieu, Arthur Bokoer, Mt. Zion, B. J. Reddix, Peck Memorial, W. J. M. Price, St. Matthew, Arthur Robinson, Scott Chinn, Henry Taylor, Thomson, Cornelius Johnson, Trinity, A. G. Jenkins, Wesley, C. S. Stanley, Williams, D. S. Sloan, Slidel and Mandeville, T. J. Johnson. Indian Village, Leroy Fields. City Mission, J. C. Calvin, Franklinton, John Wise. Hartzell C. Mitchell and Joseph Jackson left without appointment to attend school.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

February 19, 1922

Subject: Elisha And Naaman The Syrian

(II Kings 5:1-27)

As we did in our last lesson, let us first get the essentials of this story fixed clearly in mind; and this will, we think, suggest the more readily the lesson which it teaches. A paraphrase of these essentials may run something like the following:

Once there were two nations, the one of them heathen and the other a worshipper of the true God. Both were so full of national pride that they were mutually prejudiced against each other, the former because of its general prosperity and military power, and the latter because it considered itself the people selected out of all the peoples of the world by the only God of the world who, it was thought, was concerned only with the welfare of his selected people. In the former nation there was a great, proud man whose military prowess had contributed much to the greatness of his country and had intensified his natural feelings of pride and prejudice. In the latter there was a common, ordinary man, a preacher who had lived so close to God that he had established a reputation for supernatural powers, which fact would ordinarily have intensified his natural feelings of pride and prejudice. Now it happened that the proud, great man became afflicted with an exceedingly loathsome and naturally incurable disease. And, having heard of the supernatural power of the humble preacher through a servant of his king, captured from the other country, he decided as a last resort to ignore his prejudice for the present and go in great pomp to him if happily he might receive a supernatural healing. Announcement of his coming and its purpose was sent by his king to the king of the other country, who considered it an unreasonable and impossible request, and, with an eye of prejudice, looked upon it as an attempt to draw him into a war. But the preacher invited him and sent a messenger to him at the door, telling him what to do in order to be healed. But, sorely disappointed at the simpleness of the suggested remedy and deeply humiliated because the insignificant preacher had not made much ado in serving such a great man and grand person as he, he went away greatly provoked and determined to ignore the remedy suggested. But ere he had returned far his servants prevailed upon him to do as he had been bidden. This done, he was healed, returned, confessed to the preacher his belief in the latter's God as the only God in all the world, declared his intention henceforth to worship Him and, out of his deep gratitude, offered him an ample reward for his service. But

he refused the reward; and his servant, having obtained secretly by request a gift from him, was denounced by his master and became afflicted with the same disease. Such is a paraphrase of the story of Elisha and Naaman the Syrian.

Probably it will not be amiss for us to remind the reader again that its truth and lesson are essentially the same whether this be understood as a mere story to teach a religious truth or as throughout authentic history. Not what it says, but what it teaches is the all-important thing for us in the Sunday School today. And what is its teaching?

The main point of its teaching is in part the same as that of I Kings 17:8-16, where God blessed through Elijah the widow of Zarephath—it is the lesson which Christ used the story to teach in Luke 4:27. First, it is a condemnation of that narrow nationalistic or racial spirit so rampant in Israel, to the effect that Israel had a monopoly on God, who was not concerned with the welfare of other peoples. In this sense it is a missionary lesson which bids men and nations especially blessed of God to share these blessings with others, thereby bringing them into an experimental knowledge of God. It suggests one way of converting them: by serving them in the name of God in their distress. On the other hand, it is a threat to that people peculiarly blessed of God that if its conduct toward God is not commensurate with the high responsibilities which his peculiar blessings have placed upon it, God will withhold these blessings and bestow them upon some other heretofore less favored people. Secondly, it declares that spirit of people in a high station in society who will boast of being people of God and yet will not order their lives in accordance with the will of God as revealed through his ministers, nor will have the simple faith and confidence in Him that He can and will do if necessary what seems to human eyes the impossible—such confidence as, if found at all, is usually found mostly in ordinary folks. Behold at the same time the beautiful and sorrowful picture: on the one side the insignificant Hebrew damsel voluntarily becoming an instrument of making known her God to a great heathen nation, and on the other side the great king of God called upon to render some valuable service for his God in his name to a heathen nobleman, and because of pride, prejudice and faithlessness is hopelessly unable to render it! Thirdly, it teaches the vanity of a proud heart and how God may humble such a one before him. What more beautiful picture of this can

be imagined than that of the great Naaman standing in great pomp before the door of the poor humble preacher for a blessing when he had hoped to be served as a lord before the palace of the king! On the other hand, it shows a lofty conception of service that the preacher refused to accept a gift from the great man for his service. How many preachers today would behave similarly? And yet more than one have been "bought" by such gifts and have become as the donor whom they had served.

This lesson was prophetic, but is now historical and prophetic. In a sense it is an epitome of Israel's history. What prestige and glory has she not forfeited in the world because of her inordinate pride, prejudice and disloyalty to the higher revelations of her God! Other peoples have come into the blessings which she forfeited. But will these peoples learn the lesson which Israel stubbornly ignored? If they do, their place is established in the world. That people which has the most abundantly been blessed of God, which is the greatest and the most prosperous, is the one that is under the greatest obligation of loyalty to God through its unselfish service to others. But if it allow its greatness to fill it with indecent pride which makes it the more superficial, hesitating and calculating in its service, history will repeat itself with respect to it. "The mills of the gods grind slowly, but they grind exceeding fine."

J. LEONARD FARMER.

## District Rounds

### SAN ANTONIO DISTRICT Second Round

Gonzales and Elm, March 4-5; Hamilton Circuit, March 8; Hood, March 9; Cnoro, March 11-12; Hondo and Uvalde, March 15; Floresville, March 17; St. Paul (San Antonio), March 19-20; Nixon Circuit, March 22; Smiley, March 23; Seguin, March 25-26; Olmus, March 25-26; Kerrshill (San Antonio), March 29; Jacobs' Chapel (San Antonio), April 1-2; Kenwood (San Antonio), April 2-3; Southerland Springs, April 5-6; Yorktown, April 8-9; Beeville, April 9-10; Pleasanton, April 12-13; Kingsville, April 15-16; Kerrville, April 22-23; Pearsall, April 26; Gonzales Circuit, April 29-30.

Dear Brethren—On account of our Ministerial Council, which will meet at Hondo on April 19, also the District Superintendent's Council, which will meet in New Orleans on or about the last week in April, make it compulsory for us to double up in our second quarterly conference. Let us push and work to put the Centenary over at Easter. We must not fail.

G. A. DESLANDES,  
District Superintendent.

### OPELIKA DISTRICT Second Round

Lineville, Feb. 25-26; Asbland, Feb. 26-27; Roanoke, March 2-5; Rocky Mount Circuit, March 3-5; Farmers' Convention, Rocky Mount, March 3-4; Stevens Mission, March 7-8; Wedowee, March 11-13; La Fayette, March 17-19; Five Points, March 18-

19; La Fayette Circuit, March 25-26; Opelika, March 26-27; Dadeville, April 1-2; Goodsell Memorial, April 7-8; Lanette Circuit, April 8-9; Anderson City, April 14-16; Kerrville Circuit, April 15-16; Benson Circuit, April 22-25; Sylacanga, May 4-6; Calera and Chineby, May 9-10; Tladega and Kidd Circuit, May 13-14.

My Dear Brothers—Let us put the entire stewardship program on our charges and observe the week before Easter as tithing week. We will urge our people to pay at least one week's wages for the Centenary to be reported on Easter Sunday. Be sure to stress the stewardship time of prayer, of life, of possessions and bring out the spiritual content. Plan for your revival campaign now. Try to secure at least twenty-five percent gain in membership. Do not fail to collect twenty-five cents per member for the episcopal residence. Do it now! Let us put forth every effort to raise our entire Centenary quota by Easter. We will endeavor to hold a Farmers' Convention on each circuit.

JAMES N. WALLACE,  
District Superintendent.  
WAYNESBORO DISTRICT  
Second Round

Augusta and St. Mark, Feb. 12-13; Rocky Ford, Feb. 18-19; Hagan, Feb. 25-26; Sylvania at Mallory, March 4-5; Charlestown at Goloid, March 11-12; Millen at Munnerlyn, March 18-19; Stillmore and Summit, March 22; Statesboro at Brooklet, March 25-26; Newington and Lee, April 1-2; Waynesboro and Asbury April 8-9; Herndon, April 12; Pulaski April 15-16; Dublin, April 23-24; Hintonia, April 29-30.

The Sunday School and Epworth League convention will convene at Hintonia, April 27-30. Annual sermon will be preached by Rev. R. L. Nunnally. Brethren, notice that Feb. 12 is Lincoln Day. Make it a great day, with program and Centenary offering. Easter, April 16, is another opportunity to lay ourselves out in full. Let's strain a buckle and pull over our entire quota, and report by wire to the office, to the bishop, to the area secretary, and to all the world where He has led us to. Remember our commission: "To save men." Be much in prayer and faith for guidance. Be organizing and planning for the call to district groupings, of which you will learn later.

Yours for the Master's use,  
J. S. STRIPLING,  
District Superintendent.  
326 Winthrop Ave.  
Millen, Ga.

### LAKE CHARLES DISTRICT First Round

Leesville, Feb. 11-12; Lottie Circuit, Feb. 18-19; St. Martinsville, Feb. 25-26; Cade, Feb. 27; Lafayette, Feb. 28; Spring Creek, March 4-5; Washington, March 11-12; Opelika, March 12-13; Waxia, March 17-18; Eola Circuit, March 18-19; St. Peter, March 25-26; St. Paul, March 26-27; Briggs, April 1-2; Gueydanville, April 8-9; Crowley, April 9-14; Hubbardville, April 8-9; Olivier, April 10-11; New Iberia, April 15-16; Lake Arthur and Jennings, April 20-21; Welsh, April 22-23; McNary, March 5; Oakdale, March 8; Lake Charles

(Continued from Page 14)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,

Secretary Colored Work,  
Chicago.

DR. J. W. HAYWOOD

Head Department Psychology  
and Education.  
Morgan College, Baltimore.EPWORTH LEAGUE TOPIC  
FEBRUARY 19.

Tithing as a Good Personal Business.

Scripture Readings for the Pre-  
ceding Week:Monday—The Grip of Riches.  
Luke 18:18-26.Tuesday—Riches yield to Jesus.  
Luke 19:1-9.Wednesday—Jesus Commend the  
resources. Matt. 17-24-27.Thursday—Stewardship Recog-  
nized. Luke 16:1-13.Friday—Steward of all Divine  
powers 1 Pet. 4:10.Saturday—Fidelity Rewarded.  
Matt. 25:28.Sunday—Rights of Ownership.  
Matt. 22:15-21.

## Suggested to the Teacher

The work of this department in  
the promotion of the principles of  
stewardship and tithing is the work  
of education.This and next meeting are held for  
this purpose, that the young people  
of your group may know the what  
and the why of this teaching.

## What is Stewardship?

A steward is one who holds the  
property of another, and administers  
it. God owns this world. You have  
no holding here. He has trusted  
us. It does not matter how you  
look upon it, such is the fact. He  
will call you to account. He owns  
all.

God is the Possessor. Genesis 14:

Possessor of the Land. Leviticus  
25:25.Possessor of the Minerals. Haggai  
Possessor of the Animals. Psalm  
10:12.

Possessor of Human Life. Ezekiel

Possessor of the Spiritual Life.  
John 6:32.The fact that you are only a  
holder of these values. Jesus puts  
it in a parable, Matthew 25:14-30.God will take account of stock  
one day with you. Ecclesiastes  
3:9; Matthew 25:31-46; 1 Corin-  
thians 3:12-17.Jesus made himself an example  
of this: "My Father is greater  
than I am." John 10:29. "I seek not  
my own will, but the will of Him  
that sent me." John 5:30. "I do  
not say the things that are pleasing  
to men." John 8:28, 29.

## What is Partnership?

Partnership sounds better; it is a  
better relation; it gives better re-  
sponsibility; it inspires better fidel-  
ity. It is being at one with Him, in  
all things of life.He has called us into the fellow-  
ship of the spirit, and we delight in  
being thus counted. He has givenus to have partnership with Him in  
the business of this world, and to  
this end has put the things of the  
world into our hands. 1 Corinthians  
3:21-23.He is the Senior Partner. The  
junior-partner, trusted so completely  
with things and administration that  
sometimes the Senior Partner is for-  
gotten, is not made owner, but is  
given fellowship and held to partner-  
ship responsibility.

## Why Recognize This?

Why should anyone, anywhere, at  
any time acknowledge obligation to  
the owner of the property held in  
trust?Why should the tenant on a leased  
farm recognize the owner?Why should the tenant of a hired  
house give any consideration to the  
owner?The answers are evident; but there  
is more!Do you want your life adjusted to  
the great control of all life?Do you want your apparent pos-  
sessions to be held and used, by  
you, for your own largest good?Do you want your plans, pro-  
grams, projects, efforts, achieve-  
ments to line up and move along  
with the general movements of God  
and His plans for the world?Do you want to be in the general  
plan or do you prefer to go, inde-  
pendent?

The answers are two:

It is simple common honesty that  
in all things you should acknowledge  
the facts and give to God His own  
credits.You will conserve and advance  
your own interests by adjustment  
with God's plan."Partnership" is the richer word.  
You profess relationship with God.  
The property is first His. He takes  
you into the company. He promises  
to stay in the company and to go  
along with you in the business of  
living. Then there is just one right  
and safe process, and that is, to  
hold all His property and your own  
processes subject to His counsels.  
You are partners. Treat God like  
a senior partner!

## Principle or Practice

Many of our young people are now  
in school, or are otherwise so situat-  
ed that they have no personal in-  
come. They raise the question: Am  
I under obligation to be a tither?Of course, one cannot tithe an in-  
come which he does not have! But  
he can become and reckon himself  
a steward of every favor of God.An Epworthian may hold what  
he has as a steward, and should give  
a proper proportion of that possession  
to God, for service in this world, for  
others.Epworthians have self—Personal-  
ity.School students have time; they  
have close contact with soul need.

Each day has its opportunity.

Take Account of Stock

This wonderful self—Body, Mind,  
Heart!Things all about under your con-  
trol!

Time, twenty-four hour sections!

All God-given, all trusted to you!

You are accountable to someone—  
to God!The acknowledgment of all that  
this implies is the sense of steward-  
ship. The action of stewardship is  
the carrying of this acknowledge-  
ment into action, and so living that  
all the precious gifts from God are  
used to His glory and to your own  
richest advancement.Thus, there is stewardship of self,  
of things, of time, of trust!Dr. Luther E. Lovejoy, secretary  
of the Stewardship Department of  
the Council of Boards of Benevol-  
ence, gives us the following on—

## To-Morrow and Civilization

"The chief hope of to-morrow's  
civilization is not in discovery, in-  
vention, wealth, conquest, refine-  
ment but in the rich offerings of the  
young men and women of today, as  
they bring to God, in joyful and af-  
fectionate co-operation with his plans,  
their gift of life, talent, ambition,  
money, devotion, and aspiration."This is true stewardship—the  
larger stewardship—as large as  
human life and destiny. Not a barg-  
aining with God to accept his little  
portion, bless the rest and begone,  
but an investing in his infinite en-  
terprises the whole precious life-  
capital he has entrusted to us."Such investments are sure to re-  
turn not only far greater dividends  
of joy, treasure, and character than  
any of those accumulations which  
reward self-seeking and self-manage-  
ment, but to contribute to the sum  
of civilization's increasing riches the  
finer accretions of moral and spir-  
itual wealth."And the beginnings of this larger  
stewardship are found in a sincere  
devotion to the principle of steward-  
ship in things humble and obscure.  
'He that is faithful in little will be  
faithful also in much.' The render-  
ing of the tithe, for example, is a small  
matter, but if offered in loving loy-  
alty to our Lord, and in full ack-  
nowledgment of our duty and His  
sovereignty, it becomes the key to a  
partnership with Him in all future  
plans and achievements. This part-  
nership once established, life takes  
on new meanings and ever-enlarging  
possibilities, making littleness and  
selfishness increasingly abhorrent,  
and adding grandeur and blessed-  
ness to helpfulness, service and sac-  
rifice."Such stewardship, made uni-  
versal, would insure a future civili-  
zation more happy and humane than  
philosopher, poet, or prophet ever  
dreamed."

## EPWORTH LEAGUE NOTES

The arrangements for the Insti-  
tute at Claffin are being perfected.  
Prof. Henry Pearson, the dean, and  
the Rev. Dr. Gibbs, the manager,  
are a splendid team. The brethrenof the South Carolina Conference  
promise loyal support.The Washington Conference anni-  
versary will take place Tuesday  
evening, March 21, the night before  
the opening of the conference ses-  
sion. The Delaware Conference an-  
niversary is Friday evening, March  
31. The former conference meets  
at Clarkshurg, W. Va., and the latter  
at Atlantic City, N. J. The confer-  
ence Epworth League folk are plan-  
ning big things for these two gath-  
erings.The Epworth League of the Cin-  
cinnati-Maysville District of the Lex-  
ington Conference are planning to  
turn out in a body at the conference  
anniversary rally in Covington, Ky.  
This is one of the best organized  
districts that we have. District and  
sub-district rallies are held the year  
round, thus keeping up a continued  
interest in our young people.Dr. F. H. Butler, secretary for col-  
ored work, recently addressed the  
student bodies of the Central Ala-  
bama College at Birmingham, Ala.,  
and the Jackson Baptist College at  
Jackson, Miss.Now is the time to organize the  
Institute clubs so as to raise funds  
to send one or more representatives  
to the Institute this year."John Wesley Jr." is becoming  
very popular among our Epworthians.  
In one of our great city churches  
every family represented in the  
League purchased a copy.Secretary Butler will make a short  
tour in the West Texas Conference  
the week of March 12.There will be a conference of the  
deans and managers of all our Ep-  
worth League institutes at the Cen-  
tral Office, Chicago, Feb. 22-24. Mat-  
ters pertaining to the improvement  
and extension of this important  
phase of our work will be carefully  
considered.Don't forget the approaching Ep-  
worth League issue of the South-  
western, which will play up the high  
spots of our colored work in this  
organization. Leagues are requested  
to send before March 1 any out-  
standing features of their work. Not  
all sent in will be published, for  
space is limited. You will allow  
the management to make the selec-  
tion, and if yours is not published  
in this issue we will keep it for later  
publication. Limit your article to  
twenty-five words. Any cuts or  
photos of your activities we gladly  
welcome. Send this matter in at  
your earliest convenience, address-  
ing it in care of the Secretary for  
Colored Work, 740 Rush Street,  
Chicago, Ill. The forms will be  
closed March 8th, so try and get it  
in by March 1st.

## MARRIAGES

QUINS-YEATES—At Griffin M. E.  
Church, Starkville, Miss., the wed-  
ding of Miss Marie Yeates and Mr.  
L. D. Quins was solemnized by the  
Rev. Alex. Talbert. Miss Yeates is  
a graduate of the City High School  
and the daughter of Mrs. Temple  
Howard. The bride was led to the  
altar by her aunt, Mrs. Mary P. Gib-  
son. Many friends witnessed the  
marriage ceremony. — Mary Lucas,  
Reporter.



## DISTRICT ROUNDS

(Continued from page 12)

April 29-30; Longville, May 1; Teche, March 10.

J. W. TURNER,

District Superintendent.

## HUNTSVILLE DISTRICT

## Second Round

Triana Circuit, Feb. 18-19; Bellemina, Feb. 25-26; Athens-Oakland, March 4-5; Madison, March 11-12; Scottsboro, March 18-19; Fullers-Normal, March 24-26; Lowers, March 25-26; Huntsville, March 31-April 2; Center Grove Circuit, April 8-9; Gunter'sville, April 11-12; Albany-Bulah, April 15-16; Sheffield, April 18-19; Warrior-Bangor, April 22-23; Decatur, April 28-30; Blount Springs-Colony, May 6-7.

Dear Brother—Let us close out our Centenary on Easter day. Our district cannot afford to lose its place on to victory. Let us meet Bishop Jones at Decatur on Feb. 13 in a Centenary meeting. Do not neglect the Southwestern, because it will help us put the job over.

J. L. CARR, D. S.

## JACKSON DISTRICT

## First Round

Jackson-Central, Feb. 3-5; Tyler's Chapel Circuit, Feb. 11-12; Pratt's Chapel, Feb. 17-19; Jackson Circuit, Feb. 18-19; Yazoo-St. Stephen, Feb. 24-26; Yazoo Circuit, Feb. 25-26; Canton, March 3-5; Canton Circuit, March 4-5; Brandon, March 11-12; Morton, March 18-19; Pelahatchie, March 25-26; Benton, April 1-2; Carthage, April 8-9; Couparie, April 15-16; Lamkin, April 22-23; Craig, April 29-30.

My Dear Pastors, Local Preachers, Officers, Members and Friends of the Jackson District—Last year was our best year, both in Centenary, benevolence and accessions to the church. Our beloved Bishop was proud of our year's work. Let all determine to move up a notch higher. Report your full Centenary on Easter. Make the quarterly conference institute a success.

Yours,

L. W. PRICE, D. S.

## BROOKHAVEN DISTRICT

## First Round

Sheraw and Tilden, Feb. 8; Pine Burr, Feb. 10; Huh, Feb. 11-12; China Grove, Feb. 18-19; Summitt and Magnolia, Feb. 22-23; McComh and Norfield, Feb. 24; Fernwood and Liberty, Feb. 25-26; Oma and New Home, March 1-2; Brookhaven, March 4-5; Kenolia, March 8-9; Brookhaven Circuit, March 11-12; Barlow, March 17; Wesson, March 18-19; Hazelhurst, March 21-22; Crystal Springs, March 25-26; Crystal Springs Circuit, March 30-31; Bridgeville, April 1-2.

Dear Brethren—We have just closed one of the greatest sessions of the conference in the history of the Mississippi Conference, to which we made report. Our report showed that we did well under the circumstances, but the circumstances are now largely removed and we are expected to do better during the present year. Every charge must go over the top with the Centenary collections on Easter, April 16. The Bishop, the Area Secretary and the Church expect it. Keep the interests of the Southwestern before the people, for the paper will help greatly

in educating the people in the work of the Church.

Yours for a big year's work,

G. W. SMITH, D. S.

## SHREVEPORT DISTRICT

## First Round

Keithville and Fairview, Feb. 12-14; Longstreet, Feb. 15-19; Logansport, Feb. 16-19; Jewella and Flournoy, Feb. 21-22; Frierson and Curtis, Feb. 24-26; Asbury, Feb. 28; New High Light, March 1-2; Belcher, March 4-6; Lake End, March 8; Gehagen, March 9-10; Grand Bayou, March 11-12; Bayou Lachute, March 13-14; Hayes and Coushatta, March 15; Bonchest, March 17-18; Mansfield, March 19-20; Thomas, March 19-22; Fairfield, March 23-26; Daniel and Round Grove, March 26-28; Vanceville, March 31-April 2; St. James, April 2-4; Johnson, April 6-9; St. Paul, April 9-11.

Dear Brethren—We rolled up \$3,785 Centenary; \$587 more would have put us over the top. Let us begin now. Don't wait until a few days before Easter. Some of you wrought well, but let us do the big job this year, as no one can do except the faithful and aggressive pastors such as we have on the Shreveport District.

J. E. ROLAX, D. S.

## NEW ORLEANS DISTRICT

## First Round

Angle, Feb. 10-12; Bogalusa, Feb. 13-14; Franklinton, Feb. 17-19; Sidel, Feb. 20-21; Mandeville, Feb. 23-24; Covington, Feb. 25-26; Mallalieu, Feb. 26-27; Haven, March 2-5; Williams, March 7-12; Peck, March 8-12; Thomson, March 14-19; Scott Chinn, March 15-19; St. Matthew, March 21-26; Gretna, March 22-26; Ashury, April 2; Mt. Zion, April 2-4; Trinity, April 5-9; Grace, April 9-11; Wesley, April 12-16; First Street, April 10-16.

Dear Brothers—As we go forward in this new conference year we face the future with faith. Our task lies before us. Remember the Southwestern Christian Advocate and the Episcopal residence. The Centenary must claim our first attention, but there must be nothing left undone.

Yours in the work,

M. REESE WALKER, D. S.

## MONROE DISTRICT

## First Round

Bastrop and Mt. Noho, Feb. 10-12; Mt. Sinal, Feb. 17-19; St. Paul, Feb. 24-26; West Monroe, March 1-2; Lake Providence, March 3-5; Wisner-Sicland, March 7-8; Bonita, March 10-12; Washington and Anderson, March 17-20; Beulah, March 22; Jones, March 23; Fairhanks, March 24; St. James, March 26-28; Gallon, March 16; Gasper, March 30-31.

Dear Brethren—We have just closed one of the greatest conferences in the history of the Church, but the end is not yet. Will you give me your support this year? Easter will tell the tale. Co-operation is the path to success. May God bless you all and your family-work with me. Catch a hold with me.

T. A. HAMPTON, D. S.

## WESTERN DISTRICT

## District Round

Asheville, Feb. 26-27; Bessemer City, April 1-2; Bonne, April 19; Catawba Circuit, Feb. 11-12; Ebernezer and Cornelius, March 18-19;

Franklin, May 6-7; Forest City, April 22-23; Gastonia, April 2-3; Hickory, March 12-13; Jefferson, April 15-16; King's Mountain, March 31-April 2; Lawndale, April 30-May 1; Lenoir, March 25-26; Lincolnton and Mt. Holly, March 3-5; Lowesville and Stanley, March 4-5; Lenoir Circuit, March 25-26; Mt. Pelah and St. James, Feb. 18-19; Marlon, April 7-9; Mooresville, March 18-19; Newton and Conover, March 11-12; Old Fort, April 8-9; Shelby and Brooks, April 22-23; Sherrill's Ford and Denver, Feb. 19-20; West Asheville, Feb. 24-26.

Dear Brethren and Co-Workers—We are beginning a new year's work; let us labor to make this the best year for Christ and His kingdom.

Emphasize Evangelism. Organize your forces for an Evangelistic campaign from now until Easter. Plan a revival in every church.

Days to be observed for Evangelistic purposes—Easter, Decision Day and Children's Day.

Push the Centenary. Let us work to have a paid up subscription. Report some cash at each quarterly conference. April 16 will be Easter Sunday, which is our general Centenary pay up day. Let us strive to raise our full quota.

May 14 is to be observed as Good Literature Day. Let us do our best to put the Southwestern in every home.

Our Epworth League and Sunday School convention will convene at Statesville, May 10-14. The District Conference will convene at Marlon, N. C., July 12-16, 1922. "Bring ye all the tithes into the storehouse."

Yours for the kingdom,

J. A. LAUGHLIN, D. S.

## GAINESVILLE DISTRICT

## First Round

Sanpulaski, Feb. 11-12; Jonesville, Feb. 18-19; Newberry, Feb. 19; Liberty Hill, Feb. 25-26; Newnan's Lake and Bennington, Feb. 26; Arredondo and Texan, March 4-5; Pinesville, March 11-12; Archer and Longpond, March 12; Sandhill and Morriston, March 18-19; Monthrook and Williston, March 19; Cedar Key and Rosewood, March 25-26; Otter Creek and Gulf Hammock, March 27; Gainesville, March 3 and April 2.

Dear Brethren—Let us do the work assigned us by the church. Carry out the program of the church as made plain to you by the Bishop and Dr. Montrie at the conference. Get the people to accept Jesus Christ and join the church, and raise every dollar by the close of Easter. Remember stewardship tithers and the Southwestern Christian Advocate.

Faithfully,

J. S. TODD, D. S.

## ALEXANDRIA DISTRICT

## First Round

Clare, Feb. 17-18-19; Fisher, Feb.

20; Many, Feb. 21; Zwolle, Feb. 22; Trenton, Feb. 23; Mansfield, Feb. 24; Colfax, March 1-2; Clarence, March 3-4; Camp, March 5-6; Grand Ecure, March 7-8; Cane River, March 9-10; Natchitoches, March 12-13; Pleasant Hill, March 14-15; Marthasville, March 16-17; Boyce and Village, March 18-19; Boyce and St. Paul, March 20-21; Robelline, March 23-24; Shady Grove, March 25-26; Melville, March 29-30; Cottonport, March 31; Bunkle, April 1-2; Booneville, April 2-3; Cheneyville, April 4-5; Newman, April 7-9; Pineville, April 9-10; Alex Mission, April 10-11.

Brother Pastors and Laymen—We have succeeded very well this past year; raised a neat sum for Centenary, \$3800; an increase in membership, but the great church is expecting greater work this year than ever. Remember the plans for stewardship. Follow the program. Make Easter the greatest day in your life and church. Begin now. Save souls, collect Centenary weekly and monthly, send it to the proper place; take care of all claims systematically. Please do not forget the Southwestern Christian Advocate. Put the program over for Easter.

Don't forget the Woman's Foreign Missionary Society drive under the leadership of Mrs. J. W. Turner. See that your church raises at least \$10 for this cause.

Yours for the work,

G. C. HAYWARD, D. S.

## Quarterly Conferences

JESUP, GA.—Rev. C. W. Prothro held our first quarterly conference at Emhey Chapel M. E. Church. He preached an eloquent sermon; subject, "Christianity a Progressive Religion." All who heard this gospel preacher enjoyed hearing him. Miss Daisy Burkley made an interesting talk on the subject, "Torch of Information, Morality and Christianity." We ask that God bless Sister Daisy Burkley. — Josephine Micheal, Reporter.

PITTSBURG, PA.—Our fourth quarterly conference was held at Warren M. E. Church, Rev. N. J. Naylor presiding. All officials were present with written reports. The district superintendent was paid in full for the quarter. The Woman's Home Missionary Society made splendid reports. The pastor's report surpassed all others. Rev. Naylor made a grand lecture. A new church has been organized at Beaver Fall, Pa., also at Johnstown, with 33 members. Announcement was made of the transfer of Rev. Burnett.

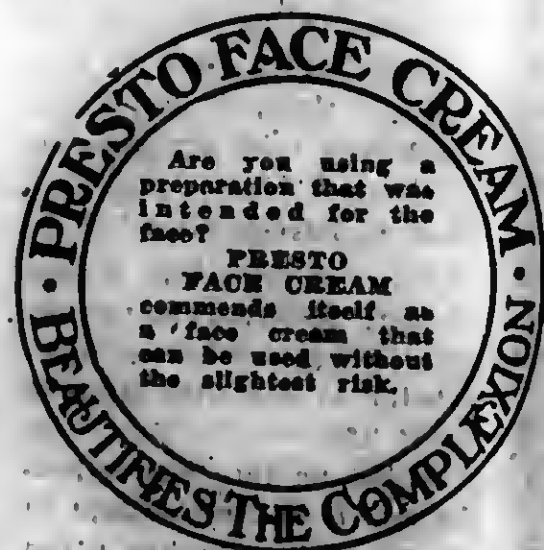
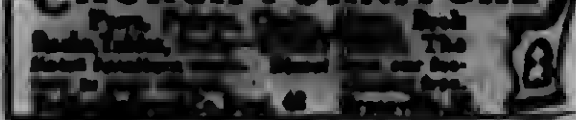
(Continued on Page 16)

## PROOF AT LAST

From Oldest Records that John baptized by Sprinkling. Send 16 cts for hook of facts, to

Box M, 155 Honea Path, S. C.

## CHURCH FURNITURE





## Special Notices

**ATLANTIC CITY, N. J.**—Rev. A. L. Martin is finishing up his twelfth year at Asbury M. E. Church with great success, peace and harmony reigning supreme between pastor and people to a member. The church bids fair to report one of the brightest years of its history at the coming session of the Delaware Conference. Bishop R. E. Jones, D. D., L. L. D., presided. Centenary full quota and all benevolences will be raised this year in full. More than 50 have been converted this year and the revival is still in progress. The second mortgage on the parsonage has been paid off this year. The church has had many accessions. In the last fourth quarterly conference over \$10,000 has been raised for all purposes this year to date. The entire church, board and quarterly conference sprang to their feet to a member in a unanimous vote for the return of Rev. Martin for the thirteenth year. Leading white people are also interested. Due preparations are being made to entertain the coming session of the Delaware Conference and a hearty welcome is tendered Bishop Jones and all favoring us with their presence. Rates will be reasonable. So let those anticipating coming, do not listen to all you hear. We are advising everywhere reasonable rates.

**ROCKY FORD, GA.**—On Thursday, Jan. 26, at Grace M. E. Church, Rocky Ford charge, Waynesboro District, there was a group meeting held with the district superintendent, Rev. J. S. Stripling presiding in the absence of Dr. J. W. Moultrie and his proxy, Dr. J. W. Jackson, who were detained. Rev. J. S. Stripling, our able and efficient superintendent, put the mind of the great Church before the meeting with that efficiency which is characteristic of him, and in spite of the sleet and snow that had fallen and the small number present, we considered it a profitable meeting. The pastors and laymen went away filled with enthusiasm to do their best financially and spiritually.—W. H. Odum, Reporter.

**CASTLEBERRY, ALA.**—Sunday, Jan. 29, was a high day at James Chapel M. E. Church. A rally was given by the Sunday School which proved to be very successful. Rev. M. L. Johnson was at his best at his 11 o'clock services. He used for his subject, "Seek ye first the Kingdom and its righteousness." A large congregation was present, though the weather was unfavorable. An entertainment was given by the young people under the supervision of Miss Willie M. Montgomery. Solo was rendered by Mrs. J. A. Howard. Miss Mary B. Wilson and Eddy D. Montgomery brought in a good collection. These young people are putting forth every effort to go over the top with our Centenary for Easter.—J. B. Howard, Reporter.

**WAYNESBORO, GA.**—Rev. W. A.

Holmes, pastor of the Waynesboro charge, was very agreeably surprised on Christmas by the members who came to make he and his family one of joy. They brought many nice things. Haven Memorial and Asbury churches made possible this surprise. A hearty appreciation goes out to all. Come again. The members and friends are very pleased with our pastor, Rev. W. A. Holmes. The Ladies' Home Missionary Society was entertained at the home of Mrs. Nina M. Davis. A number of visitors were present.—Edward D. Phinazer, Reporter.

**STARKVILLE, MISS.**—The Ladies' Aid is still alive and at work. We surprised the official board with a \$50 check on the pastor's salary and presented him with a \$7 hat for the annual conference. As our beloved Bishop saw fit to return him to us, in appreciation of this kindness and in honor of our pastor and district superintendent, Rev. Alexander Talbert, and Dr. E. F. Scarborough and their families, we gave them a surprise and much enjoyed reception Friday evening, Jan. 20, at the parsonage, with a hearty welcome and "God bless you." We are yours for Christ and the success of the church.—R. B. B., Reporter.

**SHUQUALAK, MISS.**—The members and friends of Asbury M. E. Church give many thanks to God and the Bishop for appointing such a man as Rev. H. Y. Sultzer to this charge. He preached a soul-stirring sermon on Sunday, Jan. 22, which delighted his hearers. We also received some interesting remarks by Mrs. L. M. Johnson, who has now left for her future home, Durant, Miss. A few of the members had planned to entertain Mrs. L. M. Johnson, wife of our former pastor, but was postponed due to the fact that the weather was unfavorable. Rev. Johnson came in from his future work, Durant, Miss., and carried Mrs. Johnson and children immediately to their future home. However, Misses Murphy, Kersh, Legrone and Hudson called and presented a few gifts from her good Baptist friends. We are forced to say that the people of Shuqualak have lost a faithful worker and Durant has been fortunate to gain her. We wish for Rev. Johnson a great year in Durant. Call to see us again.—Lottie Hudson, Reporter.

**CARROLLTON, MISS.**—The address of Rev. W. C. Conner has been changed from Ripley, Miss., to Carrollton, Miss., Box 111. All persons desiring to correspond with him may address him at this place.

**ALEXANDRIA, LA.**—I take this method of thanking the official board, the Co-operative Club and their friends for a suit of clothes for conference, the Sunday school for a pair of shoes, the Ladies' Aid for a hat, the Woman's Home Missionary Society for a cash purse, the Stewardess Board for a shirt and tie, and the choir for a pair of gloves. May God's blessing rest on these generous people.—L. H. Smith, Reporter.

**HARTFORD, KY.**—Our Church at Hartford is rounding up a good year's work with twenty-two additional members. The Church has been painted and we had also succeeded in securing electric lights and now striving to put the Centenary over the top. Rev. E. Dow is our faithful pastor.—Mrs. Emma Short, Reporter.

**LEXINGTON, KY.**—Rev. John S. Bailey was appointed to Simpson M. E. Church, Indianapolis, Indiana, from the Cleveland Conference. He took hold of this work with a strong hand but this work was cut short by death. Since his death Rev. W. J. White of Lexington, Ky., has been appointed and is making a fine beginning.

Mrs. Bettha Davis has been conducting revival meetings in McKinley Church at Dayton, Ohio. Rev. J. W. Cbinn is the pastor.

Rev. H. W. Simmons is pastor of our church in St. Paul, Minn. This is new work, but he is making things go. A new church building has been purchased and everything is promising in the new field.

Several districts in this Conference are publishing local district papers. These little papers are not intended to take the place of our Advocates, but are intended to help in the circulation of them.

Rev. J. W. H. McConner of Struthers, Ohio, has erected a beautiful modern church building in the city. This is a new field and the outlook is promising. Brother McConner and his members deserve much credit for this nice building.

The reaper of death has been busy in our ranks this conference year. The following pastors have departed this life, J. S. Bailey, P. J. Smith, W. S. Harris, and S. Y. Hinton, retired.—W. H. Riley, Reporter.

**ANGLETON, TEXAS.**—Rev. H. R. Smith and wife wish to thank the members and friends of Ward Chapel M. E. Church for a surprise party given them on Friday night, just after the quarterly love feast services. The party was led by Brother Nelson Ward, L. Franklin and others. They brought many choice things to the pastor and wife, after the presentation of which the pastor responded giving them an invitation to come again.—Reporter.

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**WHITE**—Sister Crittie White, a faithful member of the Methodist Episcopal Church, departed this life Jan. 21. At the time of her death she was 105 years of age. At one time she was a member of Hopewell M. E. Church. She lived a consistent Christian life and died the same.

**HARMON**—Brother Cornelius Harmon was born in Marlin, Texas, Aug. 24, 1886. He was converted in a re-

vival conducted by Rev. C. C. Hamons and joined the Methodist Episcopal Church, where he proved a faithful member until his tragic death Jan. 13, 1922. On Dec. 18, 1912, he married Miss Naunita M. White and to their union were born four children. He was a devoted husband and father. He leaves a devoted wife and four children, an aged mother, three sisters, two nephews, one niece and several other relatives to mourn his demise. The funeral services were held at Brothers Chapel M. E. Church on Sunday, Jan. 15, 1922. Sermon by Rev. J. H. Swann, who told of his beautiful Christian life. Several resolutions were read.—Mrs. J. H. Swann, Reporter.

**SWEENEY**—Sister Medora D. Sweeney was transported to her heavenly home Tuesday, Jan. 3, 1922, after an illness of about six days. She was born July 8, 1869, in Lavaca county, and joined Brothers Chapel M. E. Church at the age of 11 years, in which church she worked as leader of Class No. 10 and communion steward until her demise. She was married to Mr. Emanuel Sweeney on Jan. 10, 1890, by Rev. S. W. Harvey at Cuero, Texas. To them were born two children, Mrs. Mary Lee Burton and Mr. Leeds Sweeney, both surviving her. She also leaves a devoted husband, five sisters, a brother and several other relatives to mourn her passing. The funeral services were preached at Brothers Chapel Church by the pastor, Rev. J. H. Swann, assisted by the city pastors and the H. H. of R. and S. M. T. Lodges.

**VAUGHN**—Sister Ellen Vaughn, wife of Brother Philip Vaughn, departed this life in full triumph of faith in the Lord. The funeral services were conducted by Rev. John Wilson at King Solomon Baptist Church. She was the mother of fifteen children. She leaves a husband, children and a host of friends to mourn her loss. Rev. Nelson Morris assisted with the funeral services. At this time of her death she was 80 years old. "Our loss is Heaven's gain."

**SPENCER**—Sister Mollie Spencer, one of the oldest members of St. James M. E. Church, departed this life in full triumph of Christian faith Jan. 14, after one year of confinement to her room. Before death she asked the pastor to sing for her the hymn, "The day is passed and gone." She leaves two sons, two daughters and a host of relatives and friends to mourn her passing. She was indeed a faithful member of the church and an evident Christian. Well has the poet said, "Servant of God, well done; thy glorious warfare's past, thou hast fought the fight, the victory won, and thou art crowned at last." She was laid to rest in the family cemetery. The pastor, Rev. J. E. Beal, preached the funeral sermon. Class No. 2, of which Miss A. E. Watkins is leader, loses a precious Christian soul.

**WALKER**—Brother S. L. Walker died suddenly Jan. 8 from heart failure, just after returning from a visit to his aged mother. He was a good man and a faithful Christian, and at the time of his death was a trustee and steward of Mount Zion M. E. Church, Brenham, Texas. He leaves

(Continued on page 16)







# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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# IS CHRISTIANITY SUFFICIENT?

Never did any system confront and combat graver and more portending evils in human society in its totality than does the Christian movement at this present time. Such pressure as obtains now upon society was never before known, because of the securer entrenchment and innumerable forms of multiplied and age-long evils, that are ravishing human character, cursing and disrupting human relations, and distressing human faith. The Christian Church, the organized expression of Christianity is hearing dinned into her ears with threatening and disturbing insistence those same challenging words hurled at the Master in his days in the flesh, "To whom shall we go; thou hast the word of Eternal Life." And the Master did have; but has his present day Church that word of eternal life by which imparting, she can meet the needs of humanity of all conditions and classes and climes of our restless revolting social order. One ancient argument, though sanctioned by reason and common sense as valid for all time was, that if Christianity is divine it must be adequately adapted to become a universal religion for all conditions, all circumstances and all humanity. Hereupon, Christianity must rest her claim to the faith and devotion of humanity.

No social situation known to modern history has so tested the vitality of the Christian movement as has the question of right adjustment of the different social groups in this country. By right adjustment here, we mean such an one as finds its justification solely in the teachings of Jesus as these may be interpreted by minds non-partisan, unbiased by selfish personal or group, hope of reward, or fear of punishment to be meted out by powerful interests or agencies whose cherished social or political causes may have suffered from such interpretation. 'If that vital conception of morality, individual and group, which lies at the heart of the ethics of Jesus, can be grasped in its implications and made the underlying theory of all social remedies, this, and this only will introduce steadiness into the social order.'

To effect this sublime moral and yet extremely practical task is the supreme business of the Church, Christianity's visual agent among men. Will she? Has she the courage? Is she too holden by the policies and prejudices of custom and cast? **Is she sufficient to transcend geographical and racial barriers, denominational and political barriers and to take an unequivocal, irrevocable stand for those ethical ideals in human relationships which find their justifications in the teachings of the Christ of God?** Or will she be content to narrow her message and character to sectional and race psychology, thus signally and shamefully failing to capture and capitalize for her Lord and Master the faith and heart of total humanity. For the exhibition and proof of her fealty to her Lord and her Christian intentions, the hour has struck for the Church. She has arrived at the Mount Carmel of the modern social conflict.

Pending before the United States Senate, sent up to that body by the House of Representatives, after due deliberation and by an overwhelmingly favorable vote, rests the **Dyer Anti-Lynching bill**. That bill is the most dependable reflex and the most creditable concrete crystallization of the high moral idealism of the Nation that has ever been phrased in this country since the immortal emancipation proclamation was penned. It is not a political bill, nor even does it bear the earmarks of class or clan. Contemplating as it does primarily the safety of society, it must be interpreted, in its real significance, as a **purely humanitarian measure**. It seeks to bring remedial relief to our universally acknowledged dreadfully diseased social body, and has in its purview the consequences that threaten the stability of the nation. Representative Ellis was right when, arguing in support of the Bill, he thus characterized the evil it seeks to remedy:

**Lynching is an expanding, self-diversifying evil. The hellish thing grows by what it feeds upon. It balefully spreads, ramifies, and breeds new iniquities. The direct output is horrible, merciless murder by infuriated, irresponsible mobs. The by-products have always been and always will be more far-reaching, more fraught with danger to society and to the body politic than the direct output. The animating, compelling spirit of the lynching mob stifles every dictate of the nobler humanities. It works utter demoralization of**

**participants and onlookers. It lowers the moral standards of communities, breathes contempt of law, utter defiance of authority, and a reckless challenge of established order. Can any one of us persuade himself that even if infractions of private rights, however sacred, might be so deterred, a public wrong so fundamentally grave and menacing should be countenanced or permitted? The policy and doctrine of this measure is, that to face such a menace to free institutions to avert such danger, to stay such peril, the National Government should stretch every nerve, strain every ligament of inherent or delegated constitutional power.**

By the evils herein set forth, both for the nation and society, the Church is desperately challenged. By her own expressed purpose as set forth in her recent declaration released by the Federal Council of Churches of Christ in America, spokesman for at least thirty different virile denominations of organized American Christianity, the American Church is consistently challenged. Through this Council she proposes:

**"To assert the sufficiency of Christianity as the solution of race relations in America and the duty of the Churches and all their organizations to give the most careful attention to this question.**

**To array the sentiment of the Christian Churches against mob-violence and to enlist their thorough-going support in a special program of education on the subject for a period of at least five years.**

**To develop a public conscience which will secure to the Negro equitable provisions for education, health, housing, recreation and all other aspects of community welfare.'**

These are her preachments, this her task, self assumed divinely imposed. Will she do it? Dare she, at this crucial time, when her influence and voice are more potent than that of any other group, and when the world as well as our own nation awaits with deep yearning, the word and the act that will stabilize society, dare she, the Church of the Christ, Christianity's acknowledged medium, fail to rise up in the Senate of the United States and reiterate with the moral imperative, so that it shall be heard around the American continent by every mob-ridden lawless community in the North and in the South, "Thou shalt not kill! God grant she will.

The Church can do it; and this is her opportunity. She must do it or answer both to an enlightened critical moral public opinion and to her God for her criminal neglect, lack of courage and silence. **The Christian Church dominates the American Senate. Of the ninety-six senators, three-fourths or seventy-five per cent are adherents to the Christian Churches of America, according to the following table: Methodists, 17; Episcopal, 13; Presbyterian, 11; Congregational, 7; Baptist, 6; Catholic, 6; Lutheran, Dutch Reformed, Unitarian, Mormon, 2 each; Christian, 1. Of the remainder, 23 are not known; probably these are members of some religious body. Thus it may truthfully and properly be said that American Christianity, as expressed in the life of the modern Church, sufficient Lynching Bill, and upon that vote hangs the faith of great numbers of honest folk who are earnestly, even sympathetically scrutinizing the character of the present-day Church and questioning the sufficiency of her vitality to adequately minister to humanity under the strain of our most vexing social problem. Twelve millions of Colored Americans, by nature religious, with as many more of their justice-loving, law-abiding white fellow countrymen and acknowledged brothers in Jesus Christ, are eagerly awaiting the outcome of the contest thus joined between the righteous sentiment of the Church and the prejudiced class sentiment of evil prating and ranting on the floor of the Senate of the United States. Is Christianity, as expressed in the life of the modern Church, sufficient to arrest our diseased social condition; to remedy that infectious, gangrenous sore spot that is putrefying the whole social body; can Christianity put to death that lawless lynching Monster which, with insatiate appetite, greedily devours American citizens, chiefly those of color, to the number of more than 3,000 in thirty years? We express here our deliberate conviction that the hour has arrived when American Christianity in this crisis will prove itself sufficient.**



## REV. A. P. MELTON PASSES TO THE BEYOND.

### Highly Respected Minister.

#### Was First Graduate of Gammon Theological Seminary.

The Rev. Aaron P. Melton, member of Atlanta Conference, Methodist Episcopal Church, has just passed away after a life of more than eighty years crowned with success and honor.

Originally, he was a member of the East Tennessee Conference, but forty years ago was transferred therefrom by Bishop Harris, to the Savannah Conference which, at that time, embraced the whole State of Georgia. He was stationed in Atlanta at the Fraser Street Church, which afterward became the Loyd St. Church, now Central Avenue, when this latter edifice was purchased from our white congregation there. Dr. Melton served first as Pastor of this church and then as Presiding Elder for a number of years and was for a second time appointed pastor here and developed a vigorous, permanent membership making that Church the mother of our Georgia Methodism and giving it permanent shaping for all of its future splendid growth and commanding influence which it enjoys today throughout the entire State of Georgia.

After his experience with this Church, he served other churches in his Conference in an uninterrupted, forceful ministry of forty successful years. Besides, he was for forty years a member of the Board of Trustees of Clark University and loyal to every interest of that institution. There he educated his three only children who are models of Christian manhood and womanhood in the communities where they live and labor. While his faithful, industrious wife "Mary" preceded him by about three years into the land of rest, they are survived by their three children; Elijah, Professor in Livingstone College, Salisbury, N. C.; Mrs. Hattie P. Hayes, wife of President R. F. Hayes of George R. Smith College, and Mrs. Minnie B. Saxton, wife of the Rev. S. J. Saxton, of the Little Rock Conference.

Well educated himself, he believed in the value of an educated ministry. A great part of his life consisted in encouraging, and making it easy for hundreds of youth, to acquire an education. Though an octogenarian, he was surprisingly up-to-date. Agile and alert in mind and soul, he never grew old. It was his custom to state before the Conference, when the roll of retired ministers was called, that he "could think as well as ever" but the body was "too feeble to execute the desires of the will." But at the last roll call of the Atlanta Conference he failed to answer, being confined to his room at home,—the first time in 40 years. The Conference recognized his faithfulness herein, by sending him a special message of tender greeting.

A man of proved integrity, he was indeed a strong, clear cut, cogent gospel preacher. He had a deep religious experience, as well as a theological faith in the things of the scripture. As a Pastor, he was respected and loved by his people, always faithful and true to the interests of the Kingdom and to his convictions of what was right. As his friend of more than forty winters, Dr. William H. Croghan said of him in his feeling eulogy, "His has been a long and useful life, extending twelve years beyond the traditional limit of three-score years and ten,

and now surrounded by his children and his friends, with an unshaken faith in his God, he goes to his long, long rest."

A great, good man has gone from us. For him we would not weep, but rather suppress our grief by our musings and reflections that he has reached at last that estate mirrored by that poet who penned those soothing, solacing lines:

They have no weary nights in Paradise,  
Where through long hours they lie awake in pain

Nor listen to the cadence of the rain,  
Which falls upon the roof. No sweet surmise  
Of respite on the spirit drips, nor guise  
Of angel ministrant of balm. They wane—  
Those grim and wakeful hours so slowly, fain  
To crush the sufferer in anywise.

But then, in Paradise no baleful hours  
Of nights or days in pain. No nights are there  
With gloom apparelled, with pain oppressed,  
But only days of springtime lit with flowers  
And vintages of mornings sweet and fair,  
With health and heartsease gloriously blessed.

### COMMEMORATING RACE HEROES.

An excellent suggestion, and one that should find ready response in the breast of Colored Americans, is made by the National Equal Rights League, in its call on Colored Americans to make March 5th, of each year, a permanent **National Annual Race Day** to conserve and perpetuate the memory and inspiration of the substantial service rendered this nation by men of Color in every crisis of the Nation's history.

On this initial anniversary, March 5th, the first American martyr for liberty, Crispus Attucks, is to be commemorated, because, by his resistance to British oppression, he proved the prowess and heroism of his race, as he, on Boston Common, lighted the torch of liberty, never again to be extinguished.

This will be a fitting addition to the roster of days which are held by Negroes generally worthy of commemoration.

### "STILL FORWARD."

We take this title and the following excerpt from the justly proud Washington Conference Area Bulletin, which is a new sheet, ingeniously and admirably edited:

"The Washington Area knows but one direction to go and that is forward. During the recent meeting of the Council the nineteen District Superintendents were asked to report on the prospect of their respective Districts reaching the figures for the last conference year. Nine of them expected confidently to reach or exceed last year's figures; nine of them hoped to reach them, or "break even" as one put it, while one expected to be short by several thousand dollars, and he had sufficient reasons for his fears. If in the face of existing conditions, this Area again goes ahead of the figures of the preceeding year, we shall be running true to form and the church has come to expect it of us. Let us not disappoint them or Him."

And the Washington Area, we are sure will come up to its expectations. We know its commanding leader, Bishop William F. McDowell, Methodism's "Greatheart". We know also the Area's tireless Area Secretary, the strenuous Morris E. Swartz. If the Area led

last year, and it did, that same area can and will run "true to form" in the current year, not disappointing the Church, "them or Him".

But we would like to advise the Washington Area Bulletin that during the last ten months we have been "on the go" throughout the Church and our observation is that indications point to a "mighty warm" competition among the several areas in which our colored churches are comprised.

## Personal and General

It is said that there are 1500 Negro business enterprises in the Harlem district of New York City.

The Rev. K. W. McMillan desires his correspondents to address him at 1024 South Main St., Fort Worth, Texas, at his new parsonage erected since the recent conference in Dallas.

The Rev. Wm. Jones, recently appointed field worker of the Board of Sunday Schools, is making a splendid impression on his new audiences. He will give great impetus to Sunday School work throughout the New Orleans Area.

The Rev. A. G. Stephens, formerly pastor at Ebenezer, Jacksonville, Fla., was recently appointed superintendent of the Jacksonville, District. The Rev. Scott Bartley, Pastor at Palatka was made Superintendent of the Lake City District.

The Rev. F. A. Cullen, Pastor of Salem, New York City, has just closed one of the most successful revivals in the history of that great and growing church. Over one hundred persons were added to the membership.

It is reported that Mrs. Daisy M. Bulkley, Field Secretary of the Woman's Home Missionary Society is obtaining substantial results in her activities among the women of the Atlanta Area. She lectured recently to the women at Forsyth, Georgia.

The Rev. Dr. R. W. S. Thomas has just closed at his Church, Warren, Pittsburgh, Pa., one of the greatest revivals in the history of that noted Church. The Church is enthusiastic over its Pastor, who is serving his first year with them. The Rev. Dr. M. J. Naylor is District Superintendent of this, the Pittsburgh District.

Secretary F. H. Butler of the Epworth League honored our office with his presence while en route to the Louisiana Conference last week. Dr. Butler is doing fine work in his office and wins all hearts wherever he goes in interest of his work.

The Rev. C. Spears of Lake Charles, Louisiana, proved himself a painstaking and generous host to the Louisiana Conference which met there January 25th. Despite inclement weather, the Conference was quite at ease, the people doing their best in very successful effort to care for the Conference. Their new church in process of construction, when completed, will be one of the best in the South.

Wartime government administration of railroads was not a failure if we are to believe what Walker D. Hines, Director General of Railroads has to say. Before the Interstate Commerce Committee recently Mr. Hines testified that under government control, the

(Continued on Page 4)



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LORENZO H. KING, Editor.

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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

### WHAT DOES GOD REQUIRE?

—And now, Israel, what does the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.—Deuteronomy 10:12.

### IT IS NOW!

The burden of financing the Southwestern Christian Advocate during the months of January, February and March is heavy. In fact at times it seems impossible of carrying, and will be so now unless we can somehow interest every friend of this paper to come to our relief with new subscriptions. If EVERY one of our Methodist Pastors would, within the next 30 days, send us at least one new subscription, this would increase our list by at least 2000, and that is what we absolutely need and must have within the next 30 days.

Brethren we cannot go through the month of March without the emergency help of our 2000 Methodists Pastors, every one of whom, if he wills to do so, can come to the rescue of the Southwestern with at least one new subscriber. However difficult the field, brethren, the time for your effort to keep the paper going is now. Let us avoid embarrassment and humiliation. Let not inertia or indifference put us to shame!

Take your congregation into your confidence at the very first service after you read this and in a manly way make the appeal for this time honored institution of Methodism—the Southwestern—and you will get that subscription. Get it and send it NOW!

Church officers who know, say that it is not possible for a Church official to be one hundred per cent efficient who does not take his Church paper.

### PERSONAL AND GENERAL.

(Continued from Page 3)

country's railroads gained in more improved equipment, better morale and more efficient working conditions.

Bishop Charles Edward Locke left Manila, January 20, for New Zealand where he goes as Fraternal Representative of the Methodist Episcopal Church to the Methodist Church of New Zealand. In the latter part of March, he will sail for America and expects to reach California about April 20. His address in Los Angeles will be, care of J. W. White, 626 North Bine Street, Los Angeles, California.

By a unique union meeting of the Methodist and Presbyterian Churches of the city of Topeka, the city has enjoyed a very gracious revival. The Rev. N. J. Johnson, A. B., B. D., was selected to do the preaching for the entire three weeks series of meetings. Large audiences were present with interest running high. Twenty-six conversions were had. Bro. Johnson is Pastor of our Mt. Olive Church in Topeka, Kansas.

"The History of Liberia", is the title of the latest book out by Dr. T. H. B. Walker of Jacksonville, Fla. Of this book The Cornhill Publishing Company, Boston, Mass., says: "The wealth of information and the attractive, pleasant way in which it is imparted to the reader, render this book a unique historical work, one of which Americans of all races ought to be deeply interested in".

At Greenwood, Mississippi, our congregation has gone into their new church, which is the most elaborate church and best adapted to community needs of any church in the city. It is even looked upon with civic pride by the white friends generally, many of whom contributed freely for its erection. The dedicatory address was delivered by Bishop Jones, on January 16th, 1922, to a large and enthusiastic audience. The following week, Dr. J. N. C. Coggin conducted a Stewardship Rally in the Church and city with gratifying results. Their great Pastor, Dr. H. B. Hart, states that many have "resolved to tithe".

Dr. W. H. Phelps, editor of the Michigan Christian Advocate, we note with pleasure, is steadily improving in health, having undergone a successful surgical operation.

The Commission on Entertainment of the General Conference of 1924, announces that it will now receive bids from those cities desiring to be considered in the selection of a place for the General Conference. After visiting, and investigation of such cities, the Commission will report to the Book Committee in April, 1923.

At the recent Annual Meeting of the Board of Managers of the Bethesda Hospital and Deaconess Association in Cincinnati, Rev. Christian Golder, D. D., the honored founder of this Institution, which has had such a marvelous growth and development under his superb leadership during the past twenty-five years, found himself compelled on account of his impaired health to present his resignation as President. The Board reluctantly accepted the same and appointed him as President Emeritus. Rev. J. A. Diekmann, D. D., who for ten years has given most efficient service as religious and educational Director of the Hospital and the Dorcas Insti-

tute—and since three years as Acting President, was unanimously elected to succeed Dr. Golder as President.

The moral forces in the City of Chicago, seem now to be enjoying their "inning at bat". At the urgent request of the reform and religious organizations of that city, the municipality has just appointed the Rev. John H. Williamson, an Episcopal Pastor, to be law enforcement commissioner of the city, clothed with supreme powers in caring for the city's moral welfare. He was especially enjoined by the Mayor to seek any corruption that might exist among the city officials, and whatever his decisions should be they would be final whether affecting the highest city official or the lowest crook on the streets. The duties of such a public office are onerous and its responsibilities serious and weighty. It is unique in modern city life, and capable of much good or evil according as it may be administered. The Rev. Mr. Williamson states that his duties will be performed in accordance with the teachings of Christ and on this basis has appealed to all Christian organizations regardless of race, color and creed to co-operate with him in making Chicago a cleaner, safer, saner city.

Colored Americans and friends of the sovereign sway of law and order wheresoever dispersed around the globe are rejoicing to know that the Dyer Anti-Lynching Bill passed the House of the National Congress in a clean and most gratifying sweep of all opposition before it with a vote of 230 to 119.

The Federal Council of the Churches of Christ in America announces the selection of Dr. George E. Haynes as one of its Secretaries, to promote the work of its new Commission on the Church and Race Relations. On this committee also are Bishop Robert E. Jones, Dr. I. Garland Penn, Mrs. Mary Bethune, Miss Nannie Burroughs, Bishop N. C. Cleaves, Bishop George C. Clement, Prof. John R. Hawkins, Bishop W. H. Heard, Dr. John Hope, Dr. W. H. Jernagin, Bishop C. H. Phillips, Bishop C. S. Smith, Mrs. Charlotte Hawkins Brown, Rev. C. H. Tobias, and Dr. A. M. Townsend.

**Wide-awake, aggressive Pastors have long since granted that the Southwestern generously circulated and read among the members of their congregations is their most constant, informing, and faithful ally. Have you made this paper your ally?**

That the way to revive international commerce is to establish an international banking system, is the conviction of United States Senator G. H. Hitchcock who has introduced in Congress, a bill creating a Bank of Nations. "Such a system can be made to provide credit upon which exporters and importers can do a normal business", said he: "This system or some other to effect deflation and bring about a stable currency valuation seems a crying necessity before our world relations reach the stage of satisfactory adjustment. For Senator Hitchcock wisely observes that as long as the Central Powers are insolvent, economic conditions are in a state of flux. Europe cannot prosper with an insolvent Germany. American prosperity is interlocked with that of Europe and some financial system seems necessary to handle wisely our international finance for the future."

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## SOME SPIRITUAL TROPHIES

By the Rev. Edward S. Ninde, D. D.

(Written by request. Editor.)

One day, when Lyman Beecher, the father of Henry Ward Beecher, was an aged man, a young minister called upon him. "Mr. Beecher," said he, "you have lived a long time and have seen and heard many things; what is the principal thing?" Without a moment's hesitation the grand old veteran of two-score revivals replied, "It is not theology, it is not controversy; it is soul-winning! He was right. Happier is he who has brought one soul to Christ than he who can count his gold and silver by the millions.

### A Boy's Experience.

I realized this joy for the first time when scarcely more than a boy. It was the month of November. An evangelist was holding special meetings in our village church, and the members had been carefully organized for personal work. One afternoon the pastor gathered a dozen or fifteen lads, all of them Christians, into his study, and there he talked to us most earnestly about getting after boys not in the Church. Each of us was asked to name one or more boys that we would take as our individual charge. I selected a companion of whom I was very fond. I admired him because he was one of the smartest boys in school, and especially because he was a crack base-ball player. But he was not a Christian, and he was inclined to boast of the fact, and to pooh-pooh at the fellows who belonged to the Church. After much effort I secured his promise to go with me to the service one Friday evening when the evangelist was to talk especially to young people. There was a big crowd, and we sat in the front row. My expectations were on keen edge, but, though the service was good, live singing, an interesting talk, and a strong appeal, my chum did not seem moved in the least. He was restless, he was in a giggling mood, and right after the benediction he wanted to hurry home. I was dreadfully dissatisfied, but I refused to surrender. As soon as we were outside, I locked arms with him and pulled him off for a walk. Little was said till we neared the edge of the town, and then we got down to business. There was a woods close by, we knew it well, for we often went there nutting. As we strolled under the trees we talked about Jesus. What we said I have utterly forgotten, but it was a tremendously serious time, and almost before we knew it, both of us were upon our knees in the brown leaves. The Master came wonderfully close to us boys, and his drawing power was irresistible. It was a victory for the Christ that night—a soul was born into the Kingdom. It was pitch dark when we entered the woods, but we could have sworn that the glory of the Lord filled the place while we were there. Which of us was the happier I do not know, but the unutterable joy, which I experienced then for the first time, of helping someone to find Jesus, has lived with me through all the years.

### A Future Leader Won For Christ.

In a certain Church of which I was pastor,

there was an eighteen year-old girl by the name of Jean. You would certainly have liked her had you known her, for she was a universal favorite. She was full of vivacity, bubbling over with fun, frivolous you might have said, but she had enough good sense to hold her steady. In the down-town candy store where she clerked, customers were always glad to have her wait on them. Among the young people of the Church she was a leader, in the center of every group. She was supposed to be a Christian, but her religion was only skin-deep. One winter as we were beginning a series of special meetings, I prayed especially for Jean's conversion. Full plans were made to that end; no effort was spared. One Sunday night, at the close of the service, she lingered after most of the people had gone. "Pastor," she said, "I am very unhappy; something is lacking," and there were tears in her eyes as she spoke—so different from the usually merry girl. My own heart was throbbing with joy; victory was at hand. Two or three others came and we knelt down together, and then began a struggle. There must be full surrender, nothing less, but the cost seemed desperate. The bell in the City Hall tower struck twelve before Jean said "Yes" to the Master, but when she said it, it was in no uncertain tone. She at once became a soul-winner, bringing a number of her girl companions to Jesus. Then she gave up her place at the candy store and began a thorough course of training for a post of Christian service. All this happened some years ago, and now for a long time Jean has been a leader in Christian work, gathering precious trophies for the King.

### The Star Tackle Yields.

College students are supposed to be unusually difficult to approach on matters of religion; the atmosphere of the campus is chilly. And yet from the time of Paul, the brilliant alumnus of the University of Jerusalem, through all the centuries, to our own day, perhaps the most glorious triumphs of the cross have been achieved among university men. I am thinking of a student whom we will call Brown. He was a great husky giant, standing six feet two in his stockings, with other dimensions in proportion. Every man in school had an eye on him. He was a star tackle on the varsity eleven; it was worth going miles to see him rip through the opposing line. His influence in the student body was immense. He came from a fine Methodist home, but though he attended the Methodist Episcopal Church, he was not a member, nor had he ever made an open profession of faith in Jesus. What a trophy he would make for the Master. By all means he must be won. I cultivated his acquaintance, approaching him at various angles. I became convinced that deep down in his heart he was a Christian, but he was a reticent sort of a fellow, keeping his feelings and convictions to himself. It was a Sunday evening in January; the students were just back from their Christ-

mas holidays; the congregation was unusually large, the interest deep. Several hundred remained to the after-meeting. Half way down the center aisle sat Brown, looking very serious. The thought flashed over me; suppose he should come out for the Master tonight! I prayed that he might, but my faith was wretchedly weak. Presently the meeting took an unexpected turn that gave an ideal opportunity. There was a momentary pause, and then—could it be true—Brown began to unwind his long form, and slowly rose to his full height. In a quiet but clear voice that could be heard all over the room, he said, "I want to say that I love Jesus Christ and have accepted him as my Savior." In the absolute hush that followed it seemed to me that I could hear the beating of scores of hearts. We were too joyful to shout or sing; we silently praised God. The brief, heart-felt sermon that Brown preached that night did more to draw the student body Christward than any number of pulpit messages could have done.

### The Humblest Disciple May Succeed.

At the famous Whitefield Tabernacle in London, the working motto is, "No Quest—No Conquest!" It is preeminently true in evangelism. People do not come to Jesus by chance. Soul-winning calls for the same thoughtful, intense and persistent effort that is devoted to the most delicate and difficult tasks. Nowhere more than here is there needed efficiency of the highest order. But remember—the humblest disciple may obtain this efficiency. Often little children are signally used by Jesus. If we will attend the school of the Master, sit close at his feet, learn of him and catch his spirit, we shall receive full preparation. And moreover, as salesmen for the Lord Jesus, offering to poverty-stricken men the unsearchable riches of Christ, we have the keen satisfaction of knowing that we need offer no apology for the quality of our goods. We represent the best; it is ours, in zeal and fidelity, to do our best.

### GOOD OMENS CONCERNING CENTENARY COLLECTIONS.

By Dr. R. J. Wade, Corresponding Secretary, Committee on Conservation and Advance.

On my return from Annual Conference visitation in the South, the latter part of January, I found that the Christmas Offerings for the Needy Children of the World had reached \$100,000. Since then this amount has been increased. And not all our churches and Sunday Schools have been heard from.

In the South a most hopeful spirit concerning the Centenary prevails. Increase in collections were reported in every Conference with the exception of the Florida Conference. St. John's Conference reported Centenary collections \$2,600 larger than last year. Upper Mississippi Conference and Mississippi Conference made slight increases. And the increase of the Louisiana Conference was \$11,000, an increase of 77 per cent.

One year ago Rev. W. Scott Chinn was appointed District Superintendent of the Baton Rouge District of the Louisiana Conference. He adopted as a slogan for the District, "The

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## THE REWARDS OF STEWARDSHIP

By Luther E. Lovejoy, D. D.

Stewardship has been put to the severest known test, the test of actual experience, and has proved its worth beyond all question. It has brought spiritual blessing to multitudes of Christians. "We begin tithing on Monday," said a layman recently, "and this has been the happiest week of our lives." His family was large, panic harassed the country, business was in desperate straits, but he looked the conquerer that day. "My husband just gave a liberty bond to the Conference Claimants," confided the wife of a retired minister. "He never believed in tithing until after we superannuated, but he has taken it up, and now for months he has been saving the tithe of his little daily wage, to help the old men who cannot work at all. It has been to him an unspeakable blessing."

And no wonder. To come to this point where we recognize that we are partners with God in the business of redeeming the world gives such a sense of dignity as lifts us above all littleness and self-seeking; while faith in God, as the giver of all we have, deepens our sense of dependence upon Him and our gratitude for all His mercies.

### Unshackled Churches.

Stewardship is the great deliverer of churches. Wesley Chapel, Cincinnati, triumphed over impossible conditions, and now leads in philanthropic work among the churches of that city. The church at Geneva, New York, harassed by insolvency, unable to meet one-half its current needs, turned to God with tithes and offerings, and made out of hopeless defeat an astonishing victory.

Nine years ago a young man became pastor of a little church in a little Eastern city. The church was stagnant, rent with strife. Two factions kept the flames of hatred burning day and night. They sat on opposite sides of the church and glowered at and "testified" against each other. The hatchet was never buried. "I never saw a church so divided," declares an Area Secretary. They welcomed the new pastor by cutting his salary. He squeezed back the tears, told his wife it was a "great opportunity," rolled up his sleeves, and started in. He told the church their career was finished unless they squared themselves with God. They listened. He told them of the joy of bringing their tithes to God. They heeded. They made their church a "Storehouse" for tithes and offerings. Today they worship in a fine new building, provide educational, recreational, and other forms of community service, support an associate pastor, church secretary, and deaconess, pay ample salaries, and give large sums to benevolence. The little town is not growing, but the church grows constantly, and is now the social and religious center of the city. Partnership with God is a great bargain.

With such examples, what a pity any pastor should consent to the church-fair, oyster-supper, apron-sale, strawberry-festival, baby-show, rummage-sale method of supporting his church. To commercialize our social institutes in order to shift the responsibility for church support to somebody else is a

base betrayal of holy opportunity. It is economic folly. It never has paid, and never will. But Stewardship brings both spiritual enlargement and economic deliverance.

### The Price Of Stewardship.

Stewardship comes high. Who adopts it should count the most—not in money—but in courage. It is the high cost of faith that tests men. For the practical man, who knows the difficulties of securing an income, and the growing needs of a family, to launch out on God's promise and trust, His providence is a daring venture. How, out a bare living one can pay a tenth, staggers the imagination.

And here the spiritual profit begins to come in. The venture of Stewardship throws a man back on God. It establishes in his consciousness the reality of the unseen. It restores God to a living reality, and enthrones Him again in daily life. "Behold, God is really here; He has a plan for me; He will counsel with me; He agrees to see me through." Such a consciousness will be a daily spiritual rebirth. For rich and poor, the way to peace, to a deepened spiritual life, is along the highway of Stewardship.

"But the poor man. Would you compel him to tithe?" Never. Nor the rich man. Stewardship under compulsion is servitude. But rich and poor alike may have the privilege of fellowship with God, the certainty of his care, and the joy of trusting Him. "Seek first the Kingdom," said Jesus, "and all things shall be added." God never failed the poor man. When the poor man can no longer trust Him, He cannot be trusted by anybody.

Stewardship calls for self-denial. Any great adventure into the wider plans of God may involve an overturning of life-long habits. For the best of Christians, it is hard to readjust established habits and assume a heavier load. But perchance in that is our own salvation, and the world's. An entirely new viewpoint, even for old and stable Christians, may bring at last those rich blessings for which their souls have always yearned.

"Do you swear allegiance to the King, loyalty to the government, and will you wherever you are sent?" asked a British recruiting officer, as he administered the oath to a young volunteer. "Ay, Ay, Sir—and further!" proudly responded the volunteer, lifting his hand to God. There's the stuff of which heroes are made. I wonder if Jesus Christ is not waiting today for His people to offer such allegiance as that.

### PERSONAL AND GENERAL.

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The Mississippi State Legislature has made it obligatory that the Ten Commandments be taught in the public schools of the State.

The Soldiers' Bonus Bill which has been before the Congress for some time seems now to be well assured of early passage. It contemplates an appropriation by the government for the relief of veterans and their sufferers from the World War. Apparently the chief obstruction to the bill has been the difficulty of dis-

covering the means of financing such a measure without adding materially to an already over-taxed and war burdened Nation. At present the field of possible sources has been thoroughly canvassed and reduced to about eight objects of taxation from which this required revenue may be had. These include: Gasoline consumption tax, license tax on automobiles, stamp tax on bank checks, taxes on real estate transfers, also documentary stamps and stamps on cigarettes and tobacco. These bonus taxes, however, will not likely be in force more than two or three years as they are designed solely to finance the cash payments necessary to begin immediate distributions on January 1, 1923. Future financing of the bonus will be provided by other ways and means to be spread over about twenty years. This is a debt of appreciation which the Nation owes justly to the gallant men who rallied to the call of the colors when world civilization was threatened. These men hazarded their all for their country and the Nation does well by this bonus measure to acknowledge and pay this debt of gratitude to her sons.

"Bishop Wilbur P. Thirkield will hold the Mexico Conference, March 2nd, at Pachuca, Mexico. Incorrect announcement has been made in some of the church papers that the Mexico Conference will be held by Bishop Leonard. Bishop Leonard will visit the conference on behalf of the Epworth League but Bishop Thirkield will preside."

The Womans Home Missionary Society District Association of the New Orleans District has changed its approaching meeting from February 22nd at Wesley Church to Wednesday night March 1st at 7:30 o'clock at Grace Church. Mrs. A. G. Jenkins is President.

### GOOD OMENS CONCERNING CENTENARY COLLECTIONS.

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Centenary apportionments for the year in full and the collection of all arrearages of the past two years." This appeared to be a superhuman task, but it was accomplished. This District gave \$1,248 for the Conference year closing January 1920. This year it gave \$4,300, an increase of 250 per cent.

It is doubtful whether this report has been duplicated anywhere in the Church. Can it not be duplicated in many other sections with real Centenary goodwill, grit and gumption?

This Conference purposes to raise another full year's quota by Easter and the example is being followed out by all the other Negro Conferences of the South.

The January Annual Conferences have set a good pace for the other Annual Conferences, both Spring and Fall. If this record of advance is maintained by all our Annual Conferences, it will be a year of great rejoicing.

Have we not come to the turn in the road from the Centenary standpoint as well as in financial readjustment?

The sacrificial giving of our brethren in the South out of their poverty is almost without parallel, except on the Foreign Fields. It ought to occasion the churches of the North in more comfortable circumstances to register nothing less than constant, consistent increases of contributions over the preceding year.



## PERSONALITY AND THE PULPIT

By The Rev. A. L. Scott.

Carlyle's stricture upon the pulpit of his day may hardly find application to the later pulpit of the present. He was ready to admit the potency and necessary permanency of the church as a religious institution, but to him it was a miracle that, in the face of its apparent lost preaching power, it still survived. Whatever may or may not be said of the average pulpit power of any age, certain it is that no period of revival or reformation has ever been accomplished without this mighty agency. When we come to analyze the re-creative periods and to disclose their immediate cause, we invariably find that it was a personality full of intense life and action standing in this ancient place of power that gave them being. A preacherless period is invariably one of spiritual dearth and inaction. Whenever, or wherever Liturgy has usurped the prophet's office, when ritual with its aesthetic trappings has occupied the supreme place in the service of the sanctuary, the decline of a strong and deep religious life has been swift and certain. There is no profession more of personality than the Christian ministry; and it is equally true that in none is the test of real worth made with more persistency. To lose sight of the value of our individuality here in this sacred office, to subordinate what God has made us and to play a role not our own, is to render superficial our work and unreal our character. Nothing is more baneful, yes, and painful too, than the unreality of the man in the pulpit. A "pulpit tone" or a "pulpit manner" is the blight that destroys much of the preacher's usefulness. For a man to change his whole bearing and manner of speech when he comes to face men in the discussion of the eternal truths of God makes inefficient his utterance and grotesque his entire argument, his whole bearing. Effeminacy of manner in the conduct of worship or in the delivery of a pulpit message has contributed an immense deal to unman our pews. One of the bitter cries of the hour is, "Where are the men?" In the main, they are on the outside of the rim of religious activity; and why?

Because they can no longer accept as a substitute for "strong meat" the "milk for babes" that so many pulpits in the land dole out. A pulpit pabulum, no matter how fine its component parts may be, that is served in a kind of bottle form, with the concomitants of the nursery accompanying it, will ever repel men who value their manhood. The great preachers who have occupied a central place in the world's horoscope have been viril men—men who were not afflicted with either a physical or a mental condition that suggested anaemia. Frederick Robertson at Brighton may not, by reason of his fearless convictions, have been the idol of the English Church, but he filled with men every place in which he spoke. Even his physical ills could not dam up the flow of his strong, masculine utterances; it was personality plus a message. Cannon Liddon at St. Paul's London, filled the great cathedral with a multitude that waited breathless for his matchless voice to declare the truths they yearned for; every line in that finely molded face suggested manhood. Phillips Brooks, America's peerless preacher, we are told by those who knew him personally, and whose lives were the more en-

riched for having heard him, that he had so much personality that to look at him was a sermon and to hear him an inspiration. No one of us who have studied the life of the distinguished pulpit, and churchman, and listened to scholar after scholar lecture on him, can pass by Trinity Church, Boston, and fail to see his manhood wrought into the very fabric of that stately building.

Who could think of the splendid preacher of Notre Dame, the refined and princely Lacordaire, as delivering his wonderful conferences before the noblest men in France in an effeminate of lachrymose style? The preachers who today are translating with singular power the blessed truths of the Christ, are men who are not held by apron strings to any system or method of pulpit style, either past or present. Both in the rendition of the service and in the delivery of the message, whether from manuscript or extempore, virility characterizes their every attitude and utterance. While piety of the deepest, truest kind is the essential prerequisite for all holy offices, manhood of the strongest, noblest type is its indispensable complement.

Any Any system of education, no matter how complete and exhaustive its curriculum, that tends to destroy individuality is a failure. Lectures on preaching may, and they do go far in giving direction to the mechanical processes of sermon work; but the fact must not be lost sight of, that they can make neither the preacher nor the sermon. If the student of the art of public expression feels that he is imbibing too freely of the pervasive style and personality of some notable speaker or preacher, he needs an inoculation that will render him immune from that most deplorable of all ills—willful and intentional imitation. Personality, as yet, is defying all honest efforts to define it, which the Almighty distinguishes each human product, is its chiefest charm and virtue. I heard a distinguished Scotch clergyman, in an address sometime since, recite the incident of a Scotch woman who was asked as to what she thought of her preacher. "I would rather see him to hear any other man preach." This was the kind of man that Cowper describes in his splendid poem, of whom the village folk could say:

"I venerate the man whose heart is warm,  
Whose hands are pure, whose doctrine and  
whose life,  
Coincident, exhibit lucid proof  
That he is honest in the sacred cause.  
To such I render more than mere respect,  
Whose actions say that they respect themselves."

Our pulpit is not some platform three by five encircled with a rail; it is the world through which we move. Our message is not the brief we carry in some velvet cover embroidered with a symbol; it is the very utterance of our lips. Said Dryden, "He bore his great commission in his look." There is a subtle influence that, like "the shadow of Peter," either draws or drives men from us. It is the incarnation of our creed, the witness of our faith,

the secret of our hope, the evidence of our authority. To climb the pulpit stairs with a life that is written over with the characters of wholesome truth is better than to have the eloquence of a golden-mouthed Chrysostom. The personality in the pulpit is the centripetal force of the church, the sun in its solar system of action. A congregation moves about within the limitations of its orbits, and feels the compelling and impelling power of the one from whom it has its light and heat. We do not believe that we unduly exalt the preacher's place nor his power in the loftiest of occupations. The bane of the church today is a personalityless pulpit, where virility has given place to effeminacy, and the utterance of consecrated common sense been dispossessed by platitudes.

No preacher, no matter what his gifts, nor how many degrees he permits to have placed behind his name, should aim to be less a man than was his Master, whose spirit and pulpit methods, if we may thus describe them, were invested with such a peculiarly personal quality that they brought from the lips of His accuser's, "Never man spake like this man." The world has not tired of preaching, nor has the pulpit lost its place.

Men are drawn to-day, as they have ever been, by the influence of the pulpit that, in its expression and example, betrays the superb qualities and genius of the Man Christ Jesus. "Manhood is above all riches and overtops all titles and degrees conferred by Colleges and Universities," and the magnetic influence towards which the needle of favor ever turns, and by whose supreme power it is governed, is the truly and genuinely consecrated man.

Jesus Christ came to be the world's Man; not as an ascetic, not even like some John, whose habit and whose life compelled him to the desert. His was the ruddy life of manhood, a man of blood, whose corpuses were not starved by hard and brutish means. He loved the full, free air, and walked as man, unfettered and unbound; the people heard Him gladly. Why? Because He lived their life and gave luster to the dullest thing that lives. His was reality—they had been fed on shams; His was truth—they had been nurtured on falsehood—His was a worship true, their was a fabric of devotions honeycombed with vice and reeking with formalism. For cant, He gave the wholesome truth; for fancy, fact; for a garment that hid an open sore, He healed and gave a healthful body. His was a gospel of true manhood and noble womanhood. For nineteen centuries the world of honest men have loved His Person and revered His message; it reverses them still, but it will have them in their pristine beauty and purity. Give us men, red-blooded men; who have looked into the face of the Perfect Man; whose presence on the Streets or in the pulpit tells but one unending message—"I have been with Christ, and have learned of Him."

Said one of the foremost men in public life to me the other day: "Men go to church to get a new inspiration to live." A superb definition for its place and function; but how shall this inspiration to live be

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# Win one—Stand by

Department of Evangelism  
Board of Home Missions and Church Extension  
of the Methodist Episcopal Church.

## SOME SUGGESTIONS AS TO HOW THE OLDER CHRISTIAN MAY "STAND BY" THE YOUNG CONVERT

It is well that we are beginning to realize that it is as necessary to "stand by" the young convert as it is to win him to a decision for the Christian life. To some of us it seems nothing short of a crime against the young Christian and the Kingdom of God diligently to seek his conversion and then when he is won well-nigh forget him.

Why not a crusade in which each recruit will have some older Christian "stand by" him until he is assimilated into the life, the spirit and the service of the Kingdom? It is for the purpose of suggesting how one may helpfully "stand by" these new disciples that the following paragraphs are written.

1. **Set before him an example of what a Christian ought to be and do.** A life more than a word is the best argument you can give for the worthwhileness of the Christian life. Being an example of what we want others to be is a very large part of what is meant by the phrase "stand by." It lies back of all the other suggestions.

2. **Be a friend to him.** Friendship is one of the closest and most effective relationships of life. If you can be the kind of a friend that he needs and he comes to the place where he chooses you because of that friendship, there is no possibility of measuring the uplifting influences you will have over the young convert. As a friend, why not become familiar with his interests in school or college or business or sport? Discover the department of life in which you can serve him the best and reach him the quickest.

3. **Regular church and Sunday School attendance.** That church attendance is necessary on the part of the Christian goes without saying. No Christian can afford to neglect this means of grace. In the case of the young Christian, to fail here is to fail altogether. It is important, then, that you "stand by" your friend at this point. Whatever may have been your custom, during these days think and act "for his sake" for his best good. At the beginning of his Christian experience he is in a most sensitive and impressionable period, and he is looking to you to determine what he should do, and most likely what he sees will determine what he will do. Why not for the next six months attend the evening as well as the morning service, "for his sake?" Can you get him located and interested in a class in the Sunday School? By all means do so if you can.

4. **Help him to form Christian habits.** Good habits are potent allies that reinforce the will in the acquiring of Christian graces and in the accomplishment of Christian tasks.

Besides the habit of regular church attendance, there is that of prayer and Bible Study. How much more Christlike our friend's life would be if of him as of Christ in these things it could be said, "as was his custom." If he is absent from church service, how helpful it would be to call and ascertain the trouble. You may prove to be a "friend in need" and thereby become a friend for life. If he happens to be out of town, why not show your interest by a letter? How such a letter would help you to "stand by" your absent friend.

5. **The midweek prayer service.** Whatever may be pointed out as to the weakness of the class or prayer meeting, it cannot be denied that there is a definite, recognizable, spiritual deposit accruing from united prayer. As for real, thoughtful Christian testimony, it is at least as profitable for Christians in the strengthening of their faith and growth in the Christian graces as is the serious exchange of thought of the members of the staff for the maintenance of the morale and the success of their enterprise. It will prove to be an incalculable value for the thoughtful young Christian to give expression to his own experience. It will help him think through his religious beliefs and strengthen and deepen his religious convictions. There is need that the whole body of Christians "stand by" each other in this important means of grace.

6. **Church membership.** It may be possible for one to retain a live Christian experience and to develop a beautiful, sane and effective Christian life without uniting with the church, but it is not probable. The chances are at least ninety-nine to one against him. In union there is strength, not only for the organization, but for each member of it. One with God can chase a thousand, but two with him, can put an army of ten-thousand to flight. By union the ability of each one is increased no less than fivefold. If you would "stand by" your friend in a very helpful and efficient way, do everything that lies in your power to have him unite with the church. By so doing he will have the whole membership to "stand by" him in his efforts to develop a well-rounded Christian life, and thereby make more certain his stability of character and his value to the Kingdom of God.

7. **Good literature.** A well-chosen leaflet given to him or a good book loaned to him may be able to help you "stand by" your friend when he is alone in his room or during the leisure moments of the day. If he had one of the church papers come to him

regularly, what a fund of religious information and inspiration he would acquire and how much more interested he would be in the Kingdom of God upon earth! If he is able and you get him to subscribe for a church paper, you may be sure you have secured a worth-while helper in your effort to "stand by" your friend.

8. **Personal Work.** The Christian life is much more than "being good"; it is also "going about doing good" as Jesus did. It is of little use to be good without doing good. The purpose of salvation was not simply to save people, but to make saved people saviors. Jesus set at work the persons whom he called to be his followers. They sought out their friends. How many times of some one or another of them it is said, "and he brought him (his friend) to Jesus." The best way to "stand by" your friend is to help him to "stand by" the program of Jesus. By saving others he saved himself.

9. **Better human relations.** The object of redemption was not only individuals—not even all the individuals in the world, but the world itself—that is the relations of men, their contacts and their methods of getting on. The purpose of the Church is to save the world.

If you want to help your friend in the development of a well-rounded Christian character, you must lead him to see that to be a Christian means an effort on his part to create a real brotherhood on earth, and to rid from the community everything that makes it a place unfit for the children of God to dwell in. To get rid of the blight of our fellow men caused by the saloon was a Christian achievement. This good work must go on until a change is affected in every practice, device and system that now upholds injustice, destroys brotherhood, debases life or ruins character. You must help your friend not only to pray "Thy Kingdom come," Thy will be done on earth as it is in Heaven," but to "stand by" that prayer until it is answered.

10. **The program of Jesus.** To be a Christian according to Jesus is to qualify in body, mind and heart so that one may help him carry out the program he brought into the world and which to inaugurate he gave his life. It includes everybody—the whole world round. It touches every phase of every life. It is summed up in the phrase, "the Kingdom of God on earth." To carry out this program of Jesus the Church came into existence. The Methodist Episcopal Church undertakes to fulfill this mission



through the following Boards, Commissions and Societies:

Board of Foreign Missions of the Methodist Episcopal Church.

Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Board of Education for Negroes, of the Methodist Episcopal Church.

Board of Education of the Methodist Episcopal Church.

Board of Sunday Schools of the Methodist Episcopal Church.

Board of Epworth League of the Methodist Episcopal Church.

American Bible Society.

Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church.

General Deaconess Board of the Methodist Episcopal Church.

Board of Hospitals and Homes of the Methodist Episcopal Church.

Woman's Home Missionary Society of the Methodist Episcopal Church.

Woman's Foreign Missionary Society of the Methodist Episcopal Church.

The Council of Benevolent Boards that succeeds the Centenary Conservation Committee combines them in one for the purposes of propaganda, education and the collection of funds, and in this way presents a unified church program. All these different agencies have been brought into existence simply to help the Church put on the all-round program of Jesus.

We believe that if the full program thus formulated were put on in the world, it would prepare the way for the speedy coming of the Kingdom of God upon earth. To be a Christian, then, is to get back of and help carry out this program. If you are to "stand by" your friend in a way that will qualify him to help his Lord, you must be prepared to acquaint him with this program and to secure for it his fullest sympathy and heartiest co-operation.

**11. Stewardship.** Being a Christian is none other than being an active partner in Christ's business; the biggest and the most essential business in all the world. Jesus said, "I must be about my Father's business," and in conversation with his disciples he said, "Even as the Father sent me so send I you." That is, the Father's business and Christ's was not only similar but identical. This is every Christian's business, yours and mine and your friend's. Your friend will develop an interest in this business just in proportion as he invests himself and his substance in it. If you would "stand by" him in a way that will induce him to develop into an enthusiastic follower of the Christ, then have him begin his Christian life by becoming a steward of his substance. How much should he give? It may help him to decide that important question by suggesting to him that hundreds of thousands of Christians are practicing the giving of a tenth of their income for the purpose of helping their Lord in his world program. This may mean sacrifice for some, but sacrifice is not something to be avoided, when it is necessary for the success of our Master's business—our master business. It is likely, however,

that in the necessary practice of economy he may develop some sterling traits that will make for a strong, wholesome and efficient character.

**12. Life Service.** With the Christian, in all legitimate things, the line that separates the sacred and the secular has been wiped out. "All things are yours," says Paul. If so, then, "all things" are sacred. The Christian merchant should be a minister of God as well as the preacher, and the physician as well as the evangelist. Every business transaction should be a means of grace. Every Christian should recognize the call of God to a life of service.

But there are some people who should give their whole time to the teaching and preaching of the good news—preachers, missionaries, deaconesses, nurses, directors of religious education, and the like. If your friend is young and has promise and is studious—possibly in high school or college—it would be well if you call his attention to the many lines of work offered by the church for young men and women in full-time service. You may, like Andrew, find a Peter, and Peter will win his thousands. What an opportunity for you to serve the Kingdom in a large way!

In some such ways as these you may "stand by" your friend, and help him, the Church and the Kingdom of God. Such effort will richly repay you as well. If we could induce all our members to engage in this campaign to "win one" and "stand by", we would not only make a hundred per cent increase in membership but a thousand per cent increase in enriched Christian experience and genuine religious satisfaction in the hearts and lives of the members of the Church. Thank God you and I are engaged in it! Let us keep at it!

### MT. ZION M. E. CHURCH, WASHINGTON, ENJOYS A MOST PROSPEROUS YEAR.

The work of Mt. Zion Church has gone forward steadily and progressively. The church is completely organized in all of the phases of work that is included in our Methodist program, from the Cradle Roll up, and each of the organizations so co-ordinate their work that each plans to be a help to the other in the carrying out of a well outlined program.

The church enjoys a constant increase in its membership. Nearly every Sunday some are added.

During the year extensive improvements have been made in both the church and parsonage, costing about eight thousand dollars (\$8,000). Over six thousand dollars (\$6,000) have been raised and paid on these improvements.

While there has been an increase in ministerial support and the employment of a Social Worker, at a salary of seven hundred and fifty dollars per year. Mt. Zion will pay its full quota of the Centenary.

The Pastor, Rev. Albert J. Mitchell is enjoying the second year of his ministry at this historical charge and the whole community is responsive to his leadership.

Mt. Zion is the oldest organized colored society in the District of Columbia and the late Bishop Taylor of African fame was once the pastor of this church.

### PERSONALITY AND THE PULPIT.

(Continued from Page 7)

furnished? Can it be accomplished through an essay, with its faultless diction and splendid rhetoric? Will well rounded phrases and striking metaphors arrest the spiritually hungry, the tired mind of the world's workers and send them forth refreshed and stimulated? Will a sermon wrought out of the class-room, the product of musty folios, furnish an incentive to nobler living and thinking to the man whose vigorous action strains both brains and muscle? A pulpit thus equipped, with its twenty minute, platitudinous, skeleton-like kind of a message, furnishes an inspiration to slumber, and serves as a sedative to man's moral nature. An active, busy, intense world demands like qualities in its preacher. I repeat, there has been no great preacher who has given men an inspiration to live who has not infused into his utterance something of his own viril manhood. We talk about the waning interest in the Gospel story, the waning interest in the church. It was waning in Florence when the master of St. Mark's was heard challenging a State for its sins. It was waning in England when Wickliffe and Ridley and Latimer and Wesley called it from its lethargy. It was waning in the colonies when Edwards and Whitefield (of whom Hume said he would travel twenty miles to hear him preach) stirred it from its stupor. What is the cry of the land to day, the cry of the merchant and peasant, of scholar and student, of operator and operative? For the voice of the prophet. For Elijahs to speak to licentious Ahabs, Nathaniels to speak to conscience-slumbering Davids, Samuels to challenge selfish Sauls. Prophets, aye, prophets whose manhood is unchallenged, whose virtue is above suspicion, whose messages are born of life's experiences, who speak the language of the market-place who tell men what they long to head—the story of the MASTER—LIFE.

### SPRING CONFERENCES 1921

#### DOMESTIC CONFERENCES

Baltimore	Grace Ch., Balt.	Apr. 5	McDowell
Central Missouri	St. Joseph	Apr. 5	Quayle
Central Penn.	Tyrone, Pa.	Mch. 15	McDowell
Delaware	Atlantic City	Mch. 29	Jones
East German	Referred	Apr. 19	Willson
East Maine	Machias	Apr. 26	Hughes
Eastern Swedish	Hartford, Conn.	Mch. 23	Auderson
Kansas	Topeka, Kan.	Mch. 15	Waldorf
Latin-Am. Mis.	Pasadena, Cal.	Apr. 19	Leeds
Lexington	Covington, Ky.	Apr. 19	Leeds
Lincoln	Topeka, Kan.	Apr. 6	Mead
Maine	Auburn	Apr. 19	McConnell
Newark	Referred	Mch. 29	Willson
New England	Malden, Mass.	Apr. 5	McConnell
New England S.	Pawtucket, R. I.	Mch. 29	Hughes
New Hampshire	Tilton	Apr. 19	Hughes
New Jersey	Atlantic City	Mch. 8	Berry
New York	Referred	Mch. 29	Anderson
New York East	First Ch., Meriden, Conn.	Apr. 5	Willson
North Indiana	Trinity Ch., Elkhart, Ind.	Apr. 5	Leeds
Northern N. Y.	Little Falls	Apr. 19	Burt
Northwest Kansas	Goodland, Kan.	Mch. 29	Waldorf
Philadelphia	Philadelphia	Mch. 23	Berry
Porto Rico	Comerio, P. R.	Mch. 2	McConnell
Southwest Kansas	Liberal, Kan.	Mch. 8	Waldorf
Troy	Referred	Apr. 5	Burt
Vermont	Bellow Falls	Apr. 26	McConnell
Washington	Clarksburg, W. Va.	Mch. 21	McDowell
Wilmington	Cambridge	Mch. 29	McDowell
Wyoming	Endicott, N. Y.	Apr. 5	Berry



## NEW BIRTHDAYS IN INDIA

Evolution and Revolution Struggle for the Right of Way.

By Bishop H. Lester Smith, Bangalore, India.

The Renaissance of India is a round full phrase which is often in the mouth of the present day speaker upon Indian and Oriental affairs. It is more, however, than a rhetorical expression. It is a vivid, word picture of avital-definite, fundamental change which is going on in that group of races and peoples in India which compose more than one-fifth of the human race.

India is really being reborn. Just what the character and the reach and the power and the fruit of the new life will ultimately be no one can tell. But on the other hand anyone who is at all familiar with the facts is fully convinced that the present evolution will not reach its climax until vital and significant changes have been wrought in the entire social fabric.

A new political life is taking shape to-day in India. The old order has gone. It has gone with the consent and co-operation of Great Britain. It will never return. The new order is yet unformed. It is taking shape, however, in spite of the chaos and Babel of sound. It is solidifying in promising forms—on the line of popular government. In this tendency to work out a form of self-government which will really be expressive of the will of the people, the Indian people will have the sincere co-operation and helpful assistance of the Imperial Government.

A new social life is also lifting its head in India. The leaders of New India, even the writers and speakers in the non-Christian groups have adopted as part of their social program the actual program of the missionaries for generations past.

These leaders are now continually and forcefully advocating the elimination of caste, the elimination of child marriage, the removal of the ban upon the remarriage of widows, the provision of schools for the education of women and the political equality and the industrial equality of all castes and classes. Of course the conservatism of the Orient which is the conservatism of fatalism plus the conservatism of ignorance will hinder the rapid development of these new ideals among the illiterate and in the villages. More than 90 per cent of all India is lacking in any contact with the world through the printed page. The progress of this new life among the masses will, therefore, be slow, but the new life has taken deep root in India and will never die.

This renaissance in India is the definite result of Christian influence of an indirect sort plus the direct influence of missionary activity. It is the fruit of the Christian school, the Christian press, the Christian Church, Christian ideals and Christian civilization.

Christianity must always face the danger which follows the introduction of Christian truth and Christian ideals into any of the non-Christian groups at any time and in any place. As the Master said, "The old bottles cannot contain the new wine." It is to be expected that the gift of new life to the souls of men, the stimulation of the mind with the new outlook upon the world, the enlarged valuation of personality and the new and strange emphasis upon the fatherhood of God and the brotherhood of man should rend old religious temple veils in twain, should break down the walls of ancient intellectual systems, should shatter



"MAIN STREET"—INDIA

The village Main Street winds its way through scores of thousands of villages. New ideas and aspirations are giving a jolt to this long avenue.

the shackles of social bondage and should leave the ancient forms and institutions lying like broken monuments of an outgrown past while with one accord the inheritors of the new life press forward in search of larger and better things.

This movement so far is in general accord with Christian ideals. There is a very definite responsibility resting upon Christendom to provide for the proper guidance of this new life to a large and fine realization of its possibilities.

This responsibility is the responsibility of Fatherhood. The New India is our child, the child of the Christian spirit and the Christian faith.

It is the responsibility of the Teacher. This new child is our pupil. We have taught the child to be dissatisfied and discontented with the pitiful life of the past, we owe the pupil that further instruction which will

bring it to full self-consciousness and a full measure of development.

It is the responsibility of the Christian. This new pupil is our opportunity. New India is as molten metal waiting the shaping impression of new molds. A golden opportunity is ours of seeing this new life take shape and form after the image of God and the pattern of Christ.

It is the responsibility of the Christian statesman. A new nation is being fashioned. New national ideals are being chosen. Beyond all possibility of exaggeration—the influence of the gospel of Jesus Christ has value for the future peace and prosperity of the world in its power, if now applied, of making India a good Samaritan among the nations rather than one of the robber band that has infested our international highways.

I feel sure that any Christian student of the providential movements of the race will recognize an imperative opportunity in this new upheaval of human life and will seek to co-operate with the divine plans in working out God's purpose for these people.

We Methodist folks have had our full share in bringing these things to pass. We also have our full share of responsibility concerning the future of the new India. Our program must be built to meet this new responsibility.

It is an evidence of the Kingdom statesmanship of our early missionary leaders that no fundamental change is necessary in our plans. We must readjust our machinery. We must intensify some parts of our work. We must have some change of emphasis upon certain types of work. But fundamentally our plans remain unchanged.

Our Churches must proclaim the living gospel of the Son of God. Only in Him as the Head can the many members of this great body so diverse in race, caste, and religion be united into a harmonious life. To adequately proclaim the gospel to this new day, our Churches already tragically inadequate, and our preachers even now too few, must be multiplied. The thronging multitudes of India, like the multitude of Galilee eagerly seek His House and in the press many eager seekers are shut away from His feet.

Our schools will be taxed in the near tomorrow by the ignorant children of the emancipated slaves of the ancient castes. The women, newly liberated from an enforced illiteracy will throng the corridors of the halls of learning. Even now our schools are so few that less than half of our Methodist children can find an opportunity for an education. Even now our system of schools are lacking in almost every conference and in practically every language area some essential units, such as middle schools, High schools training schools, Industrial Schools or colleges. Even now our educational program cannot provide workers, preachers and teachers sufficient for our own work.

I greatly fear that we are in imminent danger of a break down of our Educational system in the near future unless we are able quickly to send out money to complete our Centenary Educational building program and



missionaries to run the schools and train teachers and preachers for the greater tasks just ahead. India's intellectual renaissance upon us and even now every available teacher is in use in Mission and Government schools. The tragedy of to-morrow can thus easily be prophesied. It can only be averted by instant and intense preparation for the new task.

We have a tremendous immediate opportunity in the cities of India. The number of educated people in the villages and rural sections is very small. Practically all of the leaders of India, the educated and trained Indian men and women live in the cities. The city vernacular program of the Methodist Church in India is the weakest part of our Missionary work. In Bombay, Calcutta, Madras, Hyderabad and Delhi, we have shamefully inadequate physical equipment and even a more insufficient missionary staff. In Lucknow, Bareilly, in Rangoon and in a few smaller cities we have promising work. We have, however, shown poor statesmanship and poor kingdom strategy in our failure to make a strong attack upon these centers of Indian life. It has not been a lack of vision on the part of our missionary leaders in India. From the time of Wm. Butler to the present day those responsible for the administration of our work in the Indian cities have longed for means and men to worthily undertake to do a significant service in these strategic points. Our Centenary surveys are an indication that there has been both vision and plan in the field. If there has been any single thing that could be said in explanation of this and other significant failures of Methodism both in the Home and Foreign fields it is the undeniable fact that the advance of Methodism has been so rapid that the consolidation of our gains has often been long delayed and sometimes we have lost the fruit of our earliest victories because of our neglect of the fields which we have won.

I am emphatically of the opinion that not only here in our city program of India but in many places of our world wide program, the intensive cultivation of our program in preference to, or at least prior to, a more aggressive extension program is not only a more immediate value to the work, but imperatively necessary for our permanent success.

To return to our Indian city problem—Here is the largest opportunity for immediate leadership. For the sake of the Indian People and their new ideals and hopes, for the sake of the Christian Church and its future leadership in India we must greatly strengthen our plants and staff in these great Indian cities. The fulfillment of our Centenary surveys should be our minimum goal.

Especially must we reinforce our Missionary ranks. Contagion by contact is a necessary part of our Christian program. No other method is so full of power. We need enough men and women in India to give to our Indian boys and girls that flaming contagious touch of inspired Christ filled souls that will send them out flaming, burning, daring ministers of the gospel of Christ and

loyal, loving, pure-hearted examples of the spirit of Jesus Christ.

The present responsibility of each missionary in India for 1454 Christians, makes it an impossible task to give that indispensable personal touch to our Methodist young people without which we have little hope of making them great souled followers of Christ. The fact that this is five times as many Christians as any other Mission field lays upon each missionary is evidence of the desperate need of a strong addition to the ranks of the men and women in the front line in all of the Indian Conferences.

It is my conviction that the Centenary was providentially called forth for this present world crisis. This seems especially true of India.

In the home church, the Centenary promises in the realization of its goals an adequate missionary force, a financial method that can carry the increased cost of maintenance, and a prayer life that is so near to the heart of God that we will not suffer from spiritual poverty.

In India, the Centenary provides for an Infant Church, the first great challenge to their new found faith. They are giving life and prayer and money. The marks, the stigmata of the Lord Jesus are on their service. They are finding themselves in their sacrifice according to the promise of Christ.

The Centenary sacrifice in India will make your Centenary sacrifice in America both helpful and fruitful. It is a joy to my heart to believe that even as Methodism had a great part in shaping the destinies of this Republic in the days of the log cabin and the circuit rider, even so Methodism in India has a large and glorious share in the building of the great new nation which is to rise out of the ruins of this ancient Oriental civilization.

#### DELAWARE CONFERENCE GLEANINGS.

By The Rev. D. H. Hargis, D. D.

"A Calendar of Prayer" has been prepared as one of the helps issued by the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, under whose direction is the League of Intercessors. This department is at the service of every member of the church.

Dr. Ralph Welles Keeler is desirous to correspond with every local Methodist Episcopal Church and church member he can help in any way. The Book should be read by every pastor as well as every member of the Church.

Moses E. Wing, perhaps the oldest local preacher in the Delaware Conference, died at his home near Cambridge, Md., February 5th, aged 83 years. He was a veteran of the Civil War and was highly respected by all classes of people.

Oxford Charge, Oxford, Md., is well pleased over their prosperous year. A new parsonage has been completed at the cost of \$2,000, conversions 51. Rev. L. D. Beecham is nearly ready for conference.

The semi-annual meeting of the Salisbury District Woman's Home Missionary Society, met at John Wesley Church, Salisbury, Md., January 24th, 25th. The meeting was largely

attended. The reports were encouraging. Mrs. L. B. Jewett was re-elected president, with an efficient corps of officers.

Mrs. Edith Wilson-Brown of Philadelphia, Pa., the eldest daughter of Capt. Edward N. Wilson, was buried at Fairmont, Md., February 7th.

At Waugh Chapel, Cambridge, Md., a drama, "The Sign of the Cross" was recently played by a company of young people. Prior to this "The Beautiful City" was rendered. These religious dramas are attracting large congregations. Mrs. Irene Waters, directress, as well as the pastor, Rev. M. A. Thompson, is highly elated over the success.

Girdletree Charge has been visited by a gracious revival. Rev. J. L. Nichols, pastor, and his loyal people are happy. Several of their young people are attending the higher institutions of learning.

Dr. D. H. Hargis, our Department Secretary, is anxious that all pastors enlist their full quota of recruits for Life Service during the Stewardship Campaign.

New Point, Del., is experiencing a very prosperous year both spiritually and financially, under the leadership of its new pastor, Rev. J. L. Parker.

Rev. J. H. Stevenson of Coleman, Md., has won the unstinted praise of his community by practically exemplifying one of the lessons taught him at Rural School for Ministers in "building a good country road."

Our Wilmington, (Del.) pastors are all popular in their particular sphere: Rev. G. T. Fields is conducting a series of Evangelistic meetings. Rev. J. W. Bond, D. D., is writing Sermonettes for the Wilmington-Philadelphia Advocate. Dr. J. U. King, has been re-elected President of the Ministerial Alliance. Their churches, Haven, Mt. Joy and Zion, respectively, have been very successful in Centenary activities.

Rev. E. H. Nichols of Linkwood Charge has been busily engaged supervising the renovation of the parsonage.

Rev. T. L. McDonald is deeply interested in community uplift. The young people are being organized. There are manifest signs of "Social Betterment" in Lewes Delaware.

Alice Dunbar-Nelson, writing in The Southern Workman, gives a very appropriate and expressive article on "Negro Literature For Negro Schools". It is a fine point in the article that "We will learn to judge a thing as good, because of its intrinsic value and not because it is a Negro's! We will be as quick to throw away valueless stuff written by a black man or woman, as if it were written by a white man or woman. In other words we will recognize but one absolute standard and teach our children to reverence the good that is in their own because it is good." The article will do much to create in colored boys and girls pride in the literary output of their own authors.

**The Methodist Episcopal Church has been the friend, faithful and fond, of the Negro throughout all the uncertain, ominous years of his striving and struggling upward. To make known this fact and its social significance for present day efforts at righteous race adjustment is a part of the Southwestern's mission.**



## MINUTES OF DISTRICT GROUP CONFERENCE AND COUNCIL OF THE LEXINGTON KENTUCKY DISTRICT

### Lexington Conference.

The first session of conference, convened Thursday morning, January 26, 1922, at 11:00 o'clock, in Asbury Methodist Episcopal Church, Lexington, Ky. Devotions were led by Revs. J. H. Love and J. S. Janes of Georgetown and Monterey, Ky., respectively. The purpose of the council was introduced by Rev. H. M. Carroll, after which communion was administered by Dr. H. M. Carroll, Revs. R. P. Thirkeld, F. R. Feilding, G. W. Thomas, and J. S. Jones.

Rev. Robt. Braxton was elected secretary of Conference, and asked for Miss Edith White of Anchorage, as assistant. The roll of the district was called and all delegates responded with registration fee.

The session adjourned with inspiration high.

Thursday afternoon session convened with devotions conducted by Revs. W. H. Thomas and J. S. Jones. Centenary sermon was preached by Rev. W. P. Kellogg, of Anchorage, Ky. Text Mark 16:15, "Go Ye Into all the World and Preach the Gospel to Every creature".

A Council of the Board of Benevolence, Home Missions and Church Extensions was next held. The work was discussed under two heads. (a). Rural Work, Revs. W. A. Hinton, Jas. Small, and W. M. Bush.

(b). Church Extensions, R. D. Hines.

Dr. Jesse Bogue, Area Secretary, made the closing address. An offering of \$6.50 was taken. The Rev. G. W. Thomas was elected treasurer of the council. Rev. F. P. Feilding offered a resolution of sympathy to the bereaved family of the late Col. Young, military attache to Liberia, Africa. A motion was entertained that the Conference offer prayer for the family of Col. Young. Prayer was offered by Dr. H. M. Carroll.

The Conference adjourned with benediction by Dr. Jesse Bogue.

Thursday evening, January 26th, 8:00 p. m., Anthem by choir. Apostles Creed. Prayer offered by Rev. G. W. Thomas, of Shelbyville, Ky. Anthem, choir, "Crown Him". Greetings from the Baptist of Lexington by Rev. E. T. Offutt, D. D. Greetings from the Ministers' Alliance of Lexington, by Rev. C. C. Howard. Greetings from the local church, Mr. W. M. Coleman. Response from the Conference, Rev. J. T. Leggett. Famous address on the work of the Centenary by Dr. Jesse Bogue. Collection of \$5.12 was lifted. Benediction, Dr. Jesse Bogue.

Friday morning session, January 27, convened at 10:00 a. m., devotions led by Revs. J. S. Jones and Thomas Brown. Journal of previous session was read and adopted. Roll of the District was called. Dr. E. W. Kinchen, D. D., the new pastor of Asbury, was introduced and addressed us on Stewardship. Dr. Ward, the new Pastor of Centenary Methodist Episcopal Church, addressed us on "Stewardship."

Remarks were listened to on the subject of "Stewardship" from representatives of Anchorage, Parish, Dorsey, La Grange, Rewee Valley, Asbury, Gunn Tabernacle. A general discussion followed on tithing.

A motion was entertained that from the 26th day of February to the 26th of March there should be a campaign on the Centenary and the 26th of March "be over the top day", on which date all Pastors report to Dr. Bogue, the results of their meetings.

The committee on entertainment from Asbury and Gunn Tabernacle, was introduced and addressed by Revs. T. R. Feilding and E. W. Kinchen. A committee to draft resolutions on Stewardship Campaign and Entertainment was chosen. Committee: Rev. W. P. Kellogg, Dr. Mebane, Rev. E. W. Kinchen, Miss Mimms, Mrs. Mebane, Miss Synie Allen. Benediction by Dr. H. M. Carroll.

### For Rural Pastors Only

The Department of Rural Work of the Board of Home Missions and Church Extension announces the following partial list of Summer Schools for town and country pastors for the Summer of 1922:

Wiley University, Marshall, Texas—May 1st to 20th.

Drew Theological Seminary, Madison, New Jersey—May 22nd to June 10th.

Gammon Theological Seminary, Atlanta, Georgia—May 22nd to June 10th.

The Athens School, Athens, Tennessee—June 5th to 24th.

Hamline University, St. Paul, Minnesota—June 12th to July 1st.

Hill School of Theology, Denver, Colorado—June 19th to July 29th.

West Virginia Wesleyan, Buckhannon, West Virginia—July 3rd to 22nd.

Kimball School of Theology, Salem, Oregon—July 2nd to 22nd.

Wesley Foundation, Anso, Iowa—July 3rd to 22nd.

Ohio Wesleyan, Delaware, Ohio—July 24th to August 12th.

College of the Pacific, San Jose, California—July 24 to August 12th.

Boston School of Theology, Boston, Massachusetts—July 24th to August 12th.

Garrett Theological Seminary, Evanston, Illinois—July 31st to August 19th.

Central Wesleyan, Warrenton, Missouri—August 14th to September 2nd.

Morgan College, Baltimore, Maryland—September 4th to 23rd.

Montana Wesleyan, Helena Montana—October 9th to 21st.

Gooding College, Gooding, Idaho—October 23rd to November 4th.

Afternoon session convened at 2:30, Friday, January 27, 1922. Devotions led by Rev. H. M. Carroll, who afterwards introduced Mrs. J. T. Leggett, who presided at the meeting of the Woman's Foreign Missionary Society and Woman's Home Missionary Society.

The representatives from Asbury, Winchester, Jimtown, Shelbyville, North Middletown, Parish, Versailles, Leesburg, Gunn Tabernacle, reported and gave ten minutes addresses on the relation of the Woman's Home Missionary Society to the world program.

Representatives from Jeffersontown, Shelby-

ville, Buck Creek, Richmond, Chaplin, Frankfort, Green Tabernacle, Paris, La Grange, gave ten minute addresses on the relation of the Woman's Foreign Missionary Society to the world program.

Mrs. Leggett asked those who were tithers and those were converted to the tithing to stand. After addressing the Conference on the work of the societies, Mrs. Leggett surrendered the chair to Dr. H. M. Carroll, who called for reports from the Sunday Schools, Epworth Leagues, Ladies' Aid Society and Official boards.

Bro. Lecther Jackson, from College Hill, read a paper on Stewardship from Jimtown.

Sister Starkes of La Grange, reported for the Ladies' Aid Society. In her report she mentioned a gift of \$10.00 from the Society to the Centenary.

Miss Mimms reported for Sunday School of Versailles.

Report of the Sunday School of Frankfort, by Mrs. Arnold.

Bro. Black of Leesburg, reported for the Official Board of that town, and spoke of its relations to the Centenary.

The committee on resolutions was dismissed. The Secretary read a letter from Kazard, commending the work of Rev. Jefferies, pastor there. Bro. Jefferies presented the prospect of Hazard and our work in the mountains.

Bro. Brown told of the prospects in the Black Mountain section. Mrs. Gault of Asbury read a paper on the "Relation of the Centenary to the Sunday School. Bro. Evans reported for the Sunday School of Winchester. A collection of \$4.06 was taken. Rev. Smith of the Baptist Church of Washington, Ky., was introduced and gave a few interesting remarks.

The journal of the day was called for and on motion by Rev. J. T. Leggett, seconded by Rev. W. M. Bush, it was voted that the journal of the day be adopted.

On motion by G. W. Thomas, seconded by F. P. Feilding, it was voted that the balance of money received from registration fee be turned over to Dr. H. M. Carroll.

Benediction by Dr. Jesse Bogue.

Friday evening. Anthem by choir. Invocation, Rev. J. E. Ward. Anthem by choir. Address Board of Education for Negroes, by Rev. E. W. Kinchen. Illustrated lecture on the work of the Board of Education for Negroes by Dr. Bogue. Lecture by our Resident Bishop F. D. Leete, D. D., L.L. D. Resolutions from the resolution committee were read and approved. A collection of \$25.00 was taken, and after announcements, the benediction was pronounced by Bishop F. D. Leete.

### GREATEST OF LAYMEN PREACHERS.

William Jennings Bryan is delivering as many sermons nowadays as the average minister of the Gospel, and many of them are given in Washington churches. In addition he is writing Sunday School lessons to a syndicate that is doing a land office business selling the feature to newspapers throughout the country. Friends of Mr. Bryan say that he is now performing his greatest service for humanity. Incidentally, the Commoner never enjoyed greater popularity than at present. He has taken up his residence in Florida, and the political straws appear to indicate that the Senatorial winds are blowing strong in his direction.



Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

February 26, 1922

Subject: Elisha's Heavenly Defenders

(11 Kings 6:8-23)

Once upon a time a certain heathen nation made war upon another nation that worshipped the true God. In the latter nation there lived an humble preacher who was famous for his righteous life and his never-censuring opposition to all unrighteousness in his country. The aggressive heathen king selected a certain place to conceal his army in ambush, by which place he felt sure that the other defensive army would pass, intending to pounce down upon by surprise and thus be able to sing the psalm according to short meter. But somehow his scheme became known to the preacher, who exposed it to the king, thereby frustrating the enemy's plans. Upon discovering that his plans were evidently thwarted, the heathen king at once supposed that someone of his own men had turned traitor, but upon investigation learned how it was that his secret had become exposed. Immediately he dispatched a body of men to the town in which this preacher lived, to capture him by surprise. They came by night. The preacher's servant was the first to discover them in the morning and, divining their purpose, was greatly terrified at the imminent danger, having no chance to escape and seeing no means of defense. But not so the preacher; he was as composed as if he had been surrounded by a group of bosom friends. He was thoroughly persuaded that the God whose servant he was was stronger than any hostile army and would fight all of his battles for him against any odds, and especially against the present foe. And in the presence of his servant, having prayed to his God, not for defense, but that He would heget the same conviction in the heart of his servant, the latter became likewise persuaded, and in his mind saw a heavenly army about them ready for any emergency. When the enemy came to him bent on his capture, the preacher prayed a second time—this time that God would smite the enemy with blindness. When his prayer was immediately answered he led the enemy into the city of his king, where, in answer to his prayer, again the blindness passed away from them. The king's first thought was to put them to the sword, understanding that God had delivered them into his hands for that very purpose. But the preacher counseled kindness; that they should be given food and drink and returned to their king. His counsel was heeded, and that heathen king never again sent such a band of men into

that country. Thus in more popular phraseology runs a paraphrase of our lesson story for today.

By the foregoing account we do not wish it to be understood that this is merely a "once-upon-a-time" story. Without a doubt it contains a kernel of history—at least that Syria was at war with Israel; and it may well be that the Syrian king did plan an attack from ambush upon Israel's army, and that Elisha was in some way the means of frustrating his plans. Possibly there may be more history in it than that. But the writer has here taken a kernel of history and woven around it an interesting and, to us, a very beautiful story which contains a very valuable moral. And the moral is all the more wonderful when we remember that it comes from that far-distant pre-Christian age. The plot is well set, the contrasting characters well chosen, and the climax morally grand—a splendid religious drama this would be if well presented. But even at the expense of incessant repetition let us remind the reader again that we are looking for the LESSON and not for the HISTORICAL FACTS in these accounts. Therein lies their truth and inspiration. For in the case of history it is not the facts recounted, but the religious truth got from them that is inspired. Now to the moral or lesson of the story.

The first lesson is that suggested by the general lesson title, namely, that if a man is faithful, obedient unto God's will, and labors together with God for righteousness, He will defend and protect him against all dangers. This lesson is taught many other places in the Bible, some of the most noteworthy of which being the 3rd, 27th and 91st Psalm, the story of Daniel and the den of lions, the three young men and the fiery furnace, and many places in the life of the Apostles in the Book of Acts. The broader application of this divine protection as applied to the nation that trusts in Him is taught by a number of the prophets, notably by Isaiah. But it is to be remembered that the protection is promised only to those who live close to God, who strive to do His will, and who have unshaken confidence in Him. Moreover, one is not to do the foolhardy thing, not to put himself voluntarily into dangerous predicaments, speculating on divine protection, as Christ was tempted, but resisted to do. (Matt. 4:5-7.) The thoughtful reader is apt to begin to find exceptions to this rule. He will think of good men and women who have fallen helplessly into the hands of their enemies. But a

further and deeper reflection will reveal this, we think, that usually in these cases the cause of righteousness is prospered more in that way than in any other under the circumstances. The most forceful illustration of this we can think of is the case of Jesus.

The second lesson is that of kindness to enemies, and especially to those who over whom we have a decided advantage. This lesson is also taught many other places in the Bible, notably in the case of Saul and David (1 Sam. 24:1-7:26, each of which passages, by the way, is a duplication of both these lessons of our present story), and by Jesus and St. Paul (Matt. 5:44, Rom. 12:20). In vain will one search the literature of any people for a loftier moral ideal. In the day in which this story was written, nations vied with each other in cruelty to prisoners of war as a matter of course; and the fact that anyone would write such a story as this shows conclusively that his heart was in the right place, that he was inspired by the Spirit of God. But today nations are gradually approaching this ideal. In all the civilized countries there is a pretty general feeling that prisoners of war should be treated more humanely. And our Red Cross has as its purpose the caring for the sick and wounded in war, whether he be a compatriot or an enemy who has fallen into our hands. But for one not only to refresh his enemy, but to restore his freedom whereby he may possibly continue his hostility—this requires nothing less than the unwavering confidence of Elisha in the protection of God.

J. LEONARD FARMER.

MISSIONARY INTERPRETATION

Lesson for Sunday, Feb. 26, 1922  
"Jehovah Opened the Eyes of the Young Man"

(By Rev. D. D. Martin, D. D.)

This young man was walking and living with a friend of God and had no conception of the protection Jehovah was to them. He had been in the school of the prophets and was a sincere worshiper of the Most High, but had never had a real vision of the work and call of a prophet in earth, neither a consciousness of their nearness to heaven. Elisha prayed that his eyes might be opened, and they were opened and he saw "the mountains full of horses and chariots round about Elisha."

Our people perish for want of vision. Young manhood and young womanhood are seriously handicapped in this day of stress and hurry that they do not have time to worship. It requires the touch of God to open eyes. There is so much related to us in life that we cannot comprehend life's significance or relationships unless we have opened eyes. God wants far-sighted prophets and helpers. The most of us are afflicted with short vision. Eyes that are open see around the world. God's forces are discovered and the assurance of final victory is made real to the man of vision.

Only short-sighted people are pessimistic. The larger vision sees

God's work through the centuries, and notes the progress that is being made. He is confident, though the enemy is numerous and threatening. With the larger outlook and uplook the hosts of God, like the stars of the heavens, are innumerable and ever-increasing, the enemy is outnumbered; and though the conflict rages, victory is assured.

We need open vision to see how great the work is. There are more heathen or non-Christians in the world now than ever before; but the increase of the followers of Christ is more rapid. Since Jesus was on Calvary until now, every new period of history has noted a marked increase in the number of the followers of Christ. In these days, when wickedness seems at its worst, the man with open vision sees the forward movements of the Kingdom. There is an awakening in every land, for in this world and now the mountain is full of the horses and chariots of Jehovah, ready and waiting for the final charge, when the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

GAMMON SEMINARY.

District Rounds

MARSHALL DISTRICT  
Second Round

Zion and Edwards Chapel, March 4-5; Ebenezer, March 5-6; Mallatieu, March 5-7; Queen City Circuit, March 11-12; Ore City Circuit, March 16-19; Jefferson Circuit, March 23-26; Lassater Circuit, April 1-2; Smithland Circuit, April 6-9; Woodlawn Circuit, April 9-11; Concordia and Longview, April 14-16; Marshall Circuit, April 15-16; Texarkana (St. Paul), April 20-23; Texarkana Circuit, April 22-23; Hawkins Circuit, April 27-30; Pittsburg, April 29-30; Harleton Circuit, May 4-7; Daingerfield Circuit, May 11-14; Lodi Circuit, May 18-21; Mineola and Quitman Circuit, May 20-21.

Dear Brethren—I wish once more to remind you of the necessity of pushing with unabated energy the Centenary program of your charge. Easter comes on April 16, which is the day that has been set apart as RED LETTER DAY FOR CENTENARY. We are expecting every man to roll up every cent of his Centenary quota on that day. May I urge you to do this, brethren? I am sure you are aware of the fact that the Bishop is not inclined to accept anything as an excuse for failure to raise your quota. Make the season of Lent a time of refreshing through special evangelistic efforts in soul-gathering. Emphasize stewardship and tithing, the Methodist goal for 1922, until every member shall have pledged to become a tither. As the greatest medium of advertising and the inescapable source of stewardship information see that the Southwestern Christian Advocate is placed in every home, and the victory is won.

Sincerely yours,  
A. WADE CARR, D. S.  
VICKSBURG DISTRICT  
First Round  
Clinton, Feb. 18-19; Vicksburg,  
(Continued on page 14)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Head Department Psychology  
and Education.  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC,  
FEB. 26, 1922

Subject: "Tithing as a Personal  
Experience."  
(2 Cor. 9:6-12)

I am wondering how many of our Leagues will be able to hold the kind of meeting this topic contemplates. This ought to be the Tithers meeting. The tithers is the membership of the League, the tithers of the church outside of the League, ought to tell what blessings, material and spiritual, have come to them as a result of their new consecration. In the early years of the Centenary the stewardship doctrine was slowly but steadily gaining ground in our churches. In the New Orleans area, for instance, there were healthy, promising nuclei of tithing stewards in several of the churches. Mount Vernon Church of Houston, Texas, under the leadership of Pastor E. H. Holden, had become a distinctively stewardship church. It is to be sincerely hoped that these groups of tithers have not been allowed to "fall from grace."

## SOMETHING TO BRAG ABOUT

The person who has become a bona fide tither has in that fact alone attained a grace that is worth coveting. It is the winning of the most strategic victory of the Christian life. It is breaking the "Hindenburg line." But more, the person who has won at this point will always have thrilling stories of special blessings. The tither enters a real partnership with God, and this is what that means: The tithers' little money is put in with God's big money, the joint capital is invested, and when the time comes to declare dividends, instead of the tither getting returns from his little money merely, he gets a dividend measured by the "riches of God in Christ Jesus." That's how and where the tither gets his big profits. This story comes to me a few days ago from one of God's stewards in Virginia. Said he: "Three years ago I gave twenty-five cents a week to the church for all purposes. Most of the time it was a dead strain to do this. Now I am paying \$100 a year to promote the Kingdom. Not only am I infinitely happier, but I have more money for all other purposes now."

Some people say things like that are puzzling to them; they cannot see through these things. They are constantly asking Nicodemus-like: "How can these things be?" Well, to me it is perfectly plain. I was walking on from the street car line the other day with a basket that was so heavy I could hardly wag along

with it. By and by a friend overtook me who had two baskets. I then took one of my friend's baskets in addition to my own and got along much easier than I was getting along with mine alone. Oh, but some "smart Alec" will say: "That is absurd, impossible." Simplest, most reasonable thing conceivable, I answer. Here it is: My friend took hold of one side of my basket, thus making my original load lighter by at least half. Consequently I was enabled to carry not only my own basket, but one of the baskets of my friend, and to do all that easier than I originally carried my own. That's how the tither can talk of larger resources. God from His infinite treasury supplements the pittance of the tither. Tell me, O ye of little faith, cannot He who took five barley biscuits and two small fishes and spread a feast for five thousand, cannot He supply His children's needs still?

JOHN W. HAYWOOD,  
Morgan College.

## DISTRICT ROUNDS

(Continued from page 13)

Feb. 24-26; Vicksburg (South Side), Feb. 24-26; Harrison, March 1-2; Fayette, March 4-5; Cary, March 11-12; Bude, March 15-16; Meadville, March 18-19; McNair, March 25-26; Hamburg, March 28-29; Kirby, March 30-31; Natchez, April 2-3; Centerville, April 5-6; Union Church, April 8-9.

Dear Brethren—The last annual conference was a great one. The program for the district group meeting was an eye-opener, stressing the importance of the Centenary—a world program. Gripped with the conscious need of the kingdom of God, let each of us line up with the program of the church. Reorganize all your forces. The annual every-member canvass and drive for stewardship all headed for over the top at Easter. The quota of souls is 20 per cent. A self-supporting Southwestern Christian Advocate is a vital part of the program. Dear pastors and members of the Vicksburg District, let us arise and be going—Calvary is in view—a world to be saved.

Yours for the kingdom,

J. C. HIBBLER, D. S.

## BEAUMONT DISTRICT

## Second Round

Corrigan Circuit, March 4-5; Livingston Circuit, March 11-12; Camilla Circuit, March 18-19; Onolaska Circuit, March 25-26; Conroe, April 1-2; Montgomery, April 1-2; Huntsville, April 8-9; Huntsville Circuit, April 8-9; Willis, April 15-16; Dodge Circuit, April 17-18-19; Beaumont (St. James), April 23-24; McCabe, April 21-23; North Side and Voth, April

25-26; Orange, April 29-30; Liberty Circuit, May 6-7; Jasper and Newton, May 13-14; Port Arthur and Silsbee, May 17-21; Batson Mission, May 15.

Beloved Brethren—This is the victory that overcometh our faith. Victory is ours according to our faith. Now let us put to the great task before us every ounce of our strength. I am impressed as I make the first quarterly round, that if each of you will push your units as organized and utilize your stewardship campaigns, you will go over the top on Easter with the Centenary quota. Be sure to keep in mind the result of our team work, which will be manifest in the area meeting in New Orleans about the last week of April. As I stand to represent the Beaumont District, I want to feel that you are the "Invincibles," the "top-notchers." The men of the hour! I know that you all will go to the task knowing no failure. It can be done and we will do it. "Everybody lifting and lifting together."

Yours in His name,

W. D. LEWIS,

District Superintendent.

## PALESTINE DISTRICT

Final arrangements for Easter, April 16:

Group meeting, Hearne, March 1-2; Bryan Station, Bryan Circuit, Franklin Circuit, East Calvert Circuit, Hearne Station.

Group meeting, Jewett, March 8-9: Leona Circuit, Normangee Circuit, Buffalo Circuit, Jewett Circuit.

Group meeting, Teague, March 15-16: Fairfield Circuit, Streetman Circuit, Wortham Circuit, East Mexia Circuit, Teague Circuit.

Group meeting, Palestine, March 22-23: Lovelady Circuit, Jacksonville Circuit, Palestine Station, Oakwood Circuit, Palestine Circuit.

Group meeting, San Augustine, March 29-30: Tyler, East Mayfield Circuit, San Augustine Circuit, Hemphill Circuit.

All pastors in the group, all Sunday School superintendents, all presidents of Epworth Leagues, all Junior League superintendents and all presidents of Ladies' Auxiliary Society who reside in the bounds of these groups should be on hand and receive final marching orders for Easter. Our spiritual motto: "A living Christ." Our financial motto: "Pay in full."

B. R. BOOKER, D. S.

## MONTGOMERY DISTRICT

## Second Round

Brewton and Pollard, March 8-10; Castleberry Circuit, March 11-13; Evergreen Circuit, March 16-19; Montgomery, March 22-24; Pensacola, March 26-28; Tensaw and Little Zion, April 1-2; Chickasaw and Wesley, April 4-9; Theodore, April 14-16; Warren St., April 21-23; Booth and Mallies, April 26-28; Lomax and

Mountain Creek, April 29-30; Troy and Aherfoil, May 5-7; Union Springs and Browagrove, May 12-14; Wetumpka Circuit, May 20-21; Eclect Circuit, May 27-28.

Dear Brothers—The eyes of the church are watching the New Orleans Area during this quarter, of which the Montgomery District is a part. Let us endeavor to the best of our ability to do our whole part. I have faith in every pastor and all our people. Let us disappoint no one. If we will follow our Great Leader every day, the victory is ours. Be satisfied with nothing less than a full Centenary report on Easter.

I am your brother,

JOEL C. CARSON, D. S.

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

ROBINSON—Brother Samuel Robinson, an old member of Newell M. E. Church, Mandeville, La., departed this life Jan. 25, at 76 years of age. He was one of the founders of the church in Mandeville. Since 1886 he has served the church faithfully, until he was too old to hold office. He was a class leader, steward and trustee. His death is a great loss to the church. Two sons, three daughters and many grandchildren are left to mourn his loss. He was laid to rest in the Mandeville cemetery. Rev. C. W. Kershaw officiated.

LEEK—Mrs. Mercier Leek was born in the state of Georgia, later coming to Arkansas, where she lived for a number of years. She departed this life, Jan. 28, at the age of 52 years. She had been a member of the M. E. Church for 25 years. She leaves a son, one daughter, five grandchildren, other relatives and a host of friends to mourn her loss. A paper was read by Sister Wilson of the First Baptist Church. Revs. Williams of the C. M. E. Church and A. L. Buchanan officiated.—Carol Lee, Reporter.

MAY—Brother Eli May departed this life at 89 years of age. He joined the M. E. Church South in 1867 before the church was organized in the state of Mississippi. In 1872 he joined the Little Rock M. E. Church during the pastorate of Rev.

(Continued on Page 16)



## PROOF AT LAST

From Oldest Records that John baptized by Sprinkling. Send 16 cts for book of facts, to

Box M. 155 Honea Path, S. C.

## CHURCH FURNITURE

From, Pulpits, Chairs, Altars, Bells, Bells, Tables, etc. — **EVERETT**. The finest furniture made. Direct from our factory to your church. Catalog free. P.O. Box 100, Honea Path, S. C.



## WHAT THE CHURCHES ARE DOING

GREENVILLE, KY. — Resolutions from the Epworth League, Rhodes Chapel M. E. Church: "Whereas, it has pleased our Maker in His infinite wisdom to remove from our midst our beloved pastor and co-worker in the Epworth League, Rev. P. J. Smith, who labored so faithfully with and for the good of the League, therefore be it resolved that the members of the Epworth League of Rhodes Chapel M. E. Church be more determined to carry on the work of the League in memory of his good work and advice. Be it further resolved that we extend to this bereaved wife, who is a faithful worker in the League, our deepest sympathy in her great loss. Be it further resolved that we extend to his three brothers and the members of his church our heartfelt sympathy. Your loss is heaven's gain."—Mamie Martin, President.

GREENVILLE, KY.—The Epworth League of Rhodes Chapel M. E. Church recently rendered an excellent program. Christmas day was opening day at our new church. Five o'clock prayer meeting, 11 a. m., sermon by the Rev. E. Simmon of Bowling Green. A new individual communion service was presented by the Epworth League to the church. Rev. P. J. Smith baptized two babies and one adult and read two members in the church. \$15.09 was given to the Centenary. At night an illustrated sermon by Rev. Simmon and collection of \$5.31. Our beloved pastor, Rev. P. J. Smith, departed this life Dec. 26, notice of which was in the Southwestern. He and his faithful wife had been in the new parsonage only a few weeks when he was taken to his reward. We are trying to carry out the plans of our deceased pastor.—Mamie Martin, Reporter.

HANDBORO, MISS.—I take this method to thank Mrs. J. Hermon and Mrs. R. Moffet for \$8.50 for a hat, Mrs. Hattie Jackson for a nice box, and Turkey Creek for \$21.50 for a new suit. May these good people live long to make others happy. I shall remember you in my prayers.—Rev. A. M. Quinn, P. C.

BOONEVILLE, IND.—The Methodist Episcopal Church, pastored by Rev. L. W. E. Watson, closed a very successful revival Sunday, Jan. 29. The meeting was conducted by Mrs. Claudia Farmer, Evangelist. Mrs. Farmer's forceful speaking and evangelistic singing made an impression on the people of Booneville. All were very sorry to have the meeting closed. Five conversions and additions to the church. The church and community were greatly revived.

ARCADIA, FLA.—The members of Pleasant Hill M. E. Church are glad to announce that they are succeeding with their new church. We are hoping to keep up in order to move into it. In spite of our building, we are asking the prayers of our great

Church. This church will be a credit to the little town of Arcadia.

WEST POINT, GA.—Sunday, Jan. 9, was the first Trustee Rally for the new church at Cannon Chapel M. E. Church. There was a contest between the Bee and Ant Clubs, with the following captains for the Bees: Sister Mollie L. Billinglea, first lieutenant; Mlaerva Taylor, second lieutenant. Ants: Odella Howard, captain; Luda Whitaker, first lieutenant, and B. J. Billinglea, second lieutenant. Collection for the Bees was \$30.01, Ants \$41.15. At the close of the meeting four joined the church: Susie M. Hodo, Mae E. Draper, Ossie L. Ellis and Jessie L. Traylor. Under the present leadership this charge is growing rapidly. A new, modern, up to date church is our motto.—Rev. J. F. Robinson, P. C.

NASHVILLE, TENN. — Gordon Memorial is spiritually alive and the members are working in all departments. Our Sunday School is improving under the leadership of Brother S. E. Howse. We have spiritual prayer and class meeting. Rev. J. W. Satterfield has been with us nine years. He preached an eloquent sermon on Sunday. We have a growing church with children and young people. The people are loyal to their church and to the cause of the Master. We will close another successful year under our efficient pastor, Rev. James Gordon.

ATLANTA, GA.—The members of Fort Street M. E. Church are truly glad to have their pastor, Rev. M. W. Burch, returned to them. He has been the life of our church work. We cannot do all we would like for our pastor, for the times are too strenuous. We are determined to stand by our church, pastor and all claims as best we are able, and we are striving to go over the top.—Irene Conner, Reporter.

DAVY, W. VA.—With the closing of a ten days' revival the people of Davy A. M. E. Church take this privilege of showing their appreciation and gratitude to their beloved pastor, who is truly a live wire and a wonderful man of God in this community. The pastor is Rev. A. Lash, who reciprocates his appreciation and gratitude for the aid and support of the members and friends. Sunday, Jan. 22, thirteen members were added to the church and \$30 was given the pastor. Considering these results, the good people have the assurance and conviction that it is a good thing to turn out to the house of the Lord. Our pastor, Rev. A. Lash, is doing splendid work.—Robert Law, Reporter.

HOLDEN, MO. — The conference year which is drawing to a close has been a great year for the church at Holden, Mo. In many respects it has been the best in twenty years. Our church building at Holden two years ago was a dilapidated old shack, the eyesore of the Sedalia District. Today we have an excellent place of worship, being made so by a new shingle roof, replastered, new doors, new weather boarding, rock founda-

## TURN TO IT NOW

Look Carefully at the Right of your Name and Address and you will find the Date of Your Expiration to The Southwestern.

Did it Expire 11-21 or 12-21 which are November 1921 and December 1921. Or did it Expire 1-22 which is January 1922. In either Case you Must Renew At Once or we will have to drop your name from our Mailing list.

SEND MONEY ORDER TO-DAY

## SOUTHWESTERN CHRISTIAN ADVOCATE

631 Baronne Street

NEW ORLEANS, LA.

tion and newly painted. We are glad to say that all old debts against the church are paid. The chairman of the Trustee Board is Mr. C. D. Pratt. In Centenary giving we stand 62 per cent. This year we will raise our quota. Our quota for new subscriptions to the Southwestern was five for the circuit, and we sent in nine. Our pastor is Rev. J. A. Bowen. He has been with us for three years. We expect to trust God and go forward.—Reporter.

ST. LOUIS, MO.—The Woman's Foreign Missionary Society of the Good Samaritan M. E. Church organized the King Herald children with success Saturday evening, Jan. 28. The following were elected officers: Hilda Kidd, president; Troy Jobc, first vice-president; Robert Pean, second vice-president; Freddie Gillis, recording secretary; Abraham Reynolds, corresponding secretary; Paul T. Dobson, treasurer; Sterling Montgomery, agent for Junior Missionary. The meetings will be held the second and fourth Saturday of each month.—Emma Howard, Supervisor.

SUMMERVILLE, S. C.—Agreeable to the call of Dr. A. R. Howard, district superintendent of Charleston District, the pastors in the southern part of the district met with Rev. J. H. Wilson at Wesley M. E. Church at 12:30. All pastors, save three and a number of laymen, were present. Devotion was conducted by the Rev. N. J. Brown. The purpose of the meeting was to organize said part of district into group No. 2, the northern part having been organized into group No. 1. The district superintendent told how successfully the group organization worked on other districts. Dr. Howard comes to us well charged with the Christ spirit and running over with plans for future success. We are planning big things this year, securely leaning on "the everlasting arms." Dr. Mouzon and Rev. C. H. Harleston were present, they being members of group No. 1. Dr. Mouzon and others told of the valued service of Dr. Howard as pastor. The district superintendent closed the meeting by asking for

a number of sentence prayers and the spirit gave answer to our utterances. We meet with Rev. W. J. Gupple on the 18th of April at Harleymville. Much praise to the pastor, Rev. J. H. Wilson, and his loyal people for their hospitality.—F. H. Grant, Reporter.

LEESVILLE, LA.—Rev. J. R. Williams, our former pastor, has been transferred to Houma. Rev. Baldwin has now taken charge here. The class meeting Tuesday night was largely attended. The Board of Trustees, with Rev. R. B. Smith, president, is making ready for the erection of the new parsonage. Mrs. Ella Hudleston, president of the Ladies' Aid Society, has planned a program from which they hope to make proceeds enough to furnish the new parsonage. The League has begun its work with Miss Annie McQueen as president. Rev. S. M. Haynes preached for us on Thursday night, which was enjoyed by all.—N. C. Hudleston, Reporter.

WAYNESBORO, GA.—The Bazaar given by the Ladies Aid Society on Monday, Tuesday and Wednesday was a grand success. The Rally on Sunday night and the proceeds making a total of \$62.74. Rev. W. A. Holmes filled his appointment at Asbury Church Sunday and reported a large congregation. The Lincoln League was entertained Monday evening at the home of the vice president Mrs. W. E. W. Carpenter. A large number was present and many names added to the roll. We will celebrate Lincoln-Douglas birthdays on February 13, at the Public School building. Sunday School and Epworth League is a bit on the boom as spring is approaching.—Edward Phinazee, Reporter.

TEACHERS!! TEACHERS!!  
DO YOU WANT BETTER  
POSITIONS?  
DO YOU WANT BETTER  
SALARIES?  
TRUSTEES!! PRINCIPALS!!  
DO YOU WANT BETTER  
TEACHERS?  
WRITE THE HUGHES TEACHERS'  
AGENCY, BOX 24,  
UTICA INSTITUTE, MISS.





## CRESCENT CITY NOTES

### Grace M. E. Church

Sunday morning Rev. Thomas B. Oville, our new pastor, preached a wonderful sermon at the morning service. Rev. M. R. Walker, our ex-pastor, now district superintendent, spoke words of encouragement, and our good Bishop Jones made a short talk about Grace M. E. Church. The junior choir sang beautifully. A goodly sum of money was subscribed by those present for our hall and community center. The Epworth League had a social chat from 6 to 6:30 p. m., and Bible and song service from 6:30 to 7:30 p. m. At 7:30 p. m. our new pastor, after being introduced by Rev. Walker, gave us a spiritual message that caused our hearts to burn with the spiritual fire. —Miss Willie Mae Hathaway, Reporter.

The Ministers' Wives Club will hold their monthly meeting at the residence of Mrs. C. C. Landry, 2616 Dublin street, Friday, Feb. 17. Every minister's wife is kindly requested to be present to welcome those who have come to work among us. —Lucy D. Walker, Secretary.

Mrs. M. L. Houze, clerk for the Louisiana Industrial Insurance Company, has been at home for a week or more during the illness of her mother.

CROW—Brother Tony Crow crossed the river on Sunday night, Jan. 15, at 10 o'clock.

"Servant of God, well done!

Rest from thy loved employ;

The battle fought, the victory won,  
Enter thy Master's joy."

Brother Crow was converted in 1896 under Rev. T. J. Johnson's administration at Wesley M. E. Church. Brother Crow was a faithful member. He was a trustee, steward and a class leader in No. 7 class. At the time of his death he was 60 years old.

The following ministers took part in the funeral service: Brother L. L. Harrison, who spoke of the life of Brother Crow, and also Rev. Perkins of the Fourth Baptist Church; Rev. A. Branch, Wyoming Star Baptist Church; Rev. A. Maurrell, St. Luke Baptist Church, and Rev. C. S. Stanley officiated.

He was a member of the following societies: The Good Samaritan, Daughters of Samaria, Teamsters and Loaders' Pleasure Club, Silver Cross, Cotton Truck Drivers and the S. A. P. Club. He leaves one daughter, Viola Collins, and a son-in-law, Wesley, a faithful member. —Alma Murry, Reporter.

### IN MEMORIAM

Dr. P. H. V. DeJole, Died Oct. 7, 1921  
Just four months since he left us,

Can we bear the stabbing pain

Of grief and sorrow in our hearts

He left there to remain?

Can we bear the prolonged absence

Of so kind and true a man,  
Nor see his smiling face again,  
Nor shake his friendly hand.  
Oh! Paul, our hearts are heavy  
When we think of you anew,  
And our tears and silent grieving  
To the end are all for you.  
—Wife and Sons.

### DEATHS

(Continued from Page 14).

Sumter Dohy, and there remained until death claimed him. The funeral sermon was preached by Rev. R. N. Jones, pastor at Crystal Springs. Six of the seven May brothers have crossed to the other shore and two sisters of the twelve children are now in Heaven. Rev. H. May, the youngest of the twelve, retired at the session of the Mississippi Annual Conference held in Yazoo City on Jan. 18, having served the church as pastor for 47 years. Three sisters of this family are left a while on this side of the river waiting their call to cross and join the other ten.

JOHNSON—Sister Rilla Johnson, one of the old members of Mallaleu M. E. Church, Laurel, Miss., fell asleep in triumph of faith. She leaves two sisters, one the mother of Rev. R. H. Hammon, pastor of St. Paul. Rev. W. L. Mills preached the funeral service.

BROWN — Sister Hattie Brown joined Mallaleu M. E. Church during her illness, while on the bed of affliction. After suffering a long time she called for Rev. W. L. Mills. She made a statement that she had lived in the city ten years without connecting herself with any church, and acknowledged her mistake. Death claimed her and she died in full triumph of faith. She leaves five sons, a husband, three sisters, one brother and a host of friends to mourn. Rev. W. L. Mills conducted the funeral services.

COTTON — Sister Fannie Cotton, wife of Rev. T. A. Cotton, departed this life after a short illness. She leaves two sons, three daughters, several grandchildren and a host of friends to mourn her loss. She was a faithful member of the M. E. Church. Peace to her ashes.

BROOKS — Mrs. Hazel Brooks, member of St. James M. E. Church, Monroe, La., departed this life Jan. 13, 1922. Mrs. Brooks joined the church eighteen months ago and until death claimed her was a faithful and untiring worker. She leaves to mourn her departure a devoted husband, a two-year-old son and a host of friends. Her pastor, Rev. H. Daniels, assisted by several ministers of the city, conducted the funeral services.

Dear Hazel, how we miss you,

Your stay with us was sweet;

Dwell now with loving angels

In Heaven we soon shall meet.

A Sterling Reporter.

POPE—Sister Mary Pope, devoted wife of Brother James B. Pope and a faithful member of Charles Wesley M. E. Church for many years, departed this life to be with loved ones in the glory land, Jan. 18. She was sick just about two weeks before the end came. She endured her suffering patiently. She was faithful to her church, being a class leader, Sunday School teacher and a member of the parsonage committee. Her

funeral was conducted by Rev. F. D. Johnson, her pastor, assisted by Rev. W. W. Word and Rev. Monroe.

KELLER—Sister Letha Keller, a faithful member of Zion M. E. Church, Fort Scott, Kan., departed this life Jan. 8, in full triumph of faith in the Lord. At the time of her death she was 60 years of age. The funeral services were conducted by Rev. H. G. Howe. She leaves a husband, daughter, other relatives and a host of friends. She was laid to rest in Evergreen Cemetery.

BAILEY — Sister Clarendia Bailey departed this life on Jan. 13, after an illness of five months. She was a faithful member of the A. M. E. Church. At the time of her death she was 17 years of age. She leaves to mourn her loss a mother, father and seven sisters. She is gone to her eternal home. The funeral services were conducted by Rev. S. Ross. —Margaret Devold, Reporter.

CARES — Sister Sarah Cares departed this life in full triumph of faith in the Lord. She was a faithful member of St. John M. E. Church, Lexington, Mo., and a loving mother and grandmother. She leaves children and grandchildren to mourn her loss. Her funeral services were conducted at St. John M. E. Church by Rev. A. A. Tolson.

ANTHONY — Sister America Anthony, wife of the late Rev. Anthony, died at her home in Clinton, Mo. She was a member of St. John M. E. Church. She leaves children and grandchildren to mourn her loss. The funeral services were conducted by Rev. A. A. Tolson.

BEATTY—In memory of our dear daughter and sister, Addie Fish Beatty, who was called to her heavenly home Jan. 25, 1915:

Sister dear, how we miss you! Oh,  
'tis sweet to breathe your name;

We loved you very dear in life, in  
death we'll do the same.

Some day we'll be united, then we all  
shall understand

Why He calls the darling loved ones  
to that bright and happy land.

Oftimes do we sit and wonder why  
the Lord has taken you,

Loved by all who knew you, but we  
know God loved you too.

'Tis those sorrows that but draw us  
close to our Saviour's breast,

Life with trials hard may press us,  
Heaven will bring us sweeter  
rest.

To meet in Heaven around the throne  
of Him who died to save—

Be this our hope, our anxious care,  
to meet beyond the grave.

—Missed by Father,  
Brothers and Sisters.

## MARRIAGES

BEANS-FENNELL — Mr. Charlie

Beans and Miss Effie Fennell were united in the bonds of matrimony at the home of the bride's parents, Jan. 18. A large crowd witnessed the marriage ceremony. Rev. J. W. Stone, Sr., officiated.

WHEATON-HOLMES—Rev. James D. Wheaton and Miss Jessie Olivett Holmes were married at the home of the bride's sister, Mrs. A. E. Taylor, Gulfport, Miss., on a recent date. Rev. Wheaton is one of our young ministers. He is pastor of Haven Chapel, Meridian, Miss. The bride is the youngest child of Rev. and Mrs. J. E. Holmes. They both have the best wishes of their many friends. Rev. Vincent officiated.

SANFORD-JOHNSON — Mr. S. B. R. Sanford and Miss Sarah C. Johnson were united in holy wedlock on Jan. 22 by Rev. Arthur B. Keeling, pastor of Grace M. E. Church, Covington, Ga. Their relatives and friends wish them years of happiness.

WATTS-LITTLE — Mr. Henry Watts and Miss Frances Little were united in the holy bonds of matrimony on Dec. 14, 1921, at the home of the bride's parents. Rev. J. P. Swann performed the ceremony.

### SPECIAL NOTICE

HATTIESBURG, MISS. — To the officers of Epworth League and auxiliaries of the Hattiesburg District, Mississippi Conference: Members Cabinet—Mrs. H. May, first vice-president; Miss Lessie Taylor, second vice-president; Miss Evangelina Walker, third vice-president; Mrs. Bettie Falconer, fourth vice-president; Mr. E. D. Triggs, recording secretary; Miss S. K. Cannon, corresponding secretary; Mrs. Jones, treasurer. Junior superintendents—A. Buckley, Enterprise; Mrs. M. E. Molnnis, Ellisville.—E. A. Chapman, District President.

You are hereby notified to meet at Enterprise, Miss., Feb. 25-26. This meeting is called on account of the importance it bears. Now, members, let us get down to work, and work in earnest. Our young people must be reached, and through our force and the energy of our entire district the goal can be reached. Pastors as well as laymen are invited to be present.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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THE METHODIST BOOK CONCERN,  
Publishers

## BISHOPS URGE CANVASS AND STEWARDSHIP

**A**T THEIR semi-annual meeting held in Syracuse, N. Y., November 24-29, 1921, a committee of five Bishops were appointed to represent the Board of Bishops in co-operative action with the Committee on Conservation and Advance of the Council of Boards of Benevolence of the Methodist Episcopal Church.

We register our growing gratitude to God and express our unstinted appreciation of the labors of all our people, which made possible the original Centenary subscriptions. That achievement sent a thrill through the church. The Bishops dare not, however, avoid the responsibility of stating to the church their increasing concern because of our decreasing benevolent income.

The total amount subscribed to the Centenary covering a period of five years is \$102,000,000. On this Methodism paid \$15,489,000 during the fiscal year closing October 31, 1920, and during the fiscal year closing October 31, 1921, \$14,290,000, a decrease of \$1,200,000.

Unless the church rallies with a better average income than we have received since October 31, 1921, Methodism will face another stupendous shortage in her benevolent treasury of an additional two million dollars.

These facts cannot be evaded. They bite. Explanations alone are insufficient. Nothing but action, prayerful action, daring action, united action, persistent action, on the part of the whole church will meet the challenge involved in this situation.

It is our profound belief that there will be no permanent advance in the benevolent life of the church, until a sufficient number of our people adopt the Stewardship Creed of Methodism. Nothing but the application of the principles of stewardship to our total life, including our possessions, will bring our people into a conscious fellowship with God, and into redemptive partnership with Jesus Christ for the salvation of the world. Therefore, we appeal to every district superintendent, every pastor, every quarterly conference, every member and every adherent of the Methodist Episcopal Church to observe with unswerving fidelity and deathless courage this year of our Lord, 1922, as Stewardship Year. Through the personal and public practice of the stewardship of prayer; through prophetic stewardship from every pulpit; through the use of every vital stewardship plan in all the churches, we devoutly hope there will result such a stewardship revival throughout world-wide Methodism as will inevitably lead our people to the practice of "setting apart, as an act of worship" of the tithe of their income as their acknowledgment of God's ownership and their own stewardship, and that this tithe as "the separated portion" should "systematically be administered for the Kingdom of God, and the balance of income treated as no less a trust."

Attention is directed to the call of the church for every Methodist to bring into the local church treasury the full tithe of the income of Passion Week, April 9 to 15. This Passion Week tithe is to be for Centenary purposes only. Paying God his portion for one week will inevitably lead many to pay God what they owe him every week.

It is reported with appalling frequency that in multitudes of our churches pastors have given their people no such vital and vigorous interpretation of the Centenary conquests as these same pastors gave their people in order to secure the original Centenary subscriptions. An uninformed church must be an uninspired church. The record of Centenary achievements reads like a romance. When the Centenary tale is told in conquering confidence it will again thrill the entire church with the song and swing of victorious advance. To keep the church alert and aflame with the challenge of the boldest Christian crusade in the history of Methodism, it is imperative that our pastors make frequent and first-hand public recital of these unrivaled Centenary achievements.

We need no additional organization. Into all our organizations must be breathed the breath of life. Methodism need not be reorganized. Methodism must be re-mobilized. Methodism's unmet world obligations need to be revisualized. Our present situation demands a complete canvass of the entire church. The dates fixed are May 1 to 21, 1922. With the same investment in intercession; with the same detailed organization in the local church; with the same challenging public presentations by ministers and laymen; with the same kindling inspiration fostered by a fervent faith in the absolute necessity for Christ to rule every relationship and activity in the modern world, Methodism must rally for this canvass in May, 1922, just as we did in May, 1919. We are undefeatable when we move together for the honor of Christ.

To this holy hazard in redemptive achievement the Bishops summon the church in the confident expectation that Methodists everywhere will dare to share in the fellowship of the sufferings of Christ, that Christ shall see the travail of his soul and be satisfied.

In behalf of the Board of Bishops,

THEODORE S. HENDERSON  
FRANCIS J. McCONNELL  
ERNEST L. WALDORF  
ERNEST G. RICHARDSON  
CHARLES L. MEAD



# Marcus Garvey And The Future Of The American Negro

This article is not intended as a diatribe or even an indictment of Mr. Garvey nor even as a challenge for a formal argument with him. For we have not yet become convinced that Mr. Garvey in his utterance and activities is swayed by sinister motives. We have been rather inclined to study the phenomena of Garveyism with the hope that from it, in these distracted times, there might be evolved some values which would prove a distinct contribution to the solution of one of the most harrassing problems of modern civilization. But the other day there fell into our hands this news item that set up in our mind a train of thought that agitates us much:

"Jackson, Miss., Jan 31st.—Senator McCallum to-day introduced in the State Senate in session here, a concurrent resolution providing for the Legislature of Mississippi to memorialize the President of the United States and the National Congress to secure by treaty, by purchase or other negotiation, sufficient territory in Africa to make a suitable and final home for the American Negro, where, under the tutelage of the American government, he can develop for himself a great republic, to become in time a free and sovereign state and take its place at the council board of the nations of the world."

Senator McCallum proposes to use such part of the allied war debt as may be necessary to acquire such territorial possessions to the end that America shall become a nation of one blood, as it is in spirit, and as he says "To give the American Negro opportunity for the development of racial development under the most advantageous circumstances."

Now concerning this news dispatch in itself we are not greatly concerned for we have known Southern legislatures to propose all kinds of vagaries and brain storm schemes by way of solving the race problem. The proposal of Senator McCallum may come from one of several causes or a combination of causes. He may be the victim of misguided zeal to serve his constituency; or, moved by the purest of motives, he may think he is really contributing to a solution of the challenging race problem; or he may be impelled by race prejudice pure and simple. Whatever be the impulse, it is of course idle to talk of this free Democratic American Republic deporting 15,000,000 of her brownest sons to some other country to thus enrich it... The industry and toil of the American Negro laid the economic foundations of the whole Southern section of these United States. Even from an economic standpoint this Nation would never consent so to rob her own coffers of the industrial and economic value of so vast a number of her population, tho their hue may be black, howevrmuch prejudice might demand it.

But we cannot restrain ourselves from a definite reaction against the following publicity note from the Garvey headquarters:

The UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION, at its American Headquarters, 56 West 135th St., New York City, through its Publicity Department, wishes to announce the following news, which at least in part shows that the efforts of the Universal Negro Improvement Association have begun to bear fruit to the extent that it has at last succeeded in arousing Public Sentiment in the interest of the Negro, and to the carrying out of its proposed program, to such an extent that a State Senator has been prompted to introduce this Concurrent Resolution in the Senate of the State of Mississippi.

If this dispatch is given credence we must lay at Mr. Garvey's door the influence which goaded Senator McCallum to propose deportation, whether we will it or no, of 15,000,000 American citizens, freemen, from the land of our sires and the land of our birth to other parts. Of course it might be argued that this is not the fruitage of Mr. Garvey's movement, for the late Bishop H. M. Turner, long before Garveyism emerged or even before Mr. Garvey himself was born, kept proposing African colonization of the American Negro as the only solution to the race problem. It indeed seems to us rather like the re-hashing of that pristine sentiment that fostered the founding of the Liberian Republic a century ago.

Let Mr. Garvey be credited with this fruitage however, of inspiring the colonization plan; the question in the large and specifically is, whether this can be called "Public Sentiment IN THE INTEREST OF THE NEGRO". If this chimera with its Garvey trappings is to be the program for dealing with the American Negro, we here and forever enter our vigorous protest against it. If Mr. Garvey or anybody else like minded desires of his choice to go to Africa as a colonist to "develop for himself a great republic, to become in time a free and sovereign state" to take its place "at the council board of the nations of the world", well and good; let him go. But we have these several observations to make.

First, apart from any strictly missionary spirit that we may possess, in the capacity of a deported race, we do not wish to go.

In the next place, we resent anybody making provision for us to go en masse to Africa. The race is no longer in that tribal stage where any big Negro Chief can speak for us or barter us off in exchange for the approbation of the other fellow. The day of bartering the race's heritage has passed. We have sickened of this anomaly in the past; we will have it not in the future. The days of one-man leadership for the Negro race have passed forever, and justly so. No one man can adequately and comprehensively interpret a whole race to the world whether that race be black or white, and he stultifies himself who thinks so. And so the Nation must not commit the mammoth blunder of building for a race any program solely along the lines laid down by any one man. Ours is a representative government whose genius lies in its reflex of all shades of local opinion. Our laws and institutions are of the people, by the people, for the people. No one man is capable, or good enough to speak for all the people without their consent.

Again, our racial opportunity is in America, our home land. Who can prove to the contrary? Is it more than a mere vagary that we should find even under African skies that happy combination of circumstances that should be the magical source of racial emergence "at the council board of the nations of the world"? America is synonymous of opportunity. The one fundamental opportunity denied the Negro here, that baffles his rise, is political; and this is illegally done, and too in only certain sections of our great country. We do not accept the implications of Mr. Garvey's proposal, viz., that we are exotics. He may be. We were born here, proud American citizens, and like him, were never slaves to any man. We helped build the Nation's institutions; her soil is ours and holds the graves and rests the bones of our loved ones. And from here, may it be late, WE expect to return to the skies.

Finally, we think it behooves Mr. Garvey to cease his misguided tampering with the fortunes of 15,000,000 American Negroes, and to foster the interest of his only devotees. There are many millions who are not of his fold—who will not be shepherded by him; they want no such patriarchal paternalism as he proffers. They think for themselves. Their ideals are different; their objectives are self-directed, not super-imposed. The motivation of their character and conduct is different. We are of his color but of a decidedly different mind. We refuse to be bartered out of our American birth-right of equal citizenship rights and opportunities in the proudest and best Republic of all times, whose frontiers we extended, whose fortunes we founded, whose institutions we share and whose goodwill we maintain. We will not be deported to another land. We are at home to remain. Here, well laid are the foundations of our racial future and upon them, building, we shall build continually.

## METHODISM'S RECENT ACHIEVEMENTS WITH HER NEGRO CONSTITUENCY

Recent achievements by the Methodist Episcopal Church in her program of Christian uplift among the Negro membership of that body form an interesting, fascinating study; indeed the work done by the Church in the past fifty years can never be adequately evaluated. But the last two years under the benign advantages made possible by the Centenary in this line of work far eclipses anything ever done by any religious body in the development of a race. This work is all the more gratifying in that it is not being done for the Negro as a complacent onlooker; but being done with him a co-worker, a sharer in the responsibilities of the task. As a part of the Church he is contributing his share to his own development as well as to the promotion of the Kingdom interests among others. This is that in which Methodism glories—she

is developing in the Negro a strong sense of self-reliance, the purpose to stand on his own efforts rather than be content with charity doled out by others to him. In the light of his reflection, the following story is full of thrills for the reader:

### Christian Education Develops Negro Leaders.

Helping the Negro to get an education means the Christianizing of Africa. Native Africans are converted to Christ, come to America for education in schools and colleges for Negroes, maintained by the Board of Education for Negroes, of the Methodist Episcopal Church, and then return across the sea to minister to the needs of their own people and to show dark Africa the way to Christian living.

Meharry Medical College, Nashville, Ten-

nessee, the largest and most efficient Medical School for Negroes in the United States, is rendering large service in training Negro students to be Medical Missionaries.

Theodore Messenger Bli is an illustration. He is a member of the Gedebo tribe and a native citizen of Cavella, Liberia, Africa. The date of his birth is unknown to him. He was born of pagan parents, and was converted by missionaries from America. Later he attended Cuttington College and Divinity School in Liberia, where he completed the regular college course, and spent a year in the theological department.

Bli had become acquainted with many of the herbs of that country which possess medical properties and used them successfully in the cure of diseases. He is at the present time pursuing the regular scientific course in medicine at Meharry before entering his prospective field of labor and of great responsibility as a Chris-



tian physician in Africa, where medical science is sorely needed.

Bli is only one of many native Africans who have been educated in American schools in order to go back and show their native people the way to salvation through Christ.

The Methodist Episcopal Church in its twenty secondary schools, colleges and post-graduate schools of its Board of Education for Negroes, has through the years taught and prepared for large usefulness 200,000 Negro young men and young women. Today they are demonstrating in practically every walk in life the wisdom of the investments made in them. They are helping to solve the racial problems of the United States.

#### The Negro Pastor Must Lead.

There are 11,000,000 Negroes in the United States. Thirty per cent of the population of the South is Negro, yet over forty per cent of all the persons engaged in agriculture in the South are Negroes. It is here that the Church has its best opportunities for the uplift of the masses of the Negro people.

The Board of Home Missions and Church Extension of the Methodist Episcopal Church realizing this fact, is providing Summer Training Schools for Colored Rural Pastors.

Three of these schools were conducted last Summer, one at Wiley College, Marshall, Texas, one at Gammon Theological Seminary, Atlanta, Georgia, and the third at Morgan College, Baltimore, Maryland (all schools of the Board of Education for Negroes, of the Methodist Episcopal Church). During the past three summer sessions, 413 Negro pastors have attended these training schools. They have gone back to their charges with a larger vision, and with greater enthusiasm to lead their people to better Christian living.

One of these men is Rev. J. L. S. Edmondson of the Gonzales Circuit, Texas Conference. His circuit boasted two dilapidated church buildings and a parsonage unfit for habitation. The biggest thing on Gonzales Circuit was a two-acre graveyard. The people lived in log cabin shacks which sometimes housed as many as nine.

His new vision inspired him to try out a parish plan program. A glaring need of his people was to be taught how to live. The best way to get his program across was by demonstration. Therefore, he inspired his people to purchase sixty acres of land for the Church and started a model farm, where gardening and good farming is demonstrated. Clubs for men, women, boys and girls of the parish and church meet on this farm, and by actual work learn how to become better Christians by making their labor produce more and better returns.

The people of this parish are beginning to take an active interest in trying to better their conditions. The two church buildings have been improved and the parsonage made comfortable to live in. The home gardens are producing more and better vegetables. And the young people are staying on the farm because the Church is meeting their needs.

#### Meeting City Needs.

500,000 Negroes have recently shifted from agricultural life of the South to industrial centers of the North. In Harlem, New York City, there are 150,000 Negroes; the seating capacity of the Negro Churches of Harlem is only 20,000. This unchurched situation has its counterpart in Chicago and is an acute problem in

every large city of the North. The Methodist Episcopal Church has developed Negro institutional churches in New York, Philadelphia, Baltimore, Detroit, Chicago and other Northern cities. The best Methodist Episcopal Community building is in Baltimore. It cost \$100,000, and is one of the finest in the city, regardless of color.

#### Some Direct Results.

The work of the Board of Home Missions and Church Extension among Negroes has resulted in:

1. The assumption of larger financial responsibilities by Negro membership.
2. A better trained leadership.
3. More adequate Church buildings in cities and rural communities.
4. A program for the local community.

#### Some of Their Needs.

1. A better type of rural church building.
2. An aggressive evangelistic campaign in the coal fields.
3. Community institutional church buildings in the cities.
4. Annual summer training schools for rural pastors.
5. Adequate church buildings to care for Methodist students in tax-supported and independent schools.

6. Assistance to build where congregations have been established and have pastors.

7. Twelve additional workers, to care for twenty-five new Negro Communities on the newly organized Pittsburgh District.

#### Home Mission Investments in Negro Work.

The total investments of the Board of Home Missions and Church Extension of the Methodist Episcopal Church in work for Negroes for thirteen years previous to the Centenary period were:

For Maintenance Pastoral Support . . . \$565,076  
For Church Extension . . . . . \$192,631  
Making total for thirteen years of . . . \$757,707

During the first two years of the Centenary period the Board of Home Missions and Church Extension invested:

For Maintenance (which includes Pastoral Support, War Scholarships, Training Conferences, Co-operation In State Schools and Contingent Fund) . . . . . \$285,921  
For Church Extension (which includes 311 Building Projects and minor repairs) . . . \$463,242  
Making total for two years of . . . . . \$749,163

Compare with this the fact that during the Centenary period the Negro has paid into the Church for all benevolences . . . . . \$918,913

Before the Centenary of Methodist Missions Negro members of the Methodist Episcopal Church paid for benevolences only twenty-five cents per capita annually. They are now paying \$1.25 per capita annually, an increase of 400 per cent.

The Louisiana Conference has increased its benevolent giving twelve and one half times.

The Centenary has encouraged the Negro membership of the Methodist Episcopal Church to take long strides toward self-support.

#### A BEAUTIFUL MISSIONARY CHAPTER.

Elsewhere in these columns, we are carrying a report of the proceedings of the Cape Palmas District meeting of the Liberia Annual Conference. This report was sent us by Miss Hattie T. Hooks, one of the trio of honored foreign missionaries

in whom our readers have a perennial interest.

In the present day history of Foreign missions, there could be written no chapter fuller of beautiful incidents of sacrifice and devotion to the service of humanity and the promotion of the Kingdom than is now being written by those faithful missionaries to our black brothers across the seas.

Among these is Miss Hooks, a young woman of intelligence with consecration and courage, with the spirit of the pioneer, who has entered that field with high hopes and resolute purpose to contribute all there is in her to the task of dispelling heathen darkness by exhibiting in her life the spirit and work of the Master.

Then there is Anna Hall; she of the radiant personality, the sunny countenance, who has given so many years, laborious soul-trying years on that far-away dark continent to teach the heathen the way of the Christ. Miss Hall has translated into the language of several of the native tribes some of the best English and American hymns as well as portions of several of the gospels—thus making it easy for those, 'who having eyes to see, see not, and ears to hear, hear not,' to approach with knowledge and assurance the kindly Father of us all, to whom belongeth all the sheep.

And there is Martha Drummer; she too, to whose life, by years of consecration and sustained unselfish service, these belated African folk have become bound by hoops of love as it were by steel. Who, in all Methodism, does not know the solid Martha, of deep piety, not cumbered with much serving except the unbounded service she, for nearly two decades, has been rendering to those heathen folk away out yonder in the interior of that neglected continent.

Here we repeat is an exhibition of moral heroism and Christian devotion that no modern missionary service can eclipse.

These three young women are educationally well equipped, all being graduates of Clark University, Atlanta, and products of Thayer Home, where they were inspired and challenged to their unselfish life service through the godly preachments and inspirational Christian life of Miss Flora Mitchell, who, now in the sunset of her career embellished with the golden hues which reflect her many years crowded with humanitarian service to the church, to the race and to the world, awaits at Bancroft Rest Home her final crowning in the skies.

Than she, more earnest sincere, disinterested worker never came South to labor among the lowly and the needy. For thirty years her heart was with, and her life lived among, those whom she came to help, and with them she maintained identity of interest until her yearnings and responsibilities for this race became more than the capacity of physical endurance could embrace and she was graciously retired by the Woman's Home Missionary Society of the Methodist Episcopal Church, that she might rest from her consuming toil. Yet she labors in Africa through the lives of those whom she sent and thus will ever live in the hearts and memories of a grateful people on both sides of the Atlantic.



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LORENZO H. KING, Editor.

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### GOD WILL GUIDE THEE:—

Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle. I will instruct thee and teach thee in the way which thou shalt go.—Psalm 32:9,8.

### STEPS IN STEWARDSHIP.

**T**HE earth did not belong to my ancestors; they could not give it to me.

It will not belong to my children; I cannot bequeath it to them.

It does belong to God; He entrusts a share of its care to me. I am his steward.

Stewards are not required to be wealthy or brilliant; but they are required to be faithful.

The tithe is an acknowledgment that all I have belongs to God. I am His debtor. The tithe is not a free-will offering. It is a debt to God for His work. To withhold it is to rob God. By carefully observing stewardship in financial matters, I become a faithful steward of God's property. Stewardship includes the use of all talents for God.

One generation of Christians influences the coming generations, and the number of Christian stewards and Christian workers will increase.

One-tenth of the income received by each one hundred Christians will equip for Christian service and adequately maintain at least ten who are called to devote all their time to God's service.

### IT DEPENDS.

When a congregation is inclined to show disappointment over not receiving perhaps just such help as it contemplated from the Centenary, it should be remembered by them that the receipt of Centenary money determines the paying out of Centenary money. That is to say, Centenary money cannot be paid out until it is paid in, which fact has been consistently and constantly emphasized from the time of launching the movement. It is reasonable and right that those

churches which have not paid in their full Centenary quota to date shall not expect, and should least of all show disappointment that they do not receive, Centenary aid as desired. **IT ALL DEPENDS.**

But there is more than one conditioning circumstance. And it is vital to Methodism that we keep this ever before us, especially in these days when local autonomy and self interest are being emphasized so acutely in society all about us. Methodism is characterized by a connectionalism which makes every Methodist Church a sharer with every other Methodist Church. So that even though a given Church may have succeeded in raising its Centenary allotment, this, under our system, affords no absolute guarantee that it will receive what it may be entitled to from Centenary funds, as long as there is in Methodism a residue of unraised funds not forthcoming from other sister Churches. Thus funds not paid in anywhere, hinders in the paying out of funds everywhere.

When churches are prone to criticize the Centenary and when individuals are inclined to indict the Centenary for alleged unfaithfulness to promises said to have been made in the beginning let them remember that the glory of the Centenary in all its fulness **DEPENDS** on every church, every Methodist paying in what he ought, in order that the Centenary may pay out what it ought.

Despite bad pledges, large losses from removal and deaths of members, and numerous other causes that have impaired Centenary collections by several million dollars, the Committee on Conservation and Advance, through its Treasurer, Morris W. Ehnes, reports the following Startling **PAYING OUT** by the Centenary during the year 1921, to the several benevolent Boards of the Church:

\$	.45 per second
\$	27.19 per minute
\$	1,631.37 per hour
\$	39,125.85 per day
\$	274,822.94 per week
\$	1,190,899.41 per month
\$	14,290,792.88 for the year

### Where Did This Money Go?

\$5,789,462.17 to the Board of Foreign Missions of the Methodist Episcopal Church.

\$5,789,462.17 to the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

\$720,000.00 to the Board of Education for Negroes, of the Methodist Episcopal Church.

\$1,116,666.66 to the Board of Education of the Methodist Episcopal Church.

\$300,000 to the Board of Sunday Schools of the Methodist Episcopal Church.

\$85,013.50 to the Board of Epworth League of the Methodist Episcopal Church.

\$150,000.00 to the American Bible Society.

\$150,000.00 to the Board of Temperance Prohibition, and Public Morals of the Methodist Episcopal Church.

\$45,000.00 to the General Deaconess Board of the Methodist Episcopal Church.

\$40,000.00 to the Board of Hospitals and Homes of the Methodist Episcopal Church.

It cannot be paid out until it is paid in

and the interest of every Board is dependent upon the promptness of these payments.

The General Conference of the Methodist Episcopal Church of 1920 provided that:

"The Treasurer of the Committee on Conservation and Advance shall receive all funds for the Council of Board of Benevolence and the American Bible Society, and he shall distribute the same, monthly, pro rata according to the 'asking' approved by the Council of Boards of Benevolence, except designated gifts."

Pastors are urged to encourage their local Church Treasurers to forward on the tenth of each month all moneys for the work of these Boards and all Centenary funds to Morris W. Ehnes, Treasurer, Committee on Conservation and Advance of the Methodist Episcopal Church, 740 Rush Street, Chicago, Illinois.

## Personal and General

In Houston, Texas, the city council has summarily banned all colored assemblies from holding entertainments and meetings in the city auditorium.

The Rev. D. G. Taylor formerly Pastor of St. Matthew this city, should be addressed now Jeanerette, La., Box 254 where he was stationed at the last Conference.

The sessions of the Porto Rico Missions will be held on March 9th. Bishop E. G. Richardson will preside in place of Bishop Mcconnell.

Cory Methodist Episcopal Church, Cleveland, O., has just closed a noteworthy revival, the following persons participating: the Revs. C. Lee Jefferson of St. Marks Presbyterian Church, E. A. Clarke of St. Johns A. M. E. Church, Secretary I. Garland Penn, Pastor J. B. Redmond, and Professor Ford, the gospel singer.

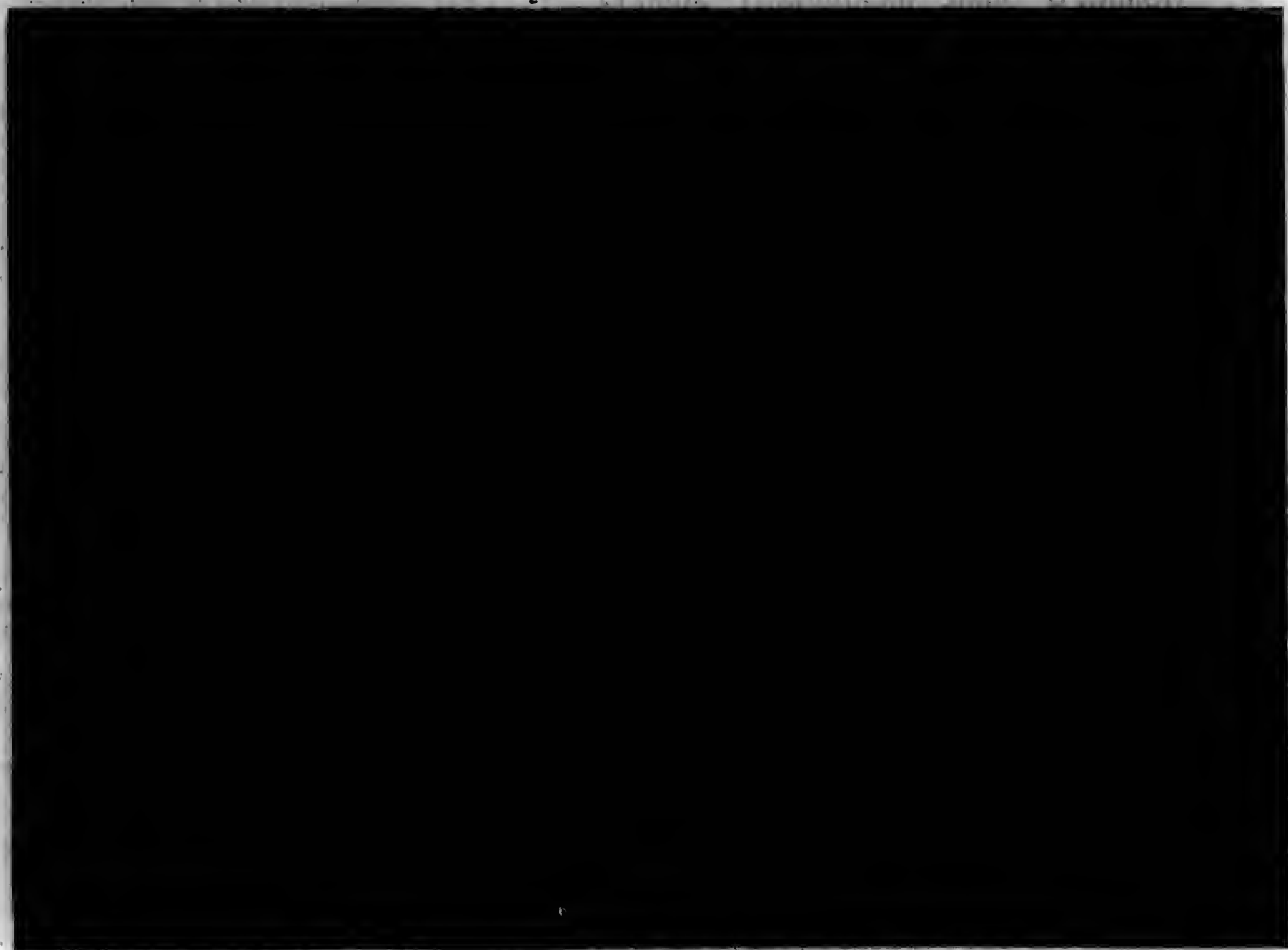
Dr. and Mrs. L. M. Dunton, formerly from within the bounds of the Northern New York Conference and now President and instructor in Claflin College having rounded out fifty years, in educational and Church work among colored people in South Carolina have announced their purpose to retire to private life at the close of the present scholastic year.

At the meeting of the African Methodist Episcopal Bishops' Council which convened in Montgomery, Alabama, on the 10th inst., the question of organic union with the Colored Methodist, and the African Methodist Episcopal Zion Churches was much to the fore. For years this has been a live question among our brethren of color, and barring minor difficulties of formal nature we do not see why such a union might not easily be effected. Among these churches there are no doctrinal differences of any consequence, and but slight differences in polity; while on the other hand there are strong integrating forces that cannot much longer be thwarted.

**Does your plan for honorable achievement during this Conference year include sending in your quota of Southwestern subscriptions?**



# THE BOARD OF SUNDAY SCHOOLS ANNUAL MEETING



## BOARD OF SUNDAY SCHOOLS IN ANNUAL SESSION IN CHICAGO

The annual meeting of the Board of Sunday Schools recently held in Chicago, Illinois, marked the close of a good year in the work of the Sunday Schools of the Methodist Episcopal Church. The increase in enrollment of 283,266 was one of the largest in the history of the Board and brings the enrollment of our schools up to the total of 4,750,762. Certainly from the point of view of numbers our Sunday Schools may be likened to a mighty army.

Careful study of the full reports made by the Corresponding Secretary, Dr. William S. Bovard, the Editor of Sunday-School publications, Dr. Henry H. Meyer, and the Superintendents of the various departments indicates that the growth has not been confined to additions to the enrollment. For instance, the increase in average attendance for the year was 232,227 and the accessions to the membership of the church numbered 200,726. These and similar facts indicate that the work is being put on a solid basis and that permanent and clearly worth while results are being produced.

While we recognize that in the work of benevolent boards money is merely a means to an end and therefore not in itself the item of first importance, it is nevertheless, one that requires careful consideration. The Treasurer of the Board was able to report that the income for the support of the regular work amounted to \$340,359. The Board also cared for \$357,897 collected for the suf-

fering children of Europe; \$104,886 for the Near East Relief; \$10,190 for the China Famine Fund, and \$3,822 for the Hoover Fund. These with miscellaneous items brought the amount passing through the treasury to the total of nearly a million dollars. It is clear that the work of the Board must be greatly retarded until such time as more adequate resources are placed at its disposal.

Among the many important items reported by the Corresponding Secretary an especially interesting one was that of the emphasis upon possibilities of the Conference Board of Sunday Schools. The General Conference of 1912 provided for the organization in each annual conference of a board of Sunday Schools to have oversight of the Sunday School interest of the conference, and to cooperate with the general board in promoting the Sunday School work of the conference and of the denomination. The Board plans through the extension department to promote conference initiative and co-operation in this respect.

The report of the Editor of Sunday School Publications on the matter of adequate literature for the work received hearty commendation. During the past year several new publications have been added to those available for the local schools. **Missionary Education**, a new publication for the development of missionary information and ideals in the Sunday Schools has been

launched, and already has found a place for itself. **The Home Quarterly** has been enlarged to ninety-six pages per quarter. This should result in a substantial strengthening of our service to the Christian family as well as to the Home Department of the Sunday School. **The Sunday School Advocate** now appears in separate editions, one for boys, **The Target**, and one for girls, **The Portal**. Progress also has been made in the development of foreign language publications for the use of the schools in United States requiring such material. Several new teacher training text books have been added to the list of those previously available.

Several changes in the personnel of the Board staff have taken place. Dr. Arlo Ayres Brown after eight years of excellent service in the Department of Teacher Training has been called to the presidency of the University of Chattanooga. Dr. William C. Hanson proposed a plan whereby the finances of the Board could be cared for adequately without a special finance department, and in order to facilitate the adjustment generously requested that his resignation as Superintendent of Finance be accepted. While the request was granted and Dr. Hanson returns to the pastorate, he still remains Treasurer of the Board. Dr. E. Leigh Mudge has been appointed to the editorial staff and assigned to the Department of Adult and Teachers' Publications. Miss

(Continued on Page 6)



## JANUARY MEETING OF THE BOARD OF TRUSTEES OF THE WOMAN'S HOME MISSIONARY SOCIETY

In Cincinnati, January 17-20, 1922, twenty members of the Board of Trustees of the Woman's Home Missionary Society met in their regular quarterly meeting. The president, Mrs. Thirkield, being in South America with her husband, Bishop W. P. Thirkield, the sessions were presided over by Mrs. Mary Fisk Park, vice-president. Mrs. Park is the daughter of Mrs. Clinton B. Fisk, who presided over the deliberations of the Society for twenty-five years. A message of love and greeting was sent to Mrs. Thirkield in Panama. Mrs. T. J. Gambill, Seattle, was detained at home by the illness and death of her mother. The other absent members were Mrs. Arter, Cleveland; Mrs. Sprowles, Los Angeles; and Mrs. Jennings, Aurora, Oregon.

A message from Pittsburgh Conference extending an invitation from the annual meeting of the Board of Managers in October at Emery Church, Pittsburgh, was received enthusiastically and accepted.

Lunch was enjoyed by the Board of Trustees as the guests of the local Board of the Mother's Memorial Social Center on Wednesday. This institution, together with the Esther Home situated next door, constitute an investment of nearly \$50,000, in the same block with St. Paul's Church. Mrs. Bishop Anderson has been the inspiration for most of this.

The new treasurer, Mrs. J. H. Freeman, announced the successful moving of the office from East Aurora to Delaware, Ohio. The work of the office has been carried on in the meantime and receipts have been coming in reasonably well.

Philadelphia Deaconess Home was congratulated on the over-subscribing of the \$100,000, which was their goal. Very much of this was in small subscriptions and nearly one-half was cash.

Erie Conference reported the gift of a \$60,000 home and were authorized to open a Children's Home as conference work.

Miss M. Ella Stewart of Providence, Rhode Island, was elected as Bureau Secretary for Negro Work in North and South Carolina in place of Mrs. Albright, who had resigned. Mrs. Albright was congratulated on the work she has done for the Society through many years and regret was expressed that she must give up her work. Satisfaction however, was felt that she was still a member of the Board of Trustees.

Plans were approved for a new \$50,000 building for Mitchell Home at Misenheimer, North Carolina. The old Mitchell Home burned seven years ago but the work of the Home and School have gone right along.

King Home, Marshall, Texas, which burned in November, because of the enlarged facilities at Wiley University for the education of Negro young men and women will be rebuilt on another site where the need and the opportunity for service is greater. Miss Johnson will have rest and care at Bancroft-Taylor Rest Home until recovered from the shock.

The issue of Magazine Secretary Books being about depleted, the publisher was authorized to order as many more as necessary.

The following Missionary candidates were ac-

cepted and in some instances located: Miss Ethyl M. Sutherland, Lucas, O.; Miss Althea Hathaway, Byron, Mich., to Browning Home; Miss Sabra Scott, Mariette, O., to Mitchell Home; Miss Sabrina Ritchie, Olive Hill, Ky., to Olive Hill; Miss Corralee Campbell, Ft. Madison, Ia.; Mrs. Elnora Marquis, Washington, D. C.; Miss Marie Shanton, Pierceton, Ind.

The Children's Homes were nearly all reported full. The new Sager-Brown Orphanage for Negroes has already accepted thirty-two to enter when the home shall be opened, and has twice that number on the waiting list.

The Field Department was authorized to have supervision of Summer Schools especially in the matter of planning for speakers on programs.

The Survey Committee consisting of Mrs. Woodruff and Miss Oram, presented a most interesting and instructive report of the many Homes and Schools belonging to the Society that they visited during their recent trip West and South.

Attention was called to the rumor of a consideration of a tax on beer and wines for revenue for soldier's bonus and a protest was ordered sent to the proper authorities against such a tax.

Ruth Muskrat, an Indian girl in our Esther Home who has been attending Kansas State University, has been elected a delegate to the World's Student Federation this spring in Peking, China; the only Indian girl to go from the United States.

A kindergarten for South Atlanta Church was approved as Conference work for Atlanta Conference.

One hundred dollars in prizes is to be offered for Home Missionary stories. The prizes will be \$50, \$30, and \$20; Mrs. Gilbert is to have charge of the contest.

It was a delight to the board to have knowledge, attested by Mrs. Robinson's presence at the board meeting, of the improved health of Miss Henrietta Bancroft in Pasadena.

Mrs. Geo. O. Robinson at this time made a definite proposition to the board concerning the gift of her beautiful home in Pasadena, which she wishes to give pointly to the Woman's Home Missionary Society and the Board of Conference Claimants on the annuity plan. Much gratitude was felt and it was left in the hands of a committee to consider the feasibility of the plan proposed.

The five training schools of the society had a combined enrollment of 259 during the fall semester. All were reported in splendid condition.

A new plan for Deaconess administration in Conferences where there is no Deaconess Board, was adopted. This puts the responsibility of the administration on a regularly organized Conference Deaconess Board.

The Equalization Committee for travel to Annual Meeting is working on further plans. Twenty-one Conferences were not represented at Providence and it is hoped to arrive at some plan by which every Conference will be represented.

The Wesleyan Service Guild presented a proposed constitution and by-laws which was

approved, subject to a like approval by the Woman's Foreign Missionary Society. An encouraging report of their work was given and permission granted to extend the organization among already existing clubs of business and professional women.

In answer to questions concerning the wearing of the Deaconess garb, the board took the following action: that they stand by the garb as prescribed at the time of the General Conference and approved by them at that time.

Mrs. I. D. Jones urges all Conferences to present Conference banners in membership campaigns, as some are doing. The per cent net gain will be considered in awarding banners at Pittsburgh.

The Society was represented at the meeting of the Board of Home Missions by Mesdames Thirkield, Street, Boswell and Forsyth; at the Detroit convention by Mesdames Park, Goods, Street, and Fruit; and at the Council of Women for Home Missions by Mesdames Woodruff, Park, Street, Goode, and Misses Oram, Barge, and Guernsey.

The Ways and Means Committee will meet about the 18th of April, and the next meeting of the Board of Trustees will open on Tuesday, the second of May.

MRS. J. LUTHER TAYLOR  
Recording Secretary.

### DETROIT SPEECHES.

"The World's Need and Our Reply", the printed addresses delivered at the National conference of the Methodist Episcopal Church, at Detroit in November are now ready for delivery and can be secured from The Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois, for fifty-cents postpaid. Those who have not already notified the Committee that they desire a copy should do so at once.

### THE BOARD OF SUNDAY SCHOOLS ANNUAL MEETING.

(Continued from Page 5)

Welthy Honsinger becomes Assistant Editor of Foreign Languages and Missionary Publications. Reverend Alfred D. Moore becomes Assistant Editor in the Department of Young People's Publications with special responsibility for The Target. Mr. George E. Smith has been appointed to have supervisory charge of the art work in connection with the periodicals published at Cincinnati.

The Board adjourned agreeing heartily with the sentiment expressed by its president, Bishop Thomas Nicholson, that the work of religious education is fundamental to the building of the Church and through it of the Kingdom of God in our day.

### ANNOUNCEMENT.

Dr. E. McCarthy, Eye, Ear, Nose and Throat specialist, removed to 602 Macheca Building. Hours: 11 to 1:30; 4 to 5, and by appointment. Hours: Sunday's 10 to 12. Phone Main 3269. Waiting Room for Colored.



## REPORT OF DR. J. B. HINGELEY, CORRESPONDING SECRETARY OF THE BOARD OF CONFERENCE CLAIMANTS OF THE METHODIST EPISCOPAL CHURCH AT THE FOURTEENTH ANNUAL MEETING, HELD IN CHICAGO, ILL., JANUARY 25, 1922. (ABRIDGED)

### GENERAL SITUATION

The amount secured for endowment, and annual distribution continued to increase during 1921.

The total amount paid to retired ministers, widows and children was \$2,493,906, an increase of \$372,372.

Endowments of the Annual Conferences, Preachers' Aid Societies, etc., amount to \$15,180,111, an increase of \$1,000,876.

The total endowments for conference claimants, variously held, is \$16,525,289, of which amount \$1,345,178 is held by the Board of Conference Claimants for the benefit of necessitous cases and the poorer conferences. The General Conference has directed that the connectional fund be increased to \$10,000,000.

### FAILURE OF THE COUNCIL OF BOARDS

While this continued increase in resources is an occasion for devout thanksgiving, the outstanding fact of the year has been the difficulties and hindrances to the work occasioned by the failure of the Council of Boards of Benevolence to carry out the law of the Church and provide for the Board of Conference Claimants "in common with the other Boards." Paragraph 480 is clear and explicit:

"The Board of Conference Claimants at its annual meeting shall determine what amount shall be necessary for maintaining and promoting the work of the Board, and shall present this amount to the Council of Boards of Benevolence, to be included in the askings of the Council, in common with those of the other Boards."

In accordance with the requirement of the Discipline, the Board twice presented its budget to the Council—at Boston in 1920 and at Detroit in 1921. Yet today, two years after the General Conference, the law is ignored and nullified and the provisions of the Discipline of 1916 remain in operation, with a budget limited to \$50,000; and the cause of the old preacher, the widow and the orphan is not "adequately financed."

Methodists need to be reminded that *not one cent came to the Board of Conference Claimants from the Centenary*—a fact noted by the General Conference and declared to be "unfortunate"—and in order to prevent such a situation in the future, directed that—

"The unfortunate situation developed in the Centenary activities shall not be repeated, and in the future the cause of the ministers, active and retired, shall be included in the major programs of the Church and the interests of conference claimants safely guarded."

The injury to the poorer conferences and the hard fields through this nullification program of the Council defeats the Christly endeavors of Methodism to secure a more equitable and general support for the claimants of the "more needy conferences", "according to their need." Though Conference Claimants and their Board never received one cent from the Centenary, all were glad to play the game, even after the

old preacher had been set on the door step, in order that there should not be confusion in a great enterprise. But the time has now come when the interests of the ministers and their families must be conserved, and Methodist people and pastors must have the assurance that the interests of the aged ministers, widows and orphans, especially those in the difficult fields, will be safeguarded.

### THE BUDGET AND THE COUNCIL

According to the law (§ 489) the Board presented to the Council the amount required for maintaining and promoting its work "to be included in the asking of the Council in common with those of the other Boards." The askings covered two items; first, the Administrative Budget; second, the Benevolent Budget for special distribution and for work in annual conferences.

(1) The askings for administering expenses were compressed to a minimum of \$60,000. But not one cent was provided, and so the plan of the Discipline of 1916 continues in force during 1922, with the expectation that the law will be obeyed at the June meeting.

Compared with the administrative budgets of the other Boards, and of similar organizations in the other denominations, the amount asked was very small.

(2) The askings of the benevolent budget, for work in or for annual conferences and difficult fields, were as follows:

(a) For the Equalization Fund (Discipline, § 584, to preserve the equities in those conferences which are compelled to pay an excessive amount of money as pensions for services which have been rendered in other conferences than their own, \$55,000 was asked. *But not one cent was provided.*

(b) For faithful supply pastors who have given fifteen years or more of consecutive and exclusive service to the ministry—a just and necessary provision of the highest equity and indirectly stabilizing the work for conference claimants—\$30,000 was asked. But only \$10,000 allowed with which to make an extensive and expensive investigation, work out an adequate plan and make a distribution in 1924.

(c) For special emergency help in Europe and elsewhere during these trying days of excessive need, \$10,000 was asked. *But not one cent was provided.*

(d) For campaign work in the annual conferences, particularly in the smaller and weaker ones, \$15,000 was asked. *But not one cent was provided.*

This nullification of the law and discrimination against the cause of the preachers and widows was submitted to with the expectation that the Council would right this wrong and, yielding to the authority of the General Conference and recognizing the equities of the case, would provide for the work of the Board of Conference Claimants, according to the law.

### THOSE IN HARD PLACES

It is a cause for congratulation that the revenues for conference claimants have so greatly

increased. Ten years ago there was not a claimant who received \$600. Today there are 500 claimants in the more prosperous conferences who receive that much or more. But it must not be forgotten by those who live under fortunate conditions, that last year there were three thousand claimants who received less than \$200 each; 2,500 of whom received less than \$100 each, and a thousand less than \$50. These, too, are Methodist preachers, or the widows and orphans of preachers.

Comparing the liberal provision made by prosperous conferences and the pitiable amounts paid in the poorer conferences we can almost hear the Master say, "These things ye ought to have done, and *not have left the other things undone.*" Prosperous Methodists have obligations to those who serve in hard places. The great conferences are generally in fine condition and their condition is improving every year. They must not forget that the Board of Conference Claimants is their agent to help them to help their brethren of the difficult fields.

### BOARD ACTION

On motion of R. W. Campbell, it was unanimously resolved that the Board concur in the statements made by Secretary Hingeley relative to the attitude of the Council of Boards of Benevolence toward the askings of the Board of Conference Claimants; and that Dr. Hingeley and the board members who are on the Council of Boards be directed to do everything in their power before the special committee and the Council itself in order to obtain the proper recognition of the Board with an adequate budget.

### DISTRICT CENTENARY CONVENTION HELD.

The Indiana District Centenary convention was held at Barn's Chapel Indianapolis, on the 9th of February, 1922. At the call of our District Superintendent, Dr. E. A. White, pastors and laymen from all over the district came to Indianapolis to catch up the echoes of the great Detroit meeting and enjoy a helpful retreat while we re-intrenched ourselves for our onward march.

The meeting began as it continued with the evangelistic note sounding high, notwithstanding, however, the fine touches of detailed business necessities. The District Superintendent, with his manly vigor and brotherly tenderness brought in his personality a well of inspirational knowledge. The Centenary was put on the stand and got a hearing, from such men as Dr. L. M. Hagood, Dr. W. H. Riley, Rev. F. S. Delaney, Rev. W. J. White, Rev. L. M. Jordan, representing the ministry; and Mr. Cook of Gary, Ind., Mrs. Hanley, Dr. Atkins, Mr. Knox representing the laity, who sounded forth messages of conviction of the absoluteness of this mighty spiritual meeting. The climax was reached in the evening when our own Bishop F. D. Leete thrilled his responsive and appreciative hearers with his prophetic voice obliterating the realm of the impossible in spiritual conquests and bringing us into a sacred nearness to our immediate possibilities.

Rev. I. G. Penn, Jr., was present and brought greetings from the Louisville District meeting.

Much credit is due the pastor and friends of Barn's Chapel for the splendid way in which we were entertained.





## HEARTS AND DOLLARS

Human Interest Stories of World-Wide Stewardship Progress.

**No More Borrowing!** The First Methodist Episcopal Church of Anderson, Indiana, had a membership of 1200 and a debt of \$2100, borrowed to pay current expenses. Then some of the members decided to try stewardship; 200 tithing stewards were enrolled. And in a short time \$10,000 was raised for debts and repairs; the Centenary was oversubscribed by \$8,000; and the pastor's salary was increased by \$1250. Now they don't have to borrow any more money.

**South Pole Next?** Punta Aresas, Chile, is the extreme southern tip of South America. Its latitude corresponds to that of Sitka, Alaska. South Pole breezes sweep over it daily. Yet in this exposed and distant point Methodism has a fine class of Christian tithers; they are in five preaching points. More than half the pastors and a large percentage of the church members of Chile Conferene are active tithers.

**Tithing Many Dimes.** The owner of a chain of ten cent stores in the United States says, "The religion of Jesus Christ is the greatest asset of our business life. To practice Christian stewardship is only to fulfill our business obligations."

**Storehouse Tithers.** The Methodist Episcopal Church at Kingston, Pa., conducts its tithing according to the "storehouse" principle. The Storehouse Association consists of thirty males, forty-nine females,—fourteen of whom are minors. These 79 tithers paid into the Association treasury last year \$3,022.18—a per capita of \$101.55. This is almost ten times the per capita giving of the entire Methodist Episcopal Church.

**Sews Early and Late.** A poor woman, well along in years recently subscribed 100 yen (about \$50) toward the funds being raised in Kumamoto, Japan, by the Japan Methodist Church. She said "My husband is not a Christian, and will not help me pay the amount of my pledge; but I will get up two hours earlier each morning and work two hours later each night at my sewing, and so in about two years I can pay the money." And she is doing it.

**Stewardship in Mexico.** Dr. F. F. Wolfe, Centenary Secretary for Mexico, writes: "Twenty-one per cent of our church members have signed the daily prayer pledge and 11 per cent are now enrolled as tithers. Our ideals are 50% praying stewards and 20% tithing stewards, so while we have not in our first year attained our ideals we have a good beginning and the training necessary for the completion of the work is now being done and we hope to attain our ideals within another year."

**Praying Their Way.** "Our people are praying their way through their troubles and their sorrows and their sicknesses," says Rev. F. C. Aldrich, missionary in India. "In one of the meetings a village Christian, Ramis Barki Lall, stood up and testified with glowing countenance that during his illness he had prayed to the Lord Jesus, had seen him in a vision and was made entirely well. Others told that in times of persecution and when they were facing even possible death, they confidently trusted in the Lord and were delivered."

**All This Notwithstanding.** In spite of many hindrances—political disorder, bandit activities, food shortage, high prices, seasonable droughts and floods, restricted area under cultivation on account of opium planting—there was a gain of 17% in self-support in Yungan District, Yenping, China, last year.

**Tithing and Home Missions.** Our Methodist Episcopal Church in La Serena, Chile, is a comparatively small church, yet it has in its membership forty-four persons who give a tithe of their incomes unto the Lord. No wonder then that not only has the pastor's salary been increased, but the Ladies' Aid Society has collected money to help the poor, a new preaching center has been opened and the Epworth League has been doing local missionary work.

**In Old First.** Following a stewardship reading contest in Old First Church, Erie, Pa., 214 tithing stewards were registered. "It was the greatest thing that ever struck Old First Church," says an enthusiastic layman.

**Giving in Liberia.** Missionaries in Liberia are just commencing to emphasize the Christian stewardship of property. Thirteen tithers have been enrolled, and the prospects are that a genuine stewardship movement is about to break forth in this part of Africa.

**Who Beats This Record?** The Methodist Mission Church at Llay Llay, Chile, is but a handful of folks as churches go. The membership is twenty. But of this group there are twelve who tithe their incomes and seven who subscribe to the Christian Advocate published in Spanish. Is there a small church in America with a better record?

**Care for the Pastors.** One of the outstanding features of last year's work in Manila, the Philippines, was the care which the people gave their pastors. Four on the district now receive 1200 pesos per year, not including house rent, and all the others are

amply provided for. The people are giving so well on the Manila District that there is not a pastor receiving one cent from the mission funds.

**A. Tithing Church.** Trinity Church, Mexico City, has 230 tithers. Perhaps it is because these folks are so vitally interested in their church life as to give liberally of their funds, that they find inspiration also in the stewardship of prayer. The church members conduct 42 separate prayer meetings each week in various homes in all sections of the Mexican capital.

## A SPIRITUALLY BAPTIZED MINISTRY TRY THE SUPREME NEED OF THE DAY.

By The Rev. James M. Harris, A. B. D. D.

Jesus knowing that his Ministry was to be very short, comforted and inspired his disciples by promising a successor who would lead them into all truth, and who would enable them to do greater works than He did, and who would abide with them forever.

"Tarry," "Wait," said He, as he was about to Ascend into Heaven. And the Scriptures say they were all filled with the Holy Spirit.

### The Effects Of The Baptism.

First, as has been said. It was a baptism of light. New light came to the disciples, the spiritual work and nature of their Lord's kingdom broke upon their understanding as never before. Even his most intimate disciples had been cherishing selfish ambitions for premiership.

But when the Holy Spirit came, these mistaken views vanished at once and forever. The Holy Spirit was indeed a baptism of light.

Second, it was a baptism of Love. There had been jealousies, and contention among the disciples; now all self-seeking is swept away in a most astonishing floodtide of love. All things were in common.

Third, it was a baptism of Joy and good fellowship.

They were in one accord in the temple, praising God, and having favor with all the people. A Ministry of fellowship.

And, last, It was a baptism of Power. The power had come to face a world of sin, to endure persecution, misunderstandings, trials, temptations, false accusations, power to win men to Jesus Christ. The supreme need of the Ministry to-day, as in days gone is a spiritual baptism of light, a spiritual baptism of love, a spiritual baptism of Joy and good fellowship. And above all a spiritual baptism of Power. The Scripture says, "Ye shall receive power when the Holy Ghost is come upon you."

I am convinced after a Ministry of over twenty years, there is nothing that can take the place of the baptism of the Holy Spirit in the work of the Christian Ministry; no amount of learning, no college, or Seminary training, (these may help) but, nothing, but a baptism of the Holy Ghost, will thoroughly, fit and prepare a man for the work of the Ministry. And the supreme need of the Church to-day is a spiritually baptised ministry. With it we will win, without it, we will fail.



## DISTRICT CONFERENCE, CAPE PALMAS DISTRICT, LIBERIA CONFERENCE

Reported By Miss Hattie T. Hooks, Missionary, Grand Cess.

The Cape Palmas District Conference of the Liberia Annual Conference of the Methodist Episcopal Church convened in Plebo, Cape Palmas, Dec. 7-11, 1921, Rev. F. A. Price presiding. The opening exercises were conducted by the President who preached from the theme "Spiritual Renewal." Text, Isaiah 40:31.

The Secretary of the last Conference then called the Roll. Five members had answered the roll call on High. The Conference was organized and James B. Gray who served as Secretary for many years was re-elected by common consent. He chose as his assistant Josiah Yancy. J. T. Dayrell, travelling elder, was re-elected Statistical Secretary. G. W. Natt, Anna E. Hall were elected assistant Statistical Secretaries. Bestman Kolenky was elected Treasurer. After the appointment of the various committees, the regular business of the Conference was taken up. The report of the District Superintendent made glad the heart of those who heard it as he demonstrated the work that has and is being done this year within the bounds of the District. As the travelling elders, pastors, local preachers, exhorters, missionaries, lay-workers, etc., gave their report, it was plain that all had spent the year in earnest work for the Master's kingdom.

Each morning the President gave helpful and inspiring talks, using such subjects as these: Christ the Apostle of our Profession, Christ our Great High Priest, Christ the Author and Finisher of our Faith. A certain portion of each afternoon session was given over to open discussion on certain vital topics. The topic Thursday, "Our Ministry and its Problems," and the one Friday, "Christian Standards" would have made any heart rejoice to see the high ethical as well as spiritual standards set up by these brethren, all sons of the soil.

An evening was given to Education, Missions, and Temperance respectively. Notable among the appeals brought to this Conference were the heart-cries for more teachers, for a girls' training school and for a textbook depository.

Although there has been an unusual amount of sickness, a marked degree of advancement has been made. Financially it has been a good year. All charges seem to be awake to the Centenary Call. Saturday afternoon and night was given over to evangelistic meetings in the native town. Hundreds gathered and sat on the ground and on logs under the open skies and listened to the followers of Christ tell the Redemption story. Many came forward to be prayed for.

Sunday morning by daybreak the church was crowded and all around outside were joining in hymns of praise. A glorious love-feast was conducted by A. R. Harmon and James Davis. At eleven o'clock the District Superintendent preached his crowning sermon, text "Whatsoever He saith unto you, do it." John 2:5. How he pleaded with us to keep faith with God! All went away with his closing remarks ringing in their ears: Faith—F-A-I-T-H, Forsaking all, I take Him."

The Sacrament of the Lord's Supper was administered by the District Superintendent assisted by the elders and deacons present. At the baptismal service so many came that finally they had to refuse to baptize more.

An eulogistic service was held in the afternoon in memory of Brothers Walter Frank and Thomas Nimley, both workers of the Grand Cess charge. Also for A. L. Cummings, Local Peacher, Monrovia Potter, Exhorter and John Seah, district Steward. These were respectfully eulogized by Thomas N. Twich, Glasco Dossler, John R. Harris, Josiah Yancy and Thomas Newton. A beautiful tribute to the deceased women was given by Anna E. Hall.

The evening service was closed with resolutions in appreciation of the marked skill in which our District Superintendent conducted the Conference and commending the people of Plebo for their unrivalled hospitality. Plebo is a substation to Wissika under the superintendency of Mrs. Nancy J. Warner. A redeeming feature about this tribe is that they have a Christian man for a king.

The next session will be held at Picanini Cess on the Kru Coast.—Hattie T. Hooks, Reporter.

service of great importance, but a matter quite different from the charge committed to the Board of Sunday Schools of the Methodist Episcopal Church in the following words: "For the moral and religious instruction of our children and for the promotion of Bible knowledge among all our people, there shall be a Board of Sunday Schools."

Until a great majority of our people insist upon the unpretentious teaching function of the church being the determining business when we provide budgets, announce policies, form organizations, or test the efficiency of our administration as church leaders, we shall continue to be mocked and chagrined by vast, expensive and noisy activities in the name of religion while spiritual illiteracy like a dense fog closes in upon us after every spasmodic effort to clear it away. The evil spirit of religious illiteracy cannot be cast out by the beating of drums or the blowing of horns. I cannot conceive of a service the Board of Sunday Schools can render to the Kingdom of God comparable in importance to the creation of a church-wide conviction that real purpose of the church in the world is to take possession of the human world in its childhood and so concentrate talent, organization and funds upon that developing life that we shall produce a controlling citizenship that shall itself be controlled by the spirit and the truth of Jesus Christ. If there is any one great objective which gives unity of administration and passion to our employed workers it is this ideal of a church that hears and needs the Master's command "go teach", that, like our Master, resists the pressure of immediacy for the sake of training leaders for tomorrow, a church that, seeing opportunity through the eyes of Jesus, acts the child in the midst.

### Essentials of a Three-Fold Task

If our Church is to major in the business of teaching religion it must provide buildings and equipment suitable for teaching; lesson material in proper teaching form; adequate time for teaching; qualified teachers in sufficient numbers; efficient organization and administration of the teaching business; and methods of appraising results for their spiritual values.

Guiding and helping the church to provide for the above essentials is the three-fold task of the Board of Sunday Schools.

#### 1. Planning Our Work

We must find answers among ourselves for such questions as the following:

What types of church building and equipment will we urge for teaching purposes? What lesson material is now available and how may it be improved and increased? What can we say cogently as to a possible increase of time for teaching religion? What constitutes a qualified teacher, and what guidance have we to offer those who try to qualify? Given the place, time, lesson material, teachers and pupils, how should the school or schools be organized and conducted in order to produce the legitimate results of religious education?

Answers to such questions are the creative work of our entire staff. We cannot

## SHALL WE HAVE A TEACHING CHURCH?

By Dr. William S. Bovard, Corresponding Secretary, Board of Sunday Schools of the Methodist Episcopal Church. The Church Must Teach

One of the most stubborn resistances met by the Board of Sunday Schools of the Methodist Episcopal Church in carrying out the commission given it by the Church is due to a lack of church-wide conviction on the subject of teaching methods in making Christian truth the controlling factor in the character and conduct of the people. One is almost bound to believe that even today the majority of the people called Methodists, including many who occupy places of influences, have not sensed the fact so emphasized by Jesus that religion is to be taught and to be learned; that the Church

of Christ must be the church of the long look; that she must major in teaching; that her productive field must be childhood and youth, where methods of instruction and training must predominate. There are unmistakable indications that many of our people confuse education with publicity. They are, as a rule, greatly interested in spectacular presentations of facts and comparative figures, showers of information, flashes of startling statements, and passionate outbursts of inspiration. Such a conception of education simply means informing and arousing the present-day church—a



farm it out. We have a high regard for the work of the educational theorist, but his findings must be brought up against the facts from the field. Nor can we accept without close scrutiny the answers of men who are unfamiliar with the fundamental principles of religious education. We must go out to the church with standards which will commend themselves as sound, desirable and practical. We submit our leaflets and our educational reports as evidence of united industry in this matter of first importance.

## 2. Promotion of Our Standards.

(a) General Promotion. Field men who stand in their assigned territory for our total work. These men are assigned at home and abroad. Publicity through periodicals, general leaflets, letters and illustrated lectures. General institutes, conferences visitation and visits to local churches. Promotion of the Conference Board of Sunday Schools as provided in the Discipline.

(b) Specialized Promotion. Summer Schools for classified workers, institutes, and conferences for pastors, superintendents, or groups of young people. Teacher training promotion. Organized Bible class extension. Rural worker's conferences. Camps and conferences for boys and girls. Promotion of week-day and vacation schools.

The problem of getting such help as we have to the wide and needy field is baffling to an extreme degree. We could spend our entire appropriation and all our time with profit within a very limited territory, but our mission is without geographical limits. We dare not confine our approaches merely to the hundreds of schools which call for help, for we well know that the neediest schools often make the least effort to get help.

(c) Co-operation is the third part of our varied task. Within our own group. With other agencies of our church. With inter-denominational movements.

With nations of the world drawing closer to each other in the bonds of trust and understanding we must not despair of a more perfect articulation, and a more productive co-operation among the many agencies now striving to educate the race in the saving principles of the Christian religion.

## More Time for Religious Instruction

There are several ways by which the church may greatly extend the time devoted to teaching for religious ends. First, by saving the Sunday School period from inroads by other interests; second, by putting a share of the teaching business upon other agencies than the Sunday School; third, by claiming a reasonable part of week-days or nights for teaching religion. Undoubtedly the habit of confining religious instruction largely to the Sabbath has contributed to the lack of skill in applying religious principles to the affairs of week-days. It will be good for the purposes of religion to have its principles taught in a similar fashion to that of other subjects of education. One of the surest ways to counter the tendency toward secularizing the Sabbath is to Christianize the other six days of the week. I am far from agreeing that

our public school system or our vast industrial systems are hermetically sealed against all definite religious educational features. There is no reason in our democracy why a manufacturing plant may not introduce into the daily life of its community of workers instruction in the common essentials of religion, as well as in technical subjects. As sectarian differences fade out, and the common productive truths of Christianity loom up, we may safely insist upon incorporating these truths in the complete body of truth which the nation should teach its future citizens in its free schools. There is no good reason why we should abandon the religious educational possibilities of existing institutions in our zeal to establish new ones. When we have done all we can everywhere for the education of our youth in religion we shall have come far short of meeting the need.

## Unifying the Teaching of the Local Church

We are convinced that the local church is the determining unit in the production of spiritual results. It seems highly desirable that the various agencies now engaged in a teaching program in the local church shall be helped as far as possible in their effort to work together.

The last General Conference made provisions for the appointment of a director of religious education for the local church, who, as the appointee of the quarterly conference, should have general oversight of the teaching program of the entire church. Under his immediate guidance and in close co-operation with the pastor it seems entirely feasible that the following suggestions could be applied in very many cases.

In unifying the educational work of the church there are at least two factors full of promise:

1. The teaching force—the Church faculty, one might say. Who are the church's teachers? Let them come forth. Here they come: the teachers in the Sunday School; the teachers of Epworth League classes in missions, social service, the Bible, etc.; the teachers of the women's missionary societies, who conduct classes in special courses and any other instructors meeting special groups for training. This body of church teachers should be organized under the director of the entire educational program of the church. It should meet as the church faculty. New members should be added to it as the needs demand; standards of qualifications should be agreed upon and met. The assignment of the teachers to the groups to be taught should be done with the most care. The unity of the teaching body will go far toward solving the problem of unifying the educational program.

2. Another factor that lends itself readily to the principle of unity is the teaching material. What books, courses, lessons, etc., are now being used by the various teaching agencies in the particular church under consideration? Assemble the material. The Sunday school presents its array; the Epworth League turns in its list; the women's societies report their textbooks. There may be duplications, but the duplications may simply mean that different groups

are interested in the same course of study. The adjustment required may mean more teachers, not fewer; but the survey of all the material now being used in this particular church is the first step toward determining a curriculum for the church. Certain courses will be taught on Sundays at the Sunday school session; others will be taught during the week. All—whether taught one time or another, represent a unified body of teaching material with a unified teaching force and a unified curriculum. The organization of the people to be taught may be worked out more gradually. There will not be the slightest need to disturb the integrity of the Sunday school, Epworth League, or women's societies in their organizations. They all represent functions other than educational. They will sooner find the way to harmony in the program of service by being one in the program of instruction. Self-preservation is a strong instinct in church organizations as in individuals.

For that reason the only type of unity that has a chance of success is that which provides for diversity. The idea of amalgamation, or elimination, or even incorporation in effecting unity is rightly repugnant to self-respecting organizations.

## Co-operation Needed.

Our task is set by urgent need. The Church in every community must help us accomplish it. Call on us for help. We will respond. And then, co-operate.

## 18 UNANSWERABLE FACTS ABOUT PROHIBITION.

### Conclusive Records From Ten American Cities.

By Deets Pickett.

### In "How Prohibition Works In American Cities.

1. The prohibition movement was not "sudden." It developed gradually over a period of more than One Hundred years.

2. Before the Federal law was enacted thirty-two of the forty-eight states had passed prohibition laws of their own.

3. Constitutional Amendment was submitted and adopted according to the prescribed method under the form of government of the United States. It could not have been submitted and adopted in any other way whatever except by the calling of a Constitutional Convention.

4. In submitting it the Federal House of Representatives voted 281 for to 128 against prohibition. The United States Senate voted 65 for it to 20 against. The States of the State Legislatures voted 1288 for to 213 against. The house of the State Legislatures voted 3739 for ratification to 934 against 45 of the 48 State Legislatures voted to ratify.

5. In Washington, D. C., there were 10,793 arrests for drunkenness in the last wet twelve months, and 5447 in the first dry twelve months. The report of the Board of Charities for 1921 just issued says: (Page 4), "The daily average number of prisoners at work-house in 1921 was the lowest num-



ber recorded since the establishment of the work-house eleven years ago."

6. In the last wet October in Baltimore, there 1165 arrests for drunkenness and in the first dry October there were 119.

7. On February 9th, 1920, while the city of New York was snowed under, there were only 36 inmates in the Municipal Lodging House which had more than 800 beds.

8. Arrests for all causes in the last wet six months in Philadelphia totaled 47,090. In the first dry six months arrests totaled 28,530.

9. In the last six months of 1918 (wet) the Philadelphia General Hospital entertained 1184 alcoholics. In the last six months of 1919 (dry) it had only 276.

10. The last wet year in San Francisco had 17,354 arrests for drunkenness; the first dry year 1814.

11. In San Francisco under prohibition the annual arrests for assault with deadly weapon fell from 223 to 120; assault to murder from 125 to 2; arrests for petit larceny from 668 to 503.

12. In Boston arrests for drunkenness decreased by two-thirds (from 52,682 to 16,777) in the first dry year. Assault cases fell from 2127 to 1675. Larcenies declined in number by 20 per cent.

13. The large work-house at Cincinnati closed soon after prohibition went into effect.

14. The Mayor of Louisville, Kentucky, in a signed letter said: "Under prohibition liquor offenses fell off 84.5% in one year. As an economic measure there can be no question of the beneficial results."

15. In and near Peoria, Illinois, under license, the distillers had a capacity of grinding approximately 42,000 bushels of grain a day. It is very improbable that so much grain is used in a months' time in all the illicit manufacture throughout the nation under prohibition.

16. The Executive Secretary of the Peoria Association of Commerce says: "Peoria has not suffered since this marvelous change in industry. The concerns occupying the old distilling and brewing plants employ more men and more money is involved than in the old days."

17. Prohibition has been outraged and betrayed in many localities but the areas in rebellion are comparatively few. Note that the propaganda against the law nearly all originates in New York and Chicago.

18. There have been in Boston, Baltimore and elsewhere more arrests in 1921 than in 1920. The figures, however, are still far below the last wet year ended July 1st, 1919. The increase is not due to the "failure of prohibition" but to the betrayal of prohibition in these communities.

**A WEEK'S DEMAND FOR STEWARDSHIP LITERATURE.**

In one week 985 orders for Stewardship literature were received and 135 mail bags full sent out from the office of The Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois.

**NEW MEDICAL WORK IN MEXICO CITY**

By C. Raymond Illick, M. D.

"The World's a room of sickness, where each heart knows it's own anguish and unrest;

The truest wisdom there and noblest art Is his who skills of comfort best."

Up until last year no Medical Missionary work had been conducted in Mexico City nor in the Federal District, under a Missionary Board.

One of the splendid pieces of work which the Centenary has made possible in Mexico is the opening up of medical work in Mexico City. The response made to the dispensaries which have been opened during the last year has emphasized the tremendous need for medical work and has disclosed the fruitfulness of this type of work, in opening doors to Christian influences.

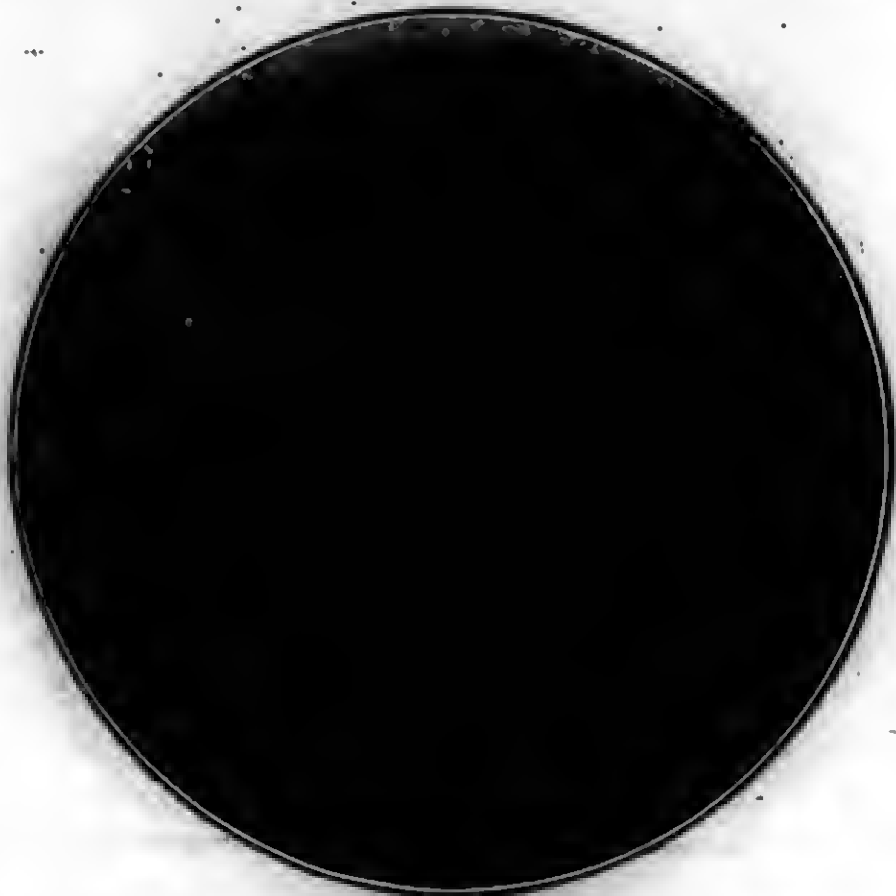
Medical work in Mexico stands on the same foundation as in any non-Christian land. There is no finer way in which the complete message of the Son of Man can be brought into lives that are afflicted with disease than the skillful and kindly ministrations of a Christian physician and nurses.

Since August 1920, three dispensaries have been opened by the Methodist Episcopal Church in Mexico City. One of them is in the Gante Church, the mother church of Mexican Methodism, and the largest Protestant Church in the city. This was opened in August 1920. In February, 1921, two others were opened. One of these is in the Aztecas Social center, the building of which has already been begun and which, when completed, will be an outstanding work of Christian social ministry in all Latin-America. Two stories of this dispensary building at the Aztecas have been put up and the roof is now being put on. Besides the dispensary, a hospital, day nursery, school and recreational facilities will be erected.

Rev. and Mrs. Z. W. Gunckel have recently been appointed to take charge of the institutional work at Aztecas. For the year ending August, 1921, at the three dispensaries there were 2,679 patients treated and 5,297 medicines given out or sold. The work is only in its infancy but is filling a desperate need. We do not meet with the cruelty and mal-practice among the native practicing profession as are so common in India, China, and Africa. However, ignorance and superstition are displayed to the Nth degree along certain lines. Multitudes of the poor classes are absolutely foreign to the use of water both internally and externally, and not because water is scarce, for Mexico City has a good water supply.

The diseases and conditions encountered here are similar to those we see in the States. Stomach complaints are very common. Celsus, writing in the first century, says, "All men of learning and almost all dwellers in large cities suffer with their stomachs." There has evidently been no

marked change in this respect in the last two thousand years. Pneumonia, termed by Osler, the "Captain of the Men of Death," the words John Bunyan used in reference to Consumption, is still the dreaded and fatal disease. Malaria is usually found, however, in persons coming up from the hot Countries (Mexico City is 7500 ft. high). Typhoid Fever and Small Pox are epidemic and present at all times. Diseases of the eye and skin are common. Bubonic Plague



Crowd of Patients in Front of Dispensary at Aztecas Social Center, Mexico, City.

and Cholera are rare here but are epidemic in the low countries. Tuberculosis is frequently encountered. "Pulque", the national drink, is responsible for much disease.

We have a big job on our hands. Our purpose here, the purpose of Medical Missions, is to win men to Jesus Christ by the use of methods precisely comparable to those used by the Master when on earth, as the Great Succorer of bodies as well as the Divine Saviour of souls. We need our dispensaries, we must have our hospitals. Christianity alone has established hospitals for the peoples of the world on the common ground of a common brotherhood.

A hospital is an urgent need to make effective this medical work. Such a hospital has been planned for the Aztecas Social Center and must be completed. The site is already owned by the Board of Foreign Missions and a twelve-bed hospital planned. Every week we have patients whose condition needs hospital attention. Many are surgical cases. Most of these we send to the Mexican General Hospital much against our wishes, since we desire to take care of them ourselves. Three cases we operated are in the American Hospital. Part of the expenses of the first were met by the dispensary, the remainder was paid by a subscription raised among the members of our native church. The second paid his own expenses. The third paid part and the remainder is yet unpaid. These expenses averaged about \$100 (gold) each. We should be able to take care of these people ourselves.



# What Do Children Do When School Lets Out?



Outside—a hot summer day with nothing to do but play in the burning sun and the dirty streets. Inside—a cool room where children gather daily to sing songs, listen to Bible stories, play games and learn how to sew and make useful things.

For ten weeks each summer all the school children are thrown upon the streets of the city with nothing to do. This situation presents a great opportunity that the Church has not realized till recently.

The Board of Home Missions and Church Extension of the Methodist Episcopal Church, through the city work department, is now taking advantage of this free time for the children by establishing daily vacation Bible schools in the churches, especially the mission churches where few children are able to get away to the country during the hot summer months.

During the summer of 1921 there was a total of 19,006 children enrolled in these schools in 157 different Methodist Episcopal Churches in the Home Mission field. The maintaining of these schools required 989 instructors, of whom 328 were paid through the assistance of the Board of Home Mission and Church Extension.

Because of their interesting program these schools reach children of all denominations and nationalities of the community. Children attending Methodist Episcopal vacation schools last summer represented fifty-two nationalities. Here we have a real "melting pot" and opportunity to teach the spirit of Christ, which maintains the brotherhood of all races.

About twenty-five per cent of the children in these vacation schools last summer are now members of the Sunday School.

This is the only vacation thousands of children enjoy and they love to attend the vacation schools because they have such good times. Even one of the tiniest tots in a school in Iowa said, "I wissed it wouldn't twit".

The number of Daily Vacation Bible Schools in the Methodist Episcopal Church should be doubled next summer. The building is there, so are the children—thousands of them; all that is needed is more money to secure more trained teachers.

## MARSHALLING FOR TO-MORROW.

A Bird's-eye View of The Methodist Sunday School Army.

By Clyde L. Hay.

In 1844 the Methodist Episcopal Church reported a Sunday-School enrollment of approximately 300,000. This represented a total of much less than one-third of the church membership of the year. In 1921 the same church reported a Sunday School membership of four and three-quarter millions or nearly a quarter of a million more than the total membership of the Church.

The army of Methodist Episcopal Sunday-School pupils is perhaps the largest army of the sort in the world. More than two-thirds of the Sunday-School enrollment of the world is in the United States, and nearly one-fifth of all the Sunday School pupils enrolled in the United States are enrolled in Methodist Episcopal Sunday Schools.

The responsibility for the religious training of such an army of youth is enormous. It would not be fair to say that the church has done all that it ought to have done for these young people, but it has some very definite results to show for its efforts. In half a century, for example the Sunday-School members of the Methodist Episcopal Church have contributed nearly twenty million dollars to the missionary work of the church, and recently the giving exceeded a million dollars in a single year. That in itself is a demonstration of the spirit which has been developed in the Sunday School.

But there are other demonstrations of the effectiveness of the work. During the year 1920 a total of 198,000 Sunday School pupils united with the Methodist Episcopal Church. This was an average of 3,810 each week.

Over a period of thirteen years the number of conversions reported in the Sunday School has averaged 3,408 per week or a total of 2,285,000.

Since the organization of the Board of Sunday Schools in 1908 progress has been particularly rapid. The membership of the schools has increased over a million. Since that date enough members have come into the church from the Sunday School to equal the entire net increase of church membership and to have more than a million additional to make good the losses by death and removal. Thousands of new Sunday Schools have been organized. The work has been pushed in foreign lands and thirty-six missionaries are now engaged in the promotion of Sunday School work on the foreign fields. In eleven years more than 110,000 students have been enrolled in training courses, and thousands of organized classes representing a membership running into the hundreds of thousands have been enrolled. Boy's and girl's camps have been promoted and much attention given to week-day religious instruction. The Bureau of Architecture operated jointly with the Board of Home Missions and Church Extension has assisted thousands of churches to plan buildings with more or less adequate facilities for the important work of religious education. More than 600 institutes have been held in forty-two different states with a total registration of over 120,000. These are a few of the outstanding facts concerning a story of growth and achievement which has few parallels.

**DO IT NOW! Make the Southwestern self-supporting now and forever silence that monotonous song about "self-support."**

## HAVE A STEWARDSHIP CONTEST.

Now is the time to put on the Stewardship "Live Wire Reading Contest". It will not only provide excellent reading material for every member of the Methodist Episcopal Church; it will also stimulate everybody to a fuller realization of what it can mean to live and work so that one has a conscious partnership with God? Help your pastor to get this contest started. If he has not found the plan in his Stewardship Self-Starter write for it to the Stewardship Division, Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois, at once.

**HOW MANY** Southwestern Christian Advocate subscribers are there in your charge, Brother? Have you put forth honest endeavor to help support the paper?

## SPRING CONFERENCES 1921

### DOMESTIC CONFERENCES.

Baltimore	Grace Ch., Balt.	Apr.	5	McDowell
Central Missouri	St. Joseph	Apr.	5	Quayle
Central Penn.	Tysons, Pa.	Mch.	15	McDowell
Delaware	Atlantic City	Mch.	20	Jones
East German	Referred	Apr.	19	Wilson
East Maine	Machias	Apr.	20	Hughes
Eastern Swedish	Hartford, Conn.	Mch.	22	Andersson
Kansas	Topeka, Kan.	Mch.	15	Waldorf
Latin-Am. Mis.	Pasadena, Cal.	Apr.	19	Leonard
Lexington	Covington, Ky.	Apr.	19	Leete
Lincoln	Topeka, Kan.	Apr.	6	Meed
Maine	Anbura	Apr.	19	McConnell
Newark	Referred	Mch.	20	Wilson
New England	Malden, Mass.	Apr.	5	McConnell
New England S.	Pawtucket, R. I.	Mch.	20	Hughes
New Hampshire	Tilton	Apr.	19	Hughes
New Jersey	Atlantic City	Mch.	8	Berry
New York	Referred	Mch.	20	Andersson
New York East	First Ch., Meriden, Conn.	Apr.	5	Wilson
North Indiana	Trinity Ch., Elkhart, Ind.	Apr.	5	Leete
Northern N. Y.	Little Falls	Apr.	19	Burt
Northwest Kansas	Goodland, Kan.	Mch.	29	Waldorf
Philadelphia	Philadelphia	Mch.	23	Berry
Porto Rico Mis.	Comerio, P. R.	Mch.	2	McConnell
Southwest Kansas	Liberal, Kan.	Mch.	8	Waldorf
Troy	Referred	Apr.	5	Burt
Vermont	Bellow Falls	Apr.	26	McConnell
Washington	Clarksburg, W. Va.	Mch.	21	Jones
Wilmington	Cambridge	Mch.	29	McDowell
Wyoming	Endicott, N. Y.	Apr.	29	Berry



# Sunday School Department

## THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

MARCH 5, 1922

Subject: Jehovah's Mercy To A Heathen

(Jon. 3:1-4:1)

Once upon a time there lived a minister who entertained a higher view of God than the rank and file of his people. They believed themselves to be the chosen people of God, but allowed this thought to make them narrow, nationalistic and exclusive in their views concerning God's attitude toward the rest of the world. They thought that his only interest in the heathen was to punish for wickedness, but never to save upon repentance unless they should become Jews in their religious rites and practices. The minister, however, believed that God was interested in the salvation of the whole world, and upon sincere repentance would save the heathen as readily as He would his chosen people. But because of his overdone feeling of national pride, this belief was to him more a matter of deep regret than of satisfaction. One day a commission came to him from God to go into the heart of heathenism; the capital of the heathen world empire, and preach to the people. But, fearing that they would repent and be saved, he decided to ignore the commission, quit the ministry, and journey into another country where he would not be known. But the ship on which he was journeying had no sooner put out to sea than a terrific storm arose which every minute threatened the destruction of the vessel. Whereupon, by the casting of lots, the sailors discovered that the storm was sent by God because of the presence on board of the recalcitrant minister, and, as a last resort, cast him overboard to save the ship and the lives of the others. He was swallowed whole by a big fish, which after a while ("three days" in the Bible usually means an indefinite but short period) disgorged him alive onto the shore. Again the former commission came to him. This time he heeded it. Upon his preaching the people of the heathen city heartily repented. At this, believing that God would show mercy unto them because of their repentance, he became extremely sorrowful and despondent, and even prayed to die rather than to witness with his own eyes the blessings of his God upon a heathen people. He kept hoping that God would not be moved to mercy by the repentance of the people, and yet he expected nothing else but that He would thus be moved. With mental dejection he went outside of the city and sat, awaiting anxiously to see whether tender mercy or stern justice would prevail. And there, by the sudden withering of a gourd by which he was

sheltered from the blazing sun, God revealed unto him his narrow selfishness, and convinced him that it was reasonable and right that He should show mercy unto every truly repentant people. Thus runs a brief paraphrase of the story of Jonah.

Probably we ought to remind the reader of something we said in a former lesson concerning the religious stories of the Old Testament, namely, that as a rule they center around some noteworthy historical person whose character he most adequately represented the lesson which was to be taught. If one in this country wished to teach through a story a lesson on fair play, or a square deal, and wanted to tell the story about some historical American, one would most likely select Roosevelt as the leading character of the story, and for what reason it is well known. Jonah was a historical preacher concerning whom this allegory was told long after his death as an exhortation to that present generation to do its duty. It is both historical and prophetic. In it Jonah represents the religious leaders of Israel; the whale represents Babylon, and Nineveh represents the heathen. The allegory explained would run something like this:

Israel was chosen by God out of all the peoples of the world in order that through her salvation might come to the whole world. But, on the contrary, she allowed the divine favors vouchsafed to her to fill her with national pride and prejudice, looked upon her salvation simply as a matter of self-exaltation, and ignored her missionary obligation to the world. As a consequence God suffered her to be swallowed up in the Babylonian captivity out of which she was later disgorged and returned to her native land. Now again the commission comes to her to fulfill her God-given mission in the world by taking up this missionary work. If she will do it, the world will repent and be saved for God.

Thus this is the great missionary Book of the Bible. It is prophetic in the sense that it is an indirect exhortation. Forget the big fish and the gourd and the worm, and the rest of the details you may, but think soberly on the great lesson which the story teaches. To a certain extent it teaches Christianity several centuries before Christ. But its lesson was not learned and practiced until it was done by the early Christians, and most notably by St. Paul. To be sure the Pharisees did, in partial obedience to its teaching, become engaged in missionary endeavors. But they did not come up to the lofty conception of Jonah—they tried to

save the heathen by making him a Jew in religious rites, which fact elicited the severe condemnation of Christ upon them in Matt. 23:15.

The application of this lesson to today is palpable. But, being entirely missionary as it is, it will so admirably be done by our colleague in his "Missionary Interpretation" that we should forego it here. But we would like to direct the reader's attention to the last verse in the Book (4:11). In vain will one search literature, profane or sacred, for a tenderer expression of God's interest in all sentient life: "And should not I have regard for Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand, AND ALSO MUCH CATTLE?" Those, therefore, who seek to prevent cruelty and unnecessary suffering to animals are also missionaries of God. This is one of the greatest Books of the Bible. Would that all had shown as great interest in carrying out its lesson as they have shown in the question as to whether a big fish actually swallowed Jonah or not!

J. LEONARD FARMER.

### MISSIONARY INTERPRETATION

Lesson for Sunday, March 5, 1922  
"Arise, Go Unto Nineveh, That Great City"

(By Rev. D. D. Martin, D. D.)

The hook of Jonah is a foreign missionary tract. It is the supreme missionary hook of the Old Testament. It clearly reveals how God is interested in all nations and how he seeks the co-operation of his people in hearing the message to other people. Israel had never quite comprehended God's missionary purpose. While holding to the religion of Jehovah, she regarded it only hers, and made no effort to convert other peoples to this faith. Israel made friends with the nations about, but was ever exclusive regarding religion.

When Raymond Lull first felt the call to go to Africa, after he had gone on board the ship his heart failed and for a time he gave up the work, but God did not leave him and he afterward became the great martyr missionary to the Mohammedans. Jonah had been called to Nineveh, his heart failed and he ran away from duty. God followed him with storm and tempest; he spent three days in the deep of the sea, but God rescued him, and now the call comes the second time, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

This time the prophet went. He had lost some good time. Many souls had perished in the iniquity of that great city who might have been saved had he gone on the first call. There is such need in the field that it is costly to delay. It is unsafe for one's own soul to run away from duty. The cheerful, prompt service pleases the Master best. Lull was not happy until he recovered his courage and went as a missionary to Africa. Jonah found it a hard matter to run away from God and duty. The call is now to us each,

some to foreign fields, some to home fields, some in the home church. We should immediately answer the call.

The turning of Nineveh toward God was the result of faithful missionary preaching. God's message was delivered faithfully, though it had been with reluctance. God will honor his truth. Nineveh repented, and God changed his purpose toward them, and the great city was saved from impending destruction. The outcome did not please Jonah. God's ways are past finding out. We are to do the work assigned to us and leave results with him, for he will be gracious to great cities and empires when they turn to him.

GAMMON SEMINARY.

### Quarterly Conferences

GADSDEN, ALA.—The first quarterly conference for the Sweet Home charge was held Feb. 3 to 5, with Rev. Dr. C. L. Dunn, the newly appointed district superintendent, presiding. As a mark of progress the quarterly conference was said to be one of the best ever held in the history of the Sweet Home Church and the spirit of enthusiasm was high throughout the period of the quarterly conference. The entire church seems to have renewed their faith in the great service of God and is willing to march on from victory to conquest under the leadership of Rev. E. Mixon, our present pastor. As a matter of respect and love, Dr. C. L. Dunn, our new district superintendent for the Birmingham district, was welcomed to this charge by giving him a great reception on the night of the quarterly conference, which was witnessed by a crowded house. The quarterly assessment was paid in full in the business session of the conference. The district superintendent was in the spirit on the Lord's day. He preached an intellectual and soul-stirring sermon at night, which was heard with delight by a crowded house. One accession to the church on Sunday night of the conference. Total amount raised during the first quarterly conference, \$60.—J. H. Redrick, Reporter.

LIVINGSTON, TEXAS—Livingston Circuit quarterly report: District Superintendent W. D. Lewis was with us Feb. 4 and 5. The occasion was our first quarterly conference. A goodly number of the officers were present with splendid reports, which showed that our work was in fine shape, with our Centenary plans headed for Easter, at which time we hope to go over the top. Dr. Lewis was very pleased at the way he found things. Notwithstanding the heavy rain on Saturday, Sunday was a high day, when District Superintendent Lewis preached two very able sermons to the delight of the many hearers. Eleven persons were happily converted and joined the church during the visit of the district superintendent. During the quarter twelve were added to the church. Four were transferred. The following died during the quarter: Brother Sam White, the father of Rev. N. W. White of the Texas Conference;

(Continued on page 15)



# "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC  
MARCH 5, 1922

Subject, "My Debt to An Inspiring  
Friendship" (Philem. 19)

One of the most potent influences in one's life is his friendship. I am almost ready to say that it is absolutely the most potent. Young people are told this so often that its force is apt to be lost on them. But it is a thing of such everlastingly vital import that we must make it our constant theme.

### The All-Important Thing For Young Folks

The young man or young woman who chooses the right "chums," especially at the period when the group spirit is dominant, has at least a 95 per cent guarantee on coming through all right. The opposite proposition is equally true. It might not be amiss to use our time in making some suggestion to our young friends of the League about choosing friends.

### Ear-marks of Right Sort of Friends

Their influence makes you want to know more and be better. What do your friends make you want to do and be? Ask yourself that question, then think of your "chums" and evaluate them in this respect. Young men, do your friends like good, clean, manly sports, and do they like good books and school and church? Or do they like to smoke cigarettes, drink rum, curse and carouse? When you are off with them, do they speak with veneration and love for "pop" and "mam," and say that they would not for their lives disappoint the old folks who are pinning their faith to them? Or do they swagger and swear and say, "To h— with the old folks, I'm going to have a good time?"

Young women, what kind of girls are your "chums?" Are they the kind that spend more time painting their eyebrows, cheeks and lips in order to have a "stunning" exterior than they do trying to get their heads, hearts and hands ready for real life tasks? Are they the kind that put on big hats that hide their faces and little dresses that show their pedal extremities, the kind that smack chewing gum and giggle, or are they such as have fully purposed in their hearts not to sell themselves, body and soul, to the Modern Ash-toreth?

### They Have the O. K. of the Parents

Your friends may seem perfectly all right to you; your judgment may for one reason or another be biased. You had best, therefore, get the judgment of your parents on them. Don't

forget that if there is anybody in the world who is interested in you, it is your parents. Get their judgment, then, by all means, on your friends. If they shake their heads on them, you'd better go slow in the matter of forming friendship. Don't have any friends that your parents are not glad to see in the home at any time. If your friends are the right kind, your parents will be glad to see them enjoy with you all that the home offers. They would rather see you and them there than in any other place. Remember that by reason of superior experience your parents are able to look at your friends from more angles and with deeper penetration than you can possibly look at them. You will be "dead safe" all the time, then, if you take your parents into your full confidence in the selection of your friendships. Many a young man and young woman has sunk beyond rescue in the fefid squalor of the pit because the wrong companionship was chosen.

This final word: You will notice that this whole discussion has assumed that you are all right, and that the other fellow is the only one who is doubtful. This isn't the whole truth. What kind of a "chum" do you make? See to it that the friendship you give shall be a stepping stone, not a stumbling block; wings, not weights.

JOHN W. HAYWOOD,  
Morgan College.

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

McFADDEN—Ella Louise McFadden, formerly of Orangeburg, S. C., died in Los Angeles, Cal., Dec. 1, 1921, at the home of her daughter, Sarah Melissa Sellers. She was born more than sixty-six years ago, converted in childhood, and married in prime of womanhood. As the mother of three children, all of whom survive her, she spent the vigor of her years in seeking for them the high advantages of a Christian school. She was a lover of the Word of God and became conversant with almost every character spoken of in that great book. She was industrious and frugal, kind and sympathetic, and was a mother under whose care the community seemed to seek shelter.

No wayfarer ever went sadly from her door, no suppliant over turned away unhelped. Many a minister can testify to the refreshment and shelter afforded them as they trudged the weary roads to the house of worship. Service was her work, and the joy of service her reward. Thus she went about doing good, and many there be who will rise up in the morning and call her blessed.

A hautilful character passed across the stage of human life with plous tread. Her lips moved as she kept company with the saints of old who spoke to her from the open Bible always before her eyes; from both hands blessings fell in loving token of a Christ-like heart, and as she neared the yonder side of the stage she grew meditative and her countenance lit up more and more with Heaven's light; then, with the lightness of the wind, she went up out of sight, clothed in immortal glory, "to be forever with the Lord." The world's gaze, turning to the next in the procession, fell upon many who are now walking the shining path her plous feet trod.

The funeral services were conducted by Dr. A. P. Shaw, her pastor, assisted by Rev. Mr. Gregg of the Independent Zion Church. "Lead Kindly Light" and "Asleep in Jesus" were touchingly rendered by the Wesley Chapel choir, while Mr. Rollins sang in his limical and pathetic tones "His Eye is on the Sparrow." Many of both races crowded the auditorium, among whom were the "S. M. T." and the "Benevolent" societies; these, together with the profuse floral offerings, attested the high esteem in which she was held. And now she sleeps in Rosedale cemetery, Los Angeles, Cal.

### MEMOIR OF

#### MRS. ELLEN HIGGINS

"Beyond this vale of tears

There is a life above,

Unmeasured by the flight of years;  
And all that life is love."

Upwards of three score years, from young womanhood in Christian service and from the early 20s as the wife and collaborer of a Methodist minister, the late Rev. W. H. Higgins, who went to his reward some fifteen years ago, such in brief would tell the life story of Mrs. Ellen Higgins, who changed mortality for immortality Jan. 7, 1922; but a brief statement of such a life and character as portrayed by her will not suffice.

She was born in that period of this country's development and in that section when it was not an easy matter for a negro boy or girl to get an education. But there was a God-given impulse to see that education was not without its value. She wanted her children to grow up with educational advantages, that her sons would be courageous, her daughters virtuous. And further, that they might be of large service for God and humanity.

Times were very pressing at many places where her husband, the late

Rev. W. H. Higgins, pastored; but she toiled and sacrificed and planned and saved that the six children should have such schooling as the little towns afforded. Later she saw the privilege of living to see two of her sons officeholders in one of the most influential churches in our Methodism, and the daughter also active in the church and a school teacher. Only three children survive.

This illness which finally proved to be the last, she bore with uncommon fortitude, though it was both lingering and painful.

Since 1899 she had been a most faithful and reliable member of St. James, not counting two years she worked in the interest of St. Mark's to make it more than just a mission. Nothing that was for the advancement of St. James was foreign to her. The Sunday School, the W. H. M. S. and other auxiliaries were her constant care.

The funeral services were held in St. James Tuesday afternoon, Jan. 10, three of the Little Rock conference's leading ministers being in attendance. The sermon was preached by Rev. S. McDonald of Texarkana. Rev. McDonald preached the funeral of her beloved husband about fifteen years ago. Rev. G. T. Saxton of Little Rock and Rev. H. P. Coulier, the present pastor at St. James, were the others. The minister of St. James A. M. E. Church was also present.

Testimonials were read by representatives from the various organizations in which she had been a faithful worker. Condolences to the grief-stricken children came from every section of the state, and from Missouri and Illinois. The floral tributes were rare and beautiful.

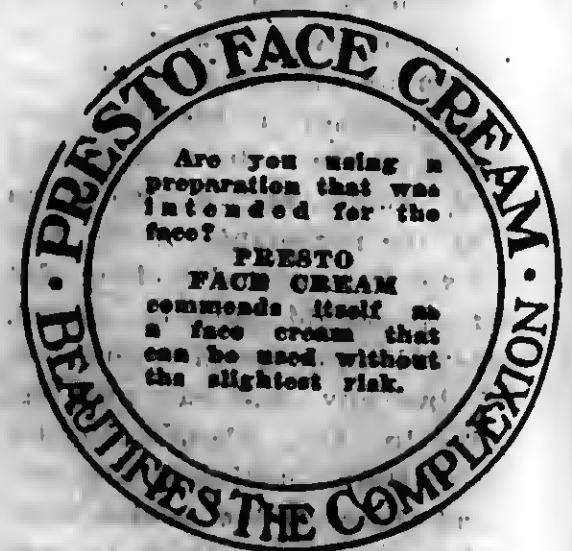
If everyone who was influenced by her to do good had brought but a single flower to decorate her burial couch it would have been hurled deep in roses.

The home has lost an ideal mother; the church a noble Christian worker; the school a true friend, and the community a helpful adviser. Earth was made better because she lived. Heaven has gained a jewel.

The body was interred at Marche, Ark., Jan. 11. To the little country church in the community where she began her Christian service the body was taken that friends and relatives might look upon her for the last time. They came and kept coming, some from a distance of twenty miles drove over rough country roads to pay a last tribute of respect. They followed her to the graveyard and saw her placed in the family plot with

(Continued on Page 16)

CHURCH FURNITURE





## WHAT THE CHURCHES ARE DOING

**BILOXI, MISS.**—Many thanks to the members and friends who gave a grand banquet in honor of the pastor on leaving for the annual conference. Mrs. A. B. Pittard, Mrs. Emma Smith, Mr. C. S. Diggs, Mr. Robt. Simon, Mrs. Annie Bell, and others took delight in making it a grand occasion. We met at church at 7 p. m., and had excellent service. Rev. A. Taylor, pastor of St. John A. M. E. Church preached a soul stirring sermon. Rev. C. Smith of the Baptist Church spoke of the good that had been done by the pastor in building spiritually a temple of welfare of the church and town. Prof. M. F. Nichols and faculty rendered delightful music and song, and also the Biloxi Quartette. The closing speech of Dr. C. T. Stamps was a master piece. \$30.19 was given the pastor at the close. On the pastor's return from the conference things seemed still, but on February 7, Mrs. Ella Joacs and Mrs. Alice Watts led a number of members to the parsonage and surprised the pastor.—Rev. J. A. Patterson, P. C.

**JACKSONVILLE, FLA.**—Wrightsville charge has one of the best church buildings in the Florida Conference. Our church and parsonage was built in four years, clear of all debt. The eighty-five members laid on the table for trustees, \$2,000.00; Pastor, \$1,429.00; sick and poor, \$142.00; District Superintendent, \$1,000.00; Bishop, \$26.00; Conference claimant, \$20.00; Centenary, \$150.00; Education, \$5.00; other causes, \$184.00. Total, \$3,872.00.

On the night of January 15, after Dr. D. S. Selmore had delivered a world's message, the members and friends presented him a purse of \$92.00; a suit, \$60.00; Class No. 7, gold watch and chain at a cost of \$60.00; Mr. W. T. Mills, a pig, which was sold for \$12.40.

We wish to thank Bishop E. G. Richardson for having sent Dr. Selmore back to us for the fifth year. We are going to better thank him by doing more for the cause this year than last. Our hearts, minds and pockets are opened to receive our new District Superintendent, Dr. W. R. Stephens. We thank the white friends of this community for the ten dollar gold coin sent our pastor on the night of his leaving for the Conference; also St. James A. M. E. Church, K. of P. No. 129, S. M. B. No. 267, H. of J. Mt. Calvary Church, Mt. Malille Baptist Church and others for the gifts of \$62.00 in cash.

**TIP TOP, VA.**—Where there is a will, there is a way. Though Rev. W. M. Johnson has been ill for nearly three months, and unable to resume his pastoral work, it is being successfully carried on by Rev. W. H. Sinkford and the auxiliaries of the church.

On February 5, we had a delightful Sunday School after which an enjoyable Missionary program was rendered by the intermediate class and the instructor of religious education.

At 8:30 p. m., Rev. W. H. Sinkford preached an eloquent sermon and the delegates who attended the training Conference at Bluefield gave very in-

teresting reports.—Ada Sankford, Reporter.

**WAYNESBORO, GA.**—Dr. Jackson of Philadelphia, Pa., Centenary worker, was here four days, conducting group meetings, in the interest of the great Centenary program. Dr. Jackson preached a soul stirring sermon Sunday morning and also Sunday night. He spoke of God's plans being carried out by prophets of old, and in as much as he stood by the prophets, he will stand by the men of God of today in putting over this great Centenary program, which is God's plan also.

After the sermon we were favored with a solo by Dr. Grier of Augusta. All of these meetings were largely attended. \$10.00 was raised on the Centenary quota. The Ladies' Aid Society gave a three nights Bazaar, and raised over \$62.00. May God bless these faithful women.—Rev. W. A. Holmes, P. C.

**MOBILE, ALA.**—The officers and members of Warren Street M. E. Church are very thankful to Bishop Jones for reaching in the Louisiana Conference and sending to them the talented Dr. Wilson. If ever God called a man to preach, he surely called Dr. Wilson.

Warren Street is going to the front in leaps and bounds. Our membership increases every Sunday. Bro. W. A. Matthews has taken up the Southwestern and is going to place it in the home of every member of Warren Street.

Sunday, February 5th, was our rally day, and though the rain poured, we had a grand and enjoyable time. Rev. Wilson preached a noble sermon, and Dr. H. Rodger William sang one of his choice selections. The members who plunged through the rain were justly rewarded.—W. A. Matthews, Reporter.

**HANSBORO, MISS.**—A grand dinner was given at the residence of Mrs. Lucenda Riley's in honor of our pastor, Rev. A. M. Quinn, before leaving us. He and his wife highly enjoyed themselves. We regret him leaving us, but hope that he will live long to preach a true gospel. May God's blessings ever be with him. His works of all the churches will be long remembered by the people.

A cash purse was given him by a committee of ladies.—Edward Smith, Reporter.

**CANTON, MISS.**—It must not be overlooked that during the last session of the Mississippi Annual Conference held in Yazoo City, Misses Emma B. Hill and Amy Hill, and other ladies of Asbury M. E. Church showed their loyalty and interest in the building of a memorial church by sending to Bishop Jones, one of the most beautiful floral Bells to be exhibited to the Conference. A poem accompanied the floral.

The Bishop spoke words of commendation relative to the loyalty of the ladies of our Methodism. The ladies deserve much credit and appreciation for their service.

"I am only a bell, but they told me to say. The nicest things in the nicest way. And Oh, I'm hoping that I'll

## ONCE A MILLIONAIRE HE DIES PENNILESS

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**W. J. Elliott**, Treasurer, Board of Home Missions and Church Extension, Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

ring true. For this is my message. dear friends to you, Remember how much the mother church loves you. Remember too, that she's growing old, Remember the tears she shed to save you, Remember her heart of pure gold. Remember her eyes with love-light shining. Remember how happy her saints would be, If you'd all pull together and build for Mother. A memorial church in Canton.—Asbury M. E.

**SPRINGFIELD, ILL.**—Last Sunday the young people of Grace M. E. Church, under the leadership of Mrs. S. M. Jackson, rendered an interesting program, and conducted a Pew Rally, which brought quite a sum.

Thursday evening a musical was given by Club No. 6, Mr. J. W. Wilson, captain; Mr. Frank Burns and N. D. Gray, assistants.

Solos were rendered on trombone, piano, violin, saxophone and by voice.

Such talented people as Mr. Edgar Brooks, Mr. A. D. Johnson, Miss Blanche McDaniel, Mr. and Mrs. Charles Chapman, Master Melvin Chapman, Rev., Mrs. and Miss J. C. Roberts, Mr., Mrs. and Miss George Hastings, Miss Jessie Bank, Miss Charlotte Jones, Mrs. Rev. Jackson, and Mr. W. S. Smith were on the program.

Such a program has never been rendered before in Springfield. \$40.00 was raised from the sale of tickets.—N. D. Gray, Reporter.

### QUARTERLY CONFERENCES

(Continued from page 13)

Brother John Brooks, a member of our Pleasant Hill M. E. Church; Sister Tibbie Smith and Sister Fannie Jackson, both members of our Blakey Chapel; each of these were life-long and loyal Methodists. During the quarter the pastor was called to officiate at the following weddings: Mr. Howard Daniels and Miss Augusta H. McGowan; the bride is the daughter of the very noted John F. McGowan; both are very prominent in the church. Mr. Arnett Harrison and Miss Laura Fears, both active church members. Mr. K. Brooks and Mrs. Edith Sells. This is a brief summary of our work for the quarter.—A. F. Johnson, P. C.

**RUFFIN, S. C.**—Our pastor on the Beaufort District and our district

superintendent, Rev. L. G. Gregg, held our first quarterly conference Jan. 18. The district superintendent said: "Our church is in the 'lead in all lines.'" On his way to conference he had the pleasure as well as the opportunity to look upon our new graded school building, one among the best of its kind. He delivered an address to the teachers and students from the subject, "Look Up." He has left a lasting impression upon the teachers and scholars from his logical statements. The students responded to his address by singing "I will be satisfied when my soul is resting in the presence of the Lord." We are planning to have him present with us when we dedicate our new school building. Our pastor, Rev. J. G. Stokes, is bringing things to pass. He is not leaving one stone unturned. Pray for us that we may continue under the leadership of our pastor to "look up" and not be satisfied until our souls are resting in the pleasant land above.—Mrs. Annie L. Ackerson, Reporter.

**TEXARKANA, TEXAS**—The first quarterly conference of St. Paul M. E. Church was held Jan. 28-30, Dr. A. W. Carr, district superintendent, in the chair. The district superintendent arrived Saturday afternoon. It looked very dark for a successful meeting on account of the rain. Sunday morning a few came to the morning worship in spite of the rain. The superintendent preached an able sermon at morning and night. At the close of the morning service Brother B. S. Ingram took up a good collection. The superintendent gave attention to the official staff, who seemed to go about their tasks of duty with much pleasure. The superintendent was paid \$21.80. The pastor's salary has been raised from \$1,000 to \$1,275. The official staff of this church knows no failure.—A. W. Harley, Reporter.

**TEACHERS!! TEACHERS!!  
DO YOU WANT BETTER  
POSITIONS?**

**DO YOU WANT BETTER  
SALARIES?**

**TRUSTEES!! PRINCIPALS!!  
DO YOU WANT BETTER  
TEACHERS?**

**WRITE THE HUGHES TEACHERS'  
AGENCY, BOX 24,  
UTICA INSTITUTE, MISS.**



## SPECIAL NOTICES

NEW ORLEANS, LA.—Pastors and district stewards meeting of the La Teche District will be held in Thibodeaux, La., on Thursday, Feb. 23, at 3 p. m., at Calvary M. E. Church. Every pastor and district steward is expected to be present. Preaching at 7:30.—W. G. Alston, D. S.

MISSISSIPPI—To the women of the Upper Mississippi Conference: Another year is upon us. Let us begin to push the work of the Woman's Home Missionary Society as we have never done before. If you have not done so, send to the office and get mite boxes (only one cent each) and give to each member, and report money at our annual meeting in the spring. Let every auxiliary collect \$1.00 from every member and friend who are interested in our negro girls and send to the meeting. Get your sewing circles busy and raise all the money you can through bazaars and teas. The auxiliary able to bring in the largest number of paid up members (and that means \$1.00 per member) will be placed on the honor roll. The district that brings the largest amount of money on the new Girls' Home will receive the silk banner. Let us all remember Publicity Day. We want to get every woman in our church in this great movement—every member a tither. And last, but not least, we must have the new home for girls.—Mrs. S. K. Phillips, Conference Secretary.

ALEXANDRIA, LA.—To the pastors, presidents, members of auxiliaries, W. H. M. Society and members of the Alexandria District: Notice has come to us in behalf of Peck Home and Baldwin Orphanage. Now I plead to every church on the district. Please let us do our best to raise \$10 on every charge on the second Sunday in March. We have done well so far; let us do better. We beg each pastor to help us put this program over.—Lucy Davis, President.

LAKE CHARLES, LA.—Dear Sisters: I will spend two weeks on the Shreveport District in the interest of the Woman's Home Missionary Society, beginning Feb. 25 to March 12. The president of the Shreveport District will arrange group meetings so I can touch the entire district during my visit. I will try to visit every district in the state before the convention in June. Any of the presidents can arrange meetings for me. You can address me at 114 Nichols street, Lake Charles, La. I am glad to say that the work is alive. I stand for the uplift of the girls in every home.—Yours in His name, Amelia Turner, Conference President.

BELTON, TEXAS—We desire to inform the friends and members of the Woman's Home Missionary Society of the West Texas Conference of the sad misfortune which befell Sister L. E. Gilmer and family on Jan. 14. At 12 o'clock at night fire destroyed her splendid home with all its contents. The family escaped with their lives, dressed only in their night clothes. The four occupants were asleep and, as the Lord would have it, the son happened to wake just in time to alarm mother, father

and wife to escape. The citizens of Belton far and near have been extremely generous in trying to restore comfort and supply their needs. It is to be remembered that these are among Belton's best families and citizens, and are members and ardent workers of Mt. Zion M. E. Church. Mrs. L. E. Gilmer has served twelve years as district president of the Woman's Home Missionary Society of the San Angelo District, successfully, and still holds that position, giving good service and perfect satisfaction. A kind word is much appreciated.—Mrs. Olly Graves, Reporter.

MEADVILLE, MISS. — New Fork M. E. Church witnessed a very pleasant Sunday with the presence of their new pastor. Rev. Jordon preached two excellent sermons, which were enjoyed by all, after which all expressed their gratitude of thankfulness. Hoping our pastor, Rev. J. A. Williams, and his beloved wife all the success in their new home.

## OBITUARIES

(Continued from page 14)

those others who preceded her along that path from which no traveler ever returns, there to await the general summons from on high.

"Tolling, rejoicing, sorrowing,  
Onward through life she went;  
Something attempted, something done,  
She has closed a life well spent."

### REV. A. P. MELTON

It was my privilege to be personally acquainted with Brother Melton for the last forty-eight years, and during all those years we were friends. It was in the late fall of 1873, when we met for the first time in the city of Atlanta, where we were both strangers, for I had come to enter Atlanta University and he had come as a transfer from the East Tennessee Conference to take charge of a very unpromising, almost deserted little church on Fraser street. I taught Sunday School for him until the dilapidated condition of the building became a menace to the health of both pastor and teacher. If my memory is not in error, he after a while went back to Tennes-

see, but in course of time returned to Atlanta with his family.

In speaking of his family, I cannot forbear an allusion to his faithful wife, an industrious, Christian woman, of strong character, in many respects exceptional for her chances in life. This was especially shown in the training of her children, a large family, no one of which has ever brought disgrace upon himself or reproach upon his parents. As a teacher it was my privilege to touch the lives of practically all of them. It should be mentioned here that Brother Melton was for over forty years continuously a member of the Board of Trustees of Clark University, and none was more faithful than he in attendance upon all its meetings, both regular and called. He was the first student to graduate from Gammon Theological Seminary. His has been a long and useful life, extending twelve years beyond the traditional three score and ten. And now, surrounded by his children and his friends, with an unshaken faith in his God, he goes to his long, long rest.

### W. H. CROGMAN.

LOVELACE — Brother Sumner Leonard Lovelace, son of the late Rev. W. H. Lovelace of the Atlanta Conference and Mrs. L. T. Lovelace, departed this life Dec. 31, 1921. He was an active, faithful member of Grace M. E. Church, Covington, Ga., having joined during the pastorate of Rev. J. N. C. Coggin. He was also a loyal member of the Knights of Pythias. He leaves a wife, two sons, a mother, two brothers, Ulysses T. and William N., and other relatives and a host of friends to mourn his loss. During his illness he expressed the conviction of the approaching end, triumphantly saying,

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## District Rounds

### HATTIESBURG DISTRICT

#### First Round

West Enterprise, Feb. 2; Paulding, Feb. 3; Heldieburg, Feb. 4-5; Bay Springs, Feb. 9; Stringer, Feb. 10; Mallalieu, Feb. 11-12; Wesley, Feb. 11-12; Ellisville, Feb. 18-19; Laurel (St. Paul), Feb. 24-26; Collins, Feb. 28-March 1; Hattiesburg, March 3-5; Bentley Chapel, March 4-5; Stateline, March 8; Shubuta Circuit, March 9; Shubuta Mission, March 10; Shubuta, March 11-12; Desoto, March 13-14; Qultman, March 15-16; Matherville, March 18-19; Enterprise, March 20.

The district stewards' meeting will convene at Laurel (St. Paul) Feb. 15 at 11 o'clock. Let all the district stewards be present on time. Dear pastors, you are all expected to be present at this meeting and understand the plans for the Easter drive and over the top program for this year's work in the Master's vineyard.  
W. H. SMITH, D. S.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

Vol. 44

New Orleans, March 2, 1922.

No. 10.

THE METHODIST BOOK CONCERN,  
Publishers

## CHEERFULNESS IN RELIGION

You seem to apprehend that I believe religion to be inconsistent with cheerfulness and with a sociable, friendly temper. So far from it, that I am convinced, as true religion or holiness cannot be without cheerfulness, so steady cheerfulness, on the other hand, cannot be without holiness or true religion. And I am equally convinced that religion has nothing sour, austere, unsociable, unfriendly in it; but, on the contrary, implies the most winning sweetness, the most amiable softness and gentleness. Are you for having as much cheerfulness as you can? So am I. Do you endeavor to keep alive your taste for all the truly innocent pleasures of life? So do I likewise. Do you refuse no pleasure but what is a hinderance to some greater good, or has a tendency to some evil? It is my very rule; and I know no other by which a sincere, reasonable Christian can be guided. In particular, I pursue this rule in eating, which I seldom do without much pleasure. And this I know is the will of God concerning me; that I should enjoy every pleasure that leads to my making pleasure in him; and in such a pleasure as most leads to it. I know that, as to every action which is naturally pleasing, it is His will that it should be so; therefore, in taking that pleasure so far as it tends to this end (of taking pleasure in God), I do His will. Though, therefore, that pleasure be, in some sense distinct from the love of God, yet is the taking of it by no means distinct from his will.

On this we are to fix our single eye, at all times, and in all places; for so did our Lord. This one thing we are to do; for so did our fellow-servant, Paul, after his example: "Whether we eat or drink, or whatsoever we do, we are to do all to the glory of God." In other words, we are to do nothing but what, directly or indirectly, leads to our holiness, which is His glory; and to do every such thing with this design, and in such a measure as may most promote it—By John Wesley.



# OUR NEGRO MEMBERSHIP AND THE EPISCOPAL FUND.

Less than twenty-four months ago the unfathomable depths of the Negro's richly emotional nature were stirred to unrestrained joy because of the action of the Church in according him the place of full-orbed Christian brotherhood in the Councils of the Church. The din of that rejoicing can yet be heard in the ears of listening thousands. And it is right that the race should ever rejoice at this great moral achievement through the Christian concessions of their brethren in the Lord.

But while we are cherishing these things, the sense of Christian integrity and diligence must ever keep active within us an awakened consciousness of all that our new vantage point among our brethren entails by way of sharing equitably the responsibilities that are ours in this new day and under this new regime.

Our personal conviction is that the Negro in the Church will shoulder manfully every responsibility thus coming to him and will in every way deport himself worthy of the Christian confidence the Church has expressed in him. He is doing this in the Centenary to a remarkable degree and in proportion as the real import and value of the Centenary dawns upon him, he will, to an undreamed of degree, reveal to the Church his missionary passion and the lavishness of his benevolent nature.

But in the matter of our support of the Episcopal Fund from which the salary of our Bishops—our chief Pastors—is derived, the showing made by our colored conferences is far from satisfactory, if not positively disquieting. While it involves no moral differences, the fact that three of the Board, and the wife of another deceased member of the Board, are members of our race group gives an added sense of pride and expediency that must have weight in consideration of our relation to this task.

Below we are giving for the careful study and reflection of all our colored membership both ministerial and lay, four tables which are an accurate exhibition of what our nineteen domestic Conferences are doing by way of raising our share of the Episcopal Fund.

## I.

Conferences raising over 100% of amount apportioned for Episcopal Fund for the year 1920-21.

Conference Rank in per centage of appor'n't	Apportioned	Paid	Excess	Percent Appor'n't Raised
4 Atlanta	\$ 919.00	988.00	69.00	107.50

## II.

Conferences raising less than 100% of their apportionment for the past year.

47 Delaware	3102.00	2890.00	212.00	93.16
57 Lexington	1691.00	1534.00	157.00	90.71
72 Washington	2995.00	2529.00	466.00	84.44
82 Upper Miss.	1228.00	957.00	271.00	77.93
87 Mississippi	1158.00	816.00	342.00	70.46
88 East Tennessee	700.00	479.00	221.00	68.42
89 Florida	390.00	265.00	125.00	67.94
90 Lincoln	360.00	204.00	156.00	66.66
92 Louisiana	1603.00	1047.00	556.00	65.31
94 North Carolina	886.00	564.00	322.00	63.65
96 South Carolina	2769.00	1620.00	114.00	58.00
97 West Texas	930.00	529.00	401.00	56.88
98 Cent. Missouri	859.00	466.00	393.00	54.24
101 Savannah	550.00	257.00	293.00	46.72
103 Texas	1099.00	443.00	656.00	40.30
104 Central Ala.	758.00	276.00	482.00	36.41
105 Little Rock	511.00	174.00	337.00	34.05
106 Tennessee	562.00	No report		

## III.

Conferences falling below last year in percentage of apportionment raised, are given below:

	1920-21	1919-20
Tennessee	No report	
Little Rock	34.05	43.62
Central Ala.	36.41	64.44
Texas	40.30	67.51

Savannah	46.72	64.90
Cent. Missouri	54.24	63.85
West Texas	56.88	96.58
South Carolina	58.00	74.30
North Carolina	63.65	83.89
Florida	67.94	100.00
East Tennessee	68.42	84.42
Upper Miss.	77.93	105.84
Washington	84.44	85.68
Lexington	90.71	91.69
Delaware	93.16	100.24
Atlanta	107.50	110.46

## IV.

Following are Conferences showing increase in percentage of apportionment raised during last year (1921) over preceding year 1920.

Louisiana	65.31	42.55	(INCREASE)
Lincoln	66.66	55.71	(INCREASE)
Mississippi	70.46	60.81	(INCREASE)

Of the above exhibition, table No. I affords the sole relief from a decidedly unpleasant situation. Only one Colored Conference, the Atlanta, raised its apportionment for this fund, and an excess margin of \$69.00 during last year, winning for itself a percentage of 107.50% of the amount apportioned. This accomplishment puts the Atlanta Conference in a class by itself among colored conferences and well near the head of the whole of Methodism, it ranking now in the fourth place among all the Conferences, only the Saint Johns River, the East Maine and the Northwest Indiana, all white Conferences, exceeding it.

Table No. II tells an entirely different and opposite story. These Conferences, eighteen in all, fall below their apportionments ranging all the way from 93.16 per cent to as low as 34.05 per cent of the apportionment asked. So in their rank among the total number of Methodist Conferences they range from 47th to 106th place, as will be seen by reference to the figures in the column on the extreme left of Table II. Columns to the right show respectively (1) the Apportionment to each Conference (2) the Amount paid in by each (3) the Deficiency of each Conference, and (4) the Percentage of payment by each Conference. A total of these figures reveals that out of an amount due of \$21,151.00 for the year 1921, about \$15,050.00 was paid leaving an unpaid balance of more than \$6,500.00, or a general deficit of about 30-34 per cent.

Even more disconcerting is Table III, which gives the relative percentage of apportionment raised last year 1921, and that raised the year previously, 1920. It will be seen from this table No. III that all of these Conferences raised materially less for the Episcopal Fund during 1921 than in 1920. Note Columns (1) and (2) in this table. **Every Conference declined.** Even the Atlanta which stands so magnificently, slipped backward 2.96 per cent from her previous year's record.

This wholesale downward slide of our Colored Conferences in their payment of Episcopal Fund must be arrested, and turned into an aggressive, resolute, victorious swing up to the point where there shall not be left one conference in the deficient ranks, while many others should join the Atlanta in the front rank in Methodism. The only conferences among us that showed increase in the percentage of apportionment raised during 1921, were the Louisiana, the Lincoln and the Mississippi; but these even thus advancing, still have a rating less than satisfactory, according to Table II, left hand column.

This state of affairs is indicative of a fault somewhere in the ranks. We do not think it is due to local economic conditions or to an aversion on the part of our brethren to assume their rightful share of the task. We have simply assumed toward this Fund a carefree attitude, taking for granted that "of course our Bishops will receive their salary: the Church will of course take care of her Bishops;" not reflecting that "the Church" is the constituent Conferences and what these do not pay in, the Church will not, cannot possess. We are of the opinion that there will continue to be a lagging in this regard until our ministers and members generally come to realize the urgency, the necessity of

(Continued on Page 4.)



# THE QUESTION ANSWERED

Remarkable Accounting Made to Methodism

by

The Foreign Missions Board.

The profitable handling of funds is a fine art. The proper handling of trust funds by another is a high moral achievement. This is the record of the Foreign Mission Board of the Methodist Episcopal Church for last year, setting at rest any questions as to lack of strictest economy in administering the large sums intrusted to it by the Church.

The accompanying cut and catechism is an accurate exhibit of the work done by that Board functioning for Methodism in the Foreign field.

Of every dollar received by the Board of Foreign Missions of the Methodist Episcopal Church there goes—To the Foreign Fields, 94.5 cents. To Business Administration Expense, 5.5 cents.

## Where Does the Foreign Missions Money Go?

How much did the Board of Foreign Missions receive from the Church? \$6,166,990.

How much actually went for the work on the mission fields? 94½%, that is \$5,816,401.

How was the remaining 5½% spent? A small balance was carried over into the new year \$1,856. Required for the general administration of the work, for distributing the funds, for keeping the Church informed, for interest and business expenses, \$348,733.

## To Whom Does the Foreign Missions Money Go?

How much of the \$5,816,401 went for support of missionaries? Due to incomplete returns the following figures are in part estimated, but they furnish a true idea of the distribution of the year's funds: For salaries, transit to and from the fields, occasional rents and minor items, \$890,000. For the support of native workers and field operations, \$1,590,745. For property and equipment including repayment of funds advanced in earlier years, \$2,097,000.

The remainder was disbursed as follows: For war emergency and reconstruction work—including relief, \$1,153,656; For miscellaneous and incidental needs, \$85,000. Total, \$5,816,401.

## The Geographical Destination.

### Disbursements Under the Appropriation

China .....	\$1,034,299.23	17.8%
Japan and Korea—		
Japan .....	\$211,665.32	
Korea .....	176,558.19	
	388,223.51	6.7%
India and Burma .....	1,009,791.57	17.4%
Southwestern Asia—		
Malaysia .....	\$126,965.69	
Netherlands		
Indies .....	51,712.64	
Philippines .....	104,670.62	
	283,348.95	4.9%
South America and		
Mexico .....	881,085.23	15.1%
Africa .....	255,785.95	4.4%
Europe and North		
Africa .....	648,510.82	11.2%
War Emergency and		
Reconstruction .....	1,153,656.81	19.9%
Retired Missionaries — Incl-		
idental Expenses and other		
Unassigned Expenditures .....	161,698.66	2.7%
Total .....	\$5,816,400.73	100%

## For What Kinds of Work Does the Money Received by the Board of Foreign Missions Go?

How much of \$5,816,401 sent to the foreign fields went for Evangelistic Work? The answer is that all of foreign mission work is evangelistic. However, there is a more or less definite section of the work such as for preachers, the establishment of Churches, distribution of Scriptures, etc., which is commonly called the Evangelistic Section, and it required, \$1,950,000.

How much went for Educational Work? For this Section, which includes considerable evangelistic effort among the students, as well as



the training of preachers and other native co-workers, as well as community improvement work, there was required, \$1,800,000.

For Medical Work, \$652,500. And other items as follows: Business agents, builders, and general services, \$260,245. War emergency and reconstruction, \$1,153,656. Total, \$5,816,401.

## What Impetus Has the Centenary Movement Given?

Before the General Conference of 1916 authorized the Centenary Campaign our work on the mission fields was pretty much at a standstill, or the annual increases were one or two per cent only. As soon as Centenary activities began a marked improvement was noticeable—the church was finding its task even before the stated enlistment season. The amount of money sent to the various fields rose from \$1,621,717 in 1916 to \$2,134,767 in 1919. With Centenary fully under way in 1920, the corresponding fund was \$4,662,744, an increase of \$3,041,027 over the 1916 figure. Beside this there was \$1,153,657 for War Emergency and Reconstruction work in Europe, making a total increase of \$4,194,684. This means that through the Centenary we have registered 277% advance in 1920 over 1919. Measured in terms of our past—we have done well. We sent last year \$5,816,401 to the mission fields—and it is a grand increase—but what did we

expect to send on the basis of the pledges—\$10,000,000?

## Is the Need as Great Today as When the Centenary Program was Planned?

Very much greater. The rapidly mounting costs of every item of missionary work—travel, living expenses, salaries and wages for native workers, increased cost of all materials have absorbed a large part of the Centenary increase. Unless this increase had come, our missionary work would have suffered disaster. The magnificent giving of the Church must not be allowed to fall off in the presence of great opportunities in every field today.

## METHODISM'S HEALING MINISTRY.

An essential though some what belated organized benevolent activity of the Methodist Episcopal Church is her now fairly extensive work of healing and ministry to the aged and infirm; and to the orphan children, that these may "have medical and surgical care and a home in the time of need." This work is the fruitage of that trenchant pen of the late Dr. J. M. Buckley who stirred the church to the urgency of the need.

This beginning was thirty years ago, however, and steadily the church has been meeting this need by the gradual multiplication of institutions of this type until the last General Conference found it necessary to organize and co-ordinate these numerous interests under one management and directing agency. That agency is the new Board of Hospitals and Homes of the Methodist Episcopal Church, with headquarters at 740 Rush Street, Chicago, Ill. The President of that Board is Bishop W. O. Shepard, its Corresponding Secretary is Dr. Newton E. Davis whom the brethren of all our Colored conferences have heard with genuine interest and profit as he has toured and addressed conference after conference since his election to that position.

From an unpretentious beginning just forty years ago the interests now intrusted to this Board have become so extensive and responsible as to be the source of a just pride on the part of all Methodists. Today Methodism administers this practical side of the teachings of Jesus through a group of 69 Hospitals with a property and endowment valuation of \$27,000,000, in which, since their beginning, more than 1,000,000 patients have been treated. There are also 44 Homes for the Aged, Homes for Retired Ministers, Working Girls and Young men, and 44 Homes for Children, operated by the Church.

In maintaining this system of saving and healing, the Board carries on its activities under a Department of Survey and Standardization; a Department of Information and Experts; a Department of Architecture and a Department of Finance. The endeavor constantly is to elevate the standards of all the institutions to the point of highest efficiency, to develop new institutions and to provide for financial aid, chiefly through endowments, with which all needy institutions of this type may be helped. This Board stands in need now of a larger recognition throughout Methodism of the essential need and place for this type of service by the Church of Jesus Christ. In her present Hospitals holdings Methodism has the basis for a signal advance in this type of min-

(Continued on Page 4)



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



### GOD CARES FOR HIS OWN:—

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.—Malachi 3:17.

## METHODISM'S HEALING MINISTRY.

(Continued from Page 3)

istration. Suffering humanity is interested but very little in ecclesiastical dogma or nice theological distinctions, but there are multitudes right among us twisted and torn in body, pain-racked, mutilated, disease-tortured, impoverished in health whose immediate and vital need is this healing ministry which such institutions alone can give.

For her Negro membership the Church maintains three hospitals and the immediate program of the Board of Hospitals and Homes is to strengthen these and as soon as possible provide others. These are admirably located and related to the needs of the field. Brewster Hospital at Jacksonville though inadequate for the needs of the whole Southeastern territory is nevertheless rendering valuable service. The only Hospital for our extensive southwestern territory is Flint Goodrich, New Orleans. This institution, Dr. T. Restin Heath, Superintendent, has steadily grown to over-capacity. In the truest sense of that word it is a Christian Hospital. Patients there are impressed with the Christian motive and spirit underlying their treatment and frequently leave the hospital professing Christians. Flint needs enlargement. No contribution to the physical well-being of the 4,000,000 Negroes in the territory served by Flint-Goodrich Hospital could do quite so much good as an adequate endowment of this institution. Since adequate hospital facilities in the far South are so lacking, this is the crying need. At Nashville, Methodism maintains her premier and only other Hospital for Negroes. This outstanding plant is the Negroes' pride without regard to denomination or creed for to it be-

longs the credit of having educated the great bulk of the Negro doctors, dentists and pharmacists that are now serving humanity so creditably in every section of this vast southland. What Melharry, with Hubbard is, Flint and Brewster should become each for its territory, and in course of time, will become.

Thus Methodism thoroughly awake to this task for the new ministry of saving men's bodies and their souls will multiply her influence for good in a thousand ways and establish points of contact for service to humanity that can never be fully measured.

### ASLEEP ON THE JOB.

The following communication, received last week from one of our interested subscribers, affords a clue to very much of the failure to obtain a more satisfactory circulation of the Southwestern among the folk who need it:

Dear Editor: Inclosed find P. O. Money Order for.....subscriptions. These from my voluntary efforts, I am sure we could do better with the paper in our church, but our Southwestern man here is asleep on the job. Our congregation generally like the Southwestern but its interests here are not pushed.

Yours sincerely,

This is the sad story, too frequently true in so many places; the Southwestern committee in all too many local churches are asleep on the job and in the way of others who could and would be wide-awake, and successful promoters of the paper's interests if they only had opportunity.

This is a challenge to the Pastor in such charges. For he is the responsible representative and agent of the Southwestern in his local charge and if his southwestern committee is not active, he should promptly change them and enlist those who will work. During the next thirty days, let's reorganize, where necessary, our Southwestern Committees and put them to work in support of our own personal work as Pastors, and let us not tolerate any longer in our Churches any Southwestern Committees "Asleep on the job."

## Personal and General

The address of the Rev. N. R. Clay, D. D., former Superintendent of the Clarksdale District, Upper Mississippi Conference has been changed to Amory, Mississippi.

The Rev. Dr. E. O. Woolfolk, new Pastor of Trinity, Houston, Texas, is beginning there a very auspicious pastorate. The new Bulletin and Calendar is very creditable.

Dr. W. H. Logan, the veteran Superintendent of the Houston District, Texas Conference, continues critically ill at his home in Houston. A very vigorous worker, Dr. Logan put himself with such abandon under the Centenary and the total expanding program of the Church that the strenuous task together with the weight of years, proved more than he could bear. The prayers of the Church go out for his recovery through the Father's sustaining grace.

Bishop Joseph C. Hartzell whom we, as Ne-

gro Methodists delight to honor as our big brother in Christ, paid our office a call last week and talked very interestingly and instructively concerning those early days when he laid so well the foundations for the present Southwestern Christian Advocate.

Dr. Chas. M. Melden, President of New Orleans College, graced the Southwestern office with his presence recently, enthusiastic over the marked success that is attending his faithful labors at that institution. Dr. Melden is enshrined in the hearts of the entire community because of his identity of interests with ours.

Bishop R. E. Jones is co-operating with the Department of Rural Work of the Board of Home Missions and Church Extension in arranging for the School for Town and Country Pastors which will be held at Wiley University, May 1 to 20. Professor M. A. Dawber, Director of Rural Leadership of Boston University School of Theology, Professor M. T. J. Howard of Gammon Theological Seminary and Rev. J. E. Wagner, D. D., of Worcester, Massachusetts, will be members of the faculty for this school of methods. Among the many and interesting courses that will be given at this school for Town and Country Pastors, probably the most unique course will be the one entitled "The Parsonage and the Pastor's Wife". This course will be given by Mrs. J. E. Wagner, who for 25 years has managed a parsonage and Mrs. M. E. V. Hunter, who is in charge of Home Improvement Work for the United States Department of Agricultural in the state of Texas. Some of the subjects that will be included in this course are as follows:

Organizing the Parsonage Home, The Pastor's Wife and How She May Help Him, The Parsonage a Home or a Social Center, The Parsonage Bad Boy, The Parsonage Bad Boy, later on, The Parsonage—House and Furniture, Beautifying the Parsonage.

(Continued on Page 10)

## OUR NEGRO MEMBERSHIP AND THE EPISCOPAL FUND.

(Continued from Page 2)

keeping this fund flush that there may be no embarrassment to our chief Pastors in administering the large and responsible work to which the General Church has called and consecrated them. During the current conference year, we recommend to all our Pastors and Official Boards a prayerful study and application of the Discipline. ¶ 331, page 226, which provides that:

"The amount apportioned to each Pastoral charge for the support of the Bishops shall be a pro rata claim with that of the Pastor, Conference Claimants, and the District Superintendent; and the Pastor, Conference Claimants, and District Superintendents shall be entitled to their allowances only to the extent to which the claims of the Bishops are also met by the Charge or District with which such Pastor, Conference Claimants and District Superintendents are connected, in accordance with ¶ ¶ 323, 328, §7. It shall be the duty of the Annual Conferences to see that the amounts apportioned to the different Pastoral Charges for the support of the Bishops be raised and forwarded quarterly, when practicable, to the Treasurer of the Episcopal Fund."



## BISHOP JOHN EDWARD ROBINSON TRANSLATED.

Bishop J. E. Robinson died at Bangalore, India, on February 16 at the age of seventy-three. He was born in Gort, County Galway, Ireland, in 1840. In 1865 he went to America. After some years in business, in 1870 he was converted, and a little later receiving a call to preach, he entered Drew Theological Seminary, where he was a student for three years.

In the summer of 1874, while at Chautauqua, he heard of Bishop (then Father) Taylor's appeal for self-supporting missionaries in India, and after consultation with the Missionary Secretary offered himself for the work. He was received on trial—by mail—in the Central Illinois Conference, and immediately transferred to India. With several others who had volunteered for self-supporting missionary work he sailed for India, arriving in Bombay in December, 1874.

His first appointment was as a member of the "Bombay and Bengal Mission", which included any place in India where Father Taylor chose to go. He was a charter member of the South India Conference when it was organized in 1876, and later of the Bombay Conference, the Bengal Conference adding fourth to the list of Conferences to which he has belonged in India. He thus knew the work of the Methodist Church in India during the time of its wide extension into all parts of the empire. He was a presiding elder from 1884 to 1904 in four districts of three different conferences, the Burma District, the Bombay District, the Asansol District, and the Calcutta District.

The Central Conference of India elected Dr. Robinson editor of the "Indian Witness" at the session of 1896. This position he filled until he was elected Missionary Bishop in 1904. At one time or another he has served in almost all possible capacities. He was pastor in Secunderabad, Hyderabad, Bangalore, Rangoon, Simla, Bombay, and Poona. He was for a time in charge of what was then Miss Dawley's "Faith Orphanage" in Poona, of the Taylor High School in Poona, and of the American Methodist Institution in Calcutta. He has

held most of the positions that can fall to the lot of a Methodist Missionary, for six years Treasurer of the Bengal Conference, for two years Treasurer of the Bishop Thoburn Special Fund for India, and Secretary of three sessions of the Central Conference. Bishop Robinson is the author of a book entitled "Apostolic Succession Refuted". He wrote "The Rise and Progress of Methodism", which has been translated into the Kanarese language of India. And in 1915 was published his "Brief History of Methodism". He was delegate to the General Conferences of 1888, 1892 and 1904.

Since his election as missionary Bishop for Southern Asia in 1904, he has resided at Bangalore, South India.

Bishop Robinson has given his five daughters to foreign missionary service, four of whom are at work under the Woman's Foreign Missionary Society of the Methodist Episcopal Church in important centers of the Indian Empire. The fifth daughter is the widow of Rev. William D. Beal, late of Meerut, India. The physician located in the city of Lucknow.

### Miss Helen Robinson.

On August 10th, 1918, the S. S. City of Athens was mined off the coast of South Africa near Cape Town and Miss Helen Robinson, daughter of Bishop and Mrs. J. E. Robinson, was lost. She had served two terms under the Woman's Foreign Missionary Society in India and was returning to her field for a third term. Miss Robinson came with her parents to Burma when she was a month old and was here during the six years of her father's pastorate of the English Church in Rangoon. Her missionary service was in the Bombay Conference, her last station being Baroda.

### A Remarkable Missionary Quartet.

One of the most notable examples of missionary loyalty and devotion is found in the family of Bishop John E. Robinson, who for the last ten years has been one of the bishops in charge of our work in India. When Miss Muriel Robinson graduated from Ohio Wesleyan

this year, and was accepted by the Cincinnati Branch of the Woman's Foreign Missionary Society for the foreign field, four daughters of this worthy leader of our missionary forces had taken upon themselves the vows and obligations of the mission fields. Miss Ruth Robinson was the first to be accepted for this work, going out from the Baltimore Branch in 1900, and being stationed at Lucknow, India. She was followed two years later by her sister Helen, who went out from the New York Branch and was placed in Baroda. In 1909 Miss Flora joined her sister Ruth in Lucknow, going out from the Minneapolis Branch. When slighting remarks are made about ministers' children, it is well to remember such notable cases as these. Even as of old it was written that he "had four daughters, virgins, which did prophesy", so has it been given to this modern apostle of the Christ to give his four daughters, endowed with the gift of prophecy, to the work of the ministry of Christ.

Rev. Albert A. Parker of Bombay furnished a story characteristic of the bishop to the General Conference of 1920: "The other day I traveled with him on a railway train on which there were a number of soldier lads. As we were getting ready to retire (and we do not have the privacy of Pullman cars, but only what are called 'lying down' accommodations), Bishop Robinson stood up and said: 'Men I have a little book here. Might I read from it?' They said: 'Yes, go ahead.' He read a few words from the Book of God, and, standing in the aisle of a quickly moving train, he led in the most tender prayer, I think, I have ever heard, praying for these soldier lads away from home. Then he sang a hymn and said: 'I would like to have you sing with me, boys.' And they all sang together. This is an illustration of the man as he has been for forty-six years, not only as administrator, as sitting in our councils, and going to our villages, and into our schools with our Indian teachers, but as a man who has never failed, where opportunity offered, to speak a personal word for Jesus Christ. Every man of us from India loves Bishop Robinson." —The Indian Witness.

## HOSPITAL AND HOME WORKERS CONFER.

### Methodist Episcopal Physicians, Nurses And Superintendents Counsel Together

Doctors and nurses and superintendents of Methodist Episcopal Hospitals and Homes spent Wednesday and Thursday, February 15 and 16, in conference and discussions concerning the problems and progress of their work in these institutions of the Church. They met under the auspices of the National Methodist Hospitals and Homes Associations, which was organized in 1919 by a little group from this host of workers which were pioneering the way toward a better recognition of this type of work by the Methodist Episcopal Church.

Out of their labors has come the Board of Hospitals and Homes of the Methodist Episcopal Church which is counselled in its labors by the discussions participated in at the Annual Meeting by those doing the actual work. Vision is broadened, knowledge is increased and a solidarity is made possible among these institutions of the church by democratic gatherings of this type.

The meeting was opened by President Mr. E. S. Gilmore, Superintendent of Wesley Memorial Hospital, Chicago, who outlined some of the values that have accrued to hospital and home workers themselves because of their friendship and frank exchange of views. Reports of the officers indicated a more serious attention to making Methodist institutions of this character of A-1 grade.

The great need of medical missionaries who will go into rural sections and build up the health of the people was stressed by Rev. C. M. McConnell, of Chicago, who gave comparisons of the health of the 12,000,000 rural school children and the 12,000,000 who attend city schools, demonstrating that those in the city are taken care of much better than the school children of the country. He also urged the need of the visitation nurse to visit the homes and teach people how to live and what to eat, hereby avoiding the common diseases, and advocated an emergency hospital in country districts with nurses

and modern equipment, such as is being built at Pittman Center, Tennessee, by the Board of Home Missions and Church Extension with Centenary funds.

The American White Cross, which more and more is appealing to the hearts of Methodists, was presented by Dr. L. O. Jones, field secretary, who reported that thirty-eight Annual Conferences are now organized, or in the process of organization, for carrying on American White Cross work, including two-thirds of all Methodist Episcopal churches in Ohio.

Dr. W. H. Jordan, of Minneapolis, emphasized the value of raising the quality, efficiency and standard of all of our institutions. In discussing nurse problems, Dr. C. S. Woods, Indianapolis, Indiana, urged the nurses' helper as a practical solution for the shortage of nurses. Such a helper would do some of the routine work, giving the nurse more time for her studies and practical experience in nursing which is to fit her for later Christian service.

"Complete organization covering relation of hospital or home to the General Conference,



Annual Conference and all internal problems relating to management, staff organization, education, nurse training, and other administrative problems, is most necessary for the successful operation of any kind of institution," declared the Rev. N. E. Davis, Corresponding Secretary of the Board of Hospitals and Homes. "The strength of the organization will determine the character of the results to be accomplished as they relate both to the Church and the public at large. Hospital and home administrators should be wise in the promoting of policies, sympathetic in the care of those with whom they deal and kindly disposed in their treatment of the public. The institutions of the Church are to serve the Kingdom of God in the world," he said.

Some of the problems of Children's homes were discussed by Dr. S. W. Robinson of Williamsville, New York, and Mrs. D. W. Asher of Normal, Illinois. They brought out the problems of child-finding, child-placing, finance and administration. It is notable that the demand for children from our children's homes is greater than the number of children available for such placement. In the words of Mrs. Asher, "the world is waking up to the fact that the child should be the center of all of its activities." She further stated that "a child should never be placed in any home except where both the man and the woman are consecrated active Christian workers with ability to train and love a child and are financially able to meet all its needs and give it a good christian education."

Problems of Homes for the Aged were discussed by Rev. W. H. Underwood of Blair, Nebraska, and Mrs. W. S. Phillips of Chicago, Illinois, both of whom pointed out the almost infinite care and love that is necessary to make the Home for the Aged a real home so that those who are guests in these institutions may not sit down to brood over days gone by and things long since forgotten.

The fact that the religious life of our hospitals and homes is kept uppermost came out in a paper by Mrs. E. S. Gilmore on "Personal Relation of Hospitals to Patients", which was a revelation of the democratic atmosphere of our Methodist hospitals. Dr. Dillman Smith of Des Moines, Iowa, in discussing religious work in hospitals said, "the patient in the hospital must be made absolutely to believe and feel that loving attention never ceases and that this loving Christian attention is to produce the radiance of hope, the inspiration of joy, the restfulness of peace and the life-giving element of happiness. . . . There can be no such thing as 'religious work in the hospital' unless every department in that hospital is in absolute and perfect accord with the spirit of Christ." Rev. Emerson Karns of Tyrone, Pennsylvania, gave somewhat in detail what may be done in the way of religious instructions and ministrations in the homes for children and the aged.

Dr. Willard C. Stoner, M. D., Director of Medicine at St. Luke's Hospital, Cleveland, Ohio, read a most constructive paper on "The Hospital Problem in Relation to Modern Medicine."

Among other things he said: "The advance in scientific medicine and the rational application of the same have been phenomenal in the last twenty years. These advances have been of a nature that demand hospitalization very largely for a complete realization in medical practice. The old ideas of medical practice are being supplanted by the new. It is obvious that under most circumstances home conditions will not permit of improvised hospital facilities. It is impossible to bring hospital facilities to the home so that it has become necessary to hospitalize more and more in order that we apply in diagnosis and therapy that which modern medicine affords . . . .

" . . . The hospital is being reorganized as a workshop where there are facilities that represent the last word in scientific medicine, and workers who represent the best in training and skill that modern medicine affords. The public is coming to realize that a hospital is a community problem, that it shall have community support and shall serve everyone, the poor, the rich, and the great middle class on whom a great hardship has come by reason of the tremendous cost of medicine, if not afforded them by an institution at a cost which shall not make it prohibitive. . . .

"The establishment of hospital facilities in the rural communities must be the rational solution of medical practice in these districts."

Dr. Stoner's emphasis on the importance of amplifying hospital facilities, of making the hospital a complete workshop in order that medicine may be marketed to the public at a price which is not prohibitive, (as contrasted with the private co-operative clinic establishment on a commercial basis) was based on a general survey of hospital organizations, such as represents the organization of St. Luke's Hospital, Cleveland.

Dr. William J. Davidson, in speaking on Life Service, said, "The nurse of to-day who seeks at all to realize the great objective of Christ, as a nurse may share in the realization of that objective, must be one who sets supreme value upon finding and doing the will of God for her life and who discovers that, other things being equal, she does her maximum work as a nurse only as she maintains her maximum life as a Christian. And steadily giving life of that kind in such work is true Life Service."

"Prayer is the power that will move all of our institutions forward in Christian conquest," Dr. W. A. Robinson, Cincinnati reported and F. O. English appraised the value of getting hospital interests before the people. The treasurer's report was read by Dr. Jordan.

Publicity and Printing for Hospitals and Homes was discussed by Dr. Ralph Welles Keeler, who illustrated his constructive criticisms from printed matter received from Methodist Episcopal hospitals and homes. A new Hospitals and Homes hymn of service, "Through Ministry of Love," dedicated to the Hospitals and Homes Of the Methodist Episcopal Church, and written by Dr. Keeler, was adopted by the Association and tune 701 in the Methodist Hymnal voted as the tune to be used with it.

The following officers were elected: Presi-

dent, E. E. Gilmore, Superintendent Wesley Memorial Hospital, Chicago; First Vice-President and Chairman of Publicity Committee, S. W. Robinson, Executive Secretary, Methodist Homes for Children, Williamsville, New York; Second Vice-President and Chairman of Finance Committee, J. A. Diekmann, Superintendent, Bethesda Deaconess Hospital Association, Cincinnati; Third Vice-President and Chairman of Nurses Training Committee, Miss Blanche M. Fuller, Superintendent, Methodist Hospital, Omaha, Nebraska; Fourth Vice-President and Chairman of Committee on Homes, W. H. Underwood, Superintendent, Crowell Memorial Home for Aged, Blair, Nebraska; Treasurer, Mrs. W. S. Phillips, Superintendent Methodist Home for Aged; Secretary, W. J. Jordan, Executive Secretary, Asbury Deaconess Hospital, Minneapolis, Minnesota.

#### BISHOP R. E. JONES AT ALEXANDER CITY, ALA.

February 10th, 1922, will go down in history as a "Red Letter Day", for the citizens of the little town of Alexander City, Ala. On the above date, the city was host to Bishop R. E. Jones, D. D., LL. D., Resident Bishop, New Orleans Area, and his party including Drs. E. M. Jones, Wm. Jones and R. N. Brooks.

The Bishop and his party arrived in the city about 7:00 o'clock Friday night, from Opelika, Ala., where they had been holding a council with the pastors of the Opelika District. They were accompanied by Dr. J. N. Wallace, District Superintendent of the Opelika District, and Dr. H. N. Brown pastor of Alexander City Methodist Episcopal Church, and a veteran member of the Central Alabama Conference.

On arrival in the city, the party were escorted to homes where refreshments were served, after which they were taken to the beautiful brick church, which by this time was crowded to its capacity of which one-third were white people.

After the choir had rendered several beautiful selections, Dr. E. M. Jones, who is a member of the Central Alabama Conference, and well known throughout the state, took the collection. More than a dozen white persons gave a dollar in the collection, as well as several colored.

The Bishop had planned to lecture on the Centenary, but by special request from the white people he was persuaded to preach, which he did to the satisfaction of the vast audience which was there to hear him. He preached on the value of a human soul. For more than an hour he held the attention of the great audience, as he pictured to them the value of the soul. "Religion", he said, "consists not so much in faith as in faithfulness."

The sermon preached by the Bishop made a deep impression upon the people of Alexander City. It has been the talk of the town.

Mrs. H. N. Brown, wife of the pastor, presided at the organ, while the choir rendered beautiful music for the occasion. After the benediction, many of the most prominent white people of the city, who were present, were introduced to the Bishop. They expressed themselves as well pleased with the sermon.

Bishop Jones' visit has added new life to the church, and Dr. H. N. Brown, pastor, one of the ablest men in the Conference, has things

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# THE HEALING CHRIST IN DARKEST AFRICA.

Action Stories Of a Medical Outpost On The Tip End Of Civilization.

By Henry Clay Foster.

Imagine two small shacks with walls of mud, called by courtesy "sun-dried", roofs of heavy thatch extending far over the crumbling eaves in ragged outline, doors and window casements of crudely sawn boards warped by the scorching tropical sun. Outside of each waits a long line of scantily clad African natives, divided according to sexes. Inside are ten beds made of rough-hewn saplings, "Rustic style", with springs of inter-twined fibre rope of native manufacture.

There are no mattresses, sheets or coverlets. On these beds grass mats are laid over the "springs", and on them lie the patients, many of them enduring agonizing pain with the strange stoicism of their savage ancestors. Two of them

are blessed with a blanket each. It is because they are the most dangerously ill.

There are but two blankets to each ward of the hospital, four blankets for twenty beds, and the small measure of comfort they afford is given to the worst cases.

## Five Hundred Miles From The Next Doctor

Inside each of the shacks works a white missionary, in the one a man, in the other a woman. Each is treating the patients as they come in turn to the door from the head of the line outside and keeping a watchful eye upon those on the crude beds around the walls inside the hut. There is a black man with a leg bandaged from knee to thigh who walks with a laborious limp, the corners of his set lips turned down pitifully with suffering. The bandages are removed, the deep abscess is cleansed, treated and dressed by the white doctor with the loving solicitude and tenderness of a true representative of the risen Christ. In the other building the white woman is treating a gaping wound in the body of a native girl, torn by the teeth of a crocodile and talking with her in the soft accents of the Alunda tongue. She is claming the girl's fears and telling her she will get well soon if she will lie still for ten suns on the bed in the corner. She cannot have a blanket for there are black women lying there who suffer more and whose lives hang by a thread, and that thread is often the whole-hearted devotion of the white woman. But the native girl lies down gratefully on the bed in the corner to stay patiently until the white Maqui (mother) tells her she can go home to her people. If she gets cold she knows Maqui will stop her work and build a little fire before her bed to keep her warm.

This is a picture of the hospital maintained by the Methodist Episcopal Church at Kapanga, in the Congo Belge, the very heart of darkest Africa, three thousand miles above Cape-town. It is located a half mile from Musum-

ba, the capital of Mwata Yamvo XV; paramount chief of the Alunda tribes, where three thousand natives form the largest town in the Congo. The man is Dr. Arthur L. Piper, the woman, Nurse Marie Jensen, missionaries under the Board of Foreign Missions of the Methodist Episcopal Church. This little combined hospital and dispensary together with the mission station with an evangelist, is one of the far outposts of Christianity in Central Africa.



Miss Jensen, the nurse,—*"The White Queen"*—at the doorway of her dispensary, more than 550 miles distance from the next physician.

In 1907 Reverend John M. Springer visited Musumba, and Mwata Yamvo XIV, since deceased, begged him for a "teacher-of-God and a doctor-of-God". They are there now, have been there more than five years, and every day during that time they have found tasks awaiting them far beyond their human endurance to perform. There are so many things that must be done for the people who accept Christ and so many more for those who only suffer and cannot see the light of salvation. A parish of thousands of square miles of primitive jungle, through some of which the foot of white man never trod and in many more where only the yearly visit of the trader or tax collector brings the natives in touch with civilization.

And yet, where there are no telegraph or telephones, where all traveling must be done afoot and all communications carried on by native messengers, the fame of the hospital and church at Kapanga has spread far and wide among the black folk of the jungle. It is an everyday occurrence to have patients come into the hospital who have been carried for days by devoted kindred from remote villages to receive the treatment of the Ngang-wa-Nzambi (Doctor of God). Many come too late, but many more come in time and are saved from awful suffering and lingering death which the barbaric treatment of the witch-doctors give them.

## A Blind Man Learns to See.

One day when Nurse Jensen was doing the work for both the men and the women so that Dr. Piper could take his furlough in America, a strange procession came down the pathway which leads to the hospital. An old native man with grey kinky hair, wearing only an apron of goat-skin leaned on a cane with his right

hand while his left rested on the shoulder of a small native boy whose earnest expression was his only raiment. The old man was blind. Behind him trudged his middle-aged wife, carrying two neatly made baskets, such as the natives make from selected materials gathered in the jungle. The trio came to the door of the hospital.

Nurse Jensen turned from leaning over a sick man within. "Moyo, moyo", she called to them. "Welcome, welcome".

"I came to the white doctor-of-God, who can make me see. People have told me that the doctor-of-God can make wonderful cures. I have brought two baskets as a present to you".

Nurse Jensen spoke to him kindly, promised to do all she could, but upon examination found the sight hopelessly gone. She warned him against expecting too much from her human aid, and gave him what treatment she could. His faith was real and could not be shaken. He remained at the station for treatment, insisting that he could see a little when the doctor-of-God treated his eyes. But when a native assistant did it, he refused to admit any aid whatsoever. He came to church with his wife and little son, and one day after services he was led to Nurse Jensen.

"I have come to see the light, Maqui," he said. "But it is not the light of day that I came for. Instead I see the brilliant light of Maqui's God. We want to be one of His children with Maqui."

He now lives at one of the mission outstations with his wife and little son who attends the mission school. All three are professing Christians now, and the little boy bids fair to be a new type of man in those parts. Cases of this kind are fairly common at Kapanga. Many people come into the Church through the healing ministration of the hospital. Practically every one of the one hundred and ten professing Christians at the Kapanga station has a story which, if told, would bring satisfaction to the heart of every giver to the mission cause. But only a few of them are available and those told here in are taken at random.

## She Would Have Been Cast Into The Jungle.

Mbanda was a young woman of Musumba. She was bathing in the river one day and was badly hurt against a submerged log. According to the native idea, which was gained entirely by the appallingly serious nature of the wound, she should be taken out into the jungle to die, as she could not get well under any circumstances. But Mbanda was well informed in the news of the day and she wanted to be taken to the white doctors who wrought such wonderful cures upon other folks. If anyone could save her life Maqui could do it.

Followed by a crowd of skeptical natives, she was taken to the mission hospital. Maqui examined the wound and told her she could get well, but she must be very obedient to orders. The sides of the wound were carefully bound together and Mbanda was taken home to lie in her own hut. There was no room for her in the hospital. Maqui had said she would come to see her down there in Musumba and everybody knew that what Maqui said she would do would be done. Maqui came next day and every day thereafter for a long time. Each visit the crowd gathered, sure that Maqui would fail to save the life of Mbanda, who should already be lying dead out in the jungle. Mbanda re-



covered, and her story passed from mouth to mouth. The fame of the doctors-of-God grew accordingly.

Often messengers come to the hospital to beg Miss Jensen or Doctor Piper to come to sick people at remote villages. Whenever possible they go. On the way they tell the natives in the villages where they spend the night the story of the risen Jesus and the secrets of the white man's power. When any of the missionaries go to Bukama, the end of the railroad, a month's travel by caravan away and through the dreaded Tse-tse fly belt, they use this opportunity of spreading their teachings to new villages and new hungry hearts that are waiting to be led out of their dark ignorance into the light of salvation.

#### Fetishes And The Evening Star.

Nurse Jensen tells a typical case of this kind:

All day, from six o'clock in the morning until after dark, she had been on the path, trudging along past the ordinary stopping places in the hope of cutting down the time lost in traveling. With her caravans she stopped at a village of the Bichokwe people for the night, and the chief extended her the hospitality of his garden of gods. Her tent was pitched among the tiny grass houses the natives build as abodes of the minor gods and spirits. In these they keep bowls of food for the demons to eat and do them no harm. The food invariably sours and is eaten by ants or other vermin.

While Miss Jensen was resting in her tent after her simple meal, one of her most reliable carriers came to her. "Maqui" he said. "Will you speak to the people tonight? They want to hear the stranger talk."

"Not tonight, Nalamba. I am so tired I can't think. Under any other circumstances I would not miss the opportunity."

Nalamba's face fell. He stood a moment motionless. This was the first time Maqui had not spoken to people along the whole journey. It had been a hard day and Maqui had suffered from the bites of the Tse-tse flies. He himself had tried to keep them off her back, but they drew blood from her arms as she fought them. But he knew the spirit in the small frame of Maqui, and he knew he could speak to her without fear of being misunderstood.

"But Maqui," he said at length. "These are my people. I am of the Bichokwe. I want them to hear the blessed story of the man of Nazareth who died for them. Won't you try to tell it to them?"

"That I will, Nalamba," Maqui felt the challenge of those words and responded as Nalamba knew she would.

Outside her tent a large crowd of natives were waiting, and they seated themselves in circles about the camp stool of the little missionary. In her hand she held a picture of the Christ-child, but her mind would not respond at first to the opening words. She looked about almost helplessly, she saw above the western horizon the evening star rising in the clear sky of the African night. It reminded her of the star of Bethlehem and her tongue was loosed. She told them that story and pointed to the pitch houses about them as the camp fires died low. Her words flowed eloquently and the crowd listened, moving closer until there was a solid mass of black bodies huddled about the feet of Nalamba's Maqui. It was past midnight when Nalamba himself told his people to go home and let Maqui sleep. But they lin-

## THE EDUCATIONAL ADVANTAGES AND DISADVANTAGES OF THE NEGRO

(By Professor Adolphus Bell)

Within the last sixty years the Negro has accomplished much from an educational point of view. A few criticisms can be offered, but acceptable only when we acknowledge the fact that there is in all cases and circumstances room for improvement. We say he has accomplished much and give him credit for the same when we consider the perverse circumstances which he braved, in order that educational opportunities might become his. In the days of reconstruction with all odds against him, the carpet-baggers seeking a chance to instruct him, and worst of all, he was not aware of what the results of this brain development might profit him, and yet, at the close of a short period of time there were men and women in every profession of life representing the Negro race. If only the present-day Negro youth would apply himself to the task of being educated, and would use as many efforts to seek opportunities as the older men and women of the race did, doubtless, within the next half century the results would be astonishing. And yet there is no reason why the educational attainments of the future should not surpass those of the past; notwithstanding the fact that there are disadvantages confronting us, presently we shall be more equal to the task of overcoming those obstacles that so often beset us.

In every period of a nation's education there are certain environments which tend to change the methods and conceptions of its education, and in the same proportion the advantages and disadvantages are prevalent. We are not able to give any account of education in America prior to the educational reformation of Europe. But it would be interesting to know that even the primitive man, crude as he was in his methods of education, combated obstacles and diligently sought those advantages and opportunities that might develop efficient manhood. The liberal education of the Greeks, the Monasteries and the method of Scholasticism of the middle age, on through the development of the narrow Humanistic, the Universities, the gymnasiums, the Realistic and Disciplinary conception of education, all of these had their advantages and impediments. But in, or during these periods of educational development, the Negro has no history to offer. The one fact that should attract the attention of any sane person is that education from its infancy carried a stimulus that attracted most individuals to such extent that they were always willing to fight mountains of disadvantages in order that fruits of education might be enjoyed. In this modern age the same stimulus has had its active influence upon the Negro, and in his grave desire to become educated some advantages are offered accompanied by the many disadvantages.

Negro history of education can not name any system of education that has done as much for the race along the lines of mental development and offered such wonderful advantages as our Christian institutions of learning. The Freed-

man Aid Society, now the Board of Education for Negroes of the Methodist Episcopal Church, has certainly offered a helping hand that will be long remembered by the Negro. Most of the leaders of the race are men and women who were educated in some one of our Christian schools. Until this very day the works of goodness and mercy guided by the hand of God in his wise providence are shining through the walls of these much needed schools. Young men coming from parents, who often have not the financial means sufficient to defray the expense of their children one month in school, are allowed to enter these Christian institutions and work mornings and evenings in private families; by so doing they earn enough money to pay all of their expenses for the time that they are attending school. Many talented young men have made good and are out in the world working, helping to shape destinies of men and women, because of these opportunities afforded them by the Christian schools. It is the custom of some of these Christian schools to allow students to work around the buildings on the campus, which gives them a chance to earn part of their expenses, thereby making it possible for energetic boys and girls to become educated, who otherwise would make a complete failure in life.

There are other private schools and colleges that offer very brilliant opportunities and advantages for Negro education. It is up to our private schools and colleges to keep abreast with the time, to develop efficient faculties, to have all means and facilities necessary to make education for this generation of young Negro men and women second to none. Then when advantages are offered they will be of such nature that the new Negro will speedily develop into lives of moral and social efficiency.

The public school systems in the larger cities are doing splendid work and offering some advantages for mental growth on the part of the Negro, but not near so much as could be done, realizing the fact that some improvements would be highly appreciated and could be put to necessary use. A few private schools are taught in the homes of some of our teachers, who feel it their duty to give the Negro youth the proper foundation which is an opportunity not given in all of the public schools.

The present day Negro educator should consider these problems of education which tend to handicap and impede the progress of the intellectual advancement of the Negro, and put forth strenuous efforts to offer solutions for the same. And those problems are about us daily. There isn't a day that passes when we are not confronted by those vital problems of incumbency. When we speak of educational problems of the Negro, we are aware of the fact that he is not undergoing a new phase of life, but simply experiencing that part of education that every nation has experienced. Martianus Capella and Boethius had their day of educational solution of problems in the middle age; Petrarch with Boccaccio worked diligently to make humanistic education meet the demands of their people; Milton, Montaigne, Comenius and Bacon toiled incessantly for the sake of making realistic education thorough-



ly applicable; John Locke worked faithfully over the problems of disciplinary conception of education. These men were successful only in proportion to the efforts put forth in the solution of their problems. Not until the Negro decides to overcome the present educational disadvantages will the problems underlying the same be solved.

Some of our educational disadvantages are inherited, others are formed; since these facts are true they can be overcome to a certain extent. One of our great inherited handicaps is the fact that the system of education furnished by the state, county, city and community has not reached that stage where the same advantages are given both races. The first mental impression made upon the minds of individuals are the lasting ones, and the first impressions are given in the public schools fostered by civic organization. The public schools of most towns are not making the proper mental impressions upon the mind of our boys and girls in the primary departments. Throughout this Southland public education for the Negro is very poor and disadvantages are forever present. School buildings are not sufficiently built to keep out the rain and wind, poorly equipped class-rooms and very often inefficient teachers are constant problems left to the solution of humanity. It is highly probable that better teachers could be employed if better salaries were offered. When I was teaching school in the rural districts of Mississippi, I asked the superintendent why the salaries paid the colored teachers were so much smaller than that of the white teachers; he said it was because the white man was a larger property holder and consequently paid a larger tax. We know

that the white man is the larger property holder, and we further know that the Negro school teachers are not paid a salary in proportion to the taxes paid by the Negro. We are also aware of the fact that better equipments and other facilities for class-room purposes could be given if it were desirable on the part of the tax assessors and collectors.

One of our formed disadvantages is the negligence on the part of parents who have children of the educable age. So many parents would rather see their children at work than given the advantage of attending school. The dollar proposition on the part of some parents is causing them to rob the child of that which is indispensable to his welfare after he has grown to the age of maturity. If the compulsory school laws would function just right, they would hang heavily over the heads of these negligent parents, and punish them accordingly for indulging the child in its slothfulness in school attendance. If people would realize what a death blow is given a child when his educational rights are forfeited, doubtless their conscience would cry with so many pains of condemnation that they themselves could not find peace upon this universe.

With these thoughts in mind, let us feel the need of overcoming the many educational disadvantages, and strengthening those advantages that tend to lift us from an atmosphere of mirky mist placing us in the light of understanding with God and our fellow-man. Great educational uplift will come to the Negro when educational problems of destruction are banished and those needed to develop a new thought in the mind of the new Negro are cherished.

the Ministry, to the Foreign Mission Field, the Home Mission Field, a swell as to consecration of service at the Home Base.

The church has always considered the call to the Ministry, as a special call. Some have been brought into the ranks of the ministry, under dire necessity of the church, without sufficient training, and with but little education. Dr. F. J. Hubach, District Superintendent of the Elizabeth District, Newark Conference, stated in the presence of the writer, that during the past five years, he had not licensed to preach one young man, who possessed qualities for leadership. The ministry of today is exacting. The problems are complex. The modern congregation is composed largely of trained thinkers. It is the day of the public press, a fine religious press, the library, and the school. Our finest young men, thoroughly trained are needed for leadership in the various activities of the church.

The call to ministerial service as outlined by the Centenary, takes on many forms.

*The Metropolitan Ministry* serves the church in the big city. Here the tide of life constantly ebbs and flows.

*The Institutional Downtown Ministry* is also of the big city. Here we find a veritable beehive of activity. The doors of the church are open day and night. It serves as a social center, and ministers also to the spiritual needs of the people.

*The Suburban Ministry* ministers largely to city people. Here are those who have been previously identified with the city church. The people are mostly commuters, having ample salaries, and can afford to dress well, and pay liberally to the support of the church.

*The Small Town Ministry* is unique. Everyone knows everybody. The young people have intermarried. The church comes nearest of having a foremost place in the thought of the people, who abide in these delightful havens.

*The Rural Ministry* furnishes today many difficult problems. Trained leaders are needed to man these fields, instead of beginners, or supplies inadequately trained. Out of the rural church have come some of our finest spiritual leaders.

*The Educational Ministry* furnishes the church with her teachers, professors, presidents of educational institutions and our fine battery of special leaders. There are those who call it a detached ministry. But those who occupy these important places are our great leaders. They are in the van guard of attached work. They are the men who see visions and dream dreams, and blaze the way for others to follow. These leaders have furnished the church with our great Missionary Centenary program, which is one of the greatest religious programs the world has ever known.

*The Journalistic and Authorship Ministry* covers a field of wide reaching influence. In this field the preacher's great congregation is his readers, and this includes all classes. He preaches thro the printed page. His message comes to the church, and to the public thro periodical and book. Surely, the ministry of the modern church, with its manifold activities, presents a program strong enough, to lure to a leadership of a most virile type.

The second call to a Stewardship of Life, is from the Foreign Mission Field. This bulks large today. There is no room for mediocre

## GOD'S CLEAR CALL FOR A STEWARDSHIP OF LIFE.

By the Rev. William J. Hampton, D. D.

"David, what do you mean to be?" said the father of Admiral Farragut, to his son, when he was ten years of age. Farragut said, that at that early age, he could almost swear by note, drink with the old drinkers, and gamble with the best. In answer to his father's question, he replied: "I intend, sir, to be a great sea-captain". His father said, "Well, you never will, if you do not mend your ways. You will be a good-for-nothing sailor, kicked and cuffed before the sail, and die of a fever in some foreign hospital." The boy startled. He made a solemn vow never again to swear, play cards, or gamble, and he never did. Shortly after, he was converted and joined the church. Perhaps this country would never have heard of David B. Farragut, had he not early in life made this wise choice.

How frequently parents ask their children this question. But in the asking, no thought of God and of God's purpose has ever entered their mind, and in leaving God out in planning for the future of their children, the most essential thing is lacking. The great big thing that counts, and counts in a most compelling way and counts eternally, is Christian character. A gentleman in travelling from Springfield, Mass., to New Haven, Conn., engaged in conversation with the President of one of the big railroads of this country. He asked the president to mention in just one word, what it was above all things else, he would have a young man possess in character, if he were

about to become an employee of the railroad. The president laughed, and said he could write a book on that, but his friend said he would like an answer in a word. It was some time before the president answered and finally he said: "Above all things, I would want a young man clean." He added, that did not mean merely clean hands, or clean clothes, but "I would want him clean here," tapping his waistcoat near his heart. That surely was no idle answer of the great railroad man. It seemed as tho' the matter was settled, but it evidently had made an impression on his mind for a few days after, his friend received a note from him, saying: "I've found a better word than 'clean', its 'Christian'".

God is mightily interested in what we shall make of ourselves. A notion prevails that He is not, and but few seem to link up the choice of their life's task with God's will and purpose. He has a choice for us, and a first choice at that. Should we not be anxious to discover what is God's will and purpose, and His first choice concerning our life's work? God is interested in whether we become a farmer, doctor, teacher, lawyer, grocer, preacher, musician, or carpenter. He cares mightily what we shall do with our life. If we consult Him, and study His plan, and govern ourselves accordingly, we will have as our finest and best asset,—a Christian character.

The call of God today, for the Stewardship of one's life, is fourfold. There is the call to



workers. The phases or forms of work here are three-fold.

*The Medical Missionary* introduces the skill and science of Christian civilization to those who know but little of the laws of sickness and health. The greatest advertisement for the Christian religion is the Medical Missionary Hospital, and its fine by-products. Every year 10,000 blind are restored to sight, by mission doctors, and this but one phase of their work. The great Missionary Centenary is asking for money to build and equip 45 new hospitals in Foreign Missionary territory, with a corps of 59 Missionary doctors, 32 nurses, and 166 native doctors, nurses, and other medical assistants.

*The Educational Missionary* founds the college, builds the school, gathers together the children. The Bible and the School Book are inseparable today in Missionary work.

*The General Missionary* is neither a physician, nor a teacher, per se. He supervises the spiritual work, preaches, builds chapels, and churches, baptizes converts, and builds up congregations, and establishes conferences. "No one comes closer to the work in all its phases, or has a larger influence in its development, than the general missionary."

(To be continued in next issue)

#### THE GENERAL CONFERENCE COMMISSION OF SEVEN ON FOREIGN LANGUAGE WORK IN THE UNITED STATES.

At the last meeting of the Board of Home Missions and Church Extension they carried out the recommendation of the last General Conference and appointed a "Commission of Seven to report to the General Conference of 1924."

(1) "Concerning the work among foreign-speaking people in our midst; what has been done in the past; what the present situation and needs are and—

(2) "As to the best and most effective methods of promoting and organizing the work of our church among foreign-speaking people, and what changes, if any, may be needed by our foreign language conferences in America".

That Commission consists of: Ministers—O. W. Auman, Denver, Colorado; F. C. Eiselen, Evanston, Illinois; E. J. Helms, Boston, Massachusetts; E. J. Lockwood, Waterloo, Iowa. Laymen—W. H. G. Gould, Philadelphia, Pennsylvania; A. P. Sloan, New York City; C. O. Holmes, Gary, Indiana.

Under the resolution as adopted by the General Conference, it is at once apparent that a most important and far-reaching task for Methodism and the Kingdom has been assigned to this Commission—one that carries with it inestimable significance in meeting our missionary responsibility to all races as they may be represented in the life of our country.

So significant and far-reaching will be the work and findings of this Commission that the Board of Home Missions felt that they should name a Commission which would, after a careful study and survey of all the facts, bring in a judicial and statesmanlike report to the church. For such a fundamental study a personnel had to be sought which would most of all be available for the large amount of time the work will require and which would treat the whole subject with an open, discerning and sym-

thetic mind. That they have been successful is clearly seen as one studies the personnel of the Commission.

The Commission of Seven met in Chicago December 30th, with all members present. They organized with Reverend O. W. Auman of Denver, Colorado, as Chairman and Reverend W. M. Gilbert of the Bureau of Foreign-Speaking Work of the Board of Home Missions and Church Extension, as recording secretary.

Reverend C. W. Blanpied, who supervised so successfully the survey of the Home Field for the Centenary, was elected to the position of Director of Surveys to the Commission. The Commission is very fortunate in being able to secure the services of Mr. Blanpied, for probably there is no other man in the church so well qualified to assemble and place before the Commission the vast amount of data necessary. Mr. Blanpied is also well suited to the task because of his former relations as head of the Bureau of Foreign-Speaking Work, and his sympathy with the foreign-speaking people.

The Commission requested the Executive Committee of the Board of Home Missions to release Doctor F. W. Mueller of the staff, to give as much service as may be necessary to place before the Commission the results of his experience with the German and Scandinavian Conferences.

In organizing for its work, the Commission found that to carry out the instructions of the General Conference, at least three permanent sub-committees were necessary: namely, on Organization, Promotion and Surveys. Those committees were appointed as follows:

Committee on Surveys—E. J. Lockwood, Chairman; F. C. Eiselen, Secretary; A. P. Sloan.

Committee on Promotion—O. W. Auman, Chairman; E. J. Helms, Secretary; C. O. Holmes, W. H. G. Gould.

Committee on Organization—W. H. G. Gould, Chairman; O. W. Auman, Secretary; E. J. Lockwood, F. C. Eiselen.

The Commission is undertaking its task in a spirit of thoroughness that argues well for its findings. No efforts will be spared to get all the facts from all the sources and upon them to base a report as to plan and program that will command the support of the church and be for the upbuilding of the Kingdom.

The Commission has no other purpose than the broadening of the work of the Methodist Episcopal Church among the foreign-speaking people. It values highly the work already accomplished, and it will be the effort of the Commission to conserve results already achieved.

O. W. AUMAN, Chairman,  
W. M. GILBERT, Secretary.

#### BISHOP R. E. JONES AT ALEXANDER CITY, ALA.

(Continued from Page 6)

well in hand. The Bishop's party left Alexander City, Saturday morning for "Dixie", a prominent colored community about twelve miles out from the city, where they spent Saturday and Sunday.—Dr. H. N. Brown, pastor, A. J. Herring, reporter.

**Church officers who know, say that it is not possible for a Church official to be one hundred per cent efficient who does not take his Church paper.**

#### AN IMPORTANT ANNOUNCEMENT.

The organization of the Woman's Foreign Missionary Society of the Louisiana Annual Conference will take place at Grace Methodist Episcopal Church, New Orleans La., on March 8, at 3 p. m.

Mrs. W. G. Alston, who spent several years in Africa as a missionary, has been authorized to perfect this Annual Conference organization by Mrs. McPherrin, Superintendent of Negro Work of the Des Moines Branch.

All presidents of auxiliaries throughout the Conference are requested to be present. A short programme will precede the organization.

At 7:30 p. m., the following programme will be rendered:

1. Voluntary, Mrs. Augustine St. Cyr.
2. Missionary Hymn, "O Zion Haste," Congregation.
3. Invocation, Rev. Cornelius Johnson.
4. Scripture Reading, Rev. T. B. Oville.
5. Missionary Hymn, Over the Ocean Wave.
6. Address, Rev. T. F. Robinson.
7. Paper, Our Duty to the Foreign Field, Mrs. Jenkins.
8. Hymn, The Morning Light is Breaking.
9. Remarks, Rev. M. Reese Walker, D. S.
10. Hymn, Stand Up For Jesus, Congregation.
11. Sermon, Rev. A. Booker.
12. Short addresses by the following city pastors, Revs. C. S. Stanley, B. J. Reddix, A. G. Jenkins, Henry Taylor, J. A. Landry, S. S. Earles, D. S. Sloan, W. J. M. Price, H. Butler, and Rev. W. G. Alston, District Superintendent La Teche District.
13. Collections.
14. Benediction, Rev. A. Robinson.

**To strive conscientiously to make this paper self-supporting, is to make your most substantial contribution to racial self-respect.**

#### PERSONAL AND GENERAL.

(Continued from Page 4)

The National Electric Light Association has started this year a committee on rural line extensions which will take up a pressing and much-needed work. It is now generally appreciated that one of the biggest problems facing the farmer is that of substituting mechanical power for the labor, both human and animal, that has been the mainstay of the farm. The gas and steam engine have already played a large part in the transportation, and the tractor is rapidly assuming a larger share in the same work.

Professor Austin was a native of the State of Ohio. He received his Bachelor of Arts and Master of Arts degrees from Ohio Wesleyan University, and afterward did two years of post graduate work at Johns Hopkins University where he was a fellow in Latin. He came to Illinois Wesleyan with several years of successful teaching experience. He was a thorough student, scholarly in his tastes, and an excellent teacher.



# THE FIGHT AGAINST TUBERCULOSIS.

By. Dr. D. A. Bethea, M. D.

We may sing the praises of peace until the daybreak of the millenium, yet the fact remains that there is nothing more that the average man enjoys more than a fight. Fighting is one of the strongest instincts of any animal and man is the most ferocious animal on the face of the earth. The races and the individuals who have made places for themselves have been those who have been combatants. One of the attractions of this warfare against tuberculosis, is that it offers an outlet for our fighting instinct.

Philosophers assure us that the highest wisdom is to know one's self, but in a fight, it is even more important to know one's enemy. He is not so easy to get acquainted with but he is much more interesting. One must know the strength and resources of the enemy as well as his own. One good thing about having enemies in our daily walks with people, is that they will not borrow money from us.

In this battle that is now being waged against consumption, we have noted that this disease is the most destructive and universal malady which afflicts mankind. No part of the Globe, however remote, is free from it and no race or class of people are immune. Of those who have died in the hospitals and come to the post mortem table, we have found that from 70 to 90 per cent have had tuberculosis some times in their lives and have been cured. This leads us to conclude that most people have had tuberculosis sometimes in their lives and did not know it. "What we don't know does not hurt us very much"—is what the young wife said when she refused to listen to gossip about the untruthfulness of her husband.

Formerly when it was found that one had consumption, every one threw up their hands in holy horror as nothing could be done but wait peaceably "for the chariot to carry me home". Nevertheless, forty years ago, Koch discovered the germ of tuberculosis. From that day, the fight began. Before that time, things looked hopeless while even since that day we have had our ups and down, yet we have never given up the right. There have been times when we have been like the little boy walking through the cemetery a dark night, whistling to keep up courage.

Knowing as we have the probable outcome of this dreadful disease, it is no wonder that there has been an insane fear of it. However, we have found that there is no need of this terror. One is not nearly so apt to contract the disease as was once thought.

Then if it is contracted, the chances of recovery are so much better now than formerly, it is like some watch dogs, "their bark is worse than their bite." Even the devil is not as black as he is painted—or at least it would seem that way on account of the great number who are going to him.

Tuberculosis is a disease of civilization. Before we became enlightened, the disease was rare, even the American slaves were comparatively free from it, but as soon as they moved to cities and towns and took

on the habits of "high life", the disease came. It is the duty of the people as individuals and groups to fight against it. We must not fight like we are "scared to death", but just Hate dirt and everything that promotes accumulation and prevents its escape. We always did hate dirt, the reeking air of crowded rooms, and damp and darkness, and spitting on the floor, poor food and too little of it, and overwork—these are the things to fight.

We have always loved cleanliness, sunlight, fresh air, plenty of elbow room, plenty of work that calls for the best that is in us, the proper allowance of play, and lastly, but not least, plenty of good things to eat—real food with taste to it. It is under these signs that we should conquer consumption. The foes of consumption are: fresh air, sunshine, food and plenty of it. These foes are our best friends. Tuberculosis is contracted from the sputum. When one coughs, he should put a handkerchief to his mouth and should never spit on the floor or on places where it will dry and get in the dust. We sometimes see people spit promiscuously on the floor of churches, halls, and even the floor of the home. Such a person should be stripped of every piece of his carelessness and have the lash of public disapproval applied ninety nine times to his naked conscience.

If we would win in this warfare that is now being waged, against the "Great White Plague", we must have the right mental attitude. It is a well known fact that there is a greater number of deaths of soldiers on retreat than on a victorious march. Mental attitude of defeat lowers resisting powers. An individual who persists in thinking unhealthy thoughts can no more keep a sound body than one who violates all the physical laws of nature.

## REPORT OF THE GRANTVILLE GEORGIA CENTENARY GROUP MEETING.

Through torrents of wind and rain a merry group of thirty (30) persons bent on getting more information and inspiration to prosecute their work, came to John Wesley Methodist Episcopal Church, Grantville, Ga., Tuesday, February 14, 1922. The meeting was directed by Dr. J. W. Jackson of Philadelphia, Pa., of the Board of Conservation and Advance. The following pastors were present: Revs. W. E. Ector, J. H. Davis and the writer.

The whole program was carried out. Dr. Jackson, in a very able way, impressed upon us the demands of the Church. Strong talks were made by each minister and some of the laymen endorsing the program and pledging more loyal support.

At night thru a down-pour of rain quite a nice crowd came to see and hear the work of the Centenary, illustrated by pictures. All said great is the Centenary—great is the church—great is Dr. Jackson.

Rev. and Mrs. Ector, with their loyal people found joy in taking care of the guests.—W. O. Thomas, reporter.

## DECLARATION OF THE BISHOPS OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

Montgomery, Alabama, Feb. 10, 1922.  
To the Bishops of the Methodist Episcopal Church.

Whereas, in the month of January, 1922, an editorial appeared in one of the publications of the Sunday School Union of the African Methodist Episcopal Church, known as the "Young Allenite" containing incriminating statements, vicious innuendoes and slanderous inferences, the same being conceived, written and expressed in unchristian and malicious spirit, and

Whereas, the contents of said editorial were directed against all Negro Bishops, thus insulting and humiliating two of the Bishops of the Methodist Episcopal Church, a denomination with which the African Methodist Episcopal Church enjoys fraternal and friendly relations, therefore be it

Resolved, That the Bishops of the African Methodist Episcopal Church for themselves, the ministers and the laity of the said African Methodist Episcopal Church, do solemnly and unreservedly disavow and repudiate the acts and utterances of the editor of the "Young Allenite" in his untimely, illfounded and reprehensible criticism and attack on Negro Bishops.

Resolved, That we humbly apologize to the Bishops, the ministers and the laity of the Methodist Episcopal Church for the insult and humiliation imposed on them by Ira T. Bryant, the editor of the "Young Allenite".

Resolved, That as a further evidence of our sincerity, that the immediate resignation of Mr. Ira T. Bryant as secretary-treasurer of the Sunday School Union of the African Methodist Episcopal Church, be and the same is hereby demanded, and that in case of his refusal to comply with this demand, that we request the Board of Managers of said Sunday School Union to suspend him from all functions of his office until the meeting of our General Conference in 1924.

(Signed): B. F. Lee, Chairman of Council.  
J. S. Flipper, Secretary.

Unbiased, frank, Christian interpretation of current events in the life of the Nation and on the world horizon appears regularly in the columns of the Southwestern Christian Advocate.

## SPRING CONFERENCES 1921

### DOMESTIC CONFERENCES

Baltimore	Grace Ch., Balt.	Apr.	5	McDowell
Central Mission	St. Joseph	Apr.	5	Quayle
Central Penn.	Tyrone, Pa.	Mch.	15	McDowell
Delaware	Atlantic City	Mch.	29	Jones
East German	Referred	Apr.	19	Wilson
East Maine	Machias	Apr.	26	Hughes
Eastern Swedish	Hartford, Conn.	Mch.	23	Anderson
Kansas	Topeka, Kan.	Mch.	15	Waldorf
Latin-Am. Mis.	Pasadena, Cal.	Apr.	19	Leonard
Lexington	Covington, Ky.	Apr.	19	Leete
Lincoln	Topeka, Kan.	Apr.	6	Mead
Maine	Anburn	Apr.	19	McConnell
Newark	Referred	Mch.	29	Wilson
New England	Malden, Mass.	Apr.	5	McConnell
New England S.	Pawtucket, R. I.	Mch.	29	Hughes
New Hampshire	Tilton	Apr.	19	Hughes
New Jersey	Atlantic City	Mch.	8	Berry
New York	Referred	Mch.	29	Anderson
New York East	First Ch., Meriden, Conn.	Apr.	5	Wilson
North Indiana	Trinity Ch., Elkhart, Ind.	Apr.	5	Leete
Northern N. Y.	Little Falls	Apr.	19	Burt
Northwest Kansas	Goodland, Kan.	Mch.	29	Waldorf
Philadelphia	Philadelphia	Mch.	23	Berry
Porto Rico Mis.	Comerio, P. R.	Mch.	2	McConnell
Southwest Kansas	Liberal, Kan.	Mch.	8	Waldorf
Troy	Referred	Apr.	5	Bart
Vermont	Bellows Falls	Apr.	26	McConnell
Washington	Clarksburg, W. Va.	Mch.	22	Jones
Wilmington	Cambridge	Mch.	29	McDowell
Wyoming	Endicott, N. Y.	Apr.	5	Barry



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

MARCH 12, 1922

Subject: Amos Warns Israel.

(Amos 6:1-3)

Amos was one of the greatest preachers that Israel produced. He was the first of the so-called literary prophets. What does that mean? Let's see. There are thousands of preachers in this country. Of them the vast majority preached from notes or an outline written or contained in mind. But many write their sermons and preach from manuscripts, while some write them even though they do not preach from the manuscript. But also a very few write out their sermons for publication after they have been preached. This is what Amos did: after he had preached his sermons they were written out into a book for future generations to read and profit by. And so far as our knowledge goes he was the first Israelitic preacher to have done that. But after him quite a number of other preachers adopted that practice. Hence he was the first in time of all the prophets of the Bible whose prophecies have been collected into books going by their names. In time he was next to Elieha though, unlike him, he was a citizen of the southern kingdom of Judah. But his sermons were preached to or, we should rather say, especially against the northern kingdom of Israel. But in another respect he differed from his great predecessor: he did not belong to the school of the prophets, or a prophetic group under the direction of some prophet who guided them in devotion, piety, and religious or life-views. But he received the call to the ministry while he was about daily profession of tending sheep and fruit trees, and went straightway about his prophetic work. To put this in more modern terms, he was not a man from the theological seminary, but one who received the call while following his plow, and straightway responded.

We do not note this to support in any way the contention frequently but narrow-mindedly made even today that it is not necessary for the prospective minister to go to school and prepare himself for his work. We live in a different day when the minister is to preach intelligently and be a social force in the community whose social life is by far more complex. Certainly there are some outstanding ministers, some leaders in the work of the church, who have not had the best school preparations. But they are the exception; and it is wise for every prospective minister to reckon himself as coming under the rule. The intellectual education of the theological school or, let us say, the school of the prophets is not the only important thing about them; but not insignificant is the training in genuine piety and devotion, in broad and clear world-views, and in a definite life-attitude. And if any such school thinks that it has done its full

duty when it has produced astute scholars, while it has neglected or treated lightly those other equally as difficult and important things just mentioned, it has forfeited a great part of its usefulness to the Christian Church! This thing it ought to do; and the other thing it ought not to leave undone. But pardon the digression—back to the discussion.

Although our minister was not trained in the school of the prophets, still he was well acquainted with the best religious ideas and ideals conceived in Israel until this time; and he was not unacquainted with the social and religious practices of the northern kingdom as well as of his own country. He everywhere appealed to the higher sense and better nature of the people as if to say that the truths which he was proclaiming were self-evident to everyone with eyes to see, ears to hear, and heart to understand. The social and religious conditions of Israel at this time were the most lamentable. They may be characterized as the greatest immorality when immorality is understood in a very broad sense. The nation was enjoying a material prosperity probably never before nor ever afterwards surpassed. But only the upper classes profited while the lower classes were made the lower by it. Everywhere by the upper classes there was the most extravagant luxury, licentiousness, oppression, bribery and fraud—the endeavoring to become richer by making the poor poorer, or, as Amos himself puts it, by making the poor of the land to cease. In the midst of this excessive immorality there was much religious zeal so far as the externals of religions were concerned. The religious rites and feasts were scrupulously observed about the different shrines with the most hilarious rejoicings, while the people vehemently boasted of their peculiar relation to God as His chosen people when He was bound to these even more in the future than at present! Never has religious theory more got the better of religious practice than in Israel at this time!

This state of affairs Amos suddenly came forth from following his flock to denounce with all the passion that his none to chilly nature could muster up. To him all this was contrary to the very constitution of things. It is righteousness that exalteth a nation. Israel's superior privilege over the heathen in religious knowledge carried with it a correspondingly greater obligation and responsibility for righteous living. And unless she repents, ceases in immorality and enters upon a life of social justice, her doom is written in bold letters on the four corners of the heavens—national disaster and destruction are inevitable. This is the summary of his warning or the burden of his message:

Repent, (not for the kingdom of God is at hand, but) for the day of doom is at hand! By repenting and changing your life you may escape the imminent doom and preserve yourself a nation to be the most richly blessed of God in the future. Whether his warning was true or was but the alarm of a mere fanatical enthusiast we shall see in our next lesson. Meanwhile let us urge the teacher to read at one sitting, if convenient, the entire Book of Amos in the light of the foregoing brief discussion.

The application of this lesson to the life of today is so palpable that we would almost need to apologize to the reader should we attempt it here. Besides our next lesson will furnish us at least as good an opportunity for it. Sufficient to say that there are many among us today who are in the same class with these whom Amos denounced, though, we ought to add, on the whole we show considerable improvement. BUT NOT SO MUCH AS THIS LATE DAY DEMANDS!

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION.

Lesson for Sunday, March 12, 1922.

"Woe to Them That Are at Ease in Zion."

(By Rev. D. D. Martin, D. D.)

Amos felt the insecurity of a people who were not wholly in harmony with God. He pronounces the woe upon those who are blind to iniquity, and indifferent to God's claims, and are at ease while the whole nation is in peril. Amos was aware also of the higher and larger demands that God was making on his chosen people. To him God's voice was not only heard in Israel, but he was speaking to other peoples. The obligation of the prophet of the Lord was beyond Israel, and woe to them who are taking their comfort when so large a field is to be cultivated.

Every generation in the Church has had its "ease in Zion" members. They are those who have become self-satisfied and feeling that there is no need to worry regarding their own interests, as they have a formal contract with the Church to carry them through to paradise. They are not singing "Fight on, my soul, till death," but are saying "A little more ease, a little more slumber, a little more closing of the eyes to sleep." Such people are at ease and do not know that the very tabernacle of their flesh is vile in its corruption, and that sin is actually eating their moral vitals, and they are all but dead. "Woe to them that are at ease."

Then there are those who feel if they have a good church in which to worship with membership enough to support a pastor without strain, while other interests of the church are being cared for by faithful members, that there is nothing more for them to do. They are taking their ease, while God is saying, "Lift up your eyes and look; for the fields are white, all ready for the harvest." The Master wants harvest hands now in all the world, and woe to them who are taking life easy while the world harvest of souls is on.

Others are at ease only in the sense of self-righteousness. They are thanking God they are not like

the poor heathen. They pray regularly and maintain a place in a Christian land with a knowledge of the Bible and the ordinances of God's house, hence are not to be thought of as among those who are exposed to unbelief and the outward sins of a wicked life. They have never seriously asked who is responsible for the sins of those who have not the light. Woe to them who are at ease, for God will hold them accountable.

GAMMON SEMINARY.

## District Rounds

### SAVANNAH DISTRICT.

#### Second Round.

White Oak, March 4-5; Brunewick (Grace), March 12-13; Woodbine, March 18-19; St. Mary's, March 18-19; Brookman, March 18-19; Jesup, March 25-26; Baxley, April 1-2; Brunswick Circuit, April 8-9; Savannah (Asbury), April 6-9; Savannah (Palen), April 7-9; Speedwell and Haven Home, April 16-18; Mt. Zion, April 16; Reidsville, April 22-23; Mt. Vernon, April 29-30; Vidalia, May 6-7; Clio, May 13-14.

Dear Brethren—One quarter is past. Some have not collected and sent in anything to the treasurer. Do not wait until Easter, but start now and let Easter be the finishing point to get the rearage. Teach and win your share of tithers. Plan and have a great campaign for gathering of souls for Christ and His Church. Each pastor will report on Monday after Easter the number of souls gathered in the church, number of tithers won, and the amount collected and sent to treasurer for Centenary and Episcopal fund. The pastors are expected to keep going a live, well organized Sunday at each point. Canvass all the members to pledge for Centenary and Easter tithe. This question will be asked each pastor in third quarterly conference. Use every moment and do the job.

C. W. PROTHRO, D. S.

### DALLAS DISTRICT.

#### Second Round.

Peiham Circuit, Feb. 25-26; Milford and Italy, March 4-5; Waxahachie and Lancaster, March 11-12; Ennis and Ferris, March 18-19; Hubbard and Dawson, March 18-19; Hillsboro and Maypearl, March 23-24-25; Fort Worth (St. Andrew's), April 2-3; Fort Worth Circuit, April 1-2; Fort Worth (North), April 8-9; Corsicana, April 15-16; Denison, April 22-23; Sherman and Pilot Point, April 22-23; Dallas (St. Paul), April 29-30; Dallas (North), April 29-30; Wichita Falls, May 6-7; Dallas (Queen City), May 13-14; Dallas (Ideal Addition), May 13-14.

#### SPECIAL MEETINGS.

Ministers' Association, Epworth League and Sunday School group meeting, Hillsboro, Texas, March 24-25-26.

Ministers' Council, Fort Worth (St. Andrews), April 25-26. All pastors will report Centenary money raised on Easter.

New Orleans Area meeting, May 1-7, held at New Orleans, La.

My dear pastors and laymen, I am expecting every church to report its  
(Continued on Page 15)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC  
MY DEBT TO A GOOD BOOK  
(John 20:30, 31; Acts 17:28B)

## Daily Bible Readings

Monday, March 6—The Bible Teaches Service. Matt. 20:20-28.

Tuesday, March 7—The Bible Gives Us Our Highest Ideals. Matt. 5:3-10.

Wednesday, March 8—The Bible Inspires to Courage. Heb. 12:1-3.

Thursday, March 9—The Bible Gives a World Vision. Eph. 2:14-18.

Friday, March 10—The Bible Points Out the True Way to Happiness. Matt. 25:34.

Saturday, March 11—The Bible Shows Us a Saviour. John 5:39, 40.

Sunday, March 12—The Bible Reveals Christ. Matt. 16:13-16.

Lynn Harold Hough begins his study, "A Living Book in a Living Age", with these suggestive words:

"That man is dead and doesn't know it." So in a brief, cutting sentence a brilliant critic characterized a man who had wasted his vitality and was living out his years in dull lethargy, the mere husk of the man he had once been. People differ vastly in this matter of vitality. Some are vividly and contagiously alive, some have flashes of vital energy, and some seem to be curiously lifeless.

Books are like people as respects this matter of vitality. Some books are like stately cemeteries, dignified cities of the dead. Some books suggest a throbbing busy metropolis; there are signs of life everywhere. The Bible thrills with vital power. It has a sort of stinging inevitable vitality.

The Bible is alive because it comes out of life. You always hear voices whenever you go near the Bible. Sometimes you hear men talking with eager zest. Sometimes you hear them pleading. Sometimes you hear them weeping. Sometimes you hear them praying. Sometimes you hear them singing. But you always hear them. Armies are marching. Workers are laboring. Judges are hearing complaints. Kings are ruling. People are busy about all the interests of life. There is stir and movement everywhere. And above all the human voices is the high command of that great voice which speaks with the authenticity which comes from the Master of life himself. In the Bible human life becomes articulate. And deeper than that, in the Bible God becomes articulate, speaking in the language of men.

"There goes a Bible character", said a shrewd observer, as the saint of the village passed down the street. "How do you get him inside the Bible?" queried a bystander. "I thought Abraham and Moses and Paul were the Bible characters." "I don't get him inside the Bible", was the quick reply. "I get the Bible inside

of him. Bible characters are not merely people the Bible tells about. They are people the Bible makes."

It is in this power of making people which is the deepest basis for our calling the Bible a living book. It has life in it. It sends life out of it. It masters men's minds and rules their thoughts. It masters their bodies and keeps them clean. It masters their hearts and determines their feelings. It masters their wills and rules their actions. And this it does not as a book of rules to which men submit mechanically. Its supreme power is exerted by a strange ability to get a vital grip on the inner motives of men, and from within to work out. So it becomes bone of a man's bone, flesh of a man's flesh, and life of a man's life.

A good many books have been written about man's quest for God. The Bible is a book about God's quest for man. The Bible is a book of which God is the hero. It tells the tale of his love for men, of his plans for men, and all of his passionate endeavor to win men to his own ideal for their lives.

The Bible tells of a God who cannot be discouraged. Men disappoint him. Men turn from him. He will not give them up. He gives them prophets with words which sing and words which burn. He gives them leaders and institutions. He gives them poets whose hearts are glowing with a sense of the meaning of God's nearness and God's will. And at last, in his own Son, God breaks into life with the glory of a sacrifice which will go any length for the winning and the saving of men. Life is transfigured as we watch the gentleness and the virility, the patience and the strength, the steady poise and the noble passion of Jesus Christ as he lives among men. At length he gives the supreme gift. He flings himself against the Cross in one last deed of daring, suffering summons, of mighty ethical and spiritual achievement for the sake of men. And then, brushing aside the chains of death, he sweeps vital and regal and triumphal into the world which he has conquered. Stronger than sin, stronger than death, he opens the doors of a new life for men.

To every man on every day the Bible is calling in the name of the strong, victorious life whose power it bears. And the true reading of the Bible is like stepping through a doorway. When you step through the doorway you find God inside.—(From "A Living Book in a Living Age", by Lynn Harold Hough. The Association Press.)

## Which Book Rules Your Life?

Once the books in the library had a quarrel.

"We are the lords of the library" said the rich leather-bound book be-

hind glass doors. "See how much money our master has lavished upon us. See how we glitter and shine".

"No, we are the lords of the library", urged the encyclopedias and dictionaries. "See how big we are. See how many we are. And we embody the substance of all knowledge."

"No," urged the volumes of belles lettres and philosophy. "we are the only lords of the library, for we are the climax of human thought. Our pages contain the most profound and most lofty of human imaginings and hopes and faith."

"Pshaw!" sneered the volumes of science. "You are all dreams, but we are the realities. We come down to facts. Real life is based upon us. We are the lords of the library."

"You are all wrong", cried the novels. "The lords of the library are the books of refreshment and charm. When our master is weary, does he turn to you? No, only when he has more work to do. But he comes to us for delight. We are the lords of the library."

As the dispute was at its height and all were speaking together, suddenly, no one knew why, a mysterious silence fell upon them, and a quiet voice came from a book on a table in the center of the room. It was a worn book, its pages were much marked, in places they had been wet with tears. Gently it spoke; "The Lord is my shepherd; I shall not want. Come unto me, all ye that are weary and heavy laden, and I will give you rest."

That was all it said, but no other word was uttered in the library that night. The books knew that the Lord of the library had spoken.

## Suggestions for the Meeting

Suggest how this country is indebted to the Bible. Contrast attitudes of non-Christian lands with those of Christian countries as regards (1) social relationship, (2) the worth of the individual, (3) progress, (4) childhood, (5) home life. To what extent are these conditions due to the fact that one land has had the Bible while the other has not?

For Testimonies ask your members to be ready to speak on one of the following:

1. The Bible story which has helped me most in my individual life.
2. The Bible character which has been the greatest inspiration to me.
3. The Bible verse which has helped me overcome.
4. The psalm which gives me strength when I am discouraged.
5. The promise which means most to me.
6. The ideal toward which I am striving.

Ask others to be ready to tell how some book has helped them to see life differently and perhaps to get a broader vision or a new meaning of service.

## Sentences Worth Quoting

1. No book is worth anything which is not worth much; nor is it serviceable until it has been read and re-read and loved, and loved again.—*Ruskin*.

2. Through every clause and part of speech of a right book, I meet the eyes of the most determined men.—*Emerson*.

3. To read without reflection is like eating without digesting.—*Burke*.

4. Reading and study are in no sense education unless they may contribute to this end of making us feel

kindly toward all fellow creatures.—*Ruskin*.

5. A good book is the precious lifeblood of a master spirit embalmed and treasured up.—*Milton*.

6. A page digested is better than a volume hurriedly read.—*Macaulay*.

7. You can never be wise unless you love reading.—*Johnson*.

8. Books are lighthouses erected in the great sea of time.—*Whipple*.

## Quarterly Conferences

NATCHITOCHES, LA.—Our fourth quarterly conference was held with Rev. G. C. Hayward, district superintendent, in the chair. All officers were present with good reports, which shows great improvement along all lines. After the business of the conference was dispatched, the Superintendent spoke words of encouragement pertaining to the work. Sunday was a red letter day. At night Asbury was at her best. The great feature was the pageant representing Africa, India, Japan and China. The church was beautifully decorated for the occasion. Collection for the day \$78.40.—*Neal*, Reporter.

LEXINGTON, MISS.—The first quarterly conference of the Lexington charge was held in Epworth Church, Feb. 4 and 5, 1922, with the district superintendent, Rev. J. W. Golden, in the chair. Most of the officers of Gallie and Poplar Springs were present. Epworth Church served dinner to the delight of the entire conference. The district superintendent took a deal of pains in explaining the program of the church. Special emphasis was put on stewardship and life service. We were made to feel that we were only stewards and that all things belong to God. The spirit of the conference was good and everyone was inspired to do their bit in putting the program of the church over this year. The conference showed a spirit of gratitude to Bishop Jones for returning our pastor, Rev. F. J. Talbert, whose life and leadership are felt throughout the entire charge. The district superintendent preached two strong sermons, which were inspiring to the entire congregation. On Sunday night the Lord's Supper was administered to quite a large number. The district superintendent's salary was fixed at \$40.00 per quarter, the pastor's at \$11.25. Collection for the day, \$53.00. With such leaders as Revs. Golden and Talbert our charge will put the program of the church over.—*H. A. Williams*, Reporter.

GOLIAD, TEXAS—Our first quarterly conference was held Jan. 28-29 with Rev. J. G. Browne in the chair. The quarter was well attended. The reports were good and showed progress. The pastor's salary was increased to \$150. The district superintendent preached two very instructive sermons and administered the Lord's supper to a large number. All claims were met. Rev. A. M. Mason, our pastor, is succeeding well. Every department of the church is looked after. We are preparing to go over

(Continued on Page 15)



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can just imagine how one feels who has sacrificed and built one of the best parsonages in the Texas Conference and had it well furnished. I came to my work and mean to stay. I am planning, as usual, to bring up my benevolence, and with a good many I will be able to work the Bishop's plan of one cent per day. It was but a few nights ago someone came to the parsonage and laid on the table many nice things, and from the marks on the packages I was informed that Methodists, Baptists, C. M. E., A. M. E. and Holy Rollers had all helped. Surely God was in the plan. These good people are trying to make it pleasant for the pastor and wife. They are putting forth an effort to furnish the parsonage. Pray for us.—C. G. Curtis, P. C.

**FLORENCE, MISS.**—This charge is succeeding under the faithful leadership of Rev. R. B. Taylor, our pastor, of Jerusalem M. E. Church. On the third Sunday our pastor preached a soul-stirring sermon. Collection \$14. Our pastor is loved by both Methodist and Baptist. He is a good preacher and Christian leader. —Mrs. L. A. Anderson, Reporter.

**VERONA, ARK.**—Rev. J. A. Brooks and family wish to thank the members of Liberty M. E. Church for the grand storm party given them the night of Jan. 31. About one hundred pounds of choice groceries were sent and a cash purse. The guests were welcomed in by the little two-year-old son, T. C. All are welcome to come again.

**CASTLEBERRY, ALA.**—We are thankful for the pastor sent us from our last annual conference, in the person of Rev. W. J. London. We are indeed happy over him. He is a notable preacher and man of God.—Limus Montgomery.

## SPECIAL NOTICES

**PICKENS, MISS.**—The Rev. Frank Leonard wishes his friends to know that his address is changed from Hernando, Miss., to P. O. Box 163, Pickens, Miss.

**GORDONSVILLE, TENN.**—To the brethren of the Tennessee Annual Conference of the M. E. Church, in answer to the many letters inquiring as to when the minutes will be out of press: The minutes could have been in your possession on the 15th of December, 1921, but for the need of money they are not out. Only two districts have responded as yet, viz., Nashville and Murfreesboro. You must also remember that a committee was appointed by the Bishop to see to the publication of the minutes. I delivered the manuscript to the committee on Nov. 5, 1921, and the committee delivered same to the printer on same day.—Yours for Christ and His Church, J. A. Moore, Secretary, Box 62, Gordonsville, Tenn.

**COLUMBUS, OHIO.**—To the pastors of the Columbus District, Lexington Conference. As I began my fourth quarterly rounds Jan. 1, 1922, you were not prepared to make a full report. Will you now mail to me by April 3, for my annual report the following: Amount of Centenary raised; total benevolence; number

of conversions and additions to the church; increased enrollment in Sunday School; number of Southwesterns taken to this date. Dr. J. B. Redmond of Cleveland and Rev. G. G. Buckner of Detroit are tied in the number of subscribers for the Southwestern Christian Advocate. Brethren, the Church wants the best. Will you give your best?—D. E. Skelton.

### QUARTERLY CONFERENCE

(Continued from Page 13)

the top on Easter.—Mrs. C. Avery, Reporter.

**ALAMO, TENN.**—On Feb. 4-5 our quarterly conference was held at Midgett Chapel M. E. Church with the district superintendent, Dr. T. W. Davis, presiding. After devotion the conference was opened in due form. The roll was called and all answered with good reports. Mrs. Minnie McInas, Mrs. W. R. Winton, Mrs. Cora Show and Mrs. Mattie Mitchell were elected stewardesses. Dr. L. D. Thomas and Brother Winton were elected minute men. Sunday was a great day. The superintendent preached two sermons to a large congregation, in spite of the unfavorable weather. The Lord's Supper was administered to a large number. The district superintendent was paid in full for the quarter. Our beloved pastor, Rev. E. D. Butler, is putting forth every effort to carry out the Methodist program with the help of the members. Mrs. Ronnie Winton recently entertained the Ladies' Aid. Delight refreshments were served to all present.

**MICONOPY, FLA.**—Our first quarterly conference was held Feb. 5-6 with Rev. R. H. Dubose, district superintendent, presiding. After devotion the conference was opened in due form. The roll was called and the officers were present with good reports. The District Superintendent was well pleased with the way he found things. On Sunday night he preached a powerful sermon. Collection \$23.45. Dr. Dubose is a great leader and looks after the interest of the church. The members and friends are glad to have him as district superintendent and Rev. W. B. Hester as their faithful pastor. He is bringing things to pass at Miconopy and Racheal.

**PITTSBURG, TEXAS**—Our first quarterly conference was held at Morris Chapel M. E. Church, Jan. 27-28, with Rev. A. W. Carr, district superintendent, in the chair. Many of the officers were present with good reports. The District Superintendent delivered a powerful sermon to the joy and delight of all his hearers. At the night services the recording steward, P. Nelins, with the assistance of N. Rogers, was on the job, and their financial reports were good. The auxiliaries of the church made splendid reports for the quarter. Mrs. E. Turk was elected president of the Woman's Home Missionary Society and Mrs. E. M. Sawyer vice-president. We love our pastor and intend to stand by him at all times.—Bertha Parrison, Reporter.

**WILLIS, TEXAS**—Rev. W. D. Lewis, our district superintendent, held the first quarterly conference of this circuit for this conference year Saturday, Jan. 21. Nearly all of the

officers were present with prepared reports. The superintendent pledged each unit leader and each officer to the observance of family worship as a basis for church worship. The committee on religious education and directors of social and recreational life were raised, and the chairman spent some time in giving to each its duty as factors in the great forward program of the Church. Under such light as was given, each officer present who has at heart the work of the kingdom, left the conference greatly benefited and more determined to render a greater service. Sunday morning the district superintendent preached at Danville to a large and appreciative audience. This was a soul-stirring service. The preacher used as his theme, "Loving and Giving," Jno. 3:16. The supreme glory of life is sacrificial service, said the preacher. Even though it was a very cold day, everyone present was unanimous in saying this was truly the Lord's doings. One young man united with the church and one came to the altar for special prayer. On Sunday evening a fair audience braved the cold and rain and greeted the district superintendent in service at Willis. This was a fine service. The preacher was at home with the big-hearted members of St. Thomas Chapel and endeared himself to them as he plead for a fuller consecration of each Christian to a life of service. On Monday evening the Ladies' Aid and Woman's Home Missionary Societies, under the direction of the pastor and his wife, gave a banquet in honor of the district superintendent. Miss Ursulahea Fountain served as pianist. Several musical numbers were rendered by the choir. Mrs. Hodges, as president, stated the purpose of the meeting, after which Mrs. Daisy Bryant read a most excellent paper. Prof. Grigsby, principal of the Willis High School, spoke of the work and worth of the district superintendent as pastor of the St. James Church, Houston, and stressed the need of unanimous work in putting over the kingdom program. Mrs. Grigsby, one of the city teachers, spoke in very touching words of the paper read by Mrs. Bryant. At the close of the banquet the district superintendent was called on to address the banqueters, which he did in a brief manner. Pastor Fontaine spoke of the meritorious work of the district superintendent. Then we all were treated to some of the plays of the social and recreational department by the district superintendent. Everyone entered heartily into the exercises and thus passes into history the first quarterly conference of the Willis Circuit. The quarterly assessment was raised. We pledge to go over the top Easter Sunday.—Reporter.

### DISTRICT ROUNDS

(Continued from Page 12)

full quota of Centenary money raised on Easter Sunday, April 16.

Yours truly,

J. W. WARREN, D. S.

### AUSTIN DISTRICT.

Second Round.

Georgetown, Feb. 11-12; Hutto and Granger, Feb. 18-19; Lockhart Circuit, Feb. 25-26; Luling, March 4-5;

Littig and Manor, March 11-12; Cedar Creek Circuit, March 18-19; Fayetteville, March 25-26; Wesley Chapel, Austin Circuit, April 1-2; Simpson, April 8-9; Winchester Circuit, April 21-23; Smithville, April 22-23; La Grange and West Point, April 29-30; La Grange Circuit, April 29-30.

Brethren—You will see that I have left Easter Sunday open so that you may have no hindrance on that day, which is our Centenary rally and Over the Top day. I am expecting the whole New Orleans area is looking for you to go over. All who fail will disappoint our good Bishop and area secretary, Dr. E. M. Jones.

D. C. LACY, D. S.

### LAKE CITY DISTRICT.

First Round.

Bland and Stanley, March 17-19; Calihana and Kings Ferry, March 5; Lako City, Bass and White Springs, April 7-9; Like Oak and Welbourn, April 17; Lake City Junction and Branford, April 20; Mikesville and Fort White, March 10-12; McClenny and Sanderson, April 23; Monticello, April 18; Washington, March 23-26; Winfield and New Hope, March 31-April 2.

My Dear Brethren—Through God's grace we are given another year, in which I trust to labor in His vineyard. May we not betray our trust. Let us work and pray for a year of abundant harvest. Remember our motto: Arrange well your year's program and work it. Collect your Centenary money weekly and send it monthly to Dr. Morris W. Ehnes, 740 Rush street, Chicago, Ill. Collect Episcopal fund (two and a half per cent of the pastor's salary) and send it quarterly to Dr. George P. Mains, 150 Fifth avenue, New York City.

The Stewardship drive is now on. Try earnestly to get every member to sign up as tithing stewards. Make Easter a great day for soul winning and Centenary offering.

Canvass your charge in the interest of the Southwestern Christian Advocate and Cookman Institute. Secure subscribers and scholars for the same.

Please report to me without fail April 17:

1. How many tithing stewards were signed up.
2. What was the amount of the special Easter tithe.
3. Has this amount been sent to Chicago.

The pastor's and district steward's meeting at Lake City, March 15, 10 a. m.

May God's richest blessing be upon you in this great work.

SCOTT BARTLEY, D. S.

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## CRESCENT CITY NOTES

**GRACE M. E. CHURCH**—Our live wire and aggressive pastor, Rev. T. B. Oville, assisted by Dr. Wright, the Gospel songster, started a drive and crusade against sin early Sunday morning, and an inspiring spectacle was witnessed by the assembling of nearly 100 children of the Sabbath school as they all knelt around the altar for prayers and consecration while Brother Roman interceded on bended knees to God in behalf of their young souls. At night that old war horse, Dr. Valcour Chapman, preached an eloquent and soul-stirring sermon. The spiritual fire is burning bright at Grace Church.—Willie May Hathaway, Reporter.

**WESLEY**—Feb. 19 was a high day. Early prayer meeting, led by Brothers Joe Taylor and Arthur Whitton. The pastor preached at morning and night service. He preached the sermon for the tenth anniversary of the Mystic Order of Hobgoblins. Forty came forward for prayer and one was converted. Rev. C. S. Stanley left Monday to attend an Epworth League meeting in Chicago, of which he is a member.—L. Harrison, reporter.

**FRANCOIS**—In memory of our beloved one, Joseph D. Francois, who died Feb. 17, 1918. Dear loved one, 'tis sweet to breathe your name. In life we loved you, in death we do the same. Sadly missed by wife and children, Mrs. J. D. Francois, Anna, Priscilla, Willmot, Willie and Effie Francois.

**ST. CYR-MOORE**—The wedding of Miss Augustine Moore and Mr. John A. St. Cyr was celebrated on Thursday evening, Feb. 16, at Wesley M. E. Church, Rev. C. S. Stanley officiating. The bride was given away by her uncle, Mr. Zedo Green. The brides had as her attendants Mrs. Alberta Lanolx, matron of honor; Miss Marvel Williams, Miss Georgia M. Hughes, bridesmaids. Mr. St. Cyr was attended by Mr. Isaac J. Davis, as best man and Messrs. Henry Martin and Richard Hawkins as groomsmen. Little Lenora Theophilie was flower girl and Master R. H. Wilson ring bearer. The ceremony was followed by a reception at the residence of the bride, 318 S. Roman street. Many useful as well as beautiful presents were received. Among them were a beautiful pair of hand-painted vases given by Mr. and Mrs. Anatole Jaquer, an oak dining room set given by the bride's uncle, and a Bible bound in leather given by Mr. and Mrs. L. L. Harrison. A solo was rendered by Mrs. Alma Lillie Hubbard.

**HAVEN**—I take this method of thanking the Steward Sisters, Sister Alice Cook, president, for \$5.00; Sunday School for \$5.00, and Sister E. L. Bolden, the fine spirited and faithful superintendent. The members and friends also gave me a suit, shoes and other tokens of appreciation. Too much cannot be said for these good, loyal and faithful members and friends.—Miss Sara Austin, reporter.

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**MARSH**—Brother David Marsh departed this life Feb. 4, 1922, age 75 years. Professed a hope in Christ forty years ago, joined the Methodist Episcopal Church, lived a faithful member until his death. Was married to Miss Catherine Holt sixty years. Twelve children were born to this happy union. Eight of them have crossed over and joined the heavenly company. Those who survive him are his widow, four children, fifteen grandchildren, other relatives and friends. He was a good husband, father, grandfather, neighbor and citizen. He loved his church and was a faithful worker of the same until his death. His funeral was preached by the writer. The Church has lost a true member. While it is our loss, it is heaven's gain.—Eli Jos. Guthrie, Pastor.

**SANDRIDGE**—Sister Darcus Sandridge was born Jan. 9, 1812, and died at her home in Knohnoster, Mo., at the age of 109 years. She was united in marriage to Squire Sandridge, and to this union sixteen children were born, all but two having preceded her to the beyond. She leaves to mourn her passing eleven grandchildren, four great-grandchildren, one great-great-grandchild, five nephews and many friends. She sought Christ while very young and lived a faithful Christian. The funeral was conducted by Rev. R. G. S. Smith, pastor of Mt. Zion M. E. Church.

**MYERS**—Sister Tanna Myers departed this life Jan. 13. She was a faithful member of Mt. Pleasant M. E. Church and a devout Christian. She was loved and respected by all who knew her. She leaves two children to survive her, and many friends. Her funeral was conducted by her pastor, Rev. A. M. Quinn, pastor at Handsboro, Miss. Her remains were laid to rest in the Mississippi City cemetery.—Edward Smith, Reporter.

**BROWN**—Rev. C. B. Brown, who was better known as Squire Brown, passed to his reward Jan. 25, 1922. He was born about five miles northeast of Okolona. He was converted when very young and joined the Methodist Episcopal Church. At the time of his death he was 85 years of age. Although a former slave, he received a splendid education and was one of the first Negro school teachers. He has filled many official positions in Okolona and the people have truly lost a leader. He was the founder of the M. E. Church about fifty years ago, and at the time of his death was the only one living who was present at the founding of Mt. Pisgah M. E. Church, and was also the oldest minister in the city. He preached his last sermon at Mt. Pisgah just before Christmas. The funeral services were conducted by Rev. M. C. Pulliam. Many spoke

words of comment on the life of this good and faithful servant. He leaves to mourn one son, one brother, two daughters and a host of friends. His remains were laid to rest in the Okolona cemetery.

**BRACY**—Sister Cressey Bracy, faithful member of St. Paul M. E. Church, Bay St. Louis, Miss., departed this life at the age of 70 years. Although at this age she was full of activity and always ready to do her part. She leaves two nephews and a host of friends to mourn her loss. The funeral services were conducted by her pastor, Rev. A. H. Lathan, assisted by Revs. H. H. Lowe, Ellis, L. Estavan and E. Shannon. She died as she lived—a Christian woman.

**JACKSON**—Brother Samuel Jackson was born in Montgomery county, Ky., in 1843, and departed this life Jan. 12, 1922. He was converted 50 years ago, joining the Methodist Episcopal Church, and has been a faithful member until death claimed him. He was Sunday School superintendent for forty years and worker of College Hill M. E. Church. He leaves a wife, two daughters, two sons, thirty-five grandchildren and a host of friends to mourn his loss. The funeral services were conducted by the pastor, Rev. W. M. Thomas. Interment was in College Hill cemetery.—Mrs. Carrie Hackel, Reporter.

**AUSTIN, TEXAS**—Wesley Chapel Beautifying Club met Sunday evening, Jan. 20. They are preparing for a cleanup day Feb. 22. Officers and members take notice and govern yourselves accordingly. President, M. A. Anderson; vice-president, Robert Jones; secretary, W. P. Mabson; treasurer, M. D. Satterfield.

**WYNN**—The death angel came and took from our midst Brother Charley Wynn, father of Rev. B. W. Wynn, Jan. 23, at the age of 71 years. He became a Christian in early manhood, serving as class leader at Griffin Chapel for many years. He leaves to mourn his loss a wife, seven sons, three daughters and many grandchildren. "Sweet be thy rest till He bid thee arise, and hail him in triumph ascending the skies."—Rosebud O. Bell, Reporter.

**HART**—Brother William Hart departed this life Sunday, Jan. 21, in full triumph of faith in the Lord. He had been sick for a while and was only waiting on God. He has filled many offices of the church and was dutiful to all of them. At the time of his death he was 58 years of age. He was the father of eight children, six of them now living. His funeral services were conducted at Riley M. E. Church by Rev. A. M. Quinn, assisted by Revs. Henton and Wheaton of Gulfport. A solo was rendered by Mrs. Zella Lawrence. His remains were laid to rest in the Mississippi City cemetery.—Edward Smith, Reporter.

**HAMILTON**—Sister Mary Hamil-

ton was born Aug. 30, 1851, at Union, S. C., and departed this life Feb. 15, 1922. She was converted September 1874, and lived a faithful Christian. She leaves a husband, eight children and a host of friends to mourn her demise. The funeral services were conducted by Rev. N. N. Sidney, assisted by Rev. W. H. Cain.

**HOLMES**—Sister Maggie Jordon Holmes, a faithful member of Paradise M. E. Church, Miconopy, Fla., departed this life Feb. 10 in full triumph of faith in the Lord. She leaves a husband, father, mother, four sisters, one brother and a host of friends to mourn her loss. At the time of her death she was 27 years of age. She was converted in 1910 during the pastorate of Rev. A. Evans. She was a willing worker in God's church. She was a member of the Household of Ruth, No. 9012. The funeral services were conducted by the pastor, Rev. W. B. Hester, assisted by Revs. A. Meas and Haines.

**NEWTON**—James Newton, son of Sister Nannie Newton, passed to the great beyond Jan. 28 at San Antonio, Texas. Six weeks before his death he confessed a Christian faith and was baptized and received into the Church. He leaves a father, mother, one sister, four aunts and other relatives and friends to mourn his passing. The funeral was conducted by Rev. C. W. Reeves of Port Allen, La.—Eva Douglass, Reporter.

**BOLDING**—Sister Arizona Bolding departed this life in full triumph of faith in the Lord. At the time of her death she was 62 years of age. She was a faithful member of St. Paul M. E. Church. She leaves five children, one brother, several grandchildren and a host of friends to mourn her loss. The funeral was largely attended. The sermon was preached by Rev. F. L. Johnson.

**DAVIS**—Death has again invaded our camp at Griffin Chapel M. E. Church, taking from our midst Sister Norma Bells Davis, daughter of Brother W. H. Davis, after a long illness. She leaves to mourn two brothers, a grandmother and a host of other relatives and friends. The funeral services were attended by the pastor, Rev. Alexander Talbert. She is gone, but not forgotten.—Rosebud O. Bell, Reporter.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

Vol. 44

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No. 11.

THE METHODIST BOOK CONCERN,  
Publishers

## THE SOCIAL CREED

### THE METHODIST EPISCOPAL CHURCH STANDS

For equal rights and complete justice for all men in all stations of life.

For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

For the fullest possible development of every child, especially by the provision of proper education and recreation.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the abatement and prevention of poverty.

For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

For the conservation of health.

For the protection of the worker from dangerous machinery, occupational diseases, injuries and mortality.

For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the principle of conciliation and arbitration in industrial disputes.

For a release from employment one day in seven.

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all, which is a condition of the highest human life.

For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

For the most equitable division of the product of industry that can ultimately be devised.

For the right of employees and employers alike to organize.

For a new emphasis upon the application of Christian principles to the acquisition and use of property.



## THE WORLD STUDENT CONFERENCE IN CHINA

In the approaching meeting from April 4 to 9th, in Peking, China, of the Student Christian Federation of the World, there will be the meeting and mingling of two hemispheres not only in terms of geographical extension but in terms of thought and life. It will be the meeting of East and West; the intelligence of the Occident in sympathetic conference with that of the Orient. It will be the setting up anew of contacts between two different types of civilization. The young, vigorous, aggressive Western civilization goes East to join in survey and reflection of the most sober serious nature, with the self-sufficient, staid, old civilizations of the East, the uppermost question being how most advantageously to harness the total Christian intelligence of the world to the commanding task of solving international and interracial problems.

This Student Christian Federation represents 200,000 students and professors in 2500 universities, colleges and high schools dispersed throughout every clime and among all peoples. Its significance for, and bearing upon, world problems is suggested by Dr. John R. Mott who says, that the Federation and all its allied Christian Student movements of which it is composed "are striking at the heart of the international problem in pressing their program, which seeks to influence aright by power human and superhuman the ideals and outlook, the attitude and motives, the ambitions and spirit of those who tomorrow are to become the leaders of the nations."

Concerning its relation to national and international world programs at the present time Dr. Mott continues: "It would be difficult to overstate the extreme importance of having such a conference meet at this fateful moment in Far Eastern Affairs and in the relations between Orient and Occident". Such a meeting will be really a continuation program of the League of Nations and the Washington Conference on Limitation of Armament, for, thinks Dr. Mott, a thorough and accurate student and authority on world conditions, "unless their work be supplemented by the world-wide and intensive spiritual efforts of such Christian movements as the Federation", associations of nations and the League of Nations will be in vain.

Evidently leaders from the East are like-minded with Dr. Mott on the value of this meeting for the new life and leadership of the world in coming years. Mr. David Z. T. Yui, General Secretary of the National Young Men's Christian Association of China says that the coming Federation meeting at Peking must give to the students of China "a positive, convincing Christian message from their fellow students of other lands or be lost in the materialism which other Western leaders have been presenting to them."

If any agency or force can save China and the East, and the whole world, Occident as well, from being lost in materialism and in the skepticism which necessarily accompanies a philosophy of materialism, surely it should be the influence of the Christian intelligence of the world exerted through the righteous idealism of the Student Federation.

Great expectations are awakened by consideration of the possibilities of this Conference. At it, Christian intelligence will be to the fore, girding itself to serve humanity. Tangible results should be forthcoming. A moral message with thrill and conviction, accompanied by all the spiritual sanctions implied in the term "Christian", should be proclaimed to the world.

The meeting is being held at a time of revolution in world thought. The structure content and authority of the Christian movement and message are undergoing careful scrutiny preparatory to recasting into more adequate moulds. The social content of the message of the Church for the future will receive the major emphasis and enjoy the largest place. The world association of brotherly men doing the will of their Father-God is the ultimate goal to which all thought and life must build. For this ideal, the world hungers; with less, it will never remain quiescent. If the Student Christian Federation representing the Christian Students of the world, comprising thirty nationalities, can make some tangible, concrete contribution to the practical working out to this ideal of world relationships it will have accomplished more than all the Conferences on Limitation of Armaments or the League of Nations hampered by diplomatic parleys and scenting for purely economic and political advantages of national units. We pray for the success of the Peking Conference of Christian Students of the World!

## BROTHERING HUMANITY

East Calvary Church, Philadelphia, Pennsylvania, Dr. Chas. A. Tindley, Pastor, is doing a remarkable piece of Christian service that might well be emulated by a host of others.

This church, located in a very thickly populated section of the city, is easily accessible to the multitudes who for various causes, crowd and surge pass its doors by the thousands daily. Being a seven-day-in-the-week Church, its doors are open all day of every day in the week. During the industrial depression now very acute in Philadelphia, a great many men are out of employment and seriously in need of help. Dr. Tindley and his officers, alert to seize the opportunity, resolved that their church

should minister to this group in the spirit of the Master.

Thus during the past eight weeks this Church has invited in, and provided these multitudes with free dinner and the spacious warm auditorium for sleeping quarters at night. Some four or five hundred men, at least a third of them white men, have availed themselves of this service, one of these being a former slave-owner's grandson. Thousands of dinners have been provided, hundreds of men have been clothed, and many jobs have been secured for those seeking employment.

The spiritual significance of such community service is revealed in the results. Thus far, more than eight hundred conver-

sions have been recorded since the first of January.

Two young men (deaf mutes) have been converted and cared for by the church and give their testimony through an interpreter who understands the sign language. A great many life stories, equivalent in interest to Begbie's "Twice Born Men" could be written in connection with this work.

This service which has been costing about \$75 per day has been entirely financed by the East Calvary congregation, many of the members themselves doing without food and clothing in order that the more unfortunate may be cared for.

Evidently this Christian act of brothering their fellowmen must have been motivated by that saying of Jesus, "ye have done it unto my brethren, ye have done it unto me." This identification of Jesus with his brethren is a most beautiful and convincing evidence of both his divinity and his humanity. The oneness of Jesus and his brethren is the equation in the divine arithmetic of spiritual values and spiritual relationships. This is the conception that must dominate the life of men today. This idea of spiritual oneness of mankind and its consequent responsibility of the one for the wellbeing of the other is humanity's hope of the future. In the light of this ideal we must relate our daily activities, the whole trend of our lives, to that of men about us. In proportion as the Church of Christ embodies this ideal in its approach to, and dealings with, men, must be measured the power of her appeal, the results of her efforts and the value of her services and life for amelioration and salvaging of human society.

More definitely and fundamentally must the Church abandon herself in such practical helpful concrete ministrations. To this spirit and type of service, dogma must give place. Explosive emotionalism must harness itself to the tangible task of relieving human sufferings. Intellectual gymnastics in the field of theological theories must prove their value for a needy and anguished world by practical fruits in bettering and brothering the world.

This message of Christ was full to the brim with practical content. He meant to teach us how to practice social imagination, to put ourselves in the places of others, and to play the good Samaritan to our fellowman. It is we who have allegorized and philosophized so religiously as to have too frequently left men's bodies naked and cold and hungry, and their lives bereft of that human interest and contact, which adapting itself to the common everyday experiences of men, lifts them toward the Christ of our faith and the faith of our Christ.

East Calvary Church is performing that new type of spiritual ministry that reaches men's souls by entering into men's inescapable experiences; and its prophetic pastor, Dr. Tindley, deserves the thanks of the Church and the country for such genuinely Christian service as he is rendering in the spirit of the Master to needy humanity.

**HOW MANY** Southwestern Christian Advocate subscribers are there in your charge, Brother? Have you put forth honest endeavor to help support the paper?



The United States Senate after refusing to confirm Henry Lincoln Johnson as Register of Deeds, has finally confirmed Attorney Arthur Froe, of Welch, W. Va., Register of Deeds for the District of Columbia. It is reported that the confirmation was without opposition, this being the second Negro confirmed by the Senate under the Harding Administration.

## STEWARDSHIP CALENDAR, 1922

**"The Year 1922 to be Stewardship Year"—**  
Council of Boards of Benevolence

**January**—Inauguration of "Win One—Stand By" Evangelistic Campaign, culminating in Easter and succeeding Sunday.

**"The Stewardship of Souls"**

**February and March**—"Period of Intensive Stewardship Instruction." (Arranged for by Pastor, Stewardship Committee, and representatives of various departments of Church.)

1. Four Sundays of Stewardship Preaching.
2. Stewardship in the Sunday School.
3. Stewardship in the Epworth League.
4. Stewardships Study Classes.
5. Stewardship Reading Contests.
6. "New Methodist Million" Enrollments.

(See the "Stewardship Self Starter" for dates, and plans.)

**Wednesday, March 1**—Early Morning Communion. (Pastors to have Communion table spread, and elements consecrated, so that men and women, going to early work, may pause and partake of sacrament.)

**"The Stewardship of Life"**

**Sunday, March 5**—Day of Abstinence and Prayer for Christian Stewardship; for Ministers, Missionaries and Evangelists.

**"The Stewardship of Prayer"**

**Sunday, April 2**—Enrollment of entire Church for Easter Week Tithe Offering.

**Sunday, April 9**—Palm Sunday. Decision Day in Sunday School and Church.

**Friday, April 14**—Good Friday, special services.

**Sunday, April 16**—Easter Sunday, Church Membership Day.

- a. At Mornings' Service—Offering and consecration of the week's tithe.
- b. In Sunday School—A Special exercise, in which the Holy Week Tithe may be presented.
- c. Evening—Pastor Pageant, "The Living Christ." (For suggestions, write to the division of Stewardship, 740 Rush Street, Chicago, Illinois.)

**"The Stewardship of Possessions"**

**Monday, April 17**—Easter Tithe Remittance Day. (Send all offerings to Morris W. Ehnes, Treasurer, 740 Rush Street, Chicago, Illinois.)

**Sunday, April 23**—General Stewardship Follow-up and "Stand By" Day.

Enrollment and re-enrollment in "New Methodist Million."

Faithful canvass for Stewardship enrollment of all Church departments through the day.

**May 1 to 21**—The Annual Every-Member Financial Canvass.

**May 21 to 28**—Gleaning Week. Finish financial canvass.

**October and November**—Stewardship Study and Church Training Nights.

**Sunday, November 26**—Thanksgiving Sunday. Special Thanksgiving Stewardship Sermons.

Stewardship Gleaning Season.

Enlistment of New Christian Stewards.

**Thursday, November 30**—Thanksgiving Day. Thanksgiving Sermon.

Stewardship Pagesant—Evening.

Stewardship Exhibit—All week.

Stewardship Gleaning Season.

(Write to Division of Stewardship, Committee on Conservation and Advance, 740 Rush Street, Chicago, for any help needed.)

**Sunday, December 24**—Christmas Sunday.

Christmas Program and Offering.

## WANTED—A New Appraisal Of The Service Of The Official Church Editor In The Life Of The Church

"DO EDITORS NEED PRAYERS?"

California Christian Advocate

This is not a learned discussion of theories about prayer. It is simply the statement of a few facts and a deduction of what might be termed an inference from the way the mind acts under certain circumstances, and to apply it to a common experience in church life.

At one of the annual meetings of our largest church boards in which were representative laymen, pastors, district superintendents, secretaries, Bishops and other general conference officers, the following note was written:

This is not a joke.

"Did you ever hear of any one in praying for Bishops, Secretaries, and members of Boards, pray for the editor?"

Answers were expected "yes" or "no." But here they are.

First—No.

Second—No.

Third—Editor never noticed at all until he makes some break.

Fourth—You are right,——

Fifth—Never. They are spontaneously classified as lost souls!

Sixth—They do not need it as ordinary sinners.

Seventh—In his area meeting Bishop——prayed for the——editor.. He is the only one.

Eighth—The——Advocate is often forward for prayers——and another added, "after the hunch takes a good look at the editor."

The necessary answer to the question was so obvious that the editors could not refrain from attempting to be facetious about it.

At the closing session of that Board meeting, one of the most earnest prayers to which we have ever listened was made by one of the most spiritual and thoughtful persons present. He prayed for the different officers of the church and members of the Board in a most suitable manner; mentioned the laymen who contribute the money, the pastors and district superintendents of the church, the lay members of the Board, the officers of the various boards of the church, including the officers of the women's societies, and the Bishops of the Church. All were appropriately mentioned.

In front of the audience, almost touching the one who led in prayer were the editors of the church press. All the others present were to go forth from that room to carry its message and inspiration to hundreds of the people. Those who came from the largest churches would speak to one or at most two thousand persons. But these editors within the next ten days were to try to carry the spirit and the information of that meeting not to a few thousand members of the church, but to no less than a million readers. The

editors of the papers with the smallest circulation would reach vastly larger audiences than any other persons mentioned. Yet in all the fall meetings of the Boards and the various committees, we heard not a single person pray for the editors of our church press.

From the California Christian Advocate we take the above incisive but true editorial which, pleasantires aside, seems to us to indicate a greivous lack somewhere. Editor Larkin says that "In all the fall meetings of the Boards and the various committees, we heard not a single person pray for the editors of our church press."

Surely this failure of the offenders to mention the editors in the Board and Committee devotions did not imply that church editors, because religious, do not stand in need of or deserve prayer for their tasks, as do all other servants of the Church. May it not be rather referred to the cause of an all too inadequate appraisal of the value of the work and service of the editor to the Church at large and to these respective Boards and Committees in particular.

These Advocates, these arteries within the Church that convey the rich, red life-blood of publicity and information at least to the formal side of the Church life, are not evaluated, we surmise, at their full worth to Methodism. Speaking for the Southwestern, we have been present at some gatherings where the herculean task of putting over the Centenary was presented and discussed continuously for hours and the deliberations were concluded without a single reference to the Southwestern Christian Advocate or any other Methodist periodical.

It is pathetic, almost tragic, to observe this failure on the part of any Church interest to relate itself definitely to the Church press; not for the sake of the editors but for the cause espoused. If this be true of some leaders what must be the thought of those who follow. May not this lack of proper appraisal of the value of her press in the life and progress of the Church explain why there is not larger circulation for the whole family of Church publications. If the value of the Advocate is esteemed lightly by many, of course the work of the editors of the Advocates will be so regarded and they will miss the prayers they so sorely need.

Nevertheless, for their comfort we commend to the Editors the Pauline psychology of that second Corinthian Epistle, the 4th Chapter, verses 8 and 9, and, we press onward.

## THESE MEN MEAN BUSINESS

Speaking of loyalty and consecrated resolution in support of the Southwestern Christian Advocate, here are two men who are exhibiting these traits by their deeds.

The Rev. E. W. Kelley, Pastor of Wesley Tabernacle Methodist Episcopal Church, Galveston, Texas, who gave us recently sixty-five new annual cash subscribers in one batch uses printed monthly report blanks for each auxiliary of his church. The Presi-

dent of each auxiliary is required to report thereon monthly to the Official Board, among other things, the number of subscribers secured that month for the Southwestern Christian Advocate within the membership of that auxiliary. Every person joining that auxiliary in the church is challenged to subscribe for the Southwestern on enrolling for membership. This plan keeps this church

(Continued on Page 4)



# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—in all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



**HUMILITY OF CHRIST:**—Let this mind be in you, which was also in Christ Jesus. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.—Phil. 2: 5, 3.

## THESE MEN MEAN BUSINESS

(Continued from Page 3)

constantly on the job, and keeps our office constantly receiving subscriptions from this church. Every officer is a subscriber.

Mount Zion Methodist Episcopal Church, the Rev. Albert J. Mitchell, Pastor, Washington, D. C., has a different but wonderfully effective method of recruiting new subscribers for the paper. Each person on joining the church, is asked whether he will subscribe for the Southwestern Christian Advocate. This is, of course not a condition of entrance into the Kingdom of grace and glory, but is a part of the every member canvass which the church makes to insure loyalty and responsibility from each member in sharing the responsibility of the total church enterprise, local and connectional. The theory of these pastors is that the official church paper is just as necessary these days for an efficient church constituency as is any other part of the local church machinery. And they are right. An efficient church to command and challenge its community, must be an intelligent church; to be intelligent, a church must read; and how can they read unless they have the Southwestern Christian Advocate.

Many of our brethren, of whom these two are typical, are tackling the problem in this resolute and conscientious way and are securing magnificent results. If this number could be increased by many others who have not yet seen the necessity of heroic efforts in Southwestern building, we should soon reach the desired goal in the development of the paper.

## Personal and General

Professor Francis M. Austin, A. B., A. M., for twenty years the head of the Department of Latin at Illinois Wesleyan University, died on February 4th, after an illness of but five days.

He was always interested in the work of his Church, and four times was elected to General Conference. He was a member of Grace Church, Bloomington, where he was a loyal, faithful worker. His loss will be keenly felt by all who knew him.

Addressing a gathering of college men, recently William Howard Taft said there are three ways of getting through college: Magna cum laude; cum laude and mirabile dictu.

Professor J. S. Clark, the successful and genial President of the State University for Colored youth of Louisiana, was a welcome caller at our office last week, on his return from the Nashville meeting in interest of land-grant colleges. Dr. Clark is enthusiastic over the outcome of that meeting.

Dr. D. W. Howell of the General Deaconess Board is visiting Mexico City, looking over the work in that city; also attending the Annual Conference. From Mexico City he will go to Spokane, Washington, to be present at an educational meeting.

According to reports from tourists from California, Wesley Methodist Episcopal Church under the strong pastorate of the Rev. A. P. Shaw, D. D., is enjoying phenomenal success. Just as we anticipated. Dr. Shaw is one of Methodism's best products, a Rust man, a Gammon man, a Boston man.

Dr. E. J. Helms, Superintendent, Bureau of Goodwill Industries of the Department of City Work of the Board of Home Missions and Church Extension, reports the reorganization of the Goodwill Industries in connection with the Central Methodist Episcopal Church, Tacoma, Washington.

Dr. J. B. F. Shaw, President of Haven Institute and Conservatory of Music, Meridian, Miss., delivered a series of addresses at the Oklahoma State Teachers' Association recently. He has been invited to deliver the Annual Address to the Mississippi Sunday School Convention, Jackson, Miss., April 12.

The Board of Home Missions and Church Extension proposes to get out bi-monthly a Newsletter, one issue to be a city Newsletter serving the every interest of city churches, the other to be a Rural Newsletter dealing with every department of work in the rural field.

The Methodist Episcopal Church at North Ft. Worth, Texas, was burned down completely at 2:30 a. m., Thursday, February 23rd, sustaining a total loss of furnishings. The Rev. J. H. R. Dudley, our Pastor there, had recently been sent there and was doing a very splendid piece of work.

A welcome visitor to this office last week was the Rev. Dr. J. B. Carns of Lincoln, Nebraska, a member of the Northwest Nebraska Conference. Dr. Carns was for years, President of the State Anti-Saloon League of Nebraska.

Every Friday night at the Y. M. C. A. in

this city, mass meetings are being held in the interest of civic righteousness; the slogan is "Give the Girls a Chance". Captain Nolan McNeal, the promoter, is planning for a Parental Home for the exposed girlhood of the city.

Bishop J. C. Hartzell and Secretary I. Garland Penn met and addressed the Walden Alumni in Nashville last week in the interest of a greater Walden. Under President Lovell, Walden is steadily and solidly growing to large and commanding proportions in our Methodist system of schools. The City of Nashville, Tennessee, has put Walden in its budget for an appropriation of \$5,000 a year. The future is bright.

The Washington City Mission and Church Extension Society of the Washington Conference delegated its President, the Rev. Albert J. Mitchell to represent them at the Council of Cities to be held at the First Methodist Episcopal Church in Chicago from February 21-23. Being also a member of the Epworth League Institute Council which was held in Chicago at the same time, Dr. Mitchell attended both gatherings.

A resolution urging the prompt ratification of the treaties formed at the Washington Arms Conference has been tendered President Harding by a committee of students representing 235 universities and colleges.

The committee was headed by Charles Denby, Jr., of Princeton, and included the regional directors of the National Student Committee for the Limitation of Armaments. The resolutions were backed by 300,000 college students.

The Rev. R. M. Williams, Pastor Haddock Memorial Methodist Episcopal Mission, Sioux City, Iowa, delivered the Lincoln Day address at Grace Church to an audience of two thousand persons, chiefly students of Morning Side College. His theme was "The Negro Yesterday, To-Day and To-Morrow." Dr. Williams, besides being reared in a Methodist parsonage, is a product of our Church Schools and has a point of view that is sane and constructive.

The Rev. Edgar A. Love of Washington, Pennsylvania, delivered the eulogy at the memorial services to Colonel Charles Young in the Rankin Memorial Chapel of Howard University on Sunday, February 12, under auspices of the Omega Psi Phi Fraternity. Bro. Love was a personal friend of Col. Young for many years and of him Col. Young had remarked, "I would like to have that young man preach my funeral." Other addresses were delivered by Colonel Wainright, Assistant Secretary of War, Captain Newman, Colonel Walter E. Bethel, Official Representative of the War Department and classmate of Colonel Young at West Point.

The Rev. J. M. Walton, Pastor of Mallalieu Church at New Albany, Mississippi, is justly proud of the grand opening exercises of the new \$8,000 Mallalieu Chapel erected by him. A week of great rejoicing is provided by him and his heroic congregation from March 5-12, in a rich program including the leaders of both races, in the community. Among the white friends are Drs. Melville Johnson, Pastor local Methodist Episcopal

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## THE EVILS OF THE PUBLIC DANCE HALL

By John J. Birch, Pd.B., Supt. Educational Dept. of the New York Civic League.

The zero hour of human degradation has been reached in the dance halls, not only of the larger cities but of many of our smaller cities and towns as well. Dancing as it is indulged in today is one of the greatset menaces to the moral welfare of our country, for the reason that it exerts its vitiating influences not only on adults, but on the boys and girls during the age when sex impulse is rapidly developing and before judgment, knowledge and will power are acquired.

The New York papers are constantly publishing startling disclosures of the nightly revels of Broadway. The people of the Middle West are up in arms against the corsetless dances and pajama parties which seem to be especially flagrant in that part of the country, while in San Francisco and the extreme West, war is being made against the jazz and cheek to cheek dancing. In the smaller cities, "petting parties", "shimmy", "bunny hugs", and 'moonlight dances' are the favor-

Licentiousness is the natural accompaniment of the modern dance hall. It is impossible for youth of both sexes to mingle in the close embrace of the vulgar dances as now carried on in many public dance halls and escape without moral, mental or physical pollution. This has been proven by the startling stories which have been told by school girls of Syracuse, Binghamton and other places in Central New York, to say nothing of the mass of facts which will never be brought to light, but which will forever remain in the minds and hearts of parents and children. Dance halls where girls in their early teens are admitted without chaperones, played the leading role, while in the background are the abbreviated dress, the wild auto rides and the flashy hotels which book guests without asking questions. The orgies which have been revealed would startle the devotees of the Latin Quarter of Paris.

Some dance halls give 'pass out checks', thus making it easier for panderers to lure their victims from the dance hall to nearby assignation houses. There are some dance halls that have fallen so low that they have a side room over which is a sign, "Check Your Corset Here." Thus it is possible for the dancers to "become in more perfect physical harmony" with the excitement of the dance.

In New York City the night life is becoming wilder and the cafes and "clubs" are open until the breaking of the dawn, furnishing exhibition dances by nearly nude entertainers. Oldtimers of Broadway tell us that these exhibition dances, with their nudity and suggestiveness, outdo anything ever before witnessed. The costumes often consist of a none too large braziere or scanty bodice held in place either by a small shoulder strap or a single layer of chiffon, and a lion cloth from which is hung a silken fringe or a shirt, consisting of fringe or strings of beads to complete the attire. The cabarets are ready to serve vichy and other materials for highballs to those who carry their hip pocket flask.

The vile character of the dance and the aftermath of vice which is usually associated

with it, indicates that something must be done to stem the tide which is catching its victims from every walk of life. Chicago officials, together with the moral leaders of that city, have quite effectively cleaned up the dance halls and cabaret evils. Seattle has made strict cabaret and dance hall rules. San Francisco is militating against the cheek to cheek dance and the pass out checks system by which panderers coerce their victims from the dancing floor to houses of ill fame and then return for others. Detroit is barring the jazz and shimmy, declaring them to be dangerous and morally disastrous to the young people.

In our own State many cities have recently started a campaign of purification. Girls, fourteen years of age and under are not only permitted to attend dances unescorted by proper chaperones, but in many cases they are served intoxicating drinks, and so made easy victims for the agents of vice. The Christian people are shocked at the gross sensuality which is tolerated. Pastors are thundering from the pulpits, yet nearly every day the papers tell us of some new scandal or exposure which has been made. Of the 65,000 girls who disappear annually, probably 50,000 are ensnared by the dance halls. Statistics tell us that eighty per cent of the girls in the brothels and houses of prostitution in this country first fell from a pure life through the public dances.

Public sentiment has become fully aroused and the hour seems ripe for a statewide bill for the strict regulating of public dance halls. For these reasons the New York Civic League is having such a bill drafted which will soon be introduced in our Legislature, which, if passed, will suppress not only much of the wild night life of New York and other large cities with their indecent dances, vile women, clinking glasses and wholesale impurity, but will safeguard the young people all over the State, and remove one of the favored and efficient instruments of the devil for destroying morals and wrecking lives.

### "A FAMILY ALTAR IN EVERY CHRISTIAN HOME."

The Family Altar League, a non-sectarian, international organization which has been laboring for fourteen years in the interests of daily Bible reading and prayer in the home, announces in its Annual Report that in 1921 it passed the 50,000 mark in the number of homes in which it has been instrumental in establishing family worship. The League, in celebration of this attainment of its goal of years, has embarked on a new era of service to be made world-wide with expanded facilities and new resources. It has taken as its new motto, "A Family Altar in Every Christian Home." Its quota for 1922 has been set at 100,000 new homes maintaining the family altar.

As a part of its service it is prepared to aid churches anywhere in local campaigns for establishing family worship. An extensive literature on the subject is printed for distribution. It invites pastors to make free use of

its resources, writing for samples of the materials being published. Sermon material is also supplied. Address Family Altar League, Marquette Building, Chicago, Ill. Rev. William E. Biedcrwolf, the noted evangelist, is President and Rev. William Matthew Holderby, is General Secretary.

### PERSONAL AND GENERAL

(Continued from Page 4)

Church, South, and J. F. Tull of the First Baptist Church; His Honor, Mayor S. W. Bevell, Hon. G. L. Jones, Messrs. D. H. Hall, C. F. Work, C. N. Craig, L. R. Kennedy, E. M. Hawkins, W. S. Parks, Prof. B. L. Coulter, Judges Z. M. Stevens, Lee Crum, Mrs. Lula Smtih and Miss Corinne Rogers. President M. S. Davage of Rust College will also be present and speak.

Sixty-five individuals in the United States admit incomes in excess of \$1,000,000 a year, according to the income tax report for 1919 just released. Five of these plethoric ones admit their incomes exceed \$5,000,000 each—how far in excess no one knows. There are 189 more who get in the "exceeding \$500,000 class" and, computing the entire number who admit incomes in excess of \$90,000, there is a grand total of 6,639 who may properly be classed as "millionaires," \$90,000 being six per cent on \$1,500,000. It is pointed out that in 1860, the year before the start of the Civil War, the imperfect investigations of that time revealed but 16 persons credited with possessing money and property actually in excess of \$1,000,000, while 30 years later, in 1890, the National City Bank issued a pamphlet placing the number of actual millionaires in the country at 4,000.

The last edition of "Selections from the Methodist Hymnal" published by the Methodist Book Concern in Cincinnati, has been exhausted and a new edition is now available, making a total issue of sixty-five thousand and since its publication by Bishop Thirkield, several years ago. The "Selections" comprise one hundred hymns, seventy of them printed from the plates of the Methodist Hymnal together with the Order of Service and a group of responsive Psalms bound in a heavy cardboard cover. The Cincinnati Book Concern still furnishes them at five dollars per hundred, even with the advance cost of production. It is meant not to supersede the Hymnal but to so cultivate the knowledge of the great hymns of the Church as to drive out the cheap and unworthy song books and thus lead to the large use of the Hymnal.

Farm wage rates in the United States dropped approximately 37 per cent during the calendar year 1921, reaching an average of \$43.32 per month without board, and \$30.14 per month with board, according to data recently compiled by the United States Department of Agriculture, which adds the further observation that the average value of crops is estimated to have dropped about 37 per cent in 1921 and live stock prices were also much lower.

Day labor in harvest time during 1921 re-

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## HAS THE CENTENARY PROGRAM BEEN SUFFICIENTLY UNFOLDED?

By the Rev. L. E. Jordan.

After every great catastrophe and moral awakening, there is always ushered in a great religious awakening to focus and conserve the advances gained in the struggle of righteousness against wrong, and to endeavor to make good the failures which the moral struggle reveals.

The World War unfolded to civilization the appalling condition of humanity both at home and abroad, and the total inefficiency of the church and its present system of administration to cope with and supply the religious and educational needs of mankind.

The Centenary of the Methodist Episcopal Church was born at such a time. It took shape and came into existence as a response to the deplorable needs of a world tired, worn, and almost exhausted as the result of destruction and human blood shed. It seems strange that it took such an experience to reveal to the civilized world the real condition into which it had drifted. It is logical and reasonable that if the things which the Centenary proposes to do had been in execution sufficiently, the world would have been spared the great loss which it has sustained. However, this loss seemed necessary to uncover and reveal these conditions.

The Methodist Episcopal Church one of the leading Protestant denominations of the world steps forward and shoulders a man's share of this burden. In order to manfully care for man's responsibility which it had assumed the first thing necessary was to prepare. To carefully sit down and count up the cost. For this undertaking was by no means an insignificant one. Whatever the outcome may be and whatever the future may reveal, the Methodist Episcopal Church will never be the same after the Centenary program has been completed as it was before.

In the period of its preparation, the first thing was, to make a careful survey of the world's needs. So the Church addressed herself to this task, and sent experts into every field and made a careful survey of the needs. After this was done, these reports were brought to the home post and carefully considered. To adequately care for these findings it was decided that one hundred million dollars \$100,000,000.00 was necessary to be provided during a five year period. This was re-enforced shortly by an additional fifteen million dollars \$15,000,000.00. This being agreed upon the next step in preparation was to bring these needs and the requirements to meet them to the church at large. Teams were organized and sent forth to inform the local Churches.

The askings of the Centenary at first intoxicated many of the best minds of the Church. Many branded the undertaking as a matter of impossibility. But here are the world's needs before us, the actual conditions are revealed. The faithful leaders of the Church realized that never a great problem presented itself but that there was always a solution to that problem, and that duties and responsibilities are never revealed without strength to perform those duties and responsibilities. So that the great Church approached courageously her

task in the spirit of the great Centenary Hymn. "Lead on O King Eternal the day of March has Come.

Hence forth in fields of Conquest,  
Thy tents shall be our home,  
Through days of preparation thy grace  
has made us strong.  
And now O King Eternal we lift our  
Battle Song."

She had the faith to undertake the task, believing that, it could be done, and must be done, and would be done.

Whereas, Methodists before had been contributing to several benevolent boards, under the Centenary they were asked to calculate their ability and make pledges under one head to care for the several needs for a five year period.

The Church at large took enthusiastically to this method. In the first place after it was understood, the method was less confusing and would insure by far better results, and give every Methodist an opportunity according to his ability to perform personally his share of the task.

This objective was not thoroughly understood at first. Of course not. It is not altogether apprehended as yet. The results are never altogether understood of any movement which is worth while.

We are in the midst of the period of application of the Centenary now. To the extent that the application of the Centenary is commensurate with the preparation and realization to that extent can we determine as to whether it has been sufficiently unfolded. Is the Centenary keeping faith with what is proposed? What are some of the things which it proposed? A better prepared ministry better paid. More and better equipped Churches to meet the needs of the communities. These to be provided with the local needs of the Community in mind. More schools and better schools with better teachers better paid.

For the Foreign Fields it proposes to send more missionaries better prepared, to build schools, Churches, hospitals, and to furnish the essentials necessary to the world's civilization and evangelization.

Are these things being done? Yes, but not to the extent that the church has desired. Many of the plans for development which the church had in mind have been delayed, because the returns have not been as liberal as they should have been. The prompt payment of pledges has been hindered by many causes! We have observed that in many instances there are those who even now do not understand the meaning of the Centenary.

In preparation the work was hasty in many cases, so that because of the shortage of man power, many churches did not receive first hand information as to the program. This being left to the ministers largely, who themselves very often were not adequately informed. Therefore, the inspiration necessary to push the great program was lacking. Instead of the paying of the pledges being looked upon as a moral obligation, and the giving being considered a vital part of the worship, it has been

found to be a drudgery and burdensome with many. This has greatly hindered the unfolding of the program.

Much has been done, and is being done up to the present. All the phases of the work have been strengthened. There are many Churches the type in kind, we never could have provided but for the Centenary.

The kind of a ministry has been provided in a large measure to minister in places where it would have been almost impossible for them to subsist if there had been no Centenary to help in their support. Our educational system has been strengthened with buildings and teaching force. The Home and Foreign Fields have been put on a better basis of operation, with re-enforcement of the best kind.

The action of the last General Conference in sending forth some of its best brains to the outposts to head up the work, all of this had a significance which grew out of the world wide Centenary program.

What next? Will the Centenary continue through the five year period and on? Will the Church keep faith with this the greatest forward movement in its history? We must make good our trust it cannot fail. Too much has been done already to stop or even fall off.

The Colored Constitency of the Church being inspired by the fact that John Stewart a member of the race was the center of inspiration to the whole movement, have done nobly their part thus far. What of the future?

"Imagine a visitor going through the Baldwin Locomotive Works the largest in the land. The guide stops and points to an immense engine of the most modern type, he says. "There is the finest piece of machinery for pulling that there is in the world and I will now prove it to you." Imagine his going aside and getting a little express wagon the kind the little children play with. He attaches that to the engine and it pulls it. Will the visitor have an adequate conception of the power of the locomotive?

Instead, let a train of cars be brought, a great train of massive steel freight cars, loaded with freight. Let the locomotive be attached to the load: let it pull that over the mountains, and across the valleys and then its power will be revealed. When we relate our petty lives and plans to the unfolding and uplifting influences of the Holy Spirit, we do not know His power. But let us bring the great train of cars—great national cars, continental cars freighted with a world's needs. The Centenary is one of these. "Let us relate the world's burden of sin, and need, and woe, to the uplifting power of the Holy Spirit and when we see Him lift that load in world redemption we will know how to believe in his power." All that the Church needs can be found in Him. Leadership, power, and guidance. When we get this vision of the task at hand, we shall be able to go forth to our task doubting nothing. Knowing that He who has called us is able and will furnish all that we need to accomplish the work which He has honored us to perform.

### MARCH-APRIL NUMBER OF THE METHODIST REVIEW

The current number of the Methodist Review is particularly rich in its contents. There are eleven contributed articles that



present a wide variety of discussion, from a strong group of writers, some of whom are specialists in their particular lines.

Prof. Arthur W. Nagler of Garrett Biblical Institute, writes on "The Swan Song of the Papacy"—an acute historical study of the Vatican council and its dogma of infallibility. The Rev. Arthur H. Hewitt, in "Despised and Rejected of Men" continues the study of the rural problem begun by him in the January-February number of the Review. President Rayner of Union College, Manila, in considering the question "Is Church Membership Evidence of an Uncritical Mind?" suggests an interesting plan for religious education which will help our youth to make their religious faith live in harmony with their modern thought.

Judge Smith of the Municipal Court of Minneapolis, writing on "Faith and Immortality", presents an argument for immortality which is very timely as we approach Easter Sunday. Prof. Franklyn B. Snyder of Northwestern University, in his article on

"The Classic and the 'Best Seller'", amusingly deals with the low-brow literary stuff that is pleasing for the folks with scrambled brains, and, without condemning the popular novel, pleads eloquently for books of permanent value.

Mrs. Agnes C. L. Donohugh, writes on "Sympathetic Missionary Education", and shows clearly the need of understanding the pagan mind and appreciating the social articles and intellectual values of heathen nations if we are to give them the gospel.

Under the title, "The Modern Man and His Bible", the editor, Dr. George Elliott, shows the permanent values that abide in the Holy Book, apart from all scientific, historical and literary criticism, revealing a divine light that cannot pale before the artificial lights of any age.

The number is especially rich in the freightage carried in its departments of biblical research, book notices, the arena, foreign outlook, house of the interpreter, and notes and discussions.

## FLORIDA'S LETTER

The Pastors are planning their work to the end that they may succeed to make this year, "a better year than last year."

Dr. W. R. Stephens the new District Superintendent of the Jacksonville District, took his first ride last Friday evening to the Wrightsville Charge. We have not learned how well he fits the saddle or how well the saddle suits him. But one thing sure he had better ride fast and keep at it, if he keeps up or goes ahead of the big man Rev. S. Bartley of the Lake City District. With the program of the Church in their hands and with the bit and bridle and the spurs of the Conference to control and urge forward their horses, these new District Superintendents will surely bring things to pass.

These are some of the notes or messages that the older district superintendents are delivering to their Quarterly Conferences and on Sunday to the public. "If we make this a better year than last year. Let us do our part in helping to add the million converts and members to our Methodist Episcopal Church this year. Put the Southwestern Christian Advocate into at least every home among our people. Raise the full apportionment, of Episcopal Fund Conference Claimants; Conference Investment Fund; General Conference Expenses and our full Quotas for Centenary, and report them at Quarterly Conferences. Put all departments to work. Now is the first Quarter of the year and keep them at it. The Sunday School can do something; the Epworth League can do something; The Ladies' Aid Society can do something; the Woman's Foreign and Home Missionary Societies; and the Methodist Brotherhood—all can work—Bring them in from the fields of sin. Bring the tithers for the whole week of Easter or Holy Week. 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove we now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.' All the charges of the Conference are supplied and the men are at

it. The new Church at Hogue (St. John) is being rushed to completion, Rev. G. E. Hall, the pastor is on the job. Rev. A. Miles and his people at Alachua are planning for a parsonage. Rev. L. C. Haile and congregation of Jonesville will soon begin the finishing touches on their beautiful church. Rev. F. E. Welch and his people at Newberry have already begun carrying out their plans of 100 per cent increase to the membership by receiving into the church four or five persons since the Annual Conference. The people are watching Welch over in the West and things are coming to pass. The officers of Sanpulaski promised the District Superintendent that nothing should be lacking upon their part. We have heard from Dr. Williams at Gainesville and Rev. Grant at Archer and they will make good reports at their Quarterly Conference. Lets all pull together. Yours in His name.—J. S. T.

### THE APPOINTMENTS OF THE SECOND ANNUAL SESSION OF THE SOUTH FLORIDA MISSION CONFERENCE

**Methodist Episcopal Church, Held in Key West, Fla., Feb. 8th to 12th, 1922.**

Bishop Ernest G. Richardson, Presiding. Atlanta District—J. A. Simpson, District Superintendent, West Palm Beach; Daytona and Ormond—G. H. Lennon, Daytona; Deland D. Joyner, New Smyrna; Ft. Lauderdale and Deerfield, J. J. Johnson, West Palm Beach; Florida City—Supplied by C. H. Napoleon, Homestead; Key West—D. W. Demps, 411 Julia Street, Key West; Lake Helen—Supplied by A. J. Coulter, Sanford; Melbourne—E. W. Garrison, Melbourne; Moore Haven—Supplied by A. Clarke, Moore Haven; Miami Churches—Ebenezer: I. Calvin Foster, Miami; New Hope—A. T. McCaskill, Miami; New Smyrna—L. G. McClendon, New Smyrna; Sanford—W. P. Collier, Sanford; Stuart and Ft. Pierce—J. S. Cameron, West Palm Beach; West Palm Beach—M. P. Chapell. Coconut Grove and Canal Point are to be supplied.

Gulf District—H. W. Bartley, District Superintendent, 846 Division Street, Orlan-

do; Arcadia and Ponto Gorda—J. S. Bartley, Arcadia; Bradentown—J. W. Wesley, Bradentown—Clearwater and Dunedin—A. L. Jackson, Clearwater; Dade City and Hernando—Felix Goodwine, Plant City; Eustis and Leesburg—Harry Burney, Eustis; Ft. Meade and Bartow—Supplied by W. A. Morgan, Arcadia; Ft. Myers—Wm. M. Brown, Ft. Myers; Lakeland—Wm. A. Johnson, Lakeland; Oldsmar—Supplied by L. M. Cherry; Orlando—W. Pericles Pickens, 209 S. Terry Street, Orlando; Plant City—W. A. Mitchell, Plant City; Sarasoto and Palmetto—Supplied by M. F. Fryer; Sebring and Winter Haven—Supplied by H. D. Raines, Orlando; St. Petersburg—W. P. Holmes, St. Petersburg; Taft and Kissimmee—A. W. Williams, Orlando; Tampa Churches—Bowman: W. O. Bartley, P. O. Box 580 Tampa; West Side Park—W. L. Jenkins, Tampa; Mason Memorial—Geo. T. Tyer; Tarpon Springs and Twin Lake—W. O. Perry, St. Petersburg; Winter Park and Woodbridge—H. H. McCray, Orlando; South Orlando and Apopka are to be supplied. W. Pericles Pickens, Secretary, 209 S. Terry Street Orlando.

### GROUP MEETING AT CLARKSVILLE, TEXAS.

The group meeting No. 2, met at Clarksville, Texas, on Thursday, January 26th, 1922, with Dr. J. O. Williams in the chair, and closed on Sunday, January 30th, after a most successful session. The Pastors on the Paris District were present, except five, with their delegates and showed a fine interest in the meeting. The Rev. J. H. Anthony, chairman, who had been received warmly by his splendid membership, gave us a nice entertainment during our stay at his home town, among his members. The splendid addresses of welcome were delivered by the members, which were responded to by the ministers and some others.

The opening sermon was delivered by Rev. L. S. Lamb who made a fine impression among those who heard him. Drs. R. B. Stewart spoke at 11 a. m., at the St. Paul Methodist Episcopal Church to the women; A. R. Burton spoke to the men and boys at Zion Traveler Baptist Church in the afternoon men's meeting.

The meeting at our Church proved to be a most spiritual feast to all the preachers and their delegates at night. Mrs. Luda Hardin entertained the congregation on Friday night with a musical and recitation. Much praise is made of her effort and the children. Rev. W. H. Hightower was asked to give an address on his Lyceum and the tithing system which he did and his remarks proved helpful to all.

The next group meeting will meet at Mt. Zion Church, Paris, Texas, on April 30, 1922, with Rev. W. H. Hightower as chairman. Each pastor will be expected to come and report on his Centenary money raised on Easter Sunday, which falls on April 16th this year.

The Model Sunday School with Mr. John Smelser as conductor, turned out a delightful feature for the young people and all.

Prof. C. H. Waller and Mrs. M. E. V. Hunter of Prairie View State Normal, were

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## GOD'S CLEAR CALL FOR A STEWARDSHIP OF LIFE

By the Rev. William J. Hampton, D. D.

(Continued from Last Week.)

The third call to the Stewardship of Life, comes from the Home Mission Field. This work also takes on many forms.

Work among the Indians. He is the first real American. He is still among us. He is making good. He helped to win the war. The total number in the United States is 335,998. When this country went into war, 5,000 Red-skinned Americans entered the military service of our country, one-third by enlistment. They contributed \$10,000,000 toward the first and second Liberty Loan. Who is Houston B. TEEHEE? He is the Register of the Treasury of the United States,—a full-blooded Cherokee American Indian, and the finished product of the Methodist School. When a lad he rebelled against being branded by the government as unfit and incompetent, along with his red brothers to manage his own affairs. He decided to learn English. He could get an education for less money in a Methodist school, so he made his entrance into the English speaking world through Fort Worth University. He worked and read after school hours, and in the summer clerked in a small store. To-day his name appears in twenty million American homes on every Liberty Bond, and the only other signature is that of William G. McAdoo.

The Negro came to us an uninvited guest. He remains among us 12 million strong. The three greatest Negro settlements are not South of Mason and Dixon's line, but North of it, viz., Chicago, Philadelphia and New York. We know the patriotism of the American Negro. No one has ever challenged that patriotism, and his love for Old Glory. He has never attacked nor betrayed the Flag. No, not even when it failed to protect him. He has never led an insurrection. He has never been interned for seditious utterance. He has never been shot as a spy, or hung as a traitor. He sent 311,000 of his race to France. For valorous and heroic conduct displayed while in action, he was decorated by the French. Dr. C. A. Tindley spoke with grace and eloquence in the following: "Old Glory has three disgraceful scars on her. The first scar was the killing of Abraham Lincoln. I examined that scar, and saw that it was not a colored man, but a white man who made it. The second was put on Old Glory when Mr. Garfield was killed. A white man's hand made that scar also; and the third came when our beloved President McKinley was killed, but that again was not a black man's deed.

"Old Glory we have never stained you! and Old Glory wherever you go, we have gone! We came from Bunker Hill to Antietam, from Antietam to San Juan Hill, from San Juan Hill to Mexico, and we are in the trenches now.

"Old Glory, when we come back, will you give my people a fair chance to live? Will you try our criminals with moral justice, and not lynch them, but give them a fair chance? If you do, we will clear your fields, and stand with all your people on the edge of the Monroe Doctrine, daring any other na-

tion of the world to trespass on it."

The Home Missionary Society has to deal with the big city, and its problems. This calls for the test there is in the best of men. From 1890-1918, 17,000,000 foreigners came to our shores, or at the rate of about a million a year. They congregate in our large cities. New York is the greatest Missionary field in the world with its polyglot population. New York city has more Germans than any city in Germany, save two. More Irish live in New York, than in any city in Ireland, save one. More Jews are to be found in New York, than in any other city in the world. And it is the largest Italian city in the world, for the city has 800,000 Italians. Bishop Wilson has said, that from a tall building in New York city, one can look out upon an area where 1-16 of the entire population of the United States live. What a mission field!

Thus one of the problems of the Home Mission Field, is that of the Rural Church.

About 50 per cent of our population, reside in the open country. There are to be found 87 per cent of all our Methodist Churches. 13 per cent of rural churches are impoverished parishes paying to their pastor a stipend, together with a parsonage of but \$400 per annum. This simply spells a mediocre pulpit ministration.

The fourth call to a Stewardship of Life, comes to those at the great Home Base. How essential that those at the Home Base shall realize its tremendous importance. Too much emphasis has been placed upon those who have received the special call, and not enough on those who occupy the strategic posts at the Home Base. If the home base fails, all else will collapse. The great world war could not have been won without the workers at the home base. Mothers praying, working, too, like beavers, and miners, shipbuilders, munition workers, farmers, freight handlers. The man in the ship yard and the farmers in the harvest field, were doing their bit, to help win the war, as truly as the boy at the front in the trench. The same is true of the Home Base in the church of God. Too much emphasis has been placed on the call of the preacher, and the missionary, and the deaconess, and not enough on those who are just as truly called to keep the home fires burning, in our great church. Not every man is needed in the ministry, or Y. M. C. A., or as a Missionary. Not every woman is needed as a deaconess, or as a mission worker, at home or about. There is large demand for christian bankers, lawyers, merchants, teachers, physicians, farmers, mechanics, manufacturers, and every other form of the world's work. There is the same need for consecrated women,—mothers, housewives, home makers, dress makers, milliners, tradeswomen, stenographers, secretaries, teachers and nurses. The great christian banker is doing God's service just as truly as the missionary in Shanghai. The woman of fine christian character, who moves in circles of wealth and culture, is doing as fine a piece of work for God, as is the consecrated social service

worker, who seeks to redeem by God's grace the sunken and degraded of the slum district. God's will may keep you at the Home Base, in your home town, practicing the Fellowship of Intercession, the Stewardship of Life, and the Stewardship of Possession, right in the home church, and His will may take you to China.

The Missionary Centenary reveals the fact that a large selective draft, must be made from those who are now in the Home Base. The need is imperative. The worker must be discovered. Young men and young women must be interested in knowing what is God's will concerning their life. There can be no world conquest without such enlistment.

There are 17,000 ministers engaged in the service of our church to-day. 5 per cent are lost through death and superannuations. To cover losses, and to provide for the future expansion of the work, there is need for a 10 per cent increase. But we have only a 3 1-3 per cent increase, which makes an annual deficit of 6 2-3 per cent. There can be no world conquest under such conditions. Thousands of recruits are needed to man the work of the Foreign and Home Mission Fields, and 10,000 annual recruits thoroughly equipped and trained for service, are needed for special service in local church administration. The task might not be impossible, when we are informed that there are 500,000 young people in Methodism, between the age of 17 and 23 from which to make this selective draft.

Every body cannot give great gifts of money for Missions, but there are those, who can say as did the farmers in a missionary meeting, "All of you know my Mary. She is all that I have. The best I have, but the best is none to good for God."

Port Richmond, New York City.

**The Southwestern affords information local and connectional, of singular interest to the Colored membership of the Methodist Episcopal Church, that cannot be acquired elsewhere.**

### A LAYMAN SPEAKS

I am convinced that our people generally, in any of the Methodist Episcopal Churches, will meet demands upon them for money if the matter is fully and clearly put before them and they can be shown that there is a positive need and that the expenditure is justified.

The failure of a church to meet its obligations is due in nearly every case, to the fact that the people have not been taken into the confidence of the Pastor or the officary.

Injustice is done to the membership if they are kept in ignorance of their duty and obligation, and are not permitted to enter, in the fullest way, into the enterprises of their Church.

Education, knowledge of the needs and of financial obligations in practically full co-operation will insure the meeting every case.

— J. B. Morrell, New York City.



## DISTRICT COUNCIL MEETS AT CINCINNATI OHIO, WALNUT HILL.

The Cincinnati-Maysville District Council met at Mt. Zion Methodist Episcopal Church, January 25th and 26th, at the call of the District Superintendent, Rev. H. A. Foreman. The Council was organized at 11 a. m. by the election of Rev. J. W. White, secretary; Rev. J. H. Ross, secretary of the evangelistic campaign to report results. The following Pastors were present: Rev. B. J. Ward, Rev. J. M. Hayden, Rev. Cleveland H. McDaniels, Anthony L. Weeks, J. J. McKinney, J. W. V. Hutchison, T. J. Eaddy, H. M. Marbly, J. H. Ross, T. L. Ferguson, J. W. White, B. F. Smith, H. W. Tate, C. E. Alexander, W. M. Washington.

The laity was represented by the following persons: D. C. Quaw, Mrs. Hattie Conrad, Laurie Thompson, P. A. Watkins, Alice Allen, J. Huston, Rossa Cobb, James Lewis. Dr. E. A. White, District Superintendent of the Indiana District, was an interesting visitor and brought greeting from his district.

The following addresses were delivered on the first proceedings of the meeting 11-11-45. Address by Dr. A. Martin, subject, "How Men Should Do Things". Dr. P. J. Maveety addressed the council on the work of the Board of Education for Negroes. Dr. E. A. White addressed the council on the Detroit meeting: Dr. Jessie Bogue addressed the council subject, "The Renewed Church and a New Day." Dr. J. D. Jones addressed the council.

At the evening session of the first day, Rev. Jessie Bogue, Area Secretary of the Indianapolis Area, addressed the council on Negro education, illustrated by stereopticon views. Second day session opened with devotions conducted by Rev. Marbly. The following persons participated on the program: Rev. T. L. Ferguson addressed the council, subject, "Temperance, Prohibition and Public Morals"; 11:45 Rev. B. F. Smith preached the Centenary sermon; 12:30 Dr. Butler, secretary of the Epworth League addressed the council, subject, "The Programme of the Young People's Society." Dinner was served by the church.

Afternoon session of the Second day. The following program was rendered: Symposium fifteen minutes. Addresses: Dr. J. A. Diekmann, subject, "Hospital and Homes"; J. W. White, subject "Deaconess"; Dr. Mudge, subject, "Schools"; Bishop J. C. Hartzell, "Foreign Missions."

Evening Session, 7:30-8 p. m., devotions conducted by District Superintendent H. A. Foreman. The council came to a successful close with an address by Bishop F. D. Leete, of our own Area, subject, "The Winning Temperament." The Bishop was at his best. The entire program was interspersed with music and songs appropriate to the occasion. A vote of thanks was tendered the Pastor and congregation.—J. W. White, reporter.

trated his energies in re-organizing the various societies. The Womans Home' Missionary Society is especially active.

The Monthly Preachers' Meeting of the Salisbury District held its afternoon session at Princess Anne Academy in connection with the "Day of Prayer for Colleges". Rev. W. A. T. Miles, A. M., delivered the sermon. The writer made the appeal. Fourteen young men and women were gloriously converted. Rev. E. O. Parker, pastor of Princess Anne, Md., is closing his fifth year. The spiritual, moral and social life of the community as well as the school is fine. Principal and Mrs. T. H. Kiah served luncheon to the ministers.

### DISTRICT STEWARDS' MEETING, ATLANTA, GA.

Never in the history of the Atlanta District was there just such a District Stewards' Meeting as the one held February 22, 1922, at Ariel Bowen Methodist Episcopal Church. With but few exceptions the District Stewards and pastors from every charge on the district were present and took an active part in the discussions.

Dr. C. L. Johnson, our beloved District Superintendent, presided with ease. His every suggestion was readily followed despite the fact that one church on the Atlanta District was changed to the Griffin District at the last annual conference.

An increase in salary was voted the District Superintendent. The District Stewards presented and unanimously adopted the following resolutions:

"In view of the fact that there are greater demands on the Church and ministry, we urge an every-member canvass, as to Evangelism and stewardship. We also urge the necessity of paying our ministers a better salary; therefore, be it

Resolved by the District Stewards of the Atlanta District, Atlanta Conference assembled in Ariel Bowen Church with our pastors present, that we urge our people to become more conversant with the needs of the Church; that we read the literature of the Church and most especially the Southwestern Christian Advocate.

We urge the members to become better informed on the subject of Stewardship. We urge the pastors and District Stewards to do their best to have the charge pay the District Superintendent in full each quarter. We also urge each charge to pay the pastor in full and monthly if possible. We further pledge ourselves to stand by the pastor in raising Centenary money monthly. We urge each and every member to do his or her full duty in the Church."

Signed:—Mr. Jas. F. Middleton, Mr. A. T. Thompkins, Mr. J. T. Hines, Committee

Dr. H. W. B. Wilson of the American Bible Society; Rev. J. F. Demery, District Superintendent of the Gainesville District were present and made strong addresses to the meeting. The Rev. J. C. Brower and his good people, made it very pleasant for the large delegation. The Atlanta District plans to lead the Area this year.

Rev. W. C. Bryant led the devotions.—Rev. N. D. Shamborguer, reporter.

## DELAWARE CONFERENCE GLEANINGS

By the Rev. Dr. D. H. Hargis.

Several of the pastors on the five districts raised their full quota of subscriptions to the Southwestern Christian Advocate. Now is an opportune time for all delinquent pastors to make a rally reporting "over the top" at the Annual Conference, March 29th, Atlantic City, N. J.

Friday, March 31st, will be "Centenary Day". All the disciplinary causes will be presented by their various representatives. Bishop J. F. Berry will preside. There should be at least two lay members from each charge in attendance upon this session of the Conference.

Rev. G. S. Jacobs of the Greenwood Charge is zealously laboring to complete the New Christ Methodist Episcopal Church before the next session of the Conference.

Rev. J. N. Bullen, Hurlock, Md., celebrated Men's Day in connection with his quarterly meeting at Zoar Church. Dr. D. H. Hargis, District Superintendent was the preacher for the occasion. The unique amount raised, enabled this church to report its Centenary quota in full.

Sharptown Charge, Rev. Malachi Rasin, pastor, is enjoying one of the most prosperous years in its history. Mt. Zion Church has been renovated, new lighting and heating plants have been installed. A gracious revival has visited Mt. Nebo as well as this church, resulting in many conversions. The young people's societies are well organized and attended. A community house has been built to promote social betterment.

Rev. F. T. Johnson is closing out the best year of his pastorate of six years at Federalburg, Md. A revival has greatly quickened this church. The young people's societies are well intact and the services are largely attended. The Centenary and other Conference collections will equalize last years.

The Washington Birthday Celebration, given by the public school, Miss Ethel Z. Powell, principal, to assist the Mt. Zion Methodist Episcopal Church at East New Market, Md., was both a financial and literary success. Rev. C. W. Downs is convalescing and expects to attend the Annual Conference.

The funeral of Miss Madera E. Jason, the only daughter of President and Mrs. W. C. Jason, was conducted at the State College, Dover, Del., February 13th. Rev. L. S. Moore presided and Rev. J. W. Jefferson, of Philadelphia, Pa., her ex-pastor, delivered the eulogy. Miss Jason was a graduate of the State College, had attended the Nurses Training School at Mercy Hospital, Philadelphia, Pa., and was an efficient public school teacher.

Andrew J. Green, undertaker, of Middletown, Del., has passed to his reward. His funeral was conducted by Rev. W. C. Bowland and Dr. J. U. King, February 10th. Mr. Green had been an active member of Dales Methodist Episcopal Church for 30 years, and had built up a thriving business.

Snow Hill Charge is experiencing a prosperous year. Rev. D. S. Quillen has concen-



### SIGNIFICANT TOTALS CONCERNING CONFERENCE CLAIMANTS

The conference claimants of Methodism represent a service of 161,361 years—more than 1600 centuries.

The total distribution in 1921 was \$2,493,906—a trifle less than two and on-half million dollars—an increase of \$372,372.

The total annuity claims were \$3,268,057, which makes a deficit of \$768,151.

There is no way of reckoning necessitous allowances, but \$198,551 was paid to necessitous cases. If this amount is added, the total deficit of the Church would be \$966,702; which represents the additional amount of income required in order to meet all claims in full, except on the mission fields, concerning which the Board does not have accurate information.

This deficit of almost one million dollars is largely in the poorer and weaker conferences and the hard fields, which must be helped by the Church at large, and the wisdom of the General Conference in calling on the Church for \$10,000,000 for the Connec-tional Permanent Fund, in order to help in the hard places, is evident.

Invested resources increased more than one million dollars, and there is a deficit in the column "Pledges Receivable" which shows that the subscriptions are being turned into cash.

The average salary increased \$132; the average rate, \$1.87; and the average annuity rate paid, \$1.48.

Finally the studies of the groups, arranged according to the several amounts paid, shows a decrease of 549 in the number of those who received less than \$300, and an increase of 820 in the number of those who received more than \$300, which indicates that the magnificent totals are justified by the individual distribution, which is the real test.

"But lest we shall be exalted through the abundance of the revelation, there was given to us a thorn in the flesh;"—5,314 claimants—1,484 retired ministers and 3,850 widows—received less than \$400 each. 2,899 of them received less than \$200 and 1,790 received less than \$100. These are the claimants for whom the Board of Conference Claimants was created and exists in order that the support may be both equitable and general throughout the Church, and that those who served in hard places may be provided for.

### THE CHRISTIANITY FOR TODAY

By Mrs. Mary E. Johnson Evans.

This is very peculiarly a demand of the present age. It is an age in which the minds of men are less influenced by merely hereditary and official distinctions; they are beginning to bestow their esteem only where they recognize personal merit.

Religion of old enveloped itself in mystery and retired behind the walls of the cloister or convent; while the multitudes looked up to it from amidst their sins and sufferings, with traditional reverence.

But Christianity today has been summoned forth in the open, to show what it can make of men and women in all walks of life.

Christianity is nothing if it is not philan-

thropic. Christ taught the doctrine of human brotherhood and placed it on its true foundation, and since brotherhood is truly the property of Christianity the demand is, that it be proved by deeds and not by words.

The world will not be persuaded that a church believes her own creed, in teaching what she does about the blessings of possessing Christ, and the misery of being separated from him if she does not exert herself to make Him known to every creature under Heaven.

St. Paul defines a Christian as a man in Christ, and what is it to be a man in Christ? It is to have a life which is fed from no earthly source. It is to be in actual contact with the supernatural. It is to be alive in Him and He in us.

With these silent forces at work, we must produce a Christ-like character.

This is what all the world is looking for, nor does it fail to appreciate it, when it sees it. When all other arguments have failed, the doubting mind yields to the evidence of a saintly life.

The preaching of Whitfield and Wesley raised up all over England a number of converted men and women living the Christ-life. Each became a little mirror through which people saw beyond their own evil customs to a better life.

If in every Christian, the unsaved behold a soul, filled with a joy unspeakable, which betrays that it has found the secret life, we would not need to preach to them and plead with them so fervently but they would of their own accord, come flocking like doves to their windows.

### CARROLLTON, GEORGIA, NEWNAN DISTRICT HOLDS SPLENDID CENTENARY GROUP MEETING

The District or Group Rally for the Centenary opened February 16th at 11:30 o'clock, by singing hymn 492. The Scripture lesson was read by the Rev. D. Gray from 2nd chapter of Mark, 16th verse.

The Rev. P. R. Stallinger offered prayer, after which the Rev. E. J. Kight introduced Rev. J. W. Jackson of Philadelphia, who gave a strong and able address to the people. An excellent dinner was then served.

Afternoon Session—First hymn 547. Prayer was offered by Rev. E. J. Kight. Song, I'll go where you want me to go. Opening address, Rev. J. W. Jackson. Brief and helpful remarks were made by Rev. D. Gray, followed by timely remarks from Rev. E. J. Kight on the subject of evangelism. Echoes from the District meeting were read by Rev. D. Gray.

Night Session—Opening hymn 389. Prayer by Rev. D. Gray. Song, Walk in Jerusalem just like John. Rev. J. W. Jackson of Philadelphia was again introduced by the pastor of the Church, Rev. E. J. Kight. He was at his best and made a noble address. A high class moving picture was shown by Dr. Jackson.

The meeting was well attended and was quite an inspiring one. We truly think the Centenary movement will take on new life from this Group meeting. We believe that the unit workers will be more inspired and do better work. The church is well organized for the work; it simply needed new inspiration. The pastor is

doing every thing to put new inspiration in the minds of the people. The congregation is larger than it has been in years and the work of the church is being carried on well. Every member is just now beginning to work in order to do more for the Centenary movement this year than they did last year. The inspiration from Dr. Jackson was very helpful. This was the first time we have ever had any of the Centenary officers with us. So we hope they will come again. Collection for the evening was \$10.00.—Eula Caldwell, Reporter.

### BREAKING INTO A PROTESTANT MEETING IN PERU

The commencement of the Callao High School was held in connection with the North Andes Conference, which met in Lima, seven miles inland from that port. The Callao school was established about thirty years ago and its graduates occupy a number of positions of importance in these cities. There were eight graduates. Bishop Thirkield was announced to give the address to the class. The authorities turned over the municipal theatre, free of charge, for the occasion,—an unusually fine recognition of the school. The audience, admitted by ticket, filled the theatre, even to the third gallery. A crowd thronged the doors, eager for admittance, showing that the school has taken hold on the life of the community.

At the close of a successful program, Mr. Miller, a new missionary, who acted as door-keeper, told with considerable indignation how, as he guarded the main door, the crowd broke in a side door and, rushing in, filled the aisles of the theater against his protest. "This is an awful city", said he, "and filled with hoodlums". Bishop Thirkield calmly answered, "do you realize that in this same city, thirty years ago, our own Penzoti was imprisoned for reading the Bible and preaching in a Methodist meeting just over the way?" "And now, think of it, the people are so eager in their desire to get into the commencement of an evangelical school, that they even break in thru closed doors."

### PERSONAL AND GENERAL

(Continued from Page 5)

ceived \$2.79 per day without board and \$2.2 per day with board. Outside of harvest time the sum of \$2.22 per day without board was paid and \$1.98 with board. These rates do not include various supplementary allowances such as milk, cow pasturage, firewood, and the like.

### GROUP MEETING AT CLARKSVILLE, TEXAS.

(Continued from Page 7)

present and were invited to make several addresses and demonstrations on their work which was done in a high manner.

Mrs. L. A. Wallace made a nice showing with the Queen Esthers and inspired us mighty well. Prof. F. Rivers Barnwell was present from Austin and in the interest of lifting the minds of preachers and their delegates on health methods. He succeeded nicely in his great work—Freeman Parker, reporter.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

MARCH 19, 1922

Subject: The Downfall of Israel.

(11 Kings 17; 1-18)

We saw in our last lesson how the prophet, Amos, denounced Israel (the northern kingdom) for her social unrighteousness, and announced a severe doom upon the people should they not reform themselves and live a social life commensurate with their superior religious advantages and enlightenment. The doom was not to be merely a consequence to their social policy and practices, but a disaster sent purposely by God as a punishment for their social sins. But Amos' sermons failed to accomplish their purpose. Instead of becoming better the people continually became worse. The entire social fabric tended more and more toward suicide through a prevalent and rampant spirit of anarchy. Within less than a decade six kings followed each other in rapid succession on the throne with four regicides! The situation was something like obtained in Mexico a few years ago, but without the civil war. Even the "orthodox" clergy condemned Amos for the type of sermons which he preached (Amos 7:10-17). Of course the priesthood was profiting from conditions as they were; and Amos was looked upon as a heretic or an unbidden foreign and rustic meddler into things which did not concern him. Even today it is not an unknown thing for a man who fills the place of a minister of God stubbornly to place himself in the way of some wholesome religious and social reform, and, not always because of an honest conviction to contrary, but simply because it seems more "profitable" so to do. The very prosperity of the nation tended more to harden men's hearts and stiffen their necks. This prosperity was taken as a pretty sure evidence that God was well pleased with the nation's conduct. How very difficult it is peacefully to accomplish a much needed social reform in the midst of national prosperity! There is without a doubt some partial truth in the economic interpretation of history. Many, if not, indeed, most, men in high positions who are the most able to reform conditions, have no eye for seeing what reform needs to be made while all is going fairly well, and no will for trying to effect the reform if seen, but are opportunists who wait for a tide in the nation's affairs for them to take at its flood! And many do not even take the tide at its flood, when it comes, but, like King Canute of old, go down to the seashore and frantically forbid the tide to come in, but frequently with no more success than this old king realized.

A few years after Amos preached

there arose another great preacher in Israel. Hesea was a citizen of the northern kingdom, and was doubtless inspired and influenced in his work of preaching by Amos' sermons. The burden of Hesea's sermons was essentially the same as that of Amos: repent! turn ye! reform yourselves!—not, repent, for the kingdom of God is at hand, but repent, or a dire national catastrophe is at hand! But his sermons were no more successful in their purpose than were Amos'. And he reasonably concluded that his people were married to their sinning and one might as well let them alone as to try to influence them to improve. (Hesea 4:17). But still he hoped. But within a little more than a generation after the time of Amos predicted it, his predictions with respect to Israel came lamentably true: in 722 the kingdom was overthrown by Assyria under king Sargon II; the flower of the nation was deported into other parts of the Assyrian empire; and other gentiles were transported into Israel. Within the course of time these gentiles were amalgamated with the remnant of Israelites left in the country, forming the Samaritans of New Testament times. Thus was the end of the ten northern tribes of the Israelites. Israel sowed the wind, and verily she reaped the whirlwind! (Hosea 8:7).

The historians of the Bible attributed this fall of Israel to her unrighteousness and disobedience to the known requirements of God, just as the prophets had predicted a doom on that account. And who will say that this was an illicit explanation? It is true that the profane historian (and by "profane" we mean the historian who does not interpret history solely from the standpoint of religion) will explain the fall of Israel in a different way. He will attribute the fall of this nation to the aggressiveness of Assyria, a vastly stronger power, who was ambitious to round out her empire among the smaller kingdoms to the south; while the unsettled political conditions in Israel presented the former an excuse and opportunity for overthrowing her; and the luxury and immorality and oppression of the upper classes so sapped their virility and strength and rendered the lower classes so discontented that the nation was not able to effect its most stubborn resistance to the enemy. Had this nation of ours had territorial aspirations a few years ago, conditions in the Republic to the south would have offered an excuse and opportunity. And this explanation would also be true. No nation is ever stronger than

when all of its citizens are contented and happy and live a reasonably moral life strengthened by genuinely religious feelings. But who will forbid us to interpret history from the standpoint of religion if we have a worthy lesson to teach thereby? If God is worthy of his name, He must have some control over history, and must be able to order it to some extent toward a desired end. Would Israel have fallen had she been righteous? No one is able to answer that authoritatively. But this we know: her downfall would be more a matter of regret to us; we would feel that somehow she did not deserve her misfortune, and it would be morally shocking to us.

And what does this lesson say to us today? Well let us remember that the Hebrew prophet is not to be thought of as simply or chiefly a predictor of events, but rather as a preacher of righteousness in the modern sense of the term, who sometimes ventured to predict events just as the modern preacher may sometimes do. Sometimes his predictions came more or less true; and frequently they did not. But his gospel of righteousness was, is, and shall be eternally true. It is not ours to predict what God will do to this or that nation which does not live up to its enlightenment from every standpoint—it is ours to preach the righteousness of the prophets. But we can say this truly: that nation is strongest and safest which practices social righteousness and justice. For frequently the enemy within is more to be feared than the foe without.—J. Leonard Farmer.

#### MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

(Lesson for Sunday, March 19, 1922.)

#### "AND THEY SERVED IDOLS."

There were always idol worshippers about Israel. When ever the heart of Israel waxed cold toward God they would become enticed after the strange gods of the people about them. One enthusiastic idol worshipper would disconcert a whole colony of men and women whose faith had grown cold and lead them astray. Again and again had some wicked queen as Jezebel secured a place of influence and turned the heart of Israel away from God, "and they served idols."

Ancient Israel is not the only people which has been led into idolatry, by the influence of "silly women." Are not all followers or unreasonable and unwholesome fashions that live upon the spirit of pride and lust, and care not for the finer feelings of human nature, and toss their heads with defiant airs when confronted with their responsibility to childhood and youth, are not all such idolaters, as truly as any of the people dwelling in ancient Palestine.

In truly idolatrous countries men and women bow before idols with the despairing hope that through them or in them they may in some way touch the real God. In blindness do they bow down to wood and stone, and it is our duty to show them the path of light that leads out and up to God. But in Christian lands men and wo-

men bow before the gods of wealth and pleasure, of sensuality and every form of vice in defiance of the Eternal God of Heaven who has been made known unto them.

There is hope for these last only as they forsake their sins and acknowledging their allegiance to God do their best to rescue the brother or sister in darkness. How can God forgive us who in the very presence of his countenance worship the idols of modern civilization while the untold millions are still in darkness. The appeal to come over to the help of every true missionary was never more stirring than now.

In the face of these appeals, with a knowledge of the world's need, with the opportunity to help within our reach, may it never be said of any of us who study this lesson that "they served idols."—Gammon Seminary.

## District Rounds

### GAINESVILLE DISTRICT.

#### Second Round.

Beil Willerford, April 7; Haynesworth, 8-9; New Newhall, 15-16; Hague, 22-23; Alochia, 23; Sanpuaski, 29-30. Jonesville, May 6-7; Newherry, 7; Liberty Hill, 13-14; Newmans Lake and Bennington, 14; Arredondo, 20-21; Pineville, 27-28; Archer and Longpond, 28. Sandhill and Morriston, June 3-4; Monthrook and Williston, 4; Otter Creek and Gulf Hammock, 10-11; Cedar Key and Rosewood, 17-18; Gainesville, 23-25; Paradise, 26.

Dear Brother Pastors: We have in this second round both Easter and Children's Day. Do not fail to make the best use of these days. Lead your people out in full and large numbers to the of all they get during Easter week. "Make this a better year than last year."—Sincerely J. S. Todd, D. S.

### ROME DISTRICT.

#### Second Round.

Douglasville, April 1-2; Chickamauga, 8-9; South Rome, 9-10; Easter Sunday, 16; Rome, First Church, 23-24; Cartersville, 29-30; Cohutta, May 6-7; Aragon, 6-7; Adairsville, 13-14 Cave Spring, 20-21; Villa Rica, 20-21; Snmmerville, 27-28; Cedartown, June 3-4; Children's Day, 11; Temple, 17-18; Austell, 17-18; Floyd Circuit, 24-25.

Dear Brother: The church is expecting your charge to do better along all lines this year than last year. This will require your absolute loyal co-operation in the plans outlined by the church. This loyalty is necessary from pastors, officers, other laymen and district superintendent. All must co-operate and the church will not fall.

The church is asking the enrollment of a million "tithing stewards." Put great emphasis upon Christian stewardship. Secure the signature of at least 20 percent of your membership as tithers. Get every member to tithe his income the week preceding Easter Sunday and pay it in on that day. Make this a great day for ingathering of souls. Remember Children's Day June 11. Make it

(Continued on Page 16)



"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

### EPWORTH LEAGUE TOPIC

#### "My Debt To A High Vision"

(Acts 26:12-20.)

If a fellow talks very much about visions folks look askance at him; they shake their heads dolefully and say by gestures and so on, that the fellow has room to let in his cranium. That's because the word "vision" has come to connote a type of extraordinary experiences which the psychologists call hallucinatory. These hallucinations are due to some deranged, pathological nerve action and may or may not exert determinative influence upon the life of the subject experiencing them. Let us get it into our heads at the very outset, that these are not the only "visions." It is the other, more ordinary kind of visions that shall occupy our time.

#### Visions Shape Destiny

Everybody has visions. This proposition is especially valid in its application to young people. The adolescent stage of life is the period par excellence for "visions." The dream world, the vision world of the adolescent is not a world in which he simply wastes time as many of us think. It is here that he may get the materials out of which the structures of his future work-a-day world are built. Young man, young woman of fifteen, tell me your dreams, tell me what visions you now see, and I'll tell you what you'll be doing at thirty. Suppose Lincoln's only world had been the back woods of Kentucky or Illinois, then, the greatest of America's great would have died an obscure rail-splitter. Suppose the only world of Frederick Douglass had been the thrice cursed world that slavery built about him; then, the voice of one of the greatest champions of human freedom would never have been heard in the cause for which he so gladly risked liberty and life. Suppose Dunbar's only world had been the hotel elevator in Dayton; then the Golden lyre of Euterpe would never have trembled to the touch of this matchless singer. For these, there were dream worlds, there were visions of, and from other realms. Following these visions the backwoodsman became a statesman, the slave became an abolitionist, the elevator boy, a peerless bard.

#### Obeys Your Vision

The 19th verse of the passage that forms the basis of our theme, contains these words: "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision." It is one thing to have a vision, it is quite another thing to be obedient unto that vision. A somnambulist is one who acts out his dreams. When it comes to the dreams of which we

are now speaking, all of us must be somnambulists. We must bring our dreams to pass. This often requires muscle and sweat. The young man or young woman who is dreaming lofty dreams and seeing lofty visions, must not for one moment lose sight of this fact. Obeying your visions may mean all that it meant for Paul. It may mean ship-wreck, imprisonment, merciless floggings. But if the vision is a high vision, a heavenly vision, He who stood by Paul will be your invincible ally.—Jno. W. Haywood, Morgan College.

### Quarterly Conferences

**ZEBULON, GA.**—The membership and friends of Fuller M. E. Church here are thankful to God and the Bishop for appointing such a man as Dr. J. B. Maddux to this charge. He preached a wonderful sermon on Sunday, Feb. 12, to the satisfaction of a large congregation; subject, "Life With Wings." At 3:30 p. m., Lincoln's birthday was celebrated with a program, followed by a pointed and able address by Dr. A. M. Wilkins of Heck M. E. Church, Griffin, Ga., accompanied by his pastor, Dr. Crawley. At night the pastor made a strong talk on Christian stewardship, came down to the altar, and secured the pledges of 31 as titheers.

A storm struck the parsonage on Feb. 14, doing no damage whatever to the building, but leaving the room densely covered with fifty or more packages which contained some of nearly everything used in a dining room. As the room and hall were crowded with standing participants, the pastor invoked God's blessings upon them, followed by a very fervent prayer offered by the pastor's wife. Then the leader, Brother Clanton Walker, raised the song, "Steal Away," and the crowd dispersed, leaving the pastor, wife and little son cheerful and grateful and many nice things for the dining table.—L. B. M., Reporter.

**OXFORD, MISS.**—The first local conference of the Allesville charge was held at Salem M. E. Church on Jan. 28-29, with the district superintendent, Rev. W. N. Redmond, in the chair. The leaders and officers showed that they were still on the job. All were present with good reports. Sunday was a high day. Dr. Redmond preached an excellent sermon, which was enjoyed by all. We are proud to have him with us again, and we are also proud to have our beloved pastor with us again.—Daisy B. Taylor, Reporter.

**GREENFIELD, MO.**—Our fourth and last quarterly conference of the Greenfield Circuit was held at Mount Vernon M. E. Church. We had a glorious day. Our district superintendent, Rev. L. R. Grant, was with us and at his best. Our district superintendent was with us in a revival for a week. We have three converts and many reclaimed. We are now having a spiritual awakening of the church. Rev. T. J. Jones is pastor.—Mrs. Ollie Grear, Reporter.

**DALLAS, TEXAS**—The first quarterly conference of St. Paul M. E. Church was held Feb. 11-12, with Rev. J. W. Warren, district superintendent, presiding. The quarterly session was well attended on Saturday night and much interest was manifested in the work of the church. Sunday was a high day with us. The district superintendent preached two excellent sermons and a large number partook of the Lord's Supper. Collection for the day was \$121.00. Rev. J. W. Weakley, our efficient pastor, is now in his ninth year with us as pastor and things are moving under his administration. Each department of the church is carefully looked after by our pastor. Our church house is not finished as yet, but the membership is hopeful and are working hard to collect funds to continue the work. Up to now the outlook is good for a great year.—J. Q. Tyler, Reporter.

**CRAWFORD, LA.**—Our first quarterly conference convened Feb. 12 with the district superintendent, Rev. W. G. Alston, in the chair. He was astonished at the wonderful progress made within two weeks. When he arrived at our church he found almost a new arrangement from start to finish. One of the features which pleased him was the organization of a choir with thirty voices. The order of service was carried out to the letter. The members and friends extend their gratitude to the Bishop and District Superintendent for returning to us our beloved pastor and his dear wife, Rev. and Mrs. M. J. Williams. We feel that no congregation has a greater pastor.—Mary Jackson, Reporter.

**LA GRANGE, TEXAS**—The first quarterly conference convened at St. James M. E. Church on Saturday at 8 p. m. Devotional services were conducted by Rev. C. N. Strait. The meeting was turned over to the superintendent, D. C. Lacy. Officers present and reported. The superintendent made some timely remarks concerning the Centenary and the forward movement, and many other things were discussed by the superintendent. We all were encouraged and seemed to admire the preliminaries. Adjourned. Sunday morning God blessed us with beautiful sunshine. At 10 a. m., Sunday School teachers and officers present at their post. Seem to be of good spirit. At 11 a. m. the choir were in their pews to serve. Rev. Ben Williams, from La Grange Circuit, preached at that hour from the book of Matthew; text, "Take my yoke upon you and learn of me;" subject, "Yoke up with Christ." It impressed the congregation very much. At 4 p. m., general speaking meeting conducted by Rev. Primos Gates, who is very feeble

physically, but strong in the faith. After a short exhortation by the pastor, Rev. C. N. Strait, the tide of the spirit ran high; the tears ran down our cheeks and our souls were made to feel happy in Christ. The Superintendent went out on the circuit in the afternoon with Rev. Ben Williams. At 8 p. m. the house was packed. The choir, seated in the pews, rendered service. Mrs. L. M. Strait, president of the choir, has it under good control. The Superintendent preached a powerful sermon from the book of Numbers; text, "Eat of the grapes of the brook of Eshcol." Everybody enjoyed it. We raised \$56.00; superintendent paid in full, \$30.00; paid pastor \$10.80; trustees, \$16.00; total, \$56.80. The Superintendent went home feeling good over the success of the first quarter held at St. James. The members seem to have taken on new courage under the leadership of our new pastor, Rev. C. N. Strait. We are looking forward to do big things this year. We are going to stand by him and his kind and loving wife, and go over the top with our Centenary quota and endeavor to put the Southwestern Christian Advocate in every home.—Rev. C. N. Strait, Pastor.

**KEITHVILLE, LA.**—Our First Quarterly Conference was held with the Rev. J. E. Rolav, District Superintendent in the chair. It was the best among many Conferences held. Everyone present enjoyed the sermon preached by our brother, Rev. D. H. Young. On Sunday night Rev. Rolav preached an able sermon. We raised \$60.00 for moving expenses and \$24.00 for pastor.

**CATAWBA, N. C.**—Our First Quarterly Conference was held here in our new church by our District Superintendent Rev. J. D. Laughlin. He preached a most wonderful sermon at 11 o'clock. Our people were impressed by such sermons. The Rev. B. C. Littlejohn is the pastor.

**MERIDIAN, MISS.**—The First Quarterly Conference was held at Haven Chapel M. E. Church, February 20th, 1922, with Rev. Wm. McMorris, D. D., in the chair. All the officers were present with good reports. Every department of the church was looked after by the District Superintendent. We are proud of Rev. Jas. D. Wheaton our newly appointed pastor. The church has been organized with six units, leaders to put over the Centenary on Easter Sunday. All are at work. The District Superintendent was paid in full. \$37.40 was raised in the Conference.—Jas. A. Lagone, Reporter.

**WILLIS, TEXAS**—The First Quarterly Conference was held at St. Thomas M. E. Church, January 21, 1922, with the new District Superintendent, the Rev. W. D. Lewis presiding. He preached at Danville at 11 o'clock, Sunday morning and at Willis Sunday night. On Monday night a reception was given in honor of the Rev. W. D. Lewis, by the La. W. H. M. Sisters. Griffin Lewis, Reporter.

**NASHVILLE, ARK.**—The Clow District held their First Quarterly Conference at Kelley Chapel M. E.

(Continued on Page 15)



## WHAT THE CHURCHES ARE DOING

**STOCKBRIDGE, GA.**—On Tuesday night, Jan. 21, as the pastor and family were about to retire, the sound of a rushing wind was heard, which alarmed them. When the door was opened 75 members and friends had come to storm the parsonage. The party was led by Sisters Battle, Arnolds, Ella Straughter and others. These storms may come again. The pastor, Rev. B. F. Barkley, desires to thank these good members and friends and pray God's blessing upon them, which they so richly deserve.—G. E. Arnold, Reporter.

**GAINESVILLE, FLA.**—Rev. S. E. Grant, formerly of Cedar Key, Fla., is now residing at 635 N. Pleasant street, Gainesville, Fla. All correspondence will reach him at this address.

**MANSFIELD, LA.**—I wish to thank the Woman's Home Missionary Society of St. Matthew M. E. Church for a cash purse, the Ladies' Aid for a conference purse, and also the Epworth League.—Rev. L. C. Thomas, P. C.

**TEXARKANA, ARK.**—On Wednesday night, Feb. 1, just after class meeting, a band of members of the church called at the parsonage, singing "God Will Take Care of You." They brought with them many things to cheer the heart of the pastor. We are here to build a church and plans are being drawn for the same. These members are loyal and faithful. On the arrival of the pastor a revival was held, which proved very successful. \$81.00 was raised in a rally given Jan. 29. Texarkana is alive.—S. McDonald, P. C.

**MANCHESTER, ALA.**—Saturday night, Jan. 28, was a red letter night at Manchester, Ala. As an appreciation of the faithful co-operation on the part of the employees and for their encouragement a great banquet was given by the Manchester Lumber Manufacturing Company. About 200 persons enjoyed the hospitality of this splendid company. Rev. A. L. Boyd, pastor of the R. E. Jones M. E. Church at this place, acted as master of ceremonies for the colored employees. After supper a good program was rendered. Quite a number of the men who had been in the employ of the company for ten or fifteen years made short speeches, in which they expressed themselves as being grateful for this delightful occasion, its kind treatment and the appreciation of the fact that the company had given them steady employment, and as a further evidence of their appreciation they by unanimous vote adopted resolutions in which they pledged full co-operation in 1922. Good singing was rendered by the colored choir of Manchester. The superintendent arranged so that the white guests and employees might be present, and, that hour having arrived, the speaker for the hour, Rev. R. M. Davis, A. B., A. M., pastor of St. Paul M. E. Church, Birmingham, was introduced. He took for his subject, "Work," which he discussed in a masterly way and was very highly commended by many. Several

other short addresses were made by Judge E. W. Long, John H. Bankhead, Rev. Herndon, and Mr. W. E. Lee, who spoke in very friendly and encouraging terms for the negro. Mr. W. E. Lee, the superintendent, in his address expressed that the company was satisfied with the faithful service and splendid co-operation of all of the employees for the past year, and assured them if they would give the same in 1922 there would be little need of fear of wages being reduced or any shutting down. Is not this request and promise fair enough? I have been at this place only since the annual conference, but my observation of this concern's treatment and interest in the welfare of its laborers is splendid, and its superintendent I have found to be a Christian gentleman.—A. L. Boyd, Reporter.

**CLIFTONVILLE, MISS.**—The members and friends of Drake Hill M. E. Church give many thanks to God and our beloved Bishop for the return of our well beloved pastor, Rev. J. W. Byrd, who is so dear to us. He is a man of high moral worth. He abandons himself to the work of Jesus Christ. His record for integrity and just dealing is established. May God's blessing rest on this generous man.—Sam Tate Reporter.

**LENOIR, N. C.**—The Sunday School of Smith Chapel M. E. Church raised \$33.72 on Jan. 29. These are faithful little workers and are bringing things to pass. W. G. Jones is the efficient superintendent; G. W. Patterson, secretary, and M. C. Laughlin, recording secretary.

**WATERTOWN, TENN.**—Dr. J. H. Lovell, president of Walden School, was present with us Jan. 28-29 and was entertained by the Walden Circle at the home of Mr. and Mrs. Vantrease. It was certainly a grand affair. There were several beautiful selections sung by the young people, after which we were invited into the elaborately furnished dining room, and a two-course menu was served to everyone's delight. After supper the Circle went into a business meeting. Rev. R. F. Alexander was elected president of the Circle. The other officers were as follows: Sister Hattie Thompson, vice-president; Miss Estelle Dowell, financial secretary; Wm. C. Beard, corresponding secretary. The following persons were elected as boosters for Walden: Sister Hattie Thompson, Mary Alexander, Nannie Turner and Hattie Vantrease. The organization was perfect. Everybody was delighted after some facts were given by the president elected. Those present were Rev. and Mrs. A. B. Thompson, Rev. and Mrs. R. F. Alexander, Rev. and Mrs. J. G. Turner, Mr. and Mrs. John Dowell, Mr. and Mrs. Willie Donnel, Mr. William C. Beard, Miss Estelle Dowell, Master Alvin Turner, Mrs. George Barbee. After the time had been spent pleasantly the crowd was dismissed for home.

Sunday morning, Sunday School was opened at 10 o'clock by the superintendent, William C. Beard. Dr. J. H. Lovell of Walden School was

present and taught the Junior and Senior Bible classes. He made the lesson very interesting to those who were present. The primary classes were instructed by Mrs. Hattie Vantrease and Mrs. Ione Vantrease. The attendance was large.

At 11 a. m., devotion, after which Dr. J. H. Lovell, president of Walden School, preached an inspiring sermon to the delight of all who were present. His text was taken from the first chapter of Romans; subject, "Christ came to bring the light." At the end of the sermon two souls walked forward and confessed that they were willing to accept Christ as their Savior, and united with the church. After service a collection was taken to the amount of \$8.50. Benediction.

At 6 p. m. the Epworth League met; Mr. William C. Beard, president. Subject for discussion, "The Church Must Save America." (Neb. 2.) Delightful talks were made by Rev. A. B. Thompson, pastor, and others; and after the president had made some remarks, a collection was taken to the amount of \$63.00.

At 7 p. m., devotion. Rev. S. J. Dixon, pastor of Mount Zion Baptist Church, and his congregation were present. Rev. Dixon delivered a practical sermon. A collection was taken to the amount of \$12.66. Total collection for the day, \$21.79.

Rev. Thompson, the pastor of the church, is struggling very hard for the advancement of the church.

On Sunday, Feb. 5, he preached a strong sermon at Richmond, Tenn. He is a strong and earnest speaker. Sunday night he spoke on coming to the end of one's self and we had one convert.—R. F. Alexander, Reporter.

**LA TECHE DISTRICT**—The pastors and Dist. Stewards of the district were called together by the Dist. Supt. at Calvary M. E. Church, Thibodeaux, La., Feb. 23rd. The object of the meeting was to launch the district program and fix the Dist. Supt's salary which was raised to \$2070.00. Notwithstanding the downpour of rain, the meeting was a great success. One of the most interesting features of the meeting was the division of the district into groups. Group No. 1, J. D. Davis, Pres., J. A. Lindsay, Secty.; Group No. 2, J. R. Williams, Pres., L. H. Smith, Secty.; Group No. 3, E. Hutchinson, Pres., D. L. Davidson, Secty.; Group No. 4, E. C. Goins, Pres., Peter La Ban, Secty. Every pastor left the meeting full of enthusiasm and assured the Dist. Supt. that the Centenary would be raised in full on Easter Sunday. The Dist. Supt. gave to the district a new inspiration for larger work in the Kingdom.—J. D. David, Reporter.

**STATESBORO, GA.**—On Sunday evening Feb. 4th, the home of Mrs. Samuel Lee, Jr., where our pastor was spending the night, was stormed by a host of members and friends of Brown Chapel. On entering the dining room for supper, he heard strange music of clapping of hands, with all lights lowered, and when lights had been turned on, the table was loaded with many things. The contents thereon would cause a smile from any pastor. The opening words

of compliments and setting forth that this was only a token of appreciation to the pastor was delivered by Prof. A. R. Pope of the Baptist Church. Then Rev. H. H. Hall lead in song. Some timely remarks were made by the pastor in the way of response. Too much cannot be said of these good people. Long will they live in the heart of the pastor. I thank them for their loving kindness.—E. J. Kimball, P. C.

**MEMPHIS, TENN.**—Dr. J. E. Cox, our most notable pastor of Centenary M. E. Church preached a powerful sermon Sunday at 11 A. M., taking his text from Acts. 3, parts of the 6th verse, which richly fed our souls, then songs were sung by the choir.—Jessie Carothers, Reporter.

**TIP TOP, VA.**—Rev. Wm. Johnson, our beloved pastor who is convalescing at the Piedmont Sanitarium at Burkville, Virginia, received a large box of fruit and other tokens of remembrance on Tuesday past, from The Ladies Aid Society of Tip Top M. E. Church and Friends. From the encouraging reports we are receiving from the Sanitarium in regards to Rev. Johnson's improved health we hope to have him with us again soon.—Miss Ada Sinkford, Reporter.

**ROCKPORT, IND.**—Our pastor the Rev. L. W. E. Watson, has just closed a very successful two weeks meeting with seven converts who were added to our church. We were ably assisted by Sister Claudia Farmer of Jeffersonville, an Evangelist whom we highly recommend. We are doing great work on this charge and hope for a successful year.

**MADISONVILLE, LA.**—The Woman's Home Missionary Society of Wilson Chapel M. E. Church are doing splendid work. They prepared a nice box of clothing and money and sent it to a widow and her children. The widow expressed her appreciation and gratitude to them for their kind deed. Sister E. L. Adkins took a leading part in preparing the box.

**SHUQUALAK, MISS.**—Asbury M. E. Sunday School celebrated Lincoln's birthday, Feb. 12, which delighted many hearers. The arrangements of the following program was very successful: Volunteer music prayer by the superintendent, song by the school. The biography and Gettysburg address by Miss Lottie Hudson. The Emancipation Proclamation by Miss Lillie Teer. Closing remarks by B. F. Teer.—Lillian Teer, Reporter.

**BUNKIE, LA.**—We arrived at our new charge on the 9th. and were met by the officers and convaded to the parsonage. Our hearts were made glad by a committee of ladies under the leadership of Mrs. Gray president of the Woman's Home Missionary Society. The parsonage lighted, the table spread, and truly it seemed like a wedding.—O. J. Harvey, P. C.

**TYLER, TEX.**—We wish to thank the members of First M. E. Church for a storm party given by the Ladies' Aid Society on Jan. 30th. This was led by Mrs. A. Taylor, Mrs. T. Price, Mrs. Julia Howard, Mrs. M. Smith, Mrs. A. Austin, Mrs. T. Marvin and others. These good sisters left many things for the pastor and family. We



wish for their early return. The Itcv. Wm. White, is pastor.

**CRAWFORD, LA.**—Sunday was a great day at Mt. Zion M. E. Church. Our pastor the Rev. H. J. Williams preached a noble sermon, he also administered the sacrament to a large number. The newly organized choir, sang with great enthusiasm. We are expecting to make this a successful year. Sunday night Mr. Fred Collin from New Orleans preached a noble sermon.—Mary Jackson, Reporter.

**BOYCE AND VILAGE**—We were made welcome on our return from conference for our second year's work. We have begun our work and everything looks encouraging from every angle, and this seems to be our best year. The committee on pastor's salary was called by the pastor on Tuesday evening Feb. 21, 1922, with Bro. James Johnson president and the pastor's salary was fixed at \$800.00, an advancement of \$200.00 of last year. The District Superintendent's salary was advanced to \$20.00 per quarter. A great service was held on the second Sunday. 35 communions, and the membership has been called together and have organized for the year's work.—E. W. Jackson, P. C.

**MANSFIELD, TENN.**—Our group meeting was a success. The opening exercises were conducted by the pastor Rev. J. A. Burnly. Opening song by the choir. The apostle creed was repeated by the congregation led by the pastor after which prayer was offered by Rev. E. Flack, and the welcome address was read by Miss Viola Travis, response by S. P. McDonald. Rev. J. W. Richmon after making some timely remarks then introduced the evening speaker, Dr. J. C. Sherrill, Area Secretary, who delivered a powerful and instructive address on Stewardship. Nine pledged themselves to give a tenth of their income. An eloquent sermon was preached by Rev. D. L. Garott at 11:30, Rev. S. W. Whittaker, 2:30; Rev. E. Faks at 7:30. Collection was \$15.00. We the members and friends of Newhope M. E. Church take this method of thanking the church for these two leaders, in the persons of Rev. J. W. Richmon and Rev. J. A. Burnly.—Viola Travis, Reporter.

**RULEVILLE, MISS.**—We desire to thank the good members and friends for a reception given the pastor and family on his return from conference. This was fostered under the auspices of the Ladies Aid Society of Mallalieu Chapel, M. E. Church, Sister Sylvia Jones, Pres. Welcome addresses were made by Bro. E. Tatum, Sister Ludy Tatum, Bro. J. D. Sanders, J. W. White, F. S. Sanders, Julia Stanford, Francis Patterson, Willis Shipp and Sylvia Jones. Those who rendered their services in making the occasion interesting, were Lula Jackson, Queenie Jones, Bettie Roberson, B. Clark, F. Jones, and Chas. Patterson. After the reception a storm moved toward the parsonage and as a result many pounds were left to the pastor and family and a cash purse. We pray God's blessing on these people. May they live long to carry on the work of the master.—P. H. Jackson, P. C.

**FORT SMITH, ARK.**—Mallalieu M. E. Church at this place, under

the pastorate of Rev. B. F. Neal, is fast taking the form of a first-class city charge in every respect. The basement of the new church is so constructed that it is now possible to go forward with a number of activities heretofore not in operation. The ladies of the church conduct the church cafeteria, where meals are served daily, except Sunday. Since "service" and not "profits" is the one important idea, the price of the meals served never exceeds 25 cents. This is done in spite of the fact that all other public eating places charge 35 cents per meal and upwards. The pastor is identified with the juvenile court and city welfare work. He also conducts an employment bureau, in which capacity his service is free. Thus it is seen that the church here is meeting a long felt need in that it is ministering as well as being ministered unto. Most of the administrative boards of the church are organized locally and are destined to do great good in instilling the Christ spirit in all the followers of the church. Church training night is about to be a reality. In this gathering we will make an intensive study of the work of the different boards of the church and stewardship as well. The Ladies' Aid, one of the most enthusiastic and helpful organizations for local work, is well organized and is doing a great work. The Aid planned a reception for the pastor some weeks ago, but an all day rain interrupted. Nevertheless, these tireless workers would not suffer a total defeat, so on Sunday, Jan. 22, they determined to surprise the pastor. And they did. 'Twas done on this order: The junior pastor was to preach at the evening worship, but he and the Aid, unknown to the pastor, had a well prepared musical program which was rendered, at the conclusion of which a beautiful robe and pair of bouse shoes were presented to the pastor by Mrs. Freeman on behalf of the Ladies' Aid. Though overjoyed, the pastor responded in fitting words. The Sunday School and the Junior League, under the direction of Messrs. W. J. Kidd and K. Truman Byrd, respectively, are in prosperous condition. A worthy and enthusiastic bunch make up these two organizations, and we feel sure that our Methodism at this place will be safe in the hands of these young people when those now in the forefront have passed from the stage of action.

The spiritual side of the church in a general way is continually improving, and the dawn of a brighter and infinitely more glorious period seems entered upon, for we seek to minister more than to be ministered unto.

**K. TRUMAN BYRD,**  
Junior Pastor.

**DOUBLE BAYOU, TEX.**—St. Paul M. E. Church, Anahuac Circuit, the beloved pastor the Rev. S. A. Andrews entered the rostrum at 12:30 and took for his text "The Kingdom Is With You." At 8 P. M. his text was taken from Matt. 26 chap. 29 verse. 42 partook of the Lord's Supper. Many came forward for prayer. The collection was \$19.18. God bless our pastor.—E. J. Branch, Reporter.

**MONROE, LA.**—After serving four years as pastor of St. James M. E. Church the Rev. H. Daniels has re-

turned to begin his fifth year's work. When he was assigned to our charge by the conference four years ago we expected great things of him. We are glad to state we have not been disappointed for he has come up to our every expectation. When he came to us we had only \$70.00 in the bank for building purposes, and under his wise leadership we have raised more than \$4,000.00 and have completed the foundation for our new church. Our pastor's wife Mrs. L. C. Daniels has rendered valuable service to our church. We pray that God will bless them and that they may live long to carry on his wonderful work. We shall put forth every effort this year to make their fifth year the most successful of the preceding years.—Alheria Sterling, Reporter.

**KENNER AND CAMP PARAPET**—Rev. F. R. Butler is delighted to announce 35 members of the Methodist Million have signed cards of pledges as Christian stewards and tithers.

**FRANKLIN, LA.**—A grand reception was tendered our pastor, Rev. John A. Lindsay, and family, on his return to us as pastor for the fifth year, having served us successfully for the past four years. We are confident that the Bishop made no mistake in returning him to us. There were over 100 persons in attendance, including members and friends, two-thirds of whom were converted during his pastorate. He was the recipient of many presents from Mrs. Anna Barber, Mary Smith, Bessie Wiggins, Lilly Brown, Lula Hamilton, Helen Molino, Emily Edwards, Muggie Defts, Corinne Young, and the Misses Nena D. Molino, Irma Jones, Pocahontas Williams, Stella Williams and a host of other friends. A resolution was adopted pledging loyal support to church and pastor, that this year may be even more successful than the last.—Reporter.

**NASHVILLE, TENN.**—Sunday was home coming at Gordon Memorial M. E. Church. A large crowd of members and friends were present to hear Rev. J. W. Satterfield preach his wonderful sermon on Stewardship. He also filled the pulpit at 7:30 P. M. All enjoyed these two able sermons.

**BATON ROUGE, LA.**—St. Mark Church has advanced during the past seven years towards self-support along all lines. After paying off a six thousand dollar debt of long standing, membership more than doubled, over sixteen hundred dollars worth of improvements made and all paid for, we are now concerting plans for the raising of funds for the building of a new church. The pastor has not outlived his usefulness, though this is his eighth year, and the esteem for him has not declined in the least. On Thursday, Feb. 16, at 8 p. m., a host of members and friends gave the pastor and family an expression of their appreciation for his faithful service during his seven years labor at St. Mark by laying on the parsonage table over two hundred packages of groceries. The following short program was rendered: Brother R.

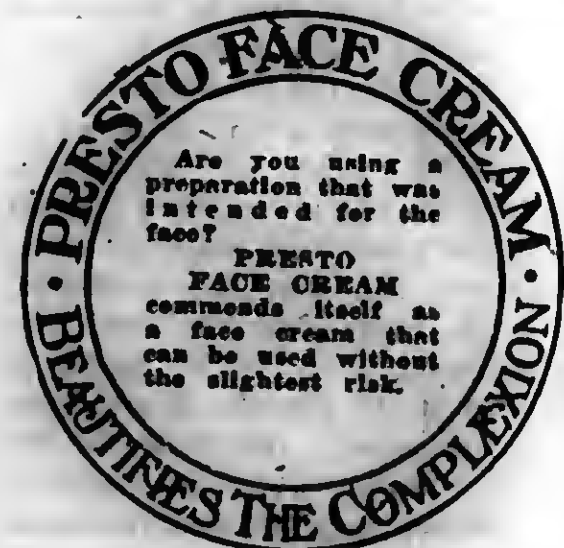
Davis, president of the Stewards' Board; J. James, president of the Board of Trustees; Mrs. Ridley, president of the Woman's Home Missionary Society; Mrs. G. Johnson, president of the King's Daughters and Sons, and B. V. Roberson, Sunday school superintendent and a local preacher, all spoke as to the remarkable success that has been accomplished under the pastor's leadership. St. Mark stands as one of the leading appointments in the Louisiana Conference of the Methodist Episcopal Church. The pastor, in a few words, showed his appreciation for such kind favors and asked the company to call again at any time, for they are always welcome. We pray that God may continue to lead the church.—N. T. Jones, Reporter.

**HATTIESBURG, MISS.**—The Woman's Home Missionary Society of St. Paul M. E. Church, under the leadership of Mrs. M. V. Halls is alive. On Monday evening, February 13th, the members and their husbands tendered our pastor the Rev. S. H. Cannon a grand surprise. The party met at the home of Mrs. C. C. Clark at 7:30 o'clock and marched to the parsonage. It was indeed a surprise as the party marched onto the porch singing "Onward Christian Soldiers." A committee of ladies composed of Mrs. L. Ward, Mrs. Jennie Brown, and Mrs. Nettie Glen, prepared refreshments for the party. In the meantime a program was rendered. Song, "Its me." Prayer by Mr. E. D. Trigg; song, "Swing Low, Sweet Chariot"; welcome in behalf of the adult bible class by Mr. J. A. Coleman, teacher; welcome by Mrs. L. G. Hall; Quartet—Messdames A. Brooks, S. K. Trigg, Messrs Houze and E. W. Hall. Response by the pastor. Remarks by our former pastor, Rev. W. H. Smith who is now our District Superintendent. The program was closed by singing "Be ready when He comes" led by the president Mrs. M. V. Halls. After all had enjoyed themselves and a cherry "good night" given and a cordial welcome from Mrs. Cannon, Rev. Cannon said: "There are no keys to the parsonage doors, come at any time."—Reporter.

**PINEVILLE, LA.**—The Centenary group No. 2, met at Alexandria Mission February 13th, the Rev. G. C. Hayward District Superintendent presiding. He presented plans for stewardship and for the success of his district. Dr. Hayward has done well as leader of the Alexandria District. Each pastor is requested to raise his full quota of centenary by Easter Sunday and report the

(Continued on Page 16)

**CHURCH FURNITURE**  
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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**JOHNSON**—Sister Dalsy Johnson a faithful member of St. Matthew M. E. Church Akron, Ala. departed this life February 21st. 1922. She leaves a husband, four children and a host of friends to mourn her loss. Interment was made in the Watkins Cemetery. The Rev. A. M. Knox conducted the funeral services.

**CHERRY**—Sister Nan Cherry a faithful member of St. James Methodist Episcopal Church, Clifton, Tenn., departed this life February 11, 1922. She had been a member of said church for 22 years. She was also a member of the Eastern Star Temple No. 93. She leaves a husband three children and aged mother, two sisters, two brothers, and many others to mourn her demise. The funeral services were conducted by her pastor the Rev. H. C. Hicks and the Rev. T. C. Churchill of the Baptist Church.—Ed. McFee, Reporter.

**RAYFORD**—Margaret Rayford, a faithful member of Mallalieu M. E. Church, Laurel, Miss., departed this life after a long illness on February 12th. 1922. Her remains were laid to rest in the family cemetery at Bay Springs, Miss. The Sunday School held a memorial in honor of her faithfulness. Many made commendable remarks of her as a member of the Church, Sunday School, choir, and public school scholar. Among the speakers were Mrs. Nora Davis, Revs. Knettlies, W. L. Mills, pastor and stewards. She leaves mother, father, brothers and many relatives to mourn. May God comfort them in their hours of grief.

**ROWLEY**—In memory of little Gerlean Rowley who was called to her reward January 22 1922. She was the 10 months old daughter of Sister Girtle Rowley, a faithful and active member of Bullock Chapel M. E. Church, Chinagrove Circuit, who died September 15th. 1921. So they are now together in Heaven with loving angels. Peace to their ashes. Sleep on; We will meet you in the sweet bye and bye.—A. N. B. Reporter.

**HOWARD**—Bro. G. Howard was transported to his heavenly home February 8, after an illness of about five days. He was born March 2, 1878 and joined St. James Chapel, Castalberry, Ala., when 10 years of age. He was faithful to the church until the end. He leaves a wife, one son, a host of relatives and friends to mourn his loss. His funeral was conducted by Rev. W. J. London.—Lillie B. Howard, Reporter.

**GRANT**—Sister Tianny Grant a member of Shady Grove Circuit departed this life in full triumph of faith. She leaves a mother, husband, three children, and a host of friends to mourn her loss. Her funeral was

conducted by Rev. L. C. Thomas of Mansfield, La.

**FOLION**—Brother O. H. Fulton departed this life January 16th. 1922. He was a devout christian, having a firm faith in God. He was blessed with a long life, having lived over a century. He was formerly of South Carolina having come to Blackshear, Ga., to the care of his daughter. He was the father of the late Rev. Isaiah Fulton of the South Carolina Conference. He leaves a daughter, and several grand children to mourn his going. The Rev. D. R. Cooper officiated.

**WILLIAMS**—Sister Raelis William, one of the oldest members of McKinze Chapel M. E. Church, Anderson, Texas, passed to her heavenly reward. She has been a faithful member of the Methodist Episcopal Church for 50 years. She leaves six children, 52 grand children and a host of friends to mourn her loss. Her funeral services were conducted by Rev. W. A. Parham her pastor.

**SAMUEL**—Dewey Samuel departed this life January 14th. in full triumph of faith. He was confined to the bed nine months and endured his suffering with patience. He was a member of St. Mark M. E. Church, Dekalb, Miss. He leaves a father, mother, three brothers and other relatives to mourn his passing. The funeral was conducted by his pastor, Rev. D. F. Dudley.—Emma Scott, Reporter.

**GREEN**—Sister Evellne Green, one of the oldest members of Daniel M. E. Church, Shreveport, La., departed this life January 18th. She passed from her labor to reward in full triumph of faith. Her funeral services were held in St. Paul M. E. Church, conducted by Rev. J. E. Rolax her pastor being out of town at the time. He was assisted by Revs. Sumpter, Stills, and Stevens. She leaves a husband, children and a host of friends to mourn her loss.—C. Anderson, Reporter.

**BROWN**—Sister Irene Brown departed this life at 50 years of age. She lived a good soldier for Christ for many years, and a teacher of the Public School. She bore her illness with patience, trusting in the Lord. She was a good wife and mother and loyal to her church. The church has lost a worthy member, the aged husband a good wife, and the children a kind mother. Her funeral was largely attended.—Hannah Ingram, Reporter.

**LEE**—Sister Josephine Lee departed this life February 13th. in full triumph of faith. She was a member of St. Mark M. E. Church for 23 years. At the time of her death she was 39 years of age. She joined the Church years ago under the pastorate of Rev. W. S. Harris. She leaves to mourn her passing, four children, mother, two brothers, three sisters, and a host of friends. The funeral was conducted by the Rev. A. B. Harris. H. Hicks, Reporter.

**THEADFORD**—Sister Corine Theadford joined the church while sick and lingered a long time, before death claimed her. She leaves two children, one brother, husband, and other relatives and friends to mourn her passing. She was laid to

rest in the Laurel Cemetery.—Reporter.

### QUARTERLY CONFERENCE

(Continued from Page 12)

Church with Rev. A. R. Ray, District Superintendent in the chair. Reports were good and showed an increase in the work. On Sunday at 9:30 Sunday School and 11 o'clock sermon by Dr. Ray. He was at his best. The Lord's Supper was administered to a large number. Dr. Ray spoke on the "Win One, Stand By" program, which was received by all.—N. V. Robinson, P. C.

**WELLFORD, S. C.**—The First Quarterly Conference of the Wellford Charge was held at Florence Chapel, February 6th. 1922, with the District Superintendent, the Rev. J. C. Martin, presiding. It was indeed a grand conference. The District Superintendent made a very interesting talk on Stewardship. He also made a plea for the Southwestern. The Sunday School and Epworth League on this charge are alive. The pastor Rev. C. James is pushing everything to the front. The church has been remodeled and beautiful artistic gothic windows placed in it. The parsonage has been made beautiful and comfortable. We have installed electric lights in the church and planning to place the same in the parsonage. The Ladies Aid Society deserves credit for these achievements. Mr. Charley Bivings is our energetic and enthusiastic Epworth League president. A. B. Bivings, Superintendent; S. E. Ballinger, Church treasurer; Mr. T. A. Ballinger, Coke Bivings, James Leak, Miss Octavia Neshitt, Hickman Ballinger and Brother A. B. Bivings will have charge of recreation for the young people. Mrs. Katherine James is spending sometimes at her home, Bethume, S. C. God being our helper, we expect to do our full duty this year. The outlook is bright. We are succeeding as never before.—S. E. Ballinger, Reporter.

**CLIFTON, TENN.**—The Second Quarterly Conference was held January 14-15, with the Rev. J. W. Richmon, District Superintendent in the chair. We paid the District Superintendent in full for the quarter. Clifton is on the upward march. It was said by some of the old members of the church, that the sermon preached by the District Superintendent was the noblest in the history of the church. Rev. H. C. Hicks is stirring Clifton as never before.—Ed. McFee, Reporter.

**CONWAY, ARK.**—Our First Quarterly Conference was held February 11-12, with Dr. G. A. Hall the District Superintendent in the chair. All the officials were present with written reports which showed a mark of success. Sunday at 11 a. m., the District Superintendent preached a soul stirring sermon which swept his audience. The sacrament of the Lord's Supper was administered to 40. At 8 p. m., the District Superintendent again preached a fine gospel. On Wednesday night he spoke on the policy of the church to the delight of all present which resulted in one uniting with the church. Rev. W. M. Anderson preacher from the Sanctified Church was present with

us. Dr. Hall though just recovering from a long period of illness has gone about his work. Our church in Conway is taking on new life.—M. McCrosky, P. C.

**AUGUSTA, GA.**—The Second Quarterly Conference of St. Mark's M. E. Church, Waynesboro District, was held by the District Superintendent Dr. J. S. Stripling. He preached two eloquent sermons on Sunday to a large and appreciative audience. Dr. D. G. Greer, pastor of St. Mark's had given much publicity to the Conference thereby assuring much interest and a good attendance on Sunday not only of our members but quite a few visitors.

Monday night at 8:30 o'clock the District Superintendent opened the Conference by singing, prayer, and reading the scriptures. The reports rendered by the various departments of the church were approved and showed progress. The Superintendent stressed stewardship as expressed by the Centenary Movement of our church and made the Key-men a permanent organization to further this movement.

## SPECIAL NOTICES

**NASHVILLE, TENN.**—To the Ministers' wives of the city: I wish to express my thanks to you for your kindness toward my family during the illness of Mrs. Moore. I want to express thanks in behalf of the entire family for the floral design given by the ministers' wives, also to the ministers who showed their appreciation by their activity in the religious service, as well as their School and the students of Fredessa C. Moore's class for the beautiful floral design. I shall never forget your kindness. May God bless you all. Rev. J. A. W. Moore, P. C.

**COVINGTON, KY.**—To the members of the Lexington Annual Conference: I have sent a card to very member of the Conference asking that you would please notify me if you would bring your wives to the coming session of our Conference which convenes in our Ninth Street Methodist Episcopal Church, Covington, Ky., April 19, 1922. A large number have not answered. Will you now answer at once. It is really necessary that we should have this information now. We are preparing to entertain you in Old Kentucky style, and we beg you to give us this information, that proper arrangements can be made. We are expecting a great session. Come prepared to enjoy the best meeting you have ever attended of this great Conference; let me hear from you at once. J. H. Ross, Pastor, No. 18 E. Ninth Street, Covington, Ky.

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## CRESCENT CITY NOTES

St. Matthew Church

We the officers, members and friends, take this method to thank Bishop R. E. Jones and his Cabinet, for sending us this man of God, the Rev. Arthur Robinson. The church has already taken on new life and St. Matthew, is sure to go over the top. A no rain club has been organized, also all of the auxiliaries have reorganized. Some repairs have been made on the parsonage. A grand reception will be tendered our pastor and family on the 8th of March. The Bishop and family and all of the Pastors and general church officers are invited to be present. The baby of Mr. and Mrs. Mapp, was baptized by the pastor at 11 A. M. and the infant baby of our pastor, was baptized at 7:30 P. M., the Rev. W. C. Haywood officiating. The Rev. H. B. F. Charles and Mrs. C. S. Stanley were sponsors. The Rev. W. C. Haywood and H. B. F. Charles, filled the pulpit at 11:00 A. M. and 7:30 P. M. to the delight of all.—Gladies Colar, Reporter.

**SCOTT CHINN**—Services began at the unusual hour. Brother Bailey opened service. Brother Blannie introduced our new pastor the Rev. Henry Taylor. Five anxious souls came to be prayed for.—Z. Miller, Reporter.

**DIXON**—Brother Harry B. Dixon joined Haven M. E. Church on Nov. 6 and departed this life in full triumph of faith on Jan. 25, 1922. The short time of his Christian life was well spent. He was a member of the Longshoremen, P. U. B. A., Cotton Screwmen, and another organization of which he was president at the time of his death. He leaves a devoted wife, to whom he had been married forty years; one brother, two sisters and other relatives and a host of friends to mourn his passing. The funeral services were conducted by Rev. J. A. Landry, assisted by Rev. E. L. Brown, and Brother G. W. Forrest, who was his class leader.—Sarah Austin, Reporter.

### WHAT THE CHURCHES ARE DOING.

Continued from Page 14)

same at the convention to be held April 18th. at Pineville, La. Rev. Robt. Wilkins, pastor of Alexandria was elected president, Rev. W. L. Dyas secretary. The members of Group No. 2, have pledged themselves to stand by the plans of the district Superintendent Dr. Hayward is a heroic leader.—W. L. D. Reporter.

**WINTERSVILLE, MISS.** — The members of Wintersville charge are truly glad to have their pastor, Rev. S. C. Williams, returned to them. We are glad to say that he has been the life of the church work. We cannot do all we would like to, for our pastor, as the times are very stren-

uous. We intend to stand by the church and pastor and all claims as best we are able. We are striving to do better.—Mrs. J. S. Brooks, Reporter.

**SHREVEPORT, LA.**—I wish to thank the members and friends of Daniel Chapel M. E. Church for a nice suit of clothes presented to me for the conference. This movement was led by Brother B. Edwards and others. An overcoat was given me by John Carson. I also wish to thank the Woman's Home Missionary Society of the Round Grove M. E. Church for a nice pair of shoes and other things to attend the conference, and a cash purse.—Rev. Chas. Anderson, P. C.

**JEANERETTE, LA.**—Sunday was a high day with us. Twelve members joined the church at St. Peter. Twenty-one children received the Lord's Supper. This church has taken on new life. It is coming back to the old standard of the past years.—Rev. D. G. Taylor, P. C.

**ROANOKE, ALA.** — The Roanoke Circuit has taken on new life under the leadership of its new pastor, Rev. I. B. Points. Fourteen members have been added and twelve converts. Sunday, Feb. 12, the church was crowded at morning and night services. Rev. J. R. Houser, pastor of Rocky Mount Circuit, preached a great sermon at night. Our rally for Centenary is on. Every member is being canvassed. Friday night, Feb. 10, the young people, under the efficient leadership of Mrs. L. M. Points, the pastor's wife, gave a minstrel concert and womanless wedding. It was declared by all who attended the best they had ever witnessed. Revs. G. H. Ham, F. A. Williams and J. R. Houser, our pastors of Lineville, Ashland and Rocky Mount Circuit, were present and spoke words of encouragement. Door receipts for the night amounted to \$15.20; collection Sunday, \$55.00.—Alice Gates, Reporter.

**STARKVILLE, MISS.**—Rev. B. W. Wynn, a student of the senior class of Gammon Theological Seminary, has just returned to Gammon from Starkville, where he attended the funeral and burial of his father, who died Jan. 23.

**BOYCE AND VILLAGE**—We take this method of thanking Mrs. L. Tallock, Mrs. Dolly Williams and Mrs. Frances Young for the things given before the conference. These are very loyal members and always seek to make things pleasant for the pastor.—Rev. E. W. Jackson, P. C.

**BOYCE, LA.**—Rev. S. A. Davis' address has been changed from Boyce, La., to P. O. Box 38, R. 1, Bonita, La.

**NATCHITOCHES, LA.** — Sunday night we had a great feast at Asbury M. E. Church. After the sermon and collection Sister Ceal Neal, in behalf of the Woman's Home Missionary Society, Stewards' Board and Ladies' Aid, presented the pastor with a suit costing \$45; Mr. O. W. Goins, L. L. Lewis and their committee, \$43 for an overcoat; Mr. Herbert Lemaza, Earl Willingby, Frank Racheal, Horace George and Hays Quinn and others, a conference hat. We pray God's blessing upon them and that they may soon become leading men in our church.

**BAKER, LA.**—I take this method of thanking the many friends for their loyal kindness shown to us. I also wish to thank Mr. Robert Dixon for a nice box. He is not a member of the church, but a subscriber to the Southwestern.—S. J. Jackson, P. C.

### DISTRICT ROUNDS

(Continued from Page 11)

count for the greatest good possible. Secure subscribers for the Southwestern and other literature. The church is counting on you, do not disappoint her.

Program of Sunday School and Epworth League convention will be out later. Pray, work and have faith in God.

H. E. BURNS, Dist. Supt.

## MARRIAGES

**CHASE-PARKER**—Mr. A. A. Chase and Miss Lillian Parker were united in marriage Feb. 6 by Rev. C. W. Reeves, pastor of St. Mark M. E. Church, Baton Rouge, La. May God bless them. They are prominent members of the leading circles of Baton Rouge.

**ALLEN-BUCHANAN**—At the home of the bride's parents, Mr. McClellan Allen and Miss Caroline Buchanan were united in bonds of holy matrimony. We wish them a happy voyage over life's sea. They are of the best families in our community. Rev. C. A. Jordon officiated.

**JONES-CRAWFORD** — Mr. Sam Jones and Miss Estelle Crawford were united in marriage at the residence of the bride's parents. They are members of Hopewell M. E. Church. Rev. C. A. Jordon performed the ceremony.

**MENEZ-ROSS**—One of the notable events of the season took place Wednesday evening, Feb. 22, at Grace M. E. Church, when Mr. R. A. Menez and Miss Venetta D. Ross were united in holy wedlock. Mr. W. H. Holmes served as best man and Miss Gertrude Boyd as maid of honor. Many friends were present to witness the wedding.

**GIBBS-HENRY**—On Tuesday evening, Feb. 28, 1922, Mr. and Mrs. Calvin Gibbs, celebrated their golden wedding anniversary at their home, 915 First North street, Vicksburg, Miss. Just a half century ago Miss Lizzie T. Henry and Mr. Calvin Gibbs were joined in holy wedlock in the Methodist Episcopal Church at Brandon, Miss. Rev. Jas. H. Parker delivered the marital ceremony. Two of the bridesmaids who served as attendants at the wedding are yet enjoying the blessing of life.

**STRIGGLES-BRABOY**—One of the prattiest events of the season was

the home wedding of Miss Mamie Lucille Braboy and Mr. Harvie Striggles, which was beautifully solemnized on Wednesday evening, Jan. 2, at 8 o'clock, at the home of the bride's parents, Mr. and Mrs. R. W. Braboy, Sylvania, Ga. The bridal couple was attended by Mr. Floyd Zeigler as best man and Miss Clara Striggles, the groom's sister, as maid of honor, who quietly entered to the strains of the wedding march, which was played by Miss Amelia Sloan. As the soft music of the march died away the pastor, Rev. W. H. Odum, impressively performed the ceremony. Many beautiful presents were received. The Woman's Home Missionary Society gave the happy couple a linen shower at the home of Mrs. Ida McGarr. Both Mr. and Mrs. Striggles are prominent members of the M. E. Church here and will make their home in Sylvania.

**HEATH-BRYAN** — Miss Juanita Heath and Mr. Samuel K. Bryan were quietly joined together in the holy bonds of matrimony on Wednesday evening, Jan. 18, at the home of the bride's parents, Mr. and Mrs. B. V. Heath, Sr. Only the relatives and most intimate friends were present. Rev. W. H. Odum, their pastor, officiated.

**TAYLOR-SMITH**—Mr. Henry Taylor and Miss Delcena Smith were married at high noon Christmas day at the home of the bride's sister, Mrs. A. B. Turner. They are residing in San Antonio, Texas. Rev. J. H. Swann officiated.

**MCINTYRE-STEVENSON** — Mr. Warren McIntyre and Mrs. Julia Stevens were married at Brothers Chapel M. E. parsonage, Jan. 11, 1922. Rev. J. H. Swann performed the ceremony.

**SLATER-SMITH** — Mr. Nathan Slater and Miss Malissa Smith were joined together in the bonds of matrimony, Jan. 26, 1922. We wish for them a happy voyage over life's sea. Rev. R. B. Anderson officiated.

**WHEATON-HOLMES**—Rev. J. D. Wheaton was happily united in holy matrimony to Miss Jessie O. Holmes January 25th, 1922, at the residence of Mr. and Mrs. A. E. Taylor of Gulfport, Miss. The young people reside in Meridian, Miss., where the Rev. Wheaton is now pastoring at Haven Chapel M. E. Church.

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## INTERRACIAL CO-OPERATION

The University Race Commission in its last letter to the college students of the South called attention to the fact that college men are expected to assist in moulding public opinion and to cooperate in all sane efforts to bring about a more tolerant spirit, more generous sympathy, and larger measure of good-will and understanding between the best elements of both races.

In this letter the Commission wishes to call attention to the progress made in the last few years in interracial cooperation. Already there are agencies at work developing such cooperation in local communities throughout the Southern States. Noteworthy in this connection is the establishment of more than eight hundred county interracial committees in the Southern States, as a result of the efforts of the Commission on Interracial Cooperation organized in 1919 by representative Southern men and women, with its headquarters in Atlanta. This is a practical method of putting into service the leadership of both races. Sane, thoughtful men, who love truth and justice, can meet together and discuss problems involving points of even strong disagreement and arrive at a common understanding, if only they remember to look for the next best thing to do rather than attempt to determine for all time any set of fixed policies or lay down an inclusive program for the future. The most fruitful forms of cooperation have been found in connection with such vital community problems as better schools, good roads, more healthful living, and more satisfactory business relations. In all these community efforts the good of both races is inseparably involved.

No fact is more clearly established by history than that hatred and force only complicate race relations. The alternative to this is counsel and cooperation among men of character and good-will, and, above all, of intelligent and comprehensive knowledge of the racial problem. The number of those who possess specific knowledge upon which to base intelligent thinking and, ultimately, wise action is still too small. There is great need, therefore, that facts now available concerning the advancement of the Negro race in education, in professional accomplishment, in economic independence and in character, be studied by thoughtful students in our colleges. Such facts as are definitely established could well be made, as has already been done in some institutions, the basis of instruction in race conditions and relations as a part of a regular course in social science. This body of information would undoubtedly allay race antagonism and would serve as a foundation for tolerant attitude and intelligent action in every direction of interracial cooperation.

(Signed) James J. Doster, University of Alabama; David Y. Thomas, University of Arkansas; James M. Farr, University of Florida; C. J. Heatwole, University of Georgia; William L. Kennon, University of Mississippi; E. C. Branson, University of North Carolina; Josiah Morse, University of South Carolina (Chairman); James D. Hoskins, University of Tennessee; William S. Sutton, University of Texas; William R. Smithey, University of Virginia; W. M. Hunley, Virginia Military Institute (Secretary).



# PRESENT PROGRESS AND VALUE OF INTERRACIAL CO-OPERATION

Constructive interracial co-operation in this country is an assured achievement. All students of events are informed of it, and all well-wishers hail the fact as an epochal stage in the unfolding of our national life.

## Present Status

The present form and status of the movement is the result of several years effort by forward looking groups of men and women of both races in the South where they have been at work through local agencies radiating from Atlanta, Georgia. The general plan has been to set up local interracial committees throughout the entire Southland using the county as the organization unit. During the past three years about eight hundred counties have been thus set up with sponsors among the best element of both races. Prominent white women particularly of Georgia, South Carolina and Virginia have sounded new and hitherto untouched humanitarian notes of their conscious responsibility in the equation. Perhaps nothing did more to elicit their reaction than did their contact with the National Federation of Colored Women's Clubs in a recent session of that body where these white sisters heard the Colored woman's story and became keenly sensitive to the tragedy of the life of Colored womanhood. Phases of this work are set forth elsewhere in this issue. On the front page we are carrying a letter from the University Commission on Southern Race Questions addressed to the college men of the South. The other article on page five is by Dr. Gorge B. Haynes, recently elected Secretary of the Race Relations Committee of the Federal Council of Churches. Both articles are timely and should engage the careful perusal and study of all our readers.

## What Is Meant

The conception of interracial co-operation is ideal; the spirit to pursue it is superb; its value as a solvent of our racial problems will be judged of course ultimately by its efficiency in reaching the fundamentals of racial welfare. This is all involved in the content of the terms. "The most fruitful forms of co-operation have been found in connection with such vital community problems as better schools, good roads, more healthful living, and more satisfactory business relations. In all these community efforts the good of both races is inseparably involved."

While these lines of activity have been found up to the present time the most profitable avenues of approach it is to be hoped that the student body of the South will not regard this—better schools, good roads, more healthful living conditions, more satisfactory business relations—as the ultimate goal, the final desiderata in the problem's solution; but let us hope these may be the opening vista through which may be clearly and unmistakably discerned the real situations and their challenge to vital, constructive and satisfactory co-operation between the races.

## Approaching the Real Issue

Otherwise the problem but grows more acute. These things are good and practical, and may appear "the next best thing to do", but may not be the most philosophical and far-reaching. It would reduce materially the element of hazard as to the permanent values and issue of the movement if these fostering agencies would make clear now just what is within the scope of their plans, what the meaning of their terms. It will make for larger and more certain co-operation. It will allay any doubts or suspicions that may still linger in many minds. It will be conducive to a sense of freedom and self-abandon to the movement, which it is very evident, has not yet obtained generally among the mass of leaders. The situation, the times, the issues are such as to demand the utmost frankness and fairness in order to get very far. The group mind today is more highly critical and exacting than at any time before. It is characteristic of the student mind, let us hope it obtains among the students of the South, to seek only the truth in whatever realm it searches. The students of the South, white and black should know the facts of the race problem in their import. It would be a tragic injustice to coming generations if it were now taught that the goal of a satisfactory race adjustment will have been arrived at when the Negro shall enjoy better schools, good roads, more healthful living

conditions and better business relations in his local community. May we all be spared such misleading suggestions. It were better not thus to temporize but to build on foundations that insure permanency of effort and sustained mutual good-will and helpful co-operation for all time to come. This task is eminently possible as well as passionately desirable. It, of course, takes time but let the time taken be spent not in applying nostrums of highly doubtful curative value, but in contributing those permanent factors whose value all well know. In the realm of industry and economics we have "Let down our buckets where we are." But has the acquiring of property and skill in industry, or has reduction in our illiteracy made us more acceptable to our neighbors, in practice, as citizens? Is not the old psychological barrier to the Negro's enjoyment of full-fledged citizenship just as real, as active, as obstructive, if not more so than ever before? If the possession of honest wealth and intelligence and integrity has failed to solve the problem of race-adjustment, we fail to observe how mere good roads, better schools, more healthful living conditions, and better business relations can do it. These to be sure are good things to be desired and must be assiduously cherished and cultivated but are these the basic values which the Negro seeks or do they even mediate what must be his if adequate adjustment is ever reached. While we conserve these values let us beware lest fostering them we make the fatal blunder of diverting attention from what the Negro persistently and resolutely lays claim to and pursues as an American citizen and a man.

## The Appeal for Fundamentals in Co-operation

In short, the Negro approves with all his soul the spirit of race-co-operation to the flood tide; he endorses the better school movement, good roads through his sequestered segregated section of the city if he must be segregated; he rejoices that the city sanitary department plans no longer to neglect the health problems of his people and he hails the coming day of better, more satisfactory business relations, but with the understanding that these do not shunt or jolt the mind of public opinion from the main point ever at issue, viz: that there shall be a recognition of his status, in every American community, as a man, an American citizen entitled to every right and consideration due and given every other American citizen. When this conception becomes a part of the psychology of every section of the South, and becomes basal to all the efforts and programs of the agencies working for social betterment, the Gordian knot of the race problem will have been cut and an era of peace, good-will, and economic co-operation will ensue. This cannot be achieved by palliatives. It will not come accidentally. It must be set up as the objective of the deliberate moral choice of the leaders of the South based on the clear, conquering truth of the teachings of Jesus Christ, to abandon and continually ignore which will precipitate our whole social fabric into confusion worse than chaos.

All others are relatively small problems of local aspect, which will in course of time work themselves out in local community evolution and in the natural operation of the laws of local business concourse. But the **Big Question to which all others are subsidiary is acknowledged and accepted citizenship status and rights of the Negro in every section of the American commonwealth with all that this fact implies for every other citizen.** Ever and as long as this is undetermined in any section, the Negro entertains a mental reservation and suspicion toward any program of co-operation that is proposed. Until the program can be one of co-operation of acknowledged political equals it will not, because it cannot be productive of the ultimate ends desired.

Of questions of expediency and policy involved in this position we are mindful. And we know these must have their weight in approach to any condition or situation. But in invoking these and in relying upon them let us always remember that the ultimate, the really fundamental problem, whose imperative is inescapable; the irrepressible challenge of the Negro to the Nation, particularly to his white brother and fellow-citizen in the Southland is, the open and avowed recognition of his full fledged status of American citizenship co-ordinate with that of every other American citizen, the accident of color notwithstanding.



### TIS MARCHING ON

While the liquorites and their friends are nothing and ranting about personal liberty, and twisting and distorting the facts concerning the alleged failure of prohibition to prohibit, the fundamental work of outlawing strong drink goes on apace in other parts of the world.

A most recent exhibition of the march and conquest of this militant moral sentiment even in climes and countries where it was least expected so early, is seen in the action of the Chamber of Deputies in one of the buffer Balkan states. Czecho-Slovakia the other day passed a bill prohibiting the sale of intoxicants to persons under the age of sixteen. Such minors may not be served in public with intoxicants in any form, even when accompanied by adults. Those demanding wine or beer must prove themselves beyond the age of sixteen. During public dances, no other intoxicants may be served even to those who are of age. For the observance of this law, landlords, parents and guardians are to be held strictly to account and responsible. First offenses are not punished, but the offenders are warned. For second or further offenses, fines varying from 20, to 10,000 crowns (1 crown, 20 cents, normal value), may be imposed upon the licensee, or imprisonment, varying from twenty-four hours to three months meted out. For repeated offenses the landlord may lose his license.

True, this law is not so comprehensive and is only a beginning at what should finally obtain, but it is a real beginning and shows the remarkable growth of the sentiment of moral reform as it sweeps over the earth. This consciousness of the morally inherent evil character of the drink curse is slowly but let us hope surely being fanned into a flame of righteous indignation that will ultimately put an end to this bitter business of wrecking human lives and cursing human society.

This propaganda and campaign of reform must be carried on with intensest and unrelenting vigor, however much obstructionists and compromisers may squirm and protest, until everywhere it shall be unlawful and contrary to moralized public sentiment, to barter, sell, use or permit intoxicating liquors among men. Those who sponsor such reform, and the bulk of Americans evidently do, judging by the recent deliberate, overwhelming vote enacting it as part of the American Constitution, must expect opposition as we march. "The perception and the performance of right," says Thoreau, "changes things and relations; it is essentially revolutionary and does not consist wholly with anything which was. It not only divides states and churches; it divides families; ay, it divides the individual, separating the diabolical in him from the divine". It is truly gratifying that prohibition reform is marching on.

### HARBINGERS OF PERMANENT INTERNATIONAL PEACE

None, not even the most skeptical and distrustful among the nations can now entertain the slightest doubt as to the good intentions and sincere purpose of our nation in its pronouncements as to disarmament.

When Mr. Hughes proposed the American plan of the 5-5-3 ratio, it was not merely high sounding, sensational, meaningless diplomacy, but the measured expression of a settled conviction on part of our nation that some tangible beginning should be made, and that we above all were ready to initiate a real limitation of armament in the interest of universal goodwill and a state of permanent world peace.

We not only took the initiative in summoning the Conference at Washington and in startling the Conference by that bold, previously unheard-of proposal of Secretary Hughes, but, suiting the action to the word, we are doing the actual delimiting. Just one year after the Harding administration assumed office, Secretary of Navy Denby promulgated an order retiring at one sweep 210 destroyers. This number is in addition to another 100 ordered out of commission a few days previous. Preceding these two contingents, another group of 92 had been retired, all in the interest of economy of fuel and men. During this same twelve-month period, the department has also sold 257 obsolete or auxiliary naval craft, with 66 additional ships yet on sale. All told, this is a total of about 500 of our naval craft gotten rid of in the post-war period, the moral effect of which on the other nations must give common credence to the good intentions of the United States in this skeptical after-war period. If the other nations are making commensurate strides in the direction of disarmament, it is proof conclusive of the far reaching effects and the permanent constructive value of the Washington Conference and of world-wide, intelligently directed revulsion to ruthless war. And we have thus made real progress in the effort, commendable in the extreme, of making "reasonable pacifism a governing motive in our political thinking and action". As Will Irwin, with statesmanlike vision, says in "The Next War", concerning international concert for peace, "Call your organization a League of Nations, an association of nations, a Hague Tribunal 'with teeth in it'—call it what you will, organize it how you will. This is the specific for the disease of war". He continues, "Such partial disarmament will serve not only as temporary alleviation; it will be also in the nature of a remedy. Whatever movement sets the nations thinking positively about peace, whatever forces them into co-operation instead of competition, makes toward their final, complete understanding."

### BURNED OUT

The following news item just received, is worthy of a favorable response from those who are disposed to come to the relief of a very worthy cause:

The Mt. Pleasant Methodist Episcopal Church was completely destroyed by fire and parsonage badly damaged Sunday a. m., about 3:30. Partially covered by insurance. We are out of doors, and are asking for any donations our friends can give. We will accept song books, Bibles, and of course, all the cash you can give, also your prayers. Any contribution may be sent to the Secretary, Allen Jones, box 134, or to the Pastor, J. W. Westley, or G. D. Rogers, chairman,

trustee board, Bradentown, Fla.—G. D. Rogers, Reporter.

### THE DAILY CHRISTIAN ADVOCATE

The General Conference of the M. E. Church, South will meet in quadrennial session in Hot Springs, Ark., commencing Wednesday, May 3. This will be the nineteenth session of that great body since the organization of the Church, South, in 1844. It will be composed of about four hundred delegates and for the first time women delegates will take part in its deliberations. Since the last General Conference in Atlanta, Ga., in 1918, four bishops have died, and the number to be elected and the choice for the men to fill that high office will be determined by this General Conference. There will be many questions of vital interest brought before the Conference, and that readers may get at first hand the proceedings of the General Conference, the Publishing Agents, Smith & Lamar, will print at Hot Springs, Ark., a daily edition of the *Christian Advocate* containing verbatim reports of the debates, reports of committees, and other matters brought before the Conference. Those who desire to keep informed as to its proceedings should subscribe for the *Daily Christian Advocate* the price of which will be \$1.25 for the session. Send that amount with an order for the *Daily Advocate* to Smith & Lamar Nashville, Tenn., as the mailing list, which is now open, will be made up there to within a few days of the Conference. Dr. Charles D. Bulla, who edited the paper in Oklahoma City, Okla., in 1914, and in Atlanta, Ga., in 1918, will again be the Editor. He will have his former able associate in the preceding Conferences, Mr. J. P. Cherry, to assist him, and will have the very best stenographers to report the proceedings. The meeting promises to be a most interesting one, and not only Methodist people, but the public in general will be interested in the deliberations.

### THE REV. A. M. TROTTER DEPARTS

One of the most effective and best known ministers in this section and particularly in Mississippi Methodism, the Rev. A. M. Trotter has gone home to his reward.

Brother Trotter passed through death to victory on February the 2nd after an illness of about eight days. His was a life thoroughly dominated by the conviction of his call to preach. To this, he completely abandoned himself in early preparation, in faithful service and in the achievements of his long and spirit-filled ministry.

His preparation for his life work was received first at the family and church altars; he then entered the state Normal school and Rust University. On leaving school he entered as a pioneer in the Mississippi Conference where he lived and labored continuously for his Master for 45 years. During that long period he proved himself worthy as a good soldier of Jesus Christ in circuits, stations and on the District as Presiding Elder for he served the Meridian District one term. His influence and the good he did is limited only by the thousands who pause to shed a tear as they remember his long and beautiful career of helpful ministry to the humble and needy.

(Continued on Page 4)



# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
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does not arrive regularly, notify us promptly.



**GLADNESS IN SERVICE**—Serve  
the Lord with gladness. Enter into  
his gates with thanksgiving, and  
into his courts with praise: be thankful unto  
Him, and bless His name. For the Lord  
is good.—Psalm 100: 2,4.

## THE REV. A. M. TROTTER DEPARTS (Continued from Page 3)

He was tall and frail of body though he  
lived to be 73 years of age; but he was stal-  
wart and robust in character. Every inch of  
him was solid moral and spiritual man. He  
did not cringe or compromise. He only  
wanted to know whether a thing was right  
or wrong and he clung to it or eschewed it  
with all the force of his strong conviction.  
His was a life clean and sweet, and it may  
be affirmed of him "A prince in Israel has  
fallen."

It is not surprising that, through inclement  
weather, hundreds of his colleagues and  
neighbors attended his funeral to honor his  
memory and bear testimony to his worth. At  
Saint Paul Church, Meridian, Mississippi,  
where the funeral was held, standing room  
was lacking. He was eulogized by Drs. Wm.  
McMorris, J. B. F. Shaw, D. L. Morgan and  
the Reverends S. A. Rivers, Sims, J. H. H.  
Franklin, J. D. Wheaton, W. H. Lewis, Cade,  
and Professor T. H. Harris. With Masonic  
honors, he was laid to rest, survived by his  
faithful wife, four daughters and one son.  
May the gracious favor of the Heavenly  
Father bring comfort to their hearts.

## Personal and General

The Rev. J. A. Gary of York, Spartanburg  
District, South Carolina Conference, has just  
sent us six new subscriptions to the South-  
western.

Through Dr. R. L. Hickson, we learn of  
the recent death of the Rev. G. W. Moore  
of the South Carolina Conference. No details  
accompany the notice of his departure.

Prof. Thomas Wesley Toney, Principal of  
the High School at Cotton Valle, Louisiana,  
died recently at the age of thirty years. He  
was a faithful member of New Hope Church  
at his home, Pine Burr, Mississippi.

The well edited minutes of the Upper Mis-  
sissippi Conference are just off press a copy  
being sent us by the Secretary, Dr. B. F.  
Woolfolk. These minutes are up to the Gen-  
eral Conference standard for Annual Confer-  
ence journals.

Mrs. Lucinda Bridge Thomas, the mother  
of the Rev. Geo. W. Thomas, Jr., our Pas-  
tor of the Clarksdale Circuit, Upper Missis-  
sippi Conference, quietly passed to the be-  
yond Friday, Feb. 24th. after 45 years of  
useful service in the Missionary Baptist  
Church. She leaves an aged husband, Geo.  
Thomas, Sr., three daughters and two sons,  
and a host of friends to mourn her loss.

Dr. A. Wade Carr, Superintendent Mar-  
shall District, Texas Conference has organ-  
ized something striking and new. It is an  
Advisory Board of Directors for his district.  
It promises large results along the lines here  
indicated for Dr. Carr is a systematic worker  
always bringing things to pass.

(1) Division of Stewardship and Tithing—  
Prof. H. B. Pemberton, Chairman; (2) Division  
of Sunday School and League—Prof. S. S. Reid,  
Chairman; (3) Division of Evangelism and Religious  
Education—Dr. M. W. Dogan, Chairman; (4) Division  
Conference Claimants—L. E. Thompson, Chair-  
man; (5) Division of Area Hospitals—Dr. C. K.  
Brown, Chairman; (6) Division of Publicity—  
Prof. K. C. Brown, Chairman; (7) Division of  
Stewardship and Prayer; (8) Division of Auxiliaries  
of Women—Mrs. R. A. Carr, Chairman.

The Department of Agriculture says the  
indications are for one of the greatest boll  
weevil infestations in the history of the cot-  
ton belt, and that this fact should be taken  
into account by the planters when they come  
to decide the question of reduced or increased  
cotton acreage. The Government investiga-  
tion indicates that at this time there are more  
than five times as many live weevils in hiber-  
nation than in any year since 1915.

President Hayes of George R. Smith  
College was chaplain at the Girls' In-  
dustrial Home for the Month of February.  
On the last Sunday of the month about fif-  
teen gave their promise to live the Christ life.  
Mr. and Mrs. C. P. Covington, long time  
members of our church at Louisiana, Mo.,  
are the Superintendent and Matron. Under  
their management the home is doing much  
better. They have high aims for the girls and  
are anxious for them to be redeemed and  
enter again into the walks of life. Under their  
control the uplift spirit is more pronounced.  
The corps of teachers and attendants are in  
accord with the new administration.

Dr. J. E. Wagner, one of the most prom-  
inent Methodist ministers in New England,  
will give a course in Preaching at the School  
of Methods for Town and Country Pastors,  
conducted by the Department of Rural Work  
of the Board of Home Missions and Church  
Extension of the Methodist Episcopal Church,  
which will be held at Wiley University in  
May. Some of the subjects which will be in-  
cluded in Dr. Wagner's course are as fol-

lows: Sources of Sermon Material; Positive  
Preaching, vs., Negative; Getting a Subject  
and Text; How to Outline a Sermon; Liv-  
ing a Sermon; Mannerism of Preachers;  
The Ministers in the schools will also be  
asked to preach a sermon for criticism.

Helmuth P. Holler, founder of the Orien-  
tal university in Washington, D. C., which  
has granted many easily obtained degrees in  
its seventeen years of existence under a Vir-  
ginia charter, has been arrested on a charge  
of violating the postal regulations. He was  
held in \$3,000 bail for a further hearing on  
March 1.

The State Department has received scores  
of letters from foreign governments asking  
for some official information on the standing  
of the institution in America, and telling of  
the apparent ease with which its diplomas  
were obtainable in their country.

The women's suffrage amendment has been  
declared legal by the United States Supreme  
Court. Affirming the judgment of Mary-  
land state courts, the Supreme Court ruled  
the nineteenth amendment, giving women  
equal right with men to cast votes, does not  
conflict with article V of the constitution.  
The test suit was brought from Maryland,  
where the state legislature twice refused to  
ratify the suffrage amendment.

The political leaders at the National Cap-  
ital claim to have ascertained that large popu-  
lation centers are interested in seeing the sale  
of light wines and beer made legal; while the  
country districts are opposed.

The canvass by political headquarters here  
shows that the agitation for light wines and  
beer is spotty. In some localities it is acute,  
while in others it is considered a dead ques-  
tion politically. Despite the announcement of  
the intention of the American Federation of La-  
bor to wage an active campaign for light wines  
and beer, neither democratic nor republican  
leaders believe the fight will become nation-  
wide.

The Woman's Foreign Missionary Society  
of the Louisiana Annual Conference was or-  
ganized at Grace Methodist Episcopal  
Church, New Orleans, La., Rev. T. B. Oville,  
pastor, March 8, at 3 p. m. Preceding the or-  
ganization, by request of the temporary  
chairman, the body entered heartily into  
song and prayer service. After a season of  
fervent prayer, the organization was perfect-  
ed by electing the following officers: Presi-  
dent, Mrs. W. G. Alston; Corresponding  
Secretary, Mrs. Augustine St. Cyr; Record-  
ing Secretary, Miss Emma Bessie; Mite Box  
Secretary, Mrs. Lawson; Young People Sec-  
retary, Mrs. Ida M. Gains; Treasurer, Mrs.  
Pauline Pelletrani. After the election of the  
Annual Conference officers of the Woman's  
Foreign Missionary Society, the New Or-  
leans District proceeded to elect district offi-  
cers: Mrs. Effie Brently, pres.; Mrs. M. R.  
Walker, corresponding secretary; Mrs. C. C.  
Landry, recording secretary; Mrs. T. B.  
Cooper, treasurer; Miss Inez R. Landry,  
Young People's Secretary.

At 7:30 an excellent program was render-  
ed, in which many of the city pastors parti-  
cipated. A missionary sermon was delivered  
by Rev. A. Booker, pastor of Mallalieu. Col-  
lection was taken under the auspices of the  
society and turned over to the church.



## CHURCHES UNDERTAKE CONSTRUCTIVE POLICY ON RACE RELATIONS

The plans begun by the Federal Council of the Churches nearly a year ago to undertake active work in behalf of better relations between the white and Negro races in America have now been definitely advanced. Two secretaries for the Commission on the Church and Race Relations have been secured, Dr. George E. Haynes, one of the outstanding figures among our people, and Dr. W. W. Alexander, who for several years has done notable work in the movement for inter-racial co-operation, initiated by prominent white leaders in the South.

Dr. Haynes will give his full time to the work of the Federal Council. He is the first Negro to hold a position of executive responsibility in the Council and was selected upon nomination by a committee of representative Negro church men. Dr. Alexander will continue to give his major attention to the Commission on Inter-Racial Co-operation, with headquarters in Atlanta, but will co-operate closely with Dr. Haynes at every point. Dr. Alexander will serve without salary, through the generous provision of the Commission of which he is executive Director.

Dr. Haynes has had fourteen years of experience in work for Negro welfare in promoting co-operative relations between the races. He was formerly Professor of Economics and Sociology at Fisk University, Nashville, Tenn., was the founder and first Executive of the National League on Urban Conditions among Negroes. During the War he served the U. S. Department of Labor as adviser on matters relating to Negro workers and their relations to white workers and employers—being known as the Director of Economics of that Department. He has thorough educational preparation for his work, being a graduate of Fisk University and having received his Masters of Arts degree from Yale University and the degree of Ph. D. from Columbia University. He is well known in church circles because of his work for inter-racial co-operation through church channels. He was formerly a Secretary of the International Committee of the Y. M. C. A., and has been a worker for a number of years in federation activities of the white and Negro churches. He is also widely known as a social worker because of his connection in former years with the Bureau of Social Research and his study at the New York School of Philanthropy, and the authorship of books, pamphlets, and magazine articles on Negro life and race relations. He has lately prepared for the Missionary Education Movement and the Council of Women on Home Missions a study text-book, entitled, "The Trend of the Races."

### 1. The Churches' Interest in Race Relations

At the quadrennial meeting of the Federal Council in Boston in 1920, the white and the Negro leaders of the churches came to a mutual conviction that some new steps should be taken by the Protestant church to bring the ideals of Christian brotherhood to greater application on race relations in America. As Dr. Robert E. Speer expressed it, a few weeks later, there was a general feeling that "the work to be done is not to be done by one race

for another but by the two races working together. Each race, of course, has its own problems within, but the inter-racial problem is the problem for the two races together, and what we are anxious to see through the Federal Council is provision for a commission so truly representative of the two races and of the best mind and spirit of them both that it will supply within our whole church body in America a backing for the work which each



DR. GEORGE E. HAYNES,  
Secretary Commission on Church and Race Relations.

individual and each group of individuals has tried to do in the solution of these problems."

On July 12, 1921, at Washington, D. C., Dr. Speer called together the first meeting of the new Commission on the Church and Race Relations and said, "We who are assembled as representative of the Churches are at one to-day in our fundamental theory of race relations. Conceiving God as the common Father of all, we regard humanity as an organism and think of ourselves as all bound together in one bundle of life. We are committed to the method of co-operation. Here in America, where the problem of race relations is presented to us in the most acute form we have the greatest opportunity in the world to make a constructive contribution to its solution. The Federal Council, representing the churches as a whole, both colored and white, ought to afford a central meeting place for all the agencies dealing with race relations, ought to reinforce all that is now being done and see to it that no important phase of the task is overlooked." Mr. John J. Eagan, of Atlanta, one of the best known Christian laymen in the South, became the Chairman of the Commission.

As a result of the deliberations of that day, the new Commission adopted and announced to the public its purposes: To assert the sufficiency of Christian principles in the solution of race relations; to provide a clearing

house and meeting place for Christian forces in this matter; to promote mutual confidence and co-operation; to distribute accurate knowledge of conditions; to develop the public conscience in inter-racial matters which will secure justice and the correction of unfair conditions in education, housing, etc., and to provide an agency through which the churches and auxiliary organizations may work together to these ends.

### 2. Endorsements from Leading Churchmen.

The under-lying idea of the Commission and its purposes has received strong endorsement from many white and Negro leaders in the church.

One of the outstanding white laymen of the nation said, "I am profoundly moved and interested in this new development on the part of the Council, and shall be glad to do anything that is practicable for me to do in the way of co-operation." A general officer of one of the largest Protestant denominations said: "I have been wishing for a call of this kind from some large source, and I am glad that you are calling representative men together for this purpose."

One of the leading Negro bishops said, "I regard the movement as of paramount importance, especially since it is designed to be national and inter-racial in its scope." One of the leading Negro religious leaders wrote: "Not only should the churches of America face up to this question in the interest of relieving the strained situation at home, but I am convinced that it is the only way to erase the question mark written across the minds of the people to whom we send missionaries. The churches of America have a wonderful opportunity to hasten the coming of the Kingdom, and whether or not they succeed in fulfilling this mission will depend not so much upon the amount of funds raised or the number of recruits secured, as upon a convincing demonstration right here at home of the brotherhood of Jesus taught and lived."

### 3. Commission is Securing Results.

These and many other endorsements as well as favorable comment from the press, religious and secular, upon the Commission and statement of its purpose encouraged Mr. Eagan and the members of the Commission to take further steps for a constructive work. At the meeting of the Executive Committee of the Federal Council at Chicago in December a proposed budget of \$10,000 was approved with the understanding that new friends and sources of revenue would be found for this purpose. The Russel Sage Foundation has just made an appropriation of \$2,500 toward this budget with the understanding that the balance will be secured from churches and individuals who believe in the great importance of the work that is being undertaken.

With the beginning of the work of Dr. Haynes and Dr. Alexander the latter part of January, the Commission entered upon a new phase of its development. At a recent meeting of the three Bishops' Councils of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church, at Montgomery, Ala., these three bodies fully endorsed this new development of the Federal Council, and pledged co-operation. Officials of



the Negro Baptists and Negro leaders in other denominations had previously pledged co-operation. Thus the way is now open for unity of council in making plans and programs for applying the ideals of brotherhood to these problems.

Results have already begun to flow from the activities of the Commission. A conference has been held which made plans for a wider campaign of educational publicity to spread information about the achievements of Negroes, the progress of Negro welfare, and the improvement of race relations. Plans are under way for having the matter of better race relations discussed and presented in various conferences and church gatherings through the country during the spring and summer. An Information Service to furnish reliable and accurate data to all inquiries in co-operation with the Research Department of the Social Service Commission, has been planned and is already receiving calls. Correspondence and personal contact by the visits of the Secretaries have been established with several important localities where there are strong federations ready to undertake work for improvement of Negro life and conditions and of race

relations. Plans are being discussed for promotion of conciliation work between Negro workers and employers. Already some work has been taken up in some centers where the unemployment situation is acute. These and other activities are under consideration by the Commission.

Two under-lying principles are guiding the Commission and the work of its Secretaries from the beginning: (1) That the problems of race relations and Negro welfare are local problems and primarily the concern of the local people and the local community; and that the Secretaries of the Commission on the Church and Race Relations are the servants only to help the people in the local community to better deal with their problems by bringing to them the wider information and experience of the nation from other localities and service from experience in different places. (2) That many localities have already done substantial constructive work in this direction and the new Commission may look to these localities for demonstration, information, and help in spreading the good work and brotherhood ideals throughout the nation.

## A GREAT EXPERIENCE IN PARTNERSHIP

How Churches May Observe the Week of Experimental Stewardship April 8-16

"Fellowship With the Sufferings of Christ"

That thought of Paul's represents the high opportunity presented by the week before Easter of making Jesus' last week on earth, His death and Resurrection, live again in the imagination and hearts of Christian people.

Many of the most vital and fruitful experiences of Christians have come by following with the mind and heart the steps of the Master through Holy Week from Palm Sunday until the Easter dawn.

The approach of the Easter season brings again that opportunity of deepening the fellowship of the Christian with his Master through the study and remembrances of those momentous days of His sacrifice and triumph.

Throughout the Methodist Episcopal Church this year, the spiritual opportunity of these days before Easter is being stressed in a unique way.

### From Meditation to Dedication

The emphasis is being placed not so much on meditation as on dedication. That is, the observance of this week before Easter is being urged not so much as a time of thinking about Christ's sacrifice but in actually doing things which lead people to share in that sacrifice.

This is a new experiment in the church and has been called "the week of Experimental Stewardship". The plan was adopted last November by the Council of the Boards of Benevolence and recommended to every Methodist Episcopal Church.

The plan in brief is to invite all members to experiment for a week in stewardship, including the giving of a tenth of their whole income for that week for the general benevolent and missionary work of the church.

It is to be a week of partnership with God in his great plan for the world; a week in which it is hoped that there will come a

quickening and a deepening of the spiritual life to a large number, on account of the sacrificial dedication of that portion of their income, a free-will offering of the tithe for purposes of world redemption.

The idea of stewardship—holding one's life in trust for God the owner, is the great idea of the experiment. For the individual who practices this experiment there are very real values in store.

1. It is a real fellowship and sacrifice. The giving of one-tenth of the income for that week will mean real sacrifice for large numbers, but that very cost will lead one who practices it into deeper understandings of the sacrificial love of Christ. We cannot get that understanding by singing songs and sentimentalizing in ways that are cheap and easy.

2. It will be an experiment in a blessed practice—an introduction for many to a habit of systematic tithing which will mean much in their lives. Wherever the tithing week has been tried many have become permanent tithers.

3. It will be a spiritual experience of lasting worth stamping its impression on the mind and heart for future inspiration and strength.

4. It will give to each a share in the great pressing tasks of God's world-wide Kingdom today.

The following suggestions are given in the hope that they may prove helpful to many churches and members:

### Enlistment

1. After a period of Stewardship instruction, in which the need has been emphasized, the entire congregation is to be invited, urged and inspired to pledge or lay aside a tenth of their income for the week, preceding Easter and to bring it to the Church on Easter Sunday.

### The Date

2. The date recommended for taking the Easter Week pledge is Sunday, April 2, two weeks in advance of Easter. This will give a week's time to visit and interview any absent members, and secure their promise for the week, so that all may begin at the same time on April 9, to lay aside their tithe for Easter Sunday, April 16th.

It will also give pastors of country circuits sufficient time to reach all parts of their field. Better still, it will remove the pledge taking and envelope distribution largely from Sunday, April 9, giving more time and opportunity for the Decision Day exercises in Church and Sunday School. Provision is made, however, in cards supplied by the Division of Stewardship, for the enrollment as Easter week tithers, of members of the Sunday School and any others, at the Decision Day services, and on the cards especially provided for this purpose.

### Pledge Cards and Envelopes

3. No special cards have been prepared for the Easter week tithe enrollment at the general Church services, although as stated above cards for Sunday School enrollment have been provided. Where desired, the card offered for the Decision Day enrollment may also be used in the regular church service. In some instances, the Easter week tithe envelope, which should, without fail, be distributed on at least the two Sundays before Easter, will be deemed sufficient, without other card or pledge. Both cards and envelopes are supplied by the Stewardship Division at the nominal rate of ten cents a hundred, post paid. Orders should be sent in to the Committee on Conservation and Advance—office at 740 Rush street, Chicago, or to any Arca office, at the earliest possible date.

### Palm Sunday

4. Palm Sunday should be this year as it has been for many years, a memorable day Acknowledgement Day, when the matter of Christian decision is presented in the Sunday School. This year as an accompaniment to that Christian Decision, the matter of experimental tithing for the week should also be presented.

### The Week Before Easter

5. All through the week preceding Easter appropriate services should be held. Good Friday should not be allowed to pass without special services of a most devout and prayerful character. The entire program and preparation of these days of Stewardship emphasis should be saturated with a spirit of consecration of life, loved ones, prayer, labor, influence and money.

### Easter Sunday

6. At the Easter services, April 16th, the Easter week tithe should be presented. It should be given a dignified, reverent unhurried place in the morning program. The opportunity should be repeated through the various services of the day. It should not be given the aspect of a necessary evil, or a grudging concession to a request from church authorities. It should be a holy sacrament. Like Mary's gift of precious ointment, it should be so presented as to merit remembrance into the far future of the church.

All unenrolled should be kindly invited to

(Continued on Page 11.)



## A SWISS FAMILY ROBINSON SUBJUGATES THE AFRICAN JUNGLE

A Promising Pupil of the Jungle School and Her Missionary Doll.

One Year Old Baby Travels Two Hundred and Fifty Miles in a Meat Chest  
By Harriet Lane

Robert Curtis Miller, a white baby a year old, seated in a screen covered meat safe, carried by four black boys, was the piece de resistance of the procession which transported the Miller family, bag and baggage, to Kabongo, the interior station of the Congo Mission of the Methodist Episcopal Church in the very heart of Africa. Nobody in that stretch of two hundred and fifty miles had ever seen a white child and he created as great a sensation among the blacks as one of them would have done had he been carried in similar fashion up Fifth Avenue.

"Before we left Elizabethville for the final stage of our journey," writes Mr. Miller, "I made a strong, well-screened meat safe with double doors. Robert was carried in this safe and neither insects nor reptiles of any kind could harm him. No 'ntombo' (lion) in his gilded cage in America ever excited such wonder as the little white lad awakened in the minds of the people of the Dark Continent. Again and again I was obliged to drive them away from the safe because their noise frightened the boy, or because there was danger of their overturning the safe."

"Since we found a good safe at Kabongo, we used the one I had made as a bed for Robert and now Edward Marshall reposes in it, well protected from all manner of creeping, crawling, and stinging creatures."

The missionary bound for the heart of the African Congo leaves behind the 'crowded ways of life' at Elizabethville and strikes out into the jungles and the grass. Two hundred and fifty of the five hundred miles from Elizabethville to Kabongo can be covered by slow train, mostly in a box car; a lap by boat comes next; then comes the plunge into the trackless jungle. Elizabethville itself is an eight days' train trip from Capetown, which this missionary family reached by a five weeks voyage across the Atlantic. At the end of transportation began the trek; the missionary went on the path, as the native phrases it.

### Following the Elephants Footprints

"Through the dense woods, up hills and mountains, down into wide valleys, crossing rivers, sometimes on the backs of natives, sometimes over huge trees placed high over the stream; jumping off our bicycles every five minutes to avoid treacherous stumps and elephant tracks, and camping tired but happy each night in some village where the sound of low appealing songs lulled us to sleep—such in brief was our journey. It is a vivid picture that Mrs. Miller paints.

Adam and Eve could not have felt more like pioneers when they left the Garden of Eden to subdue the earth than the Millers felt when they arrived at Kabongo to subdue

their bit of the jungle. The evidence before their eyes in that particular spot tended to prove that Adam and Eve had not got far with the earth's subjugation.

These two new missionaries and baby Robert took up their residence in the jungle in the interior of the Congo in almost the centre of Africa. Altogether there were four white faces in the station, the Millers and the Belgian agent. There was practically no equipment in the school and only a hut of three rooms made of mud and bamboo poles, in which to live and it was in a hopeless



*The doll is one of the ninety which volunteered to answer the S. O. S. sent out from the African playground—where one "community rag doll" was doing duty among sixty children.*

state of disrepair. Of furniture there was none. It was well that the Millers come of pioneer stock and that the blood of their pioneer forebears told, as blood is commonly supposed to do.

In the intervals of mission work they set about it to supply themselves with furniture. Here is Mr. Miller's account of how it was accomplished.

"For one year and a half Mrs. Miller and I slept upon a bed constructed of palm poles. This couch was fearfully and wonderfully made. Every time one of us moved in our sleep, which we did often trying to find soft spots, it creaked and groaned in accents weird, wild and woeful. Even with a mattress of dried banana leaves it was about as comfortable as the softest side of a nice pine board, but here we rested, slept and sought relief from the fever, until the old bed was ready to fall to pieces from weakening of the joints. In the place of chairs we had stools minus backs, and two wobbly steamer chairs. We lived the simple life with a vengeance. Thanks to Mr. Guptill we had three tables and three dressers.

"Then came Goloma—a native carpenter. After finding out what he did not know, not a difficult matter, I set him to work making furniture! His knowledge of this art registered zero, but he was a willing and a careful worker. I marked, measured, and described in detail every piece of wood he cut and then superintended the assembling of the pieces in the individual articles. We commenced with a bed, making first the bedstead which may be taken apart like a similar one made in the United States. Even without varnish and enamel, it is more pleasing to the eye than many of the beds I have seen in parsonages at home, and I think that I have seen every variety known to the ladies' aid societies of the Methodist Episcopal Church, having lived in a parsonage all of my life.

"Besides the bed Goloma and I made a large book case, a straight back chair, a settee, a filing cabinet, a magazine stand, a library table, a rocking chair, a large arm chair, two benches, a small chair for Robert, a round dining room table. All of this furniture is well-made and attractive. Missionaries, government officials, prospectors, and others who have visited us at Kabongo were surprised to find such household articles in the 'bush'. The bed was the most difficult piece that we made but it cost less than fifty francs. Compare this price with the cost of beds brought from America or purchased in Africa."

The floor of the mud hut, where they set up their lares and penates upon their arrival in Kabongo, crunched into dust under their feet; the roof let in the rain which ran down in mushy, muddy puddles on the dirt floor; the bamboo poles, which took the place of two-by-fours; the bamboo poles, which took the place of two-by-fours and reinforcing wire crumbled from much boring by ants and the ants let themselves down on thin wings into the food upon the table, unmindful of a lack of welcome.

For three years the missionaries lived in this hut, repaired somewhat to make it fairly tolerable. No wonder they were as proud as Punch when they moved into their new house. It was their creation. Mrs. Miller had drawn the plans, and Mr. Miller had superintended the building in all its parts. They named it Sunrise Villa. The house was built at an approximate cost of less than a thousand dollars! it is cool, airy, roomy and dry.

The roof is thatched and follows the beautiful lines of the roofs of the native kraals. It is ingeniously modified, however, for greater stability, for defence against the burning sun, for protection from fire, from the torrential rains and from reptiles and insects. The house is comfortable and artistic. The tinted walls harmonize with the light color of the furniture and the grey polish of the palm-bearing ceiling. The expense of the importation of foreign materials has been eliminated by the use of native resources.

### The Spelling Book and the Bible School Arrive.

The achievement of the Millers is at once an object lesson to the native of what he may by effort acquire for himself and it promises to contribute to the solution of one of the most perplexing problems of the interior stations of Africa. On no subject have more letters gone back and forth between the Bishop



and the finance committee on the field and the Board in New York than on this subject of the housing of our missionaries. Therefore the success of this house built from native materials creates as much delight in New York as in the hearts of its missionary occupants.

The station now boasts a good brick church and school building and another missionary residence. The day school has charts and pictures and a blackboard. The staff at the station has grown till, counting the children, there are fourteen white faces in Kabongo. The addition of a second doctor to the Congo Mission relieves the Millers of the medical burden and sets them free to develop the outstations of the circuit.

#### Ninety Dolls Volunteer as Foreign Missionaries.

Mrs. Miller has a Sunday School of a hundred and fifty little black boys and girls. Thanks to the advertising value of Missionary News she has had the pleasure of putting ninety dolls where none had been before. A bamboo stick with features marked on it had served as a doll before these 'imported' ones sailed in on a phantom ship from a far away land. Ninety little doll Americans represent to these little black girls the innumerable

throng of real Americans who are their friends. The little girl in the picture is the proud possessor of one of the ninety American dolls which found their way to the heart of Africa through a notice in Missionary News.

This glimpse of the life on the field shows the tremendous cost to the missionary of maintaining the far-flung lines of Christian Missions. Does it pay? The Missionary says it does. Certain privations are inevitable to all pioneering. This stanza from an African Bantu poem expresses the idea:

"Lead thou the way in the wet grass drear,  
Then, only then, art thou pioneer.

For Mr. First must get all the woes  
That Mr. Second may find repose."

The inevitable costs of pioneer work the missionary pays freely. But it tests his consecration to see his work come short of its highest fruitfulness for lack of tools with which to work in the hospital, in the school or on the farm. It is iron in his soul to see his child sicken and know that there is no doctor at hand. Thinking on such things he asks this question: "When the missionary pays these inevitable costs, is it not fair that the church should match his gift with money for adequate equipment?"

is coming to!" "Have to retrench and reduce all around!" But if we could hear a deeper speech, even the speech of the heart, we might hear a different story. At any rate, superstition is not quite dead, and Dives regards the treasury as in some way a custodian of his own wealth; a little charity is a good investment, it may conciliate good fortune, and hedge him about with hallowed serenity. So he drops his loud-sounding gift into the coffers, and the eyes of Judgment are looking on.

But here comes a widow, known by her garb of sorrow; a "poor widow," as is evidenced by her faded dress and wasted face. Her eyes are fixed upon the ground, or when she fits them they have that far-away look which sorrow so often brings. Perhaps as she goes she is repeating to herself some of the psalms of the sanctuary. Perhaps we might overhear her saying this: "It was too painful for me, until I went into the sanctuary!" And she carries something in her hand, "even all her living," and she quietly, almost stealthily, but gratefully, drops it into the treasury; and the eyes of Judgment are looking on! "And he called unto him his disciples, and said unto them, Verily I say unto You, This poor widow cast in more than all they are casting into the treasury."

#### Mere Living Becomes Real Life When It Becomes Sacrificial

We begin to operate with vital forces when we cross the border into the land of sacrifice. So long as we remain among the superfluities we are in the shadowy realm of existence, and we have not yet begun to live. Christ does not begin His reckoning, we do not come within the range of the heavenly standards, until all superfluities have been peeled and shipped away. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves, and are alive. "He that spared not his own Son," the one he could not spare, gave Himself with the gift, and in the wealth of the sacrifice our redemption was born.

Here is a man who can spare five dollars for the foreign field. He has no hesitation about the offering. Nay, he can even relegate the matter to a clerk, and on the recurring days the amount is paid with the regularity. It occasions him little or no thought. He is dealing with superfluities, with the mere salvage of the web, and the foreful riches of life remain untouched. But he has one child, the pride of his heart, the hope of his life. And one day a strange fire is kindled in the lad's heart, and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign fields. "Father, I want to be a missionary." And the light fades out of the father's sky and the hopes of a life tumble down like temples built in dreams. "I want to go away!" That is the experience which shatters. That is where existence ripens into life. The five dollars was given, and nothing with it. The lad was given, and a life went with him, and there were blood-marks all along the way. It is the things we can't spare which make our offerings alive.

#### The Things We Can't Spare Make Our Offering Live

You hear a call to service. An appeal is

## WHEN "MERE LIVING" BECOMES "REAL LIFE"

The Abiding Joys of Sacrificial Giving and Living

By Rev. J. H. Jowett, D. D.

When Jesus sat down over against the treasury and beheld the multitude, they were all unconscious of the Observer. They came in the morning, and they knew not that the Lord of the morning was interested in all their doings. They came up to the Temple in many moods; seriously, flippantly, in pride, in humility, with the mesmeric influence of the world upon them, or possessed by the solemn, awful hush of the Eternal; a motley crowd, none of them realizing that the eyes of the Stranger were the seat of Judgment, and that the hidden secrets of the soul were trooping out in the clear light of the eternal day.

#### Life Not an Unwatched Vagrancy

And still He sits "over against the treasury," still do those vigilant, all-seeing eyes follow the worshipper to the temple, visit the merchant on the exchange, peer into the office, and gaze around the home. It is a deepening and a fertilizing fact when we can pierce the thin veil and discern the sacred Presence. It is a staggering moment when the soul awakes to the imminent presence of God. First of all, it invests life with a strange solemnity. Life is no longer an unwatched vagrancy. It can no longer be furtive. We are under observation. Nothing can be done in a corner. The inch becomes allied to the infinite, the private byway becomes the highway of the Lord.

But this sense of the mysterious and interested Observer invests life with a majestic dignity. The audience can make or mar the artistic; the spectators make great achievement possible. Barrie has told us what dignity it gave to his art when he remembered that he worked in the same realm as Stevenson, with the eyes of the great master looking on. And what space and glory it gives to the science and art of living, to individual purpose and achievement, to remember that our audience is the

living Christ, and that our least endeavors are witnessed by "Him who sitteth upon the throne."

And just as the revelation of the unobserved Observer invests life with a rare solemnity and dignity, so it also fills it with a passionate intensity. Barrie again says that the remembrance of Stevenson acted upon him like a literary conscience, condemning all clumsy and careless work, and girding the loins of mind and soul to pursue the last line and hue of the most radiant ideal. And so must it be when we are conscious that we work under the observation of the King.

#### Jesus Watches the Crowd

But now let me turn to the judgment of the unobserved Observer as recorded in these experiences at the treasury. He sat down against the treasury and watched the worshipers as they brought their contributions to the support of the Temple and the care of the poor. It will not be difficult to imagine some of the crowd who passed before the Saviour's eyes. Human nature was the same then as now. Fashions of thought are ever changing, essential life remains the same. The fickle seasons alter the colors of the landscape; its general contours abide. Take the crowd that goes to church today, and with slightly differing modes you have the crowd that went up to the Temple in the days of our Lord. Let us look upon two of the types.

#### "Trade is Bad" Says Dives

Here comes Dives, somewhat haughty and supercilious "clothed in purple and fine linen," and most evidently "faring sumptuously every day." If we were walking in the crowd and are anywhere near him, we may overhear snatches of most familiar speech. "Trade bad!" "Taxes heavy!" "Innumerable calls!" "Terrible losses!" "Don't know what the country



made for workers among the children of disadvantage and want. You say you have no time to spare. Perhaps if you had much time to spare the Master could not use it. I mean that if you had superfluities you might treat them as superfluities, and they would be impotent for service. "I can easily spare half an hour! I shall be delighted to offer that!" No, it's the half hour we can't easily spare for which our Master is hungry. You say you have been "teaching all the week," and it would be "hard lines" to teach again on Sunday! And just because it would be "hard lines", and just because it would cost you something, and just because the offering would be blood-money it would tell tremendously in the treasury of the Lord.

You can spare a dollar! It is the dollar you can't spare which bears the hallmark of Calvary and is the minister of redemptive life. It is when our giving whether of money, of strength, or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Saviour Jesus Christ.

#### **Sacrifice That Makes all Deeds Effective**

There is money and money. We are told that "a pound's a pound whoever gives it." Whether Dives, who is burdened with abundance, or a widow, who is surrendering her all. "A pound's a pound whoever gives it." I have come to regard such speech as the most perilous and deadly nonsense. A pound may be a pound, whoever gives it, if you are only going to build a stable, but a pound may greatly differ from another pound if you are going to build the city of God. In these realms material gifts become shrines, and they may be full or empty of mystic spiritual power. I have come to believe that, if a spiritual presence can tenant a material body, it is not incredible that a spiritual influence can accompany a material gift. In these realms of character the giver determines the momentum of his gift. If there be sacrifice in the giver there will be spiritual power in the gift. I believe that all our offerings—of strength, or time, or money,—have their virtue conditioned by the sacrifice which give them birth. And, therefore, by this reasoning, the poor widow may give more than Dives; the lesser gift may be more effective than the greater.

#### **This Sacrificial Life is Born, Not of Caprice, But of Abiding Principle**

The lack of principle makes any life a thing of tags and ends, of shreds and patches; it is consistent principle which makes life a vesture without seam. That is true of the entire circle of human relationships. No sovereign principle, no steady stream of service! And so it is in the more inward realms of offering and service in the Kingdom of our Lord. If there be no abiding principle life will be characterized by moral spasms, by feverish eruption; by arbitrariness and caprice: there will be no uniform glow, no consistent sacrifice. The abiding principle may be devotion to a sentiment, or devotion to an ideal, or devotion to a moral crusade, or devotion to a great and commanding personality. Everybody knows, for it is the sublime com-

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## **"STAND FROM BETWEEN ME AND THE SUN"**

By Dr. D. A. Bethea

"Diogenes, the celebrated philosopher, was seated in his tub in Corinth, when Alexander the Great paid him a visit. The Great Conqueror was very much interested in him, so he asked Diogenes what he could do for him. The cynic replied, "Stand from between me and the sun." In this fight which is now being waged against tuberculosis and other respiratory diseases, we might well use these same words as a slogan.

Sunlight is the greatest germ killer in the world. The tubercule bacillus, which is ordinarily one of the hardest to kill, will wilt like Jonah's gourd under the rays of the sun. In dark damp quarters, it will live and thrive indefinitely, but when exposed to the sunshine it will die within three to five hours. There is an old Italian proverb which says, "Where the sunlight never goes, the doctor often goes." Not only do the germs of tuberculosis, but the germs of other diseases thrive best in the dark and damp rooms. For this reason, the bedroom should be aired out daily, and the bed clothing put out in the sunshine at frequent intervals.

The sunshine not only purifies the atmosphere of the home, but serves as a tonic for the individual. It improves the appetite and makes the food digest, and assimilate much better. We would naturally expect those whose daily work puts them out of doors a great deal, would be more healthy. When our people lived more in the rural communities, they lived longer and better than they do since they have migrated to the city. After our city dwellers have read these lines, it may be that they will at once make a great haste to get back to the farm where they can have health, and butter milk in abundance. It may be that when these few lines have been read by our people in the great cities of the North, they will begin packing up bag and baggage for the land of sunshine and cotton, "down home" or to "their old Kentucky homes far away."

If we would follow our likes, we would have more sunshine in our homes and shops, and would also spend more time out in the open. We do not have to be taught to love the sunshine, but we just go to it by instinct, just like a duck goes to water or a woman to her powder puff. The health-giving proper-

ties of the sun are shown by the fact that those who live in rooms or houses where sunlight comes in freely, live longer than others.

Even plant life feels the beneficent effect of the sun. Plants that "grow up" in a room, void of light, look sickly; and a grass lawn, where there is all shade, never takes any prizes at the County Fair. Lumber men say that trees in the woods which are overshadowed by too much shade, do not make very good timber. Just the same as we are told by old people that girls who are reared up in the home and not allowed to do anything but keep out of the sunshine, make very poor wives. Just here, we might pause to say that wives are divided into two classes those who can make cherry pie and those who cannot.

The best thing about this sunshine treatment is that it is free. All that you have to do is to "Stand from between me and the sun." Just open wide the door and let the sunshine in or just go out in the open air and just work and play "to beat the band." But the fact that it is free, makes us fail to appreciate it. Josh Billings used to say that what people get for nothing, they usually value for about what it cost them.

It is said that a traveler in Norway passed along a country road one day, when he saw a woman with a sieve run in and out of the house for several times. She said "I am trying to catch some sunshine to take it into my house, for my house is dark for lack of sunshine. In my old house, there was plenty, but in my new house, for all it is fine and beautiful, there is no sunshine. I will give a hundred dollars to the man who will bring me in some sunshine." The man procured an ax and cut windows in the house until the sunshine streamed in; for the builders had forgotten to put windows in the house. She was so much overjoyed that she not only gave the traveler the one hundred crowns, but a kiss besides. He was so much impressed by his reward that he carried his ax with him on all his travels that he might be able to perform like service for those whose homes and lives were void of sunshine. In our fight for better health, let us not be contented to just "stand from between people and the sunshine", but carry an ax to cut windows to let in the sunshine where it is needed—as it were.

#### **GROUP MEETING OF ALEXANDRIA DISTRICT**

Group four and five met in a joint session in Pine Grove Methodist Episcopal Church, South Mansfield, La., February 22nd, 1922. District Superintendent G. C. Hayward conducted the song service also prayed the opening prayer. The new Pastors Revs. Wm. Emmett and C. C. Smith, were introduced also Rev. W. L. Dyas, of group No. 2, was introduced and spoke encouragingly of group No. 2 and made some timely remarks on the necessity of a district parsonage. After carefully considering the high cost of building material, we decided that it was best to defer building at present, and upon motion of Rev. Wm. Emmett, seconded by Rev. C. C. Smith, that each pastor give one dollar per month on the house rent of the district su-

perintendent, carried. Each pastor who was present gave an echo of his work and pledged to put on an evangelistic drive during passion week, and to bring up a better Centenary report than last Easter. The District Superintendent made some timely remarks on the Centenary, Stewardship, Recreation and evangelism. He said that he was encouraged by the spirit of the brethren of the district and he expected every charge to go over the top this year, and the brethren said so must it be.

At night Revs. C. C. Smith and Wm. Emmett, preached to the satisfaction of all present. The district superintendent gave the following brethren work: Rev. J. J. Haskins, Binson, Bayou Sie and Fort Jessup; Rev. Geo. Thomas, South Mansfield and St. Mathew.—C. C. Smith, reporter.



### BISHOP JONES ANNOUNCES OPENING OF THE SAGER-BROWN ORPHANAGE, BALDWIN, LOUISIANA.

The beautiful site of the Gilbert Academy at Baldwin, La., and the Orphans Home adjacent thereto sometime ago were turned over to the Woman's Home Missionary Society of the Methodist Episcopal Church. After some extensive repairs, Mrs. E. M. Mills, Bureau Secretary for Children's Homes of the Woman's Home Missionary Society, announces that the Sager-Brown Orphanage of Baldwin, Louisiana, is ready to receive applicants for admission to the Home.

All applications should be sent directly to Sager-Brown Orphanage, Baldwin, Louisiana. Children of both sexes between the ages of three and ten will be admitted. Full orphans will be given the preference, but half orphans will be considered if the case is worthy. Where either of the parents is living, the Orphanage will expect the parents to contribute as much as circumstances will permit, toward the support of the children.

Applications must be accompanied by a Doctor's certificate as to health and two references as to the character of the children and in the case of half orphans the reason of the parent for seeking admission into the Orphanage.

The Superintendent of the Orphanage prefers that at least one of the references shall be from a minister. While this Orphanage is located in New Orleans Area, it is designed to serve our people in all parts of the South. We are exceedingly fortunate in having the Woman's Home Missionary Society take up this phase of our work and children placed in this Home will be given the best of care and the love and protection of a christian woman in a christian home under the most careful and sympathetic supervision.

It is a great pleasure on behalf of the Woman's Home Missionary Society to announce the opening of this Orphanage.

R. E. JONES.

### 1922 CENTENARY INTENSIVE CAMPAIGN

Of Monroe District, Louisiana Conference, Methodist Episcopal Church.

Rev. Robert E. Jones, D. D. LL. D, Resident Bishop. Rev. E. M. Jones, D. D., Area Secretary. Rev. T. A. Hampton, District Superintendent.

Dear Brethren—I have not been able to get the entire Membership of the District, but at the same time, I am trying to impress you as loyal Methodist, counting our Sunday School Scholars and friends, let us do the big thing EASTER, April 16th, and report to the Convention Wednesday, 19th of which place will be fixed, and lay on GOD'S altar \$2,000 for CENTENARY.

Begin now, organize your entire membership and friends into units, let the pastor and his wife take a unit, meet weekly and report, sing, and pray as you go, select live wires as units and Class Leaders. Superintendents, and presidents of the several church auxiliaries, the Woman's Home Missionary Society must be organized on the District.

Fault finding will not help; results is the

watch word. Revivals is the keynote, so strike it. Stewardship is next. Let me hear from you. Life service is the vital cord; pull on it. Tithing is fundamental; line up boys, and let's go at it. We can do it.

I have all confidence in you. I am one of you. Your success is my success; my success is your success; count on me.

Group No. (1) will meet at Jones, March 29th, Rev's. H. Daniels, M. C. Harrison, M. W. Harper, M. Williams, T. P. Norris, F. D. Thomas, W. N. Jones.

Group No. (2) will meet April 5th, Fairbanks, Rev's. I. L. Turner, W. L. Williams, H. Daniels, M. C. Harrison, F. D. Thomas, Quarterly Conference.

Group No. (3) will meet at Gallion, April 12th, Rev's. W. N. Jones, T. P. Norris, F. D. Thomas, Isaac Williams, B. A. Adams, S. A. Davis.

Group No. (4) will meet March 8th at Florence, same Group at Wisner, March 9th. Rev. S. A. Davis will preside at Florence, Rev. T. P. Norris will preside at Wisner, B. A. Adams, F. D. Thomas, I. L. Turner, H. Daniels, T. P. Norris, W. L. Williams, H. Y. Williams, W. H. Jones.

The District Parsonage, Brethren, is the next object that's before us. Do not forget it. All of which I submit with my prayer for you and yours. Rev. T. A. Hampton, District Superintendent.

Rev. M. C. Harrison, District Group Secretary.

### GROUP MEETING OF THE LAGRANGE DISTRICT.

The Group Meeting of the LaGrange District Savannah Conference met at Warren Temple Methodist Episcopal Church, LaGrange, Ga., Wednesday, Feb. 22, 1922. The meeting was opened at 11:30 o'clock. Opening song No. 183, "Come Holy Spirit"; prayer by Rev. E. M. Neals. A vote was taken and J. F. Robinson was elected secretary. At this time the District Superintendent rose and made some timely remarks and presented to secretary letters from the Bishop and Secretary Ehnes, touching the urgent need of our pulling upon the Centenary projects from every angle. The speaker of the hour, Rev. J. C. McMorris, was introduced by the District Superintendent, Rev. E. D. Gidden. Dr. McMorris spoke to us three times during the day, at 11:30, 3 p. m. and 7:30, and all of them were full of wholesome information. The following ministers and delegates were present: LaGrange Station, Rev. M. M. Jefferson; delegates three; S. O. LaGrange Circuit, absent; Culloden, Rev. J. W. Hammet, pastor; LaGrange Circuit, Rev. T. A. South, pastor, delegates three; Whitesville, Rev. S. P. Bryant; Harris and Springs, Rev. E. M. Neals; Stovall, Rev. R. R. O'Neal, pastor, delegates four; West Point, J. F. Robinson, pastor; Cannonsville and Sardis, Rev. D. R. Hynesman, pastor; Leete Hill Memorial, Rev. A. D. McClendon; Richardson Chapel, Rev. B. J. Floyd, pastor; visiting ministers: Rev. W. O. Thomas, Hogansville, Ga., Atlanta Conference; Rev. J. A. Howard, Lanett, Ala., Central Alabama Conference; Rev. J. M. Strickland, Cordele, Ga., Savannah Conference. All the brethren ask for Rev. McMorris' return.—J. F. Robinson, reporter.

### ST. MARK'S MISSION, KANSAS CITY

This Mission was organized four months ago by the Rev. O. A. Johnson, Pastor of Clark Chapel and city missionary. Since he organized this Mission the few members under his guidance have two beautiful lots, one of them No. 11. We have decided and abstract and are recorded in the court house to the trustees and members of St. Mark Methodist Episcopal Church. We are buying lot No. 10 for parsonage property, the same cost us \$500.00, and we have paid \$240.00, and we have twenty six months to pay the balance, which is \$260.00. These few members and pastor have a mind to build a stone church 35x50 feet, two stories, with basement. We are now having rock hauled on the ground and before the sitting of our annual conference in St. Joseph, April 5th, we hope to have the four walls up. We are also planning a temporary building on the parsonage lot to hold our service in. We hope to have it up and be in the next twenty days. We find a many Methodist Episcopal members buying property and living out in these additions. Here being four new additions to Kansas City, Mo., for Negroes only, the four additions all join. Possibly twenty-five hundred Negroes are out here from every Southern State. It seems like four or five hundred Methodist Episcopal church members are out here. They say they will join us when we get our church up, too bad! However, we think they will have the chance to join us in the next two months. Notice. We have written to a great many of our friends telling them of the condition of the St. Mark Mission and if they would send us the price of a perch of rock which is \$1.10, one dollar ten cents, we would acknowledge the receipt of the same through our Southwestern Christian Advocate. The following named persons complied with our request in sending us a dollar ten cents, the price of a perch of rock, some gave more as you will see: Rev. and Mrs. B. F. Bateman, two perch; Wellington; Rev. R. G. Williams, one perch; Mexico; Rev. Leroy Woolrich, District Superintendent, St. Louis District, two perch; Rev. J. A. Bowren, Holden, two perch; Rev. Fletcher Homan, D. D., Kansas City, five perch; Rev. Eli P. Anderson, D. D., Kansas City, two perch; Rev. W. L. Lee, District Superintendent, Kansas City District, two perch; Hon. Geo. L. Kleinschmidt, Methodist Book Concern, two perch; Mr. Grant Watrous, K. C., one perch; Mr. George Clark, Mexico, one perch; Mrs. Anna Bell, Mexico, one perch; Mrs. Beriah McCain, Mexico, one perch; Mrs. Eliza Brown, Lexington, one perch; Mr. and Mrs. Henderson Armstrong, St. Joseph, two perch; Colonel Thomas Bass, and Mrs. T. Bass, Mexico, two perch; Prof. R. L. Logan, K. C., one perch; Mr. Thomas Bradford, K. C., one perch; Mr. Ode Pearson, Centralia, one perch; Prof. N. E. Bush, Independence, one perch; Prof. and Mrs. W. H. Harrison, K. C., two perch; Mrs. Richard Davis, K. C., one perch; Prof. E. B. Thompson, K. C., two perch; Attorney L. A. Knox, K. C., two perch; Hon. T. B. Watkins, K. C., undertaker, five perch; Atkins Brothers, K. C., undertakers, five perch.



Hon. H. O. Chapman, K. C., Methodist Book Concern and Mrs. H. O. Chapman, two perch; Rev. B. F. Abbott, D. D., St. Louis, three perch. Two or three more Methodist Episcopal Churches are needed in Kansas City, Missouri, badly.

The Pastor, officers and members of St. Mark Mission are doing their best to build a modern stone church suitable to the now, and for years to come of course. We need and ask aid from the generous public, and any one sending us as much as a dollar, we will acknowledge the same through our Southwestern Christian Advocate. The officers and members of St. Mark Mission, join with their pastor thanking the good friends for their financial aid they gave us. May the Lord bless you all—Clyde L. Ewing chairman of Trustee Board, Prof. W. Ross, secretary; Rev. O. A. Johnson, Pastor.

#### SUPPORTING THE SOUTHWESTERN HE SUCCEEDS IN HIS CHURCH WORK.

When my husband and I came to Independence, nearly two years ago, we felt we had signed the Declaration of Dependence, for we were strangers and had come to the "Show Me" state to put in our "best licks" for the cause.

Now we are ready to sign the Declaration of Independence, for we have come, we have seen, and we have conquered.

In spite of being handicapped by the small pox epidemic, and continued sickness in the homes of some of our most loyal and faithful members, the pastor has secured 26 paid-up, yearly subscribers for the Southwestern Christian Advocate for the present year.

Ten accessions to the Church this year, making a total of 25 for the two years work. More than \$85.00 paid out for repairs on church and parsonage, since the last annual conference.

Our Ladies Aid Society is a live wire, and the financial backbone of the church. Under the efficient leadership of the president, Mrs. S. H. Griffen.

More than \$150.00 have been raised. And we would have gone over the top, as heretofore, but for the more than four weeks illness of our dear president, and sickness in her family several months ago.

The Aid carpeted the church at a cost of \$78.00, and paid \$60.00 for papering.

And for any arrears on pastor's salary, or other church indebtedness, this loyal faithful band always stand ready to lend a helping hand.

Sister Hawkins and her followers stormed the parsonage and left good things in their wake.

The Epworth League is increasing in numbers, average attendance 20. The boys try to out number the girls and sometimes they do.

The Leaguers have just closed a "Hope Chest" contest, and thanks to the two highly esteemed lady contestants, it was a success financially and socially, for there was entertainment galore. We were most fortunate in securing two such energetic and resourceful contestants. Miss Trilby Turner, backed by her loyal and energetic father, raised \$234.00, which gave her the 1st prize, the "Hope

Chest". partly furnished; Miss Turner's friends stood by her to the end.

Miss Pearlmae Collins, supported by a host of friends, young and old, male and female raised \$133.00, and was awarded the 2nd prize, a satin damask table cloth, and a Marseilles spread.

Total receipts from the contest and tables and parcel post office and solicited, \$397.00. Paid Church debts to the amount of 281.00. The League will buy Bibles and song books and a library for the use of the S. S. and themselves.

In appreciation of the program rendered at the closing of the contest by Mrs. M. A. Claiborne our faithful Sunday School Superintendent, the League presented her with a set of desert spoons. The League girls, who took part in the drill did honor to the occasion. Thus ends two years work in Independence. Dr. J. J. Penney, P. C.—Estelle C. Penney, Reporter.

#### PROTESTANT CHURCHES AND VETERAN PREACHERS.

Incomplete returns have been made to Dr. Joseph B. Hingeley, Chairman of the Council of Denominational Secretaries, having charge of the Boards which care for the aged ministers, widows and orphans of ministers.

The total investments held by Protestant churches to care for the retired ministers and other claimants is now in excess of \$50,000,000 and last year a distribution of \$5,500,000 was made to 17,000 beneficiaries. Most of the denominations are securing endowment funds for this purpose, but the plans methods, and conditions of distribution differ. There is always a provision to provide for cases of special need, and in some churches the benefits are based only on charitable considerations. But the larger number of churches have modified their plans so that there is now an annuity based on years of service, or a contributory plan whereby the preachers provide a pension. In the Methodist Churches the minister's claim is recognized as inherent and the claim is not invalidated by retirement.

Two great corporations have just reported their activities for 1921. The Pennsylvania Railroad distributed \$2,862,000 to 6533 beneficiaries, and the United States Steel Corporation distributed \$848,000 to 3677 beneficiaries. The number of adult beneficiaries in the Methodist Episcopal Church and the Pennsylvania Railroad are approximately the same.

The age of retirement in secular organizations and in many Churches is sixty-five years. The Presbyterian Church had the limit of sixty-nine, and the Southern Baptist sixty-eight, but the age limit of recent plans sixty-five.

#### A GREAT EXPERIENCE IN PARTNERSHIP

(Continued from Page 6)

participate, to the limit of their ability, even though they had not heard the announcement, and had come unprepared. A few ex-

tra envelopes should still be available. It should be explained by the pastor, both now and in advance, that this tithe is wholly voluntary, that it is in this instance, only the tenth of the one week's income, that it is a thankoffering, not to be counted on individual subscriptions to any cause, local or benevolent, though the local church is to receive Centenary credit for the full amount sent in to the office, and that it is all to be used for the most urgently needed relief of our struggling benevolent boards in their work in home and foreign fields.

#### Sunday School

7 The Sunday School should have the privilege of a special tithe offering exercise at their regular hour of service or some specially appointed hour. This service should be made as beautiful, interesting and memorable as it possibly can be made. The day may conclude with the Easter pageant "The Easter Pilgrims" which emphasizes in a striking and beautiful way the simple truth of the Day. (Methodist Book Concern, 20 cents).

#### Follow Up

8. The Stewardship implications and opportunities of the day should be carried through every service. Opportunity should also be given, in the days following, for any who had been absent, or who had later come to an acknowledgement of this duty to present their special offering.

The proceeds of this Easter tithe should be sent, on Monday morning, April 17, to the treasurer of the Committee on Conservation and Advance, Morris W. Ehnes, 740 Rush Street, Chicago, Illinois.

All through these weeks, and special days, the enrollment of names in the New Methodist Million of permanent tithing stewards should be carried on, and on Sunday, April 23, a general stewardship follow-up day should be observed, with a special sermon and presentation of Stewardship joys and duties, and if possible, a general canvass of homes, and of members at various services, including Sunday School, carefully and systematically made. While hearts are tender with the Easter spirit and message, and the thoughts of the community alive to the teachings of Stewardship, it will be easier than at any future time to make a general enlistment of those who will make this the rule of their lives, while enrollments made in this spirit will give more than the usual promise of permanency and satisfaction.

#### WHEN "MERE LIVING" BECOMES "REAL LIFE"

(Continued from Page 9)

menplace of Christian teaching, that in the realm of the Kingdom the abiding principle is love and devotion to the Lord Jesus Christ. It is in loyalty to him, in affection for him, that we find the source of Christian liberality and sacrifice. "We love, because he first loved us." This is the assured and certain order. It is the devotion to the Christ that opens out the central depths and channels of the life, and springs of vitality are unloosed in strong and ceaseless service.

**You did not last year; but you will, this year—send in your quota of subscriptions to the Southwestern.**



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

MARCH 26, 1922

Subject: Review.

Our lessons during this quarter, as they will be for the next six months, have been a continuation of our cursory study in the history of Israel left off in September, 1920 with the close of Solomon's reign. He was the second and last king to rule over Israel as a whole. For under his son and successor, Rehoboam, a great national calamity occurred, because of the poor judgment and tyrannical spirit of this king. There was no Lincoln there to preserve the union; and so the nation was divided into two kingdoms—north and south. The northern kingdom which comprised ten tribes is known as the kingdom of Israel with Samaria as its capital while the southern kingdom which comprises a double-tribe is known as the kingdom of Judah with Jerusalem as its capital. But, contrary to what has usually happened in history between the north and south of a country, the south here has been the more important historically—not only because it had a longer existence, and not only because it has given to the world all of the Jews of today, but especially because of the superior religious development which took place there, and most especially because it gave to the world Jesus! The kingdom of Israel maintained a separate existence for about two hundred and fifty years until it was destroyed by Assyria in 722 and passed forever from history. During this quarter our lessons have been concerned wholly with this northern kingdom.

During this period Israel's history was everything also but glorious. Order in the government was the exception. There were in this short period not less than nine dynasties, seven of which came into power through the blood of their predecessors. And there were nineteen kings, seven of whom being murdered by a rival and the eighth escaping such an end only by suicide! The student of history knows what bad social conditions would normally follow in the wake of, or go pari passu with such political upheavals! But her religious conditions were hardly more gratifying. The first king, Jeroboam, established his nation in idolatry by setting up brazen calves as objects of veneration, thereby taking a backward step into heathenism out of which Israel had passed when she came into the knowledge of Jehovah. Ahab took the next backward step by allowing to be introduced into the kingdom the religion of Phoenicia, which became in all essential respects the state religion. And throughout her history Israel's worship was heathenish, even when she

was avowedly worshipping Jehovah. No wonder Mica said that Israel had played the part of a prostitute from Jehovah! It would seem that her separation from Judah and the somewhat wholesome influence of the Temple, meant also her separation from all political order and decency as well as from Jehovah. But, needless to say, no matter how bad conditions were and no matter how popular their badness was, there were always some men, though they may have been but some few, who were utterly dissatisfied with them and who maintained a higher ideal of government and religion. The outstanding spokesmen for this class of men were the great prophets to whose untiring industry is due the keeping alive and developing of the advanced ideal of government and religion which belonged to the conception of Jehovah handed down by tradition.

But we were not concerned with the history of Israel merely as such, but rather with the lesson which this history teaches. As we have had occasion to emphasize more than once, history has but little, if any, value for us unless it teaches us a lesson whereby we may profit by the mistakes and the wisdom, the failures and the successes, the bad and the good of the past. Therefore in this brief review the teacher will not be concerned so much with finding out how many detailed facts the student has remembered about things that were done in Israel as he will be concerned with discovering what practical, moral or religious lesson the student has learned from each of his studies. And since there will be a scarcity of time as there always is on review Sunday, we would suggest that the teacher have the students state as a general principle the lesson learned from each study. They ought to be notified a week beforehand what they will be expected to do. For to state these principles intelligently, the main facts must be well in hand; but facts in the minutest details may be remembered without the lessons, which is the all-important thing, having been learned.

Some such questions as these would be in order:

What is the story of the lesson in a nutshell? How would you have acted had it been you or had you been there? What does the lesson teach? How would you apply its teachings to the social and religious life of today? How would you apply it to yourself? Do you believe that these teachings are true? Why, or why not?

Similar questions to these would be suggestive for a brief review. They afford the teacher an opportunity to know what impression each lesson has made on the pupils, their personal attitude toward it, and their ability to see the relation between the past and present, and hence to profit by the former. For the big thing in all education, religious as well as secular, is learning how to use what is learned. And they also afford him an opportunity to correct any false judgment made by the students. Of course, there will be some who will answer just as they think the teacher expects them to answer, and just because they think it. But still by causing them to think they will be helped to discover their real self, even though they may deceive the teacher. But they will not answer that way if, as we have before suggested, the teacher will always make it a rule to take them into his confidence and solicit and elicit a frank, open discussion of these lessons. If one were to ask me to summarize in one sentence the general teaching of the lessons of the quarter, I would reply something like this: That a nation is not healthy and safe within or without that does not strive to live according to the laws of God.

### Quarterly Conferences

MARIETTA, GA.—Union Chapel M. E. Church is taking on fresh vigor under the wise leadership of our new pastor, Rev. N. J. Ross. On January 4th, a pleasant surprise for him was led by Mrs. Mamie Williams, Mrs. Lola Jackson, Mrs. Lonella Patterson and other members of the Ladies' Aid Society. The dining table at the parsonage was covered with canned fruit and other food articles. Rev. L. R. Parker, pastor of the A. M. E. Church with fitting words presented a purse of \$3.40. The pastor responded. He seemed delighted and confessed that he had never before been as completely surprised. Mr. T. U. Patterson with the string band furnished music for the occasion. The house was crowded with friends and all spent a pleasant evening. Dr. C. L. Johnson our district superintendent conducted our first quarterly on the 23rd of January. His sermon on Sunday night was inspiring. He gave us many helpful suggestions on how to carry on the work successfully. The assessment paid in full. Mrs. Louella W. Patterson, reporter.

HUNTSVILLE, TEXAS—Our first quarterly conference met at Gallie, January 28-29, with Rev. W. D. Lewis, district superintendent of the Beaumont district, presiding. On account of not having the church completed the business session was held in the newly built parsonage of our beloved pastor, the Rev. S. D. Hackett. He and his good wife spared no pains in making everything comfortable and pleasant for the crowd present. After scripture reading and song, prayer was offered by the district superintendent, which touched the hearts of all who heard him. Every department of church work was looked after, most especially the

completion of our church at Gallie, which burned September 30, 1920. We hope to have the district superintendent with us soon.—J. W. Walker, Reporter.

LEESVILLE, LA.—Dr. J. W. Turner, district superintendent, held our first quarterly conference with a large crowd present. He also preached a powerful sermon at the 11 o'clock service. Rev. Baldwin, our new pastor and family have arrived and are pleased with conditions. Miss Mattie Brown, the daughter of Bro. Thornton Cheatham of Fisher, was with us Sunday. Mr. and Mrs. N. H. Baker spent Sunday with us. Miss Thelma Mullen, the secretary of the league has gone to Houston to spend a few months. Miss Annie McQueen, the president of the Epworth league has made an excellent start, enrolling 35 members. Rev. J. W. Turner left Monday for DeRidder, where he will organize a new church. Miss Marie Goodrich, a member of the league came by and said "Hello," Sunday.

MORRILTON, ARK.—Our first quarterly conference convened February 18-19 with the district superintendent presiding. He preached a very powerful sermon Sunday and administered the Lord's Supper to a large crowd. The district superintendent was paid in full and a small sum turned over to the pastor. Eight conversions and accessions this quarter.

VERONA CHARGE — Our first quarterly conference convened February 18-22 at Mt. Pisgah M. E. church with the district superintendent, the Rev. W. H. Golden, presiding. Due to the inclement weather just a few of the officers were present with commendable reports. After the business session the superintendent gave an awakening instruction along the line of the progress of the church. He also preached a great sermon on Sunday. The visitation of the holy spirit was manifested. May God suffer him to continue with us to sow the good seed and reap the fruit thereof. Rev. S. D. Troope our pastor is beginning his new year's work and is making a rapid progress. May God bless him who is faithful. Mrs. Q. V. E. Crump, Reporter.

MERIDIAN, MISS.—The first quarterly conference of Rose Hill charge, Meridian, Miss., was held Feb. 18. The district superintendent, Dr. W. M. McMorris, presided. The business session of the conference was held Saturday night with good reports. The district superintendent was paid in full. On Sunday at 11 o'clock Dr. W. M. McMorris preached a wonderful sermon, which was enjoyed by all. After the sermon a collection was lifted for the poor and the Lord's Supper was administered. Our motto is, "Look up, lift up, and pay up with our noble district superintendent and never tiring pastor as leaders." Success is ours.—Bellena Johnson, Reporter.

INDIANAPOLIS, IND.—The fourth and last quarterly meeting was held Sunday, Feb. 26, at Simpson M. E. Church by the district superintendent, Rev. E. A. White. Two able sermons were preached by the super-

(Continued on Page 13)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC,  
MARCH 26.

Subject: "The Tragedy of Buried Talents."

(Luke 19: 12-27, Matt. 25: 14-30)

This subject is especially apropos for the league. The matter of investing their talents is one of tremendous import to young people.

## Buried Resources.

From various points of view, for some years now, I have studied our young people in relation to the program of Christ's Kingdom. One or two very definite convictions have been formed as a result of this study. One of these convictions is this, that, so far as the church is concerned, the greater part of the talents of our young people are buried talents. Let me make my argument concrete by telling the story of a church. This is not a "Fish Story," not a parable; it is a genuine life story; it is the portrayal of a real situation. This church was, (is now) one that is far above the average in its intelligence of its young people. There was any number of high school graduates, a large number of normal school graduates and an over-average number of college graduates among the young people. The attitude of the older members of the congregation toward the young people's participation in the work of the church, was by no means hostile. I should say, that for the most part, the young people were encouraged as much as the "old stand-patters" knew how to encourage them. For, you must remember, the older folks want us youngsters to bear in mind ever that they "laid the foundations, etc., etc." And, by the way, this is not a wholly objectionable admonition. Well, in this church, with such an extraordinary array of young folks who could sing, and play and teach, the Sunday school, was, and is, an antiquated institution, if measured by modern Sunday school standards. The Epworth league, an institution remarkable for its long periods of hibernation and the choir, well, most of the members were there because they were in the first choir ever organized in the church. Many of these talented young people would laugh as if they thought some joke was being passed on them when the minister would speak to them about teaching a Sunday school class or working in the Epworth league. I wonder how many pastors in Methodism will say when they read this (if indeed they will deign to read it), "That fits the young educated people of my church!" Well, I'm con-

vinced it does fit. I think it is a microcosmic representation of a situation that is well nigh universal. Tragedy is the word for it. That all this wealth of talent should lie idle so far as the work of the kingdom is concerned, is nothing short of dire tragedy.

## Dig Up Your Talent.

What talent is it you have that you have digged in the ground to hide? Oh, you have criticized the church because it doesn't have large crowds on Sunday; maybe I should say you have criticized the pastor. He is always made the scape-goat. You have called the Sunday school "old-timey." You have grumbled at the choir for singing the same old songs every Sunday. Remember this, somebody's one talent has been put to usury or there would be no Sunday school, no choir, no anything. If everybody were using his talent as you perhaps are using yours, the owls and bats and English Sparrows would have had possession of the church house long ago. You may have a trained voice. Don't do like many of the young fadists I have seen sit up and refuse to join the congregational singing because the folks weren't holding their mouths right when they pronounced an "o" or an "e." You may have a trained mind. Don't sit away back in the church when you condescend to go and turn up your nose at the old time folks and the old time services. Dig up your talent or talents, whatever they may be, invest them. The Lord of the servants returneth anon. What will you answer Him when you come to the reckoning?

JNO. W. HAYWOOD,  
Morgan College.

## District Rounds

## SUMTER DISTRICT

## Second Round

March 18-19, Lynchburg, Elliott; March 22, group meetings, Lamar; March 25-26, Shiloh, St. John; April 1-2, Mayesville, Mt. Moriah; April 8-9, Oswego, Salterstown; April 15-16, Mechanicsville; April 22-23, Lamar Circuit; April 29-30, Antioch, Shepard; May 2, Wateres, group meeting; May 6-7, Borden, New Haven; May 13-14, St. Matthew, Smithville; May 20-21, Rock Springs, St. Peter; May 27-28, Camden Circuit, Good Hope; June 11-12, Macedonia; June 11, Macedonia; June 17-18, Blaney, Prospect; June 24-25, Wateres, Ephesus; July 2, Mt. Zion;

July 2, St. John; July 9-10, Emanuel; July 9, Stone Hill.

Dear Brethren—We are earnestly asking for advancement along all lines. Kindly report all Centenary collections, raised Easter Sunday, to Dr. Morris W. Ehnes, 740 Rush street, Chicago, Ill., April 17, and inform me of the amounts promptly, so that I may make full report to the Bishop as to conversions, collection and tithing stewards signed up. We, the South Carolina conference, are third from the bottom in episcopal contributions. Kindly collect 50 per cent of your apportionments by the session of your quarterly Conference and forward same to Dr. George P. Mains, treasurer, 150 Fifth avenue, New York City. Let not the shame of the great deficit fall on us. God is counting on our faithfulness. May He abundantly bless your labors.

Bring or send to group meeting at Ephesus questions for district conference program. Get subscribers for our Southwestern Christian Advocate and for our district booster, the Watchman and Defender.

Let's pray and watch today;  
Tomorrow watch and pray;  
Work on without delay;  
Our God will surely pay.  
Yours in Christ,

A. G. TOWNSEND, D. S.

## QUARTERLY CONFERENCES.

(Continued from Page 12)

intendent at 10:45 a. m. and 7:45 p. m. Rev. S. D. Davis, of Jones Tabernacle A. M. E. Church, preached the communion sermon at 3 p. m. It was a great day for Simpson, having had 482 persons communed, 5 additions to the church, and \$415 in collections. This was the largest communion service held in Simpson. Rev. W. J. White, our pastor, is to be commended for the excellent work done since he came to use Dec. 4, 1921. We have had 150 additions to the church. The church is in fine working order and well organized with the following organizations: Men's club, three ladies' aid societies, Woman's Home and Foreign Missionary societies, Young Women's Missionary Society, Queen Esthers, Mother Jewels and Homo Guards; a charity club, men's usher club, and young girls' usher club. We are asking for the return of Rev. W. J. White, also for the meeting of the Lexington Annual Conference in 1923.—Reporter.

BOND, MISS.—On Feb. 25-26 our first quarterly conference met, with Rev. P. H. Rembert presiding. He preached two able sermons. The church was spiritually revived. The district superintendent was paid in full. All officials had good reports. He was also present at the Sunday School, and after the lesson was discussed he made a few remarks. All seemed to be delighted with his words. In spite of bad weather, a very large crowd came out to hear him deliver his message. May God's richest blessings rest upon him.—Rannie Evans, Reporter.

ONEONTA, ALA.—Bethel M. E. Church held their first quarter Feb. 18-19, with Rev. C. G. Dunn, district

superintendent, presiding, and Rev. J. C. Phillips, pastor. On the arrival of the district superintendent and pastor a grand reception was held, planned by the Ladies' Aid, Mrs. B. C. Nation, president. A very interesting program was rendered by the local talent of Oneonta, with Rev. Phillips as supervisor. Mr. J. B. Bolds made the welcome address. Response by Mr. J. W. Porter. Mr. L. Nation made timely remarks of the M. E. Church. Those who participated in the exercises and rendered excellent service were Mr. Lesley Slaton, Miss Fannie Maxwell, Miss Ethel Nation, and Misses Lillie and Mae Slaton, and Mrs. Lela Reed. Rev. Dunn was presented to the audience by Rev. Phillips, pastor, and delivered a powerful and wholesome lecture. His subject was, "Christian Service," and he proved to the audience that he was the man of the hour and fully equal to the task. After the lecture the audience was served with refreshments by Mrs. G. W. Reed and Mrs. J. W. Porter. The quarter, on the 18th and 19th, as a whole, was a success, with two soul-stirring sermons on Sunday by Rev. Dunn.

The superintendent was paid in full and \$8.75 left for the pastor; also \$3.00 for charity. Bethel M. E. Church has put on a double determination to carry out all of the plans of the great M. E. Church, including its Centenary. We feel that we have been wonderfully blessed by having such a faithful, young and progressive pastor, whose whole heart, soul and mind is for the progress of the church and the race at large. We thank our beloved Bishop for sending to us Rev. J. C. Phillips and Rev. C. L. Dunn.—J. W. Porter, Reporter.

TUPELO, MISS.—District Superintendent W. H. Golden was with us Feb. 17 and 19. The occasion was our first quarterly conference. A goodly number of officers were present with splendid reports, which showed that our work was in fine shape with our Centenary plans for Easter, at which time we hope to go over the top. Dr. Golden was very much pleased at the way he found things. Notwithstanding the inclement weather, Sunday was a high day. The district superintendent preached a soul-stirring sermon to the delight of the many hearers. The district superintendent was very much pleased with the pastor, Rev. H. G. Marshall, having returned for the seventh year, still having the spirit to work. He with his officers and members standing by his side are now beautifying the church yard and when completed it will be a beautiful recreational playground. Too much praise cannot be given to Rev. H. G. Marshall and his good people. The sacrament of the Lord's Supper was administered to sixty or more. The superintendent gave attention to the official staff, who seemed to go about their task with much pleasure. The superintendent was paid in full, \$27.50, and the pastor's salary, \$1,000. The official staff of this church knows no failure.—H. W. Payne, Reporter.



## WHAT THE CHURCHES ARE DOING

**DONALDSONVILLE, LA.**—On the night of Feb. 13 the parsonage was disturbed by a host of friends with songs and shouts of joy. They forced their way in the parsonage, each having pounds of various kinds. The table groaned under the weight. More than 200 pounds were laid on the table to make the pastor and wife happy. Miss Ethel Turner presented the pounds and Rev. Recorder of the A. M. E. Church made response in behalf of the pastor. The same kind of violation was respectfully invited to do so again. The promoters of the party were Miss Ethel Turner, Perry McClemon, Carrie Henry and Mary Mason.—E. Hutchinson, P. C.

**HERMANVILLE, MD.**—Two years ago the members of Zion Fair and Bethesda M. E. churches were hopeless and discouraged. We were with the circuit of St. Ingoes composing of four points. Zion Fair and Bethesda were the least of them. With Zion Fair in great need of a new church and Bethesda never completed and no parsonage for our pastor, we questioned the wisdom of our district superintendent, Dr. M. W. Clair, (now our beloved bishop) of having the circuit divided. The Rev. C. E. C. Smallwood came to us by the appointment of Bishop Wm. E. McDowell, and with ripe thought and full of zeal for Christ and His cause, sounded the key note to us to hold steady and press on. Dr. Clair being elected bishop at our last general conference, Dr. T. Dewitt Turpeau was appointed to succeed him. We were promised \$2,000 from the Centenary during Bishop Clair's superintendency to help to make this new district (Park Hall) come to the front. But we did not receive the Centenary help until after the election of Dr. M. W. Clair to the Episcopacy. Dr. Turpeau being appointed to the superintendency, he and the pastor got down to the bottom of the cause and by their careful management got the Centenary help of \$2,000 through, which came forward to us on last December one year ago. Now with this sum of \$2,000, we have bought a parsonage of \$700, completed our Bethesda church, which was begun 11 years ago under the pastorate of Rev. Bradley Johnson and paid off \$275.00 indebtedness. Also built a new church, Zion Fair from ground up at Hermanville, Md., estimated at \$3,500, which is now nearly in completion and hope to be ready for dedication this spring. We no more question the wisdom of the church invasion since the Centenary is responding to the Macedonian cry, "Come over and help us." A word of appreciation to our pastor, Rev. C. E. O. Smallwood with his sacrificial spirit and his devoted wife how they led us on, cannot be overlooked.—Romans Watts, reporter.

**ATLANTA, GA.**—The members of the W. H. M. S. auxiliary of the So. Atlanta M. E. church, deserve much commendation for their success in the establishment of a kindergarten in the basement of the church. Under

the efficient leadership of their president, Mrs. Addie E. Williams-Gill, they have nicely fitted up a room and now have a kindergarten class numbering 45. They began to work on their plans in July, 1921, and the kindergarten opened October 3, 1921. Mrs. Violet Hensley Tolbert is doing beautiful work as teacher. At the January meeting of the general board of trustees, W. H. M. S., the kindergarten was indorsed as conference work. At the suggestion of the president, the kindergarten was named the Abbott-Mitchell kindergarten, out of love and respect for the two retired missionaries who gave the best years of their lives to the work in Thayer Home. Much of the success of this effort has been due to the untiring work of the president of the auxiliary and the members have worked loyally with her. What this auxiliary has done others can do. Their success is the result of faith, prayer and concerted effort.—Reporter.

**FORREST CITY, ARK.**—The Forrest City District and Rural Missionary meeting held Feb. 8 was a success in every way. Every charge on the district was represented, except two. Twenty-one laymen were present and showed themselves equally interested with the pastors. The Rural Society took upon itself the purchase of a forty-acre farm for a social center and training station for the young people in religious and recreational activities. The little folder, which includes the whole program of the district, sent out by the district superintendent, has played its part in creating interest among the laity. At 7:30 we were favored with a great sermon by Brother C. W. Sampson, our pastor at Marianna. All left with a resolution to make the Easter drive a success by going over the top. Thus ended the greatest meeting of its kind on the Forrest City district.

**ITTA BENA, MISS.**—After leaving class meeting Thursday night, Feb. 23, while sitting in the parsonage in conversation with Rev. C. W. Butler, pastor of Minter City, the peace of our home was disturbed by a crowd of members led by Sisters Ida Johnson, Mary Humphrey, Catherine Ballard and others, who came in the parsonage singing and beating a tin bucket, and marched into the dining room and laid on the table all kinds of eatables. Prof. J. R. Jackson made the presentation speech and Rev. B. F. Woolfolk responded with fitting words and invited them to come again.

**ALAMO, TENN.**—On Jan. 31 Mrs. Cora Shaw entertained the Woman's Home Missionary Society of Midgett Chapel M. E. Church in their regular monthly meeting. After the business session a delightful social hour was enjoyed, after which Mrs. Shaw, assisted by Mrs. Cora Hightower, served dainty refreshments. On Sunday night, Feb. 12, our beloved pastor, Rev. A. D. Butler, preached a wonderful sermon; subject, "A Business Life."

**CRYSTAL SPRINGS, MISS.**—We desire to thank the good people for their loyalty to the pastor and the church. We have not words to express our gratitude to the members and friends for the grand reception given in honor of the former pastor and wife at Morning Star Benevolent Hall. This reception was led by the Ladies' Aid, Steward Sisters and King's Daughters. Notwithstanding the inclemency of the weather, a large crowd was out to take part in this great feast. Too much credit cannot be given these good people for their hospitality. We pray that the Lord will send showers of blessings on these good people and that they will be able to accomplish the tasks they have before them.—R. N. Jones, P. C.

**ALEXANDRIA, LA.**—I desire to thank the pastor, members and friends of Newman Memorial M. E. Church at Alexandria, La., for the handsome cash purse given me recently. Mrs. Smith desires to thank them for the beautiful birthday ring given her. We also desire to thank the following persons who escorted us to the train: Mrs. Dr. F. J. Spellman, Mrs. C. J. Strayhorn, Mrs. E. E. Henderson, Mrs. Louisa Alban, Mrs. Blanche Gilmore, Mrs. A. L. Davis, Mrs. Eliza Dennis, Mrs. Dr. J. C. Beatty of the Baptist Church, Rev. Dr. and Mrs. H. Walker of the A. M. E. Church.—Rev. and Mrs. L. H. Smith.

**STARKVILLE, MISS.**—Griffin Chapel M. E. Church has taken on new life and is succeeding as never before along all lines. The membership seem to have renewed their efforts and doubled their determination to carry the work on to perfection. One year ago we began the financial plan. As in other things, some said it could not be done, but with the able leadership of our beloved pastor, Rev. Alexander Talbert, one who knows how to bring things to pass, we can truthfully say it has been done. Each week since his return from the annual conference the Sunday School and church services are being increased in attendance, and the finances will soon double itself if this increase is continued. Everything is carried on in peace and harmony. We can but say, "Praise God, from whom all blessings flow." We pray the success of every plan set forth by the general church and the choice blessings of our heavenly Father upon every church throughout the universe.—Rosebud O. Bell, Reporter.

**MT. STERLING, ALA.**—A great day was observed Sunday at Wesley M. E. Church, of which the Rev. G. W. Washington is pastor. We are happy over our new pastor and his good wife. Rev. Washington was at his best. The work was not in such good condition, but since he has been with us all the auxiliaries are organized. Sunday was communion day, and about 60 partook of the Lord's Supper. Mrs. Jeanie Constant is president of the Epworth League. We are planning to raise our Cen-

tenary quota on Easter day.—Louis Jackson, Reporter.

**BOYCE, LA.**—Recently we were aroused by a party of members and friends of St. Paul M. E. Church, led by Sisters Mary Bald, Mary Small and others. They entered singlas "Someone Is Knocking at Your Door." They came to visit the pastor and family with many things and furnishings for the parsonage. The presentation speech was made by Brother Coat Small, the pastor responding in fitting words. The pastor and wife bid them come again.

**HUBERTVILLE, LA.**—A grand reception was given in honor of Mrs. S. Robinson just before going to her new field of labor. We are sorry to see her go, because she is a good church worker and a pastor among her people.

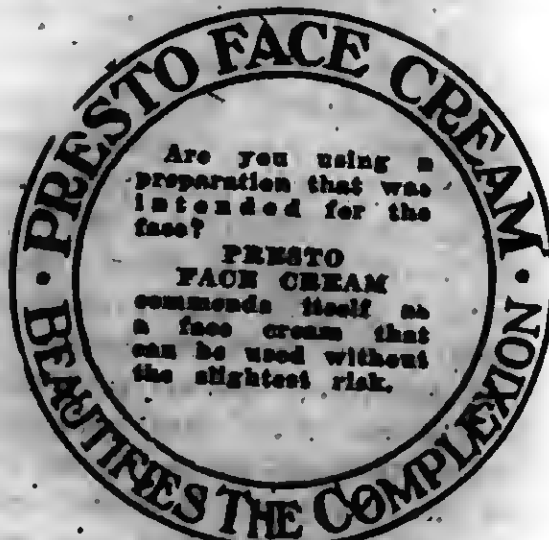
**ABERDEEN, MISS.**—We are glad to say that we have entered upon our second year in this charge under the most favorable circumstances. Our first quarterly conference was a very successful one. Rev. J. H. Talbert, our new district superintendent, was with us on Feb. 3-5. The Sunday School enjoyed his splendid lecture and his sermons were of a high order. He administered the sacrament to 85 persons. Reports showed that one infant was baptized and seven adults received into the church. The salaries of the district superintendent and pastor were raised. Our forces are in line for our great Easter efforts. Dr. W. F. Howard has hung out his shingle in Aberdeen and his practice is increasing daily. His influence is far-reaching. He and his good wife have placed their membership with St. Paul M. E. Church, and he is a trustee of the church. We are glad to have them in our midst.—J. W. Winbush, P. C.

**COVINGTON, GA.**—The Trustees and Stewards of Grace M. E. Church, very appropriately entertained the Ladies Aid Society at the home of Brother Earl, Friday night, Feb. 24th, in appreciation of the valuable service rendered by these good women to the Church.

Brother A. G. Brown, acted as host in a very acceptable manner. Short and inspiring "speeches" were made by Mesdames L. T. Lovelace and Maud Morris, President of the Ladies Aid Society. Brothers Floyd, J. C. Hendricks, and the pastor Rev.

(Continued on Page 16)

**PLYMYER CHURCH**  
Ladies Aid Society  
Ladies Aid Society  
Ladies Aid Society



**CHURCH FURNITURE**  
Ladies Aid Society  
Ladies Aid Society  
Ladies Aid Society



# OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged at the rate of 1 cent per word additional.

**MOON**—"Whereas, it has pleased almighty God to remove from our midst Sister Fannie Moon. We, the unit leaders of Brook Grove M. E. Church sympathize with the bereaved family in their great affliction upon the death of our sister." Truly we live in a world where solemn shadows are continually falling upon our path—shadows that teach the insecurity of all temporal blessings and warn us that here there is no abiding stay. Let hope and faith mingle with your natural sorrow. Look to that future where the sundered ties of earth are reunited and that a higher than human power may console and support you under this heavy stroke is our earnest prayer.

Rest, rest, sister; rest  
Upon eternal shore,  
While we are striving for that rest  
Where parting is no more.

—Unit Leaders.

**THOMAS**—Bro. Septine Thomas, son of Joshua Thomas, of Morgan City, La., departed this life Feb. 25 in full triumph of faith. He died in New Orleans and was brought to Morgan City for interment in the family plot. The body was accompanied home by his wife, Sister Gertrude Batiste, Mrs. McRoberson, Miss Porter and others. The funeral was largely attended. He was a devoted son, faithful husband and ardent church worker. Eulogies were offered by Revs. A. A. Carter, J. H. Burdick, J. H. Lenard of the Baptist church, P. W. Rodgers and S. Jackson of the A. M. E. church. Solos were sung by W. Evans and Miss R. McGee. The following organizations participated in the funeral: Masons, Odd Fellows, K. of P., and the Royal Knights of America. Beautiful floral offerings were sent from New Orleans Royal Arch Chapter, of which he was high priest. Rev. Jesse D. David officiated.

**EDWARDS**—Mr. Robert Edwards, aged 49 years, died at his home near Cochran, Texas, Feb. 18, 1922, and was interred on Feb. 20 under the auspices of the Masons and Pilgrim Lodges. Mr. Edwards was a popular society man. He leaves to mourn his demise a wife, five children and an aged mother, Mrs. Cornelius Edwards; five brothers, Revs. P. Edwards, George Edwards, Mack, Andrew and T. M. Jackson, and two sisters, Mmes. Nona Collier and Lydia A. Jackson. The floral offerings were unique. Eight hundred people witnessed the funeral. Rev. Watson of the A. M. E. Church conducted the funeral services and Dr. W. Hartley Jackson of Brenham delivered the eulogy. Prof. Fedford spoke for the Masons and Hon. Frank Reese for the Ancient Order of Pilgrims.—Rev. J. C. Beal, Reporter.

**BALLARD**—Sister Harriet Ballard, a faithful member of Wesley Chapel M. E. Church, of Camden, S. C., departed this life Jan. 3 in full triumph of faith. She leaves a devoted husband and several children and a host of friends to mourn her loss. The funeral services were conducted by her pastor, Rev. G. B. Tillman.

**BROWN**—Brother C. E. Brown was born in Dollington county, S. C., 63 years ago. He was converted and joined the New Providence M. E. Church in 1879, in which he lived an active member until he came to Arkansas in the year 1884 to help establish Wesley Chapel M. E. Church. He lived a consistent Christian until death. He leaves a wife, eight sons, three daughters and a host of friends to mourn his loss. The funeral was conducted by Rev. W. D. Evans, assisted by Rev. P. H. Miles.—S. J. Brown, Reporter.

**SHOOK**—On Saturday morning, Feb. 11, death took from our midst one who was loved and esteemed by all who knew her. Mrs. Julia Shook was a member of Mount Olive Baptist Church, but was a useful Christian worker in any church. The people throughout the country where she was widely known were shocked to learn of her death. The funeral was conducted at the Baptist church by Rev. Brown, pastor of the M. E. Church. Mrs. A. R. Neal and Miss Lillie Cohn sang "Jesus Is Mine." The M. T. of A. Lodge, of which she was a faithful member, took charge of the burial. She leaves to mourn her loss three sons, three brothers and a host of relatives and friends. "Our loss is Heaven's gain."—Bessie L. McConnell, Reporter.

**MORRELL**—Mr. W. B. Morrell, Sr., one of the oldest residents of Mississippi, departed this life Feb. 17, at the age of 71 years. He was sick for quite a while, but was never confined to bed. He was sensible of his death and made peace with God before leaving this world. He leaves to mourn his departure a wife, Sister Ella Morrell, and eleven children.—E. L. M., Reporter.

**MITCHELL**—Brother J. R. Mitchell, a member of Crawford M. E. Church, Bremen, Ga., died Jan. 26. At the time of his death he was 54 years of age and had been a member of the M. E. Church thirty-eight years. He leaves a devoted wife, three brothers, one sister and a host of friends and relatives to mourn his passing. The funeral services were conducted by Rev. David Gray.

**BENTLEY**—Sister Ida Bentley of Macon, Miss., departed this life Feb. 19. She was a graduate of Fisk University, Nashville, Tenn., and was a prominent teacher of Macon Graded and High School No. 2 for over twenty years. In the passing of this Christian woman we realize the loss of a dear mother, and the church loses a member untiring in her efforts to build both spiritually and financially. On account of the illness of her pastor, Rev. J. M. Nevils, the memorial services were conducted by Rev. Montgomery and Rev. Kiney. "A dear one from their home is gone, her voice is hushed and still; a place is vacant in their home which never

can be filled." She leaves to mourn her loss one son, a daughter and other relatives and a host of friends.—Rosa B. Moseley, Reporter.

**BODDIE**—The death angel came Sunday afternoon, Feb. 19, 1922, and visited the home of Brother Archie Boddie and took from his side his beloved wife, Sister Mathilda Freeman Boddie. She was born March 1, 1856, and married to Brother Boddie fifty-three years. She was the mother of nine children, three having preceded her to the grave. She professed a hope in Christ forty-eight years ago, and lived a true Christian to the end. She was seriously ill just a few days. She was a faithful member of Lynch Chapel and was a loyal Christian. Her funeral was conducted by Rev. R. N. Jones, her pastor.

**CLARK**—Sister Amanda Clark of Bowling Green, Mo., died Feb. 19, 1922. She was born Feb. 1, 1843, being 79 years of age. She was a loyal and faithful member of Wesley Chapel M. E. Church. She had been in failing health for more than a year and was faithfully nursed by her daughter Alice and son Benjamin, with whom she made her home during the last years of her life. She was the mother of sixteen children, nine of whom survive her. She also left quite a number of grandchildren, one sister, and three brothers, one of whom, Rev. Jerome Harrington, is a minister in the M. E. Church, living near Clarksville, Mo. Sister Clark was converted and joined the M. E. Church when very young, and for more than sixty years has been faithful to the church of her choice. She was laid to rest in the family plot a few miles in the country. Her funeral services were held in Bowling Green, and a service was also held in the church near the place of burial for the benefit of relatives and friends who could not get to town. The funeral services were conducted by her pastor, Rev. Charles W. Sims. Rest on Mother Clark, for it is a rest well deserved.—Reporter.

## MARRIAGES

**VANZANT-BRYANT**—Mr. Fred Vanzant was married to Miss Almeata Bryant on Feb. 19, at 5 o'clock p. m., at Crawfordsville, Ark. Mr. Vanzant is a member of Vanzant Chapel M. E. Church. Miss Almeata Bryant is a member of the Baptist church. The marriage took place at the bride's residence Sunday evening. They are at home in Jeannette, Ark. J. W. Terrell officiated.

**LEWIS-COLEMAN**—At the M. E. parsonage on Feb. 20, 1922, Mr. John H. Lewis and Miss Georgia L. Coleman, both of Vicksburg, Miss. Both are graduates of Cherry Street High School and are very highly respected by all who know them. Dr. J. M. Shumpert celebrated the rites of matrimony.

**BUTLER-KIMBALL**—Miss Margaret Kimball, daughter of Mr. and Mrs. Henry Kimball of Shreveport, La., and Mr. C. Butler were joined together in holy wedlock by Rev. R.

A. Walmsley. This was a very quiet wedding, only a few of the friends of both parties being present, mostly the members of the family. We pray God's blessing to follow them through the journey of life.

**BODDIE-LOVELADY**—Mr. James Boddie and Miss Mary Lovelady were united in holy wedlock Jan. 29, 1922, by Rev. R. N. Jones, pastor of Lynch Chapel, Forrest, Miss., at the residence of Mrs. Mary Burks. The relatives and friends wish for them a life of happiness.

**CHATMAN-JOHNSON**—Mr. E. Chatman and Miss Ida Johnson were united in marriage at Haven Chapel M. E. Church, Darrow, La., Feb. 14, in the presence of a large number of friends. They have the best wishes of their friends. Rev. J. A. Leach officiated.

## SPECIAL NOTICES

To the Women of the W. H. M. S., Upper Mississippi Conference:

"The World's Needs Cry for Woman's Work in Lent" is a fitting subject for us at this season. Shall we answer to the urgent call or shall we remain indifferent?

The auxiliary at Holly Springs, Miss., has on foot a plan for the Lenten offering. I am suggesting that every woman in our great conference do likewise.

On Good Friday each member will pay forty pennies—that is, one penny for each day in Lent, as a Lenten gift. We are planning a special program also. This money will be sent to our conference treasurer, Mrs. E. H. McKlassack, Holly Springs, Miss., and she will send it to our national treasurer, Mrs. Freeman. This does not interfere in the least with our Easter rally for the Centenary. When we think of the needs of this world and what little we are doing to relieve it of so much sin and sorrow, I am sure every woman will respond.

MRS. S. C. PHILLIPS,  
Conference President.

**CONWAY, ARK.**—The Centenary and District Stewards' meeting of the Fort Smith District, will convene at Conway, Ark., April 13-14. All pastors contemplating bringing other delegates will please notify Rev. M. McCrosky, Box 25, Conway, Ark.

**ST. JOSEPH, MO.**—All ministers who expect to bring their wives, all local preachers, and Woman's Home and Foreign Missionary societies who contemplate sending a delegate to the thirty-sixth session of the Central Mission Conference, which convenes April 5 to 9, at St. Joseph, Mo., will please inform the pastor, Rev. James Blaine Walker, 506 S. 19th street, not later than March 22.

TEACHERS!! TEACHERS!!  
DO YOU WANT BETTER  
POSITIONS?  
DO YOU WANT BETTER  
SALARIES?  
TRUSTEES!! PRINCIPALS!!  
DO YOU WANT BETTER  
TEACHERS?  
WRITE THE HUGHES TEACHERS'  
AGENCY, BOX 24,  
UTICA INSTITUTE, MISS.



## CRESCENT CITY NOTES

The New Orleans District Association of the Women's Home Missionary Society will hold its meeting at Trinity M. E. Church on Valence street, Wednesday afternoon, March 22nd, at 3 o'clock.

Program—Music by Peck Home girls.

Bible Lesson—The Life of Service, Jno. 15. Chap. 18-17 verse.

Silent Prayer.

Missionary Dollar, by Mrs. Emma Johnson.

Music.

Topic—Stewardship of Money and Life, by Mrs. M. R. Walker.

Solo—By Miss Urcell Young.

Paper—Doubling the Dollar, by Mrs. L. H. King.

Vocal Solo, by Mrs. Goodwin of New Orleans University.

We earnestly ask every officer and member of the auxiliaries of the district to be present. Let every auxiliary try to raise \$10.00 on the pledge of Peck Home and Sager-Brown Orphanage at Baldwin, La.

MRS. A. G. JENKINS,

President.

MISS JOSEPHINE BOSTON,

Secretary.

**ST. MATTHEWS**—The services were good all day Sunday, beginning with early prayer meeting. We were graced with the presence of our district superintendent, the Rev. M. R. Walker and his wife. He assisted the pastor in administering the Lord's Supper to the children. More than 100 communed. He made a delightful talk concerning the Centenary. We have begun our revival with seven members having confessed a hope in Christ. Our night service was a spiritual one. The choir rendered excellent music. A beautiful duet was rendered by Mr. R. Hayward and Miss B. Colar. We are still gaining souls for the Lord's kingdom.—Gladys Colar, Reporter.

**HAVEN**—Dr. L. H. King, editor of Southwestern, preached a soul stirring sermon at 7:30 p. m. Our hearts burned within while he talked to us by the way. His presence brings joy to the hearts of all who listened to his wonderful discourse. Come again doctor. We are planning to cross the line with the Centenary on Easter.—A. C. Morrell, Reporter.

Friday night, February 24th, a grand reception was given at the residence of Rev. and Mrs. Buchanan. Mr. J. W. M. Francis, who lives with Rev. Buchanan gave a party to his friends in commemoration of his birthday anniversary. Owing to the inclemency of the weather, not all the guests were able to attend. Quite a number came out, and an enjoyable evening was spent in a christian way. Among the guests present were: Mr. and Mrs. A. Perez, Mr. Pablo Martinez, Miss Hattie Stanley, Miss A. Segrew, Mr. and Mrs. H. Slouch, Mr. and Mrs. I. Washington, Mr. J. D. Johnson, Mr. W. J. Huntley and others. Mr. Francis expressed his

gratitude and praises to God because he had permitted him to live till this particular birthday, which he styles his golden anniversary. Bro. Buchanan spoke words of encouragement to Bro. Francis, after which all left, having spent a very enjoyable evening and pleased with the entertainment.

The following members of Mount Zion died during the month of February: Sister Septine A. Tooty, age 85; Sister Anna Singleton, age 67; Mr. Percy Griffin, nephew of Mrs. Nancy Griffin. Peace be to their ashes.—B. J. Reddix, Pastor.

### TO THE MINISTERS AND LAYMEN OF NEW ORLEANS.

Our Captain N. McNeal, who has charge of the Colored Work of the Volunteers of America in New Orleans, has for the past five years striven almost single-handed to do for his race. God has helped him to accomplish much in the Southland! I am asking now, that every colored minister and layman of all sects, rally with him on next Friday night to form plans, whereby a colored home worth while may be established. We have some colored homes in the South doing fine, but New Orleans is very backward. Captain McNeal has been preaching to the Colored people in Hope, St. Gabriel and Angola and has accomplished much good. He thinks New Orleans should have a colored home established by the colored people themselves. Very little can be accomplished on this line unless the clergy of his own race stand by him.

Yours for Humanity's Sake,

F. C. FEGLEY,

Southern Regiment of Volunteers of America.

### WHAT THE CHURCHES ARE DOING

(Continued from Page 14)

**A. B. Keeling.** Expressions of the good feeling in the church were unanimous together with a determination to "go over the top" this year. The Young Ladies Auxiliary under the direction of the President, Mrs. Margaret Lovelace, and Mrs. F. B. Hollingsworth, rendered a very excellent literary and musical program Sunday afternoon. The Boy's quintette from Mrs. Dinah Paces Orphanage, sang the National Negro Hymn to the delight of all. These young people will be heard from again.—Reporter.

**STATESBORO, GA.**—On Friday night February 24th, in a still hour of the night while everything was quiet, a cyclone arose which began with sweet music, sweeping through the city and gathering up choice groceries and left them at the parsonage. On entering the music rang sweet, and after a few words of compliment and cheer, the host joined in singing lead by Mr. C. M. Bryant, Major Cook, Mrs. Hettie Bailey, Edith Cooke, Sallie Cook, Mr. Floyd Bellinger, Mrs. Pearl Bellinger, Mrs. Willie B. Williams, Elsie McNair, Mrs. E. D. Dixon, E. D. Latimer, G. Collins, Johnnie Collins, Richman Kimball, Mrs. Julia Benton, Julia George, J. H. Benton, Julia Bryant,

Amanda Smith, Paul Anderson and others. Too much cannot be said of the good people of Statesboro. I take this method of thanking them for their kindness. Call again. You left all members of the parsonage smiling.—E. J. Kimball, P. C.

**ENTERPRISE, MISS.**—The meeting of the Junior league was conducted as follows: Welcome Address by Mr. Hascue Calhert; Solo, by Miss Gladys Riley; Scripture Reading, by Master James Britton. Bible verses by the members. An address was delivered by the district president, Professor E. A. Chapman, on the subject, "Higher." A very interesting paper was read by Miss Mallaheu. Miss B. Toole also rendered an interesting subject, "Guess What Has Happened." Miss B. M. Bates, president; Mr. Wayne Calbert, Jr., vice-president; Miss M. B. Toole, secretary; Miss Alma Britton, treasurer; Rev. A. B. Britton, pastor.—Kizzie Calhert, Reporter.

**MARION, ALA.**—The Epworth League is growing by leaps and bounds under the untiring leadership of its able president Mrs. P. P. Wright, who has the hearty support of the young people. Mrs. P. P. Wright, who is the wife of the pastor, is not only a worker for the spiritual side of the League but the material and social sides as well.

The league has held its weekly meetings and programs, since its beginning under the leadership of the new president in spite of inclement weather, and through her wise leadership and untiring efforts. Much has been accomplished this season.

One thing deserves special mention, the box shipped to Miss Hattie Hooks, Grand Cess M. E. Mission, Grand Cess, Maryland County Liberia, West Africa. The spirit of the League is especially fine as all members rally heartily to the calls of their leader in spite of the day and task. Recently in a special effort, a social was given, "Two yard social" in which all Leaguers vied with each other in gifts of domestic. This social was quite a novelty as well as a social feast to the young people who were kept smiling in games and plays introduced by Miss M. L. Snipes, Reporter.

**MARIANNA, ARK.**—I desire to inquire for my mother, Mrs. Martha Driggins. She left Murfreesboro, Tenn., at noon on May 18, 1917, on train leaving for Marianna, to live with her son, Button Driggins, but has not been heard of since. Her husband, Rev. William Driggins, died in 1880. He pastored James Chapel, Bledsoe, Ark.; Avery Chapel, Memphis, Tenn., and also in Humbolt, Tenn. Rev. D. W. Haynes was his first presiding elder in Murfreesboro. Rev. Haynes left Murfreesboro in 1876 and was not able to keep connections with him. Any information

concerning my mother, Martha Driggins, will be gladly received much appreciated by me.—M. Driggins.

**HATTIESBURG, MISS.**—Rev. H. Smith will still reside in Hattiesburg, Miss., at 404 East 5th street.

**KENNER, LA.**—The address of Rev. F. R. Butler has been changed from Oakdale, La., to Box 52, Kenner, La.

**LOTTIE, LA.**—On the return of our pastor, Rev. J. L. Augustus, from class meeting, an excellent paper of welcome was read by Sister Leon Smith. It was not only pleasing to our pastor, but to all who heard it. He thanked her with smiles and gratitude for such a welcome. A grand reception was given by the Ladies Aid, after which a surprise was given by the members and friends. They marched in singing "When the Saints Go Marching In," and laid on the table 148 pounds of choice groceries. The presentation speech was made by Brother J. G. Goner, our local preacher; response by the pastor. God bless our Bishop, and also beloved pastor and members.—M. Nohle, Reporter.

**CARY, MISS.**—Rev. and Mrs. A. Williams take this method to thank the members and friends for the purse presented them on their departure from Meadville, Miss. We received a royal welcome in our new home at Cary, Miss. On Monday night after arriving in Cary a great storm struck the parsonage and left a nice lot of groceries. Come again good people.—Rev. J. A. Williams, Pastor.

**BERTIE, LA.**—Woodlawn M. E. Church has made a good start under the new pastor the Rev. C. E. Bradford. All the members and friends have taken on new life for a great year. The Ladies Aid have put in a new stove. Sunday was a great day. Collection was good. We will put the program over.—Wm. Gray, Reporter.

**MELVILLE, LA.**—We thank our good Bishop and his cabinet for sending our pastor Rev. P. C. Colton back to us. He is a good preacher and a loving pastor. He is going to put our church in front. We are going to do more for him this year to show our appreciation for his return.—Mose Steward, Reporter.

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# Southwestern Christian Advocate

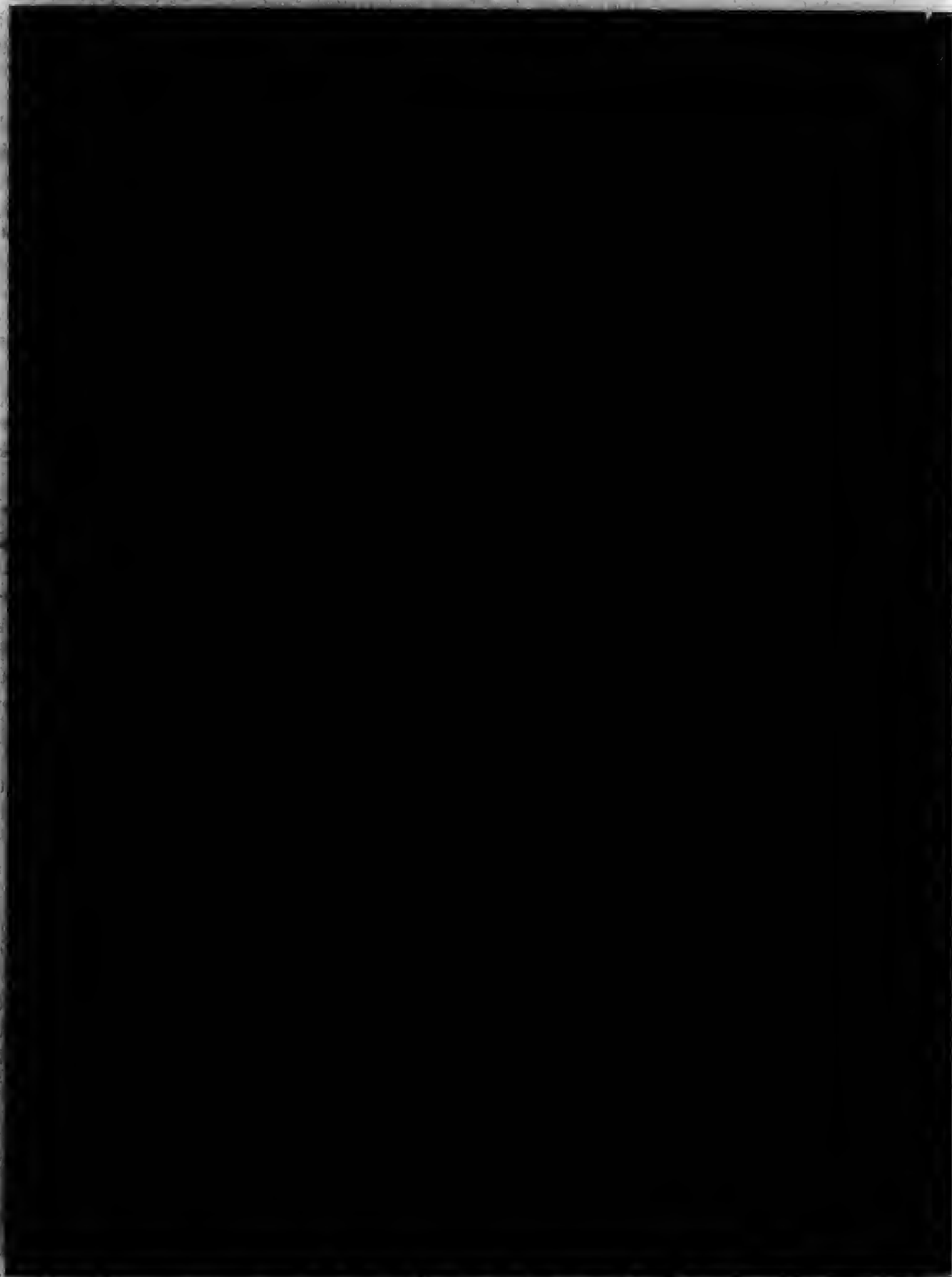
LORENZO H. KING,  
Editor

Vol. 44

New Orleans, March 23, 1922.

No. 13.

THE METHODIST BOOK CONCERN,  
Publishers



BISHOP ROBERT E. JONES, D. D., LL. D.,

of New Orleans, Louisiana, who is Presiding this week over the Washington Annual Conference at Clarksburg, West Virginia, and next week, over the Delaware Annual Conference at Atlantic City, New Jersey.



## THE STUDENT IN WORLD LIFE

"Union Theological Seminary sent out, in teams of three, student speakers to discuss the issues involved. Special classes, at the request of the students, were installed in a number of the colleges, and the study of Far Eastern and other questions taken up." Here is described one phase of student activity carried on by the students of the Country during the sittings of the Washington Conference on limitation of armament.

This activity was the outgrowth of what was originally known as the Eastern College Disarmament Committee which organized at Chicago last November the National Student Committee for the Limitation of Armament. At this meeting delegates from 200 American colleges were present and having effected this national organization resolved thus to become one of the co-operative organizations of the National Council at Washington. Speaking of this activity and interest in public affairs they say:

"We forthwith pledged our support to the American delegation and sent cables to student bodies in Japan, China, England, France, Belgium, Holland, Portugal and Spain, not only asking their co-operation in bringing pressure to bear for the permanent peace of nations, but asking for a continual interchange of liberal opinion on issues of international importance.

"Now that the Conference is over we will continue as a permanent organization to educate college men and women to think on broader lines and to take an intelligent and active part in current political affairs. What we need in colleges is the cultivation of an open mind, the development of an informed student opinion on social, industrial, political and international questions."

The deep significance of this action of the college men lies along three vital lines. In the first place this organization has become

a permanent factor and force in the life of the Nation. In the next place there is revealed here the new sense of responsibility in public affairs which the student of the present day feels in definite contrast with the aloofness of students in the past. Then there is the unmistakable purpose of the youth of the present to share the privileges of shaping affairs in government and politics, with the leaders of the future. The student is conscious of his ability to make a definite contribution to the solution of future problems national and international. He is impatiently suspicious of the old diplomacy and the frequently senseless methods of the past. As some one has well said, "New power over nature has been given them and they are engaged in seizing it. New means of testing preconceived opinions are theirs, and they are using them." It is an augury of good for the nation that its students perceive their vital relationship to the practical everyday problems of politics and government in the world about them and react thereto in a way that offers substantial benefits to the public good.

It rests largely with the students of the world's universities in America, Japan, England, China, France, Italy, Africa and elsewhere to provide humanity with a workable basis of adjustment that will give place for every group interest, racial, national, and international. The intelligence of the world reinforced by a christian ethic alone will be able in coming days to lead us out of the present bogs and quicksands into which we have fallen. At no time previously in the world's life have we been so helpless dependent upon consecrated intelligence as now for guidance and assurance for the future. Let that prophetic utterance of olden times reassure us now as never before; "wisdom and knowledge shall be the strength of thy salvation and the stability of thy times."

## Bishop Jones Holds Washington And Delaware Conferences

It is an interesting event that by purely personal exchange of episcopal courtesies between Bishops McDowell and Berry, and Bishop Jones, the latter holds the Washington and Delaware Conferences of the Philadelphia and Washington Areas.

These two conferences are among the oldest and largest of our colored conferences and the responsibility of administering them are large and important. Both were ordained in 1864, and have shown steady and gratifying progress during all the subsequent years of their history. The Washington Conference numbers in total membership 37,980 full members, an increase of about 3,000 over the previous year; while the Delaware numbers 37,419 with slightly more than 1,700 increase over last year. The Washington Conference consists of six superintendents' Districts with 179 appointments, and real estate properties to the number of 340 buildings valued at \$1,888,735. The Delaware Conference is composed of five Districts, and 173 appointments served by 286 buildings with a total valuation of \$1,414,770.

Of the 323 churches listed in Methodism's roster of Churches having a membership of 1,000 or more, 14 are colored churches; and

of these, 6 or nearly one-half of the total number are within the bounds of these two Conferences. In the Delaware Conference there is first and away ahead of all others of our colored churches in point of numbers, East Calvary, Philadelphia, Dr. Chas. A. Tindley, Pastor; and Zoar, Philadelphia, the Mother Church of our colored Methodism, formerly pastored by our present Epworth League Secretary for Colored work, Dr. Fred H. Butler, of which Dr. W. B. Perry is at present the Pastor. The Washington Conference is justly proud of its Asbury and Ebenezer in Washington City, of which Drs. J. S. Carroll and J. W. Waters, Jr., are the respective Pastors; and of Sharp Street and Metropolitan, Baltimore, the respective Pastors of which are Dr. C. Y. Trigg and Dr. B. T. Perkins.

Bishop Matthew W. Clair who was consecrated Bishop in the class with Bishop Jones held his membership in the Washington Conference, being succeeded by Dr. D. D. Turpeau as Superintendent of the Washington District. Both Conferences number in their ranks many strong men and have given from the ranks of both the ministry and laity some of the strongest most effective men to labor in the various

fields of responsibility in the general Church. Dr. I. Garland Penn, Secretary at present of the Board of Education for Negroes, Dr. J. W. E. Bowen, Vice-President of Gammon Theological Seminary, Dr. Pezavia O'Connell of Morgan College, Dr. W. A. C. Hughes, Secretary Bureau of Negro Work, Board of Home Missions and Church Extension, Dr. W. C. Jason, President Delaware State College for Colored Youth, Dr. T. H. Kiah, Principal of Princess Anne Academy and member of the Book Committee are all among the members of these two Conferences that welcome Bishop Jones' coming. Besides these, are other scores of intelligent consecrated men who are doing the work of the Church in a most commendable way.

These conferences will welcome Bishop Jones as their guest with positively no significance as to the question of preference of racial leadership; the existing adjustment and functioning of the work of these Conferences within their Areas is highly successful and exceptionally gratifying. We have seen nothing better in any situation. There is a point of interest in the circumstance that for the first time in their history the Washington and Delaware Conferences have the novel experience of the Presidency of one of their own race group.

Bishop Jones' wide public experience and thorough acquaintance with the problems of the general Church give assurance of a most pleasurable and profitable session of both Conferences.

## THE AUTOMOBILE WINS—THE SOUL AND THE SABBATH LOSE.

Frequently it is charged that the automobile is not an unmixed pleasure. This is certainly true if personal observation and statements from others who have given careful study to this particular modern machine, are given credence. There is no question that among other indictments, the automobile must answer for its destructive inroads upon the ancient and profitable custom of preserving the Sabbath "holy unto the Lord." It affords the very easy means of travel and encouragement to cut the Sunday church services and the substitution of joy-riding instead. The loss sustained thus from missing the influence of the Sunday services is considerable. In the life of the Christian, it means the absence from his life of that church influence and power, that "communion of saints," that act of corporate worship, which is a vital aid to growth in grace, which every Christian is enjoined to do, and should covet. Besides, it sets a bad example for others. Seeing the Christian and church man convert the Sabbath into a day of pleasure seeking and joy-riding provokes others to regard lightly this holy day and leads thereby to its desecration at the hands of its avowed enemies.

But the mere use of the automobile for church desertion is not the measure of the evil of this Sabbath desecration. This joy-riding engenders a spirit of laxity and hilarity together with disregard for well established social conventions which bodes no good for society. The automobile ride tends to develop an abandon, and care-free mood and an impulsiveness that undermines the sense of re-



## EASTER, 1922, IN THE METHODIST EPISCOPAL CHURCH.

The affection for their Lord, which always rises in the hearts of Christians with peculiar joy and earnestness at Easter, has, in all the centuries of the church, been accompanied by an outpouring of gifts dedicated to Him. It has also long been the custom to seek to bring into the Church on Easter Day, both those who have newly found the joy of life in Him and the children of the church who are ready for church membership.

In a new effort to unite these customs and to bring them more deeply to the consciousness of all our people, several of the agencies of the church have co-operated. Their plans are here offered to the pastors, the Sunday school superintendents, and the churches in the hope that they may be found helpful in bringing to all the members of their churches and schools a fresh and deeper sense of consecration of life and service, of talents, material and spiritual, to Him who for our sakes was crucified and rose again.

## SUNDAY, APRIL 2nd.

**In the Sunday School**—Missionary Services of Worship, expressing the spirit of consecration of life and possessions to Christ. These will be found printed in full on pages 108 to 113 of *Missionary Education for April, 1922*.

**In the Church**—The enrollment of the church for Easter Week Tithe Offering.

## SUNDAY, APRIL 9th.

**In the Sunday School** Acknowledgment Day (or "Decision Day"), in which the pupils, who have newly made their decision to follow Christ, acknowledge their decision before the school. Among the other pupils, the enrollment of tithing stewards is made.

**Orders of Service for Acknowledgment Day** will be found on page 107 of *Missionary Education for April, 1922*.

## EASTER SUNDAY, APRIL 16th.

**In the Sunday School**—The collection of the Easter offering, including that of the Sunday school tithing stewards.

**In the Church**—Morning Service. The reception of members, the offering and consecration of the week's tithe and other offerings from both church and Sunday school, the Easter sermon.

An especially prepared Order of Service for Easter Sunday morning will be found on page 2 of *Missionary Education for April, 1922*.

**Evening Service**—The Easter religious pageant, "The Easter Pilgrims," written by Madeleine Sweeny Miller. This is a picturesque, buoyant, yet reverent presentation of life as a Pilgrimage. It is suitable for production at Eastertide. The central theme is the Resurrection of Christ and its effect upon the lives of people through the centuries. "The Easter Pilgrims" blends the idea of the resurrection, missions and stewardship, lived out in the fullest sense by the Chinese Christians, and promotes the idea of evangelism among Sunday school youth, as well as adults. It is rich in Scripture story. The Interlude processional is one unique feature embodying characters from church history, and the music includes in its fabric many of the most beautiful Easter hymns of our Faith. The settings are extremely simple, are practicable for small churches, yet provide for such elaborations as will please larger ones. The production is facilitated by the inclusion of costume designs and music with the text.

**Bulletins and leaflets on evangelism in the Sunday school** prepared for these months may be obtained from the Committee on Evangelism, Board of Sunday Schools, 58 East Washington street, Chicago, Illinois.

Material for promoting stewardship can be secured from Stewardship Division, Committee on Conservation and Advance, 740 Rush street, Chicago, Illinois.

All offerings should be sent on Monday, April 17th, to Morris W. Ehnes, Treasurer, Committee on Conservation and Advance, 740 Rush street, Chicago, Illinois.

strain which under other conditions one would rigidly maintain in demeanor and conduct.

It is not merely neglect of the Sabbath, but often the places to which the automobile parties go, that rounds out the measure of its evil. Such places are gross enemies to the Sabbath and to Christians to whom the Sabbath belongs. We mean the places where Godlessness and lawlessness prevail—the Sunday games and gambling resorts, where there is the too frequent and disgraceful congregating of persons of doubtful and questionable character. Nothing has done more in recent years to destroy social morale than the promiscuous intermingling and assembling of the social elements of our various communities without scrutinizing carefully the social standing and character of those with whom we are meeting and associating.

In the name of legitimate recreation and under the guise of modern amusement, society has been mulcted into the lowering of age-long standards that have proven their value in character-building and consequently finds itself today well nigh wrecked and beyond salvage.

Neglect of the Sabbath has developed a light regard for the values which the Sabbath was designed to exalt and cultivate; and has inured to the still more serious social habit of forgetfulness of the God of the Sabbath. To the undermining of these sacred standards of faith

and life, the automobile has without doubt made a very large contribution. But modern society has gone automobile mad. The joy-ride craze has seized the souls of men. The spirit of Sabbath neglect and desecration seems to obsess the whole of modern society. "Broad is the road that leadeth to destruction and many there be that go in thereat."

## "THE MESSAGE OF CHRISTIAN STEWARDSHIP"

Dr. Ralph Cushman's well-known stereopticon lecture, "The Message of Christian Stewardship," has just been revised, brought up-to-date and issued in new form by the Committee on Conservation and Advance. It is now to be had in its new issue at the office of each Area Secretary. Especial interest is attached to the revision at the present time since 1922 has been designated as "Stewardship year" throughout Methodism.

The lecture opens with this significant quotation from the Christian Advocate. "The greatest sermon ever preached on stewardship is now going on in this country. The people are awakening to the fact that they owe themselves, their lives and their property to the government."

"It is but a short step for the Christian to the realization that all he has and is belongs to his Master, and is held in trust."

During recent years world and state con-

ditions have driven home upon Americans that nothing is their own—that all is held in trust for the benefit of society: the youth of America could not live unto itself, but went to serve ideals of democracy; incomes are taxed that the needs of a nation may be met; so-called personal liberty proved mythical in face of greater benefits to society.

The lecture discusses the principles of stewardship and the philosophy of tithing. It points to the truly great changes that have been wrought in the progress and activities of churches where Christian stewardship has been adopted as a working basis.

Every Methodist pastor should give his people the message of these pictures sometime during 1922.

## MISSIONARY NEWS

Pastors desiring a convenient help in taking subscriptions for Missionary News can secure, free of charge, small coin envelopes in which the ten cents necessary for the year's subscription can be placed. Envelopes in any quantity desired will be furnished free on application to Missionary News, 150 Fifth Avenue, New York City.

Missionary News costs less than one cent a copy. It is an eight page paper full of the latest human interest stories of a personal nature of the most interesting happenings in the missionary field at home and abroad.



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

PUBLISHED WEEKLY

BY

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WHAT GOD WILL DO:—He will  
swallow up death in victory; and  
the Lord God will wipe away tears  
from off all faces; and the rebuke of his peo-  
ple shall he take away from off all the earth:  
for the Lord hath spoke it.—Isaiah 25:8.

## Personal and General

Mrs. J. W. Turner of Lake Charles, Lou-  
isiana, has been appointed representative of  
the Woman's Home Missionary Society in  
Louisiana, and is now canvassing the State  
in the interest of that cause.

Bishop Charles B. Mitchell, St. Paul,  
Minn., announced for the Board of Trustees  
of the Wesleyan University at Mitchell, S.  
D., that Dr. K. D. Kohlstedt, Chicago, had  
accepted the presidency of Wesleyan Uni-  
versity.

Dr. Kohlstedt, who is Director of Field  
Activities of the Committee on Conservation  
and Advance confirmed the acceptance of  
the presidency today at the headquarters of  
the Committee on Conservation and Ad-  
vance. He said that the call by the Board of  
Wesleyan had been endorsed by Bishop C.  
B. Mitchell of St. Paul, and by Bishop  
Thomas Nicholson of Chicago, and by Dr.  
Schermerhorn, the present president who re-  
signed to accept a professorship of Garrett  
Biblical Institute of Northwestern Univer-  
sity.

Dr. Kohlstedt is a member of the Wiscon-  
sin Conference and was a member of the last  
General Conference and led the Wisconsin  
delegation. He is a graduate of Lawrence  
College, Appleton, Wisconsin, of Garrett  
Biblical Institute, Evanston, Illinois, and  
holds the degree of A. M. and D. D. from  
Lawrence College. He has been a pastor  
for sixteen years in the Methodist Episcopal  
Church; superintendent of the Milwaukee  
District for four years, and during the last  
four years has been engaged in executive  
work of the Methodist Episcopal Church.

The Minnesota Rural Leadership News is  
an interesting multigraphed monthly pub-  
lished by the Rural Leadership Department  
of Hamline University, St. Paul, Minnesota,  
in the interest of constructive pastoral and  
parish work among the rural churches of  
Minnesota and Northern Minnesota Con-  
ference of the Methodist Episcopal Church.  
Professor Albert K. Mann, rural life leader  
under the direction of the Department of  
Rural Work of the Board of Home Missions  
and Church Extension of the Methodist  
Episcopal Church, is Editor and Bernice M.  
Brown is Business Manager.

Rev. Henry Schaedel, M. A., Director of  
the Methodist Child Welfare for Central  
Europe, reports that in the five large institu-  
tions at Klosterlausnitz, Kelkheim, Glanken-  
burg, Nagold and Turnitz there are 500 beds  
and accommodations for about 4,000 children  
per annum. Director Schaedel received his  
training at Nast Theological Seminary and

### PASTORS DON'T FAIL TO GET RENEWALS

If you do, our losses in subscriptions  
will exceed our gains. The first task of  
the Pastor is to assist us in holding what  
we already have. Assist us in holding the  
"bird in the hand". Carefully ascertain  
how many subscribers there are in your  
Church, and then by diligent and watch-  
ful effort, see that no one of them shall  
fail to renew at the proper time—BE-  
FORE his subscription expires.

Then procure other subscriptions. If  
you cannot send in large numbers, send  
in just the one. Every Pastor can send us  
ONE if no more. We welcome the ONE.  
Two thousand pastors each sending us  
ONE new subscription during these dull  
months would muchly cheer our hearts,  
making the task lighter.

BUT, don't forget the renewals—see  
that every member of your Church who  
subscribes to the Southwestern Christian  
Advocate, renews to-day! Have them  
RENEW, or what we seem to have will  
be lost.

Baldwin-Wallace College 25 years ago and  
has spent half of his ministry in Germany,  
where he is today recognized as one of the  
strong leaders in Free Church circles. He is  
associate editor of Prof. E. F. Stroeter's  
"Prophetic Word". Mrs. H. Schaedel is a  
native American and daughter of the Metho-  
dist parsonage.

The day's routine at the Methodist Book  
Concern, Chicago, was pleasantly broken on  
Monday, March 6, by a cheery talk to the  
employees by Mr. H. R. King of Seattle.  
Mr. King is a member of University Metho-  
dist Episcopal Church and president of King  
Brothers Gents' Furnishing House. He was  
a delegate to the General Conference of 1916  
and is prominent in all the civic and religious  
affairs of Seattle, being a member of the  
Board of Education, President of the Seattle  
City Church Federation and President of  
Seattle Rotary Club. He was greeted with  
great enthusiasm by those privileged to hear  
him present some of life's homely truths  
under the cover of stories. Mr. King was

the guest of Publishing Agent Robert H.  
Hughes, while in Chicago.

Mr. Wyatt B. Brummitt, son of the Editor  
of Epworth Herald, looked in on the sessions  
of the Zurich Area Conference in Mannheim,  
Germany, January 11-12, and also visited  
the Methodist Theological Seminary in  
Frankfort-am-Main, January 13, making ap-  
propriate remarks at both places.

Rev. J. Wm. Haggman, Rector of the  
Methodist Theological Seminary in Helsing-  
fors, Finland, and his family have been sore-  
ly bereaved by the tragic death of the eldest  
son, Ruben Vilho, on December 10, 1921.  
He was a civil engineer and officer on the  
staff of the Coast Defense Department of  
Finland. A workman discovered a box of  
bombs under a heap of scrap iron and  
brought one of the strange looking things in  
to the engineer's office for investigation,  
when an outsider from sheer curiosity began  
to rub the bomb, which immediately ex-  
ploded, killing Mr. Haggman and wounding  
three of his colleagues. Mr. Haggman was  
born in Rockport, Massachusetts, July 15,  
1894. He was married September 1920, and  
leaves a widow. He was an active member  
of the Finnish Methodist Episcopal Church  
in Helsingfors, Chairman of the Methodist  
Brotherhood and Board of Trustees, also  
assisting his father in the Theological School.  
The funeral services were held in the Finnish  
M. E. Church, Helsingfors, the pastor, Rev.  
Niilo Tuomenoksa, reading the liturgy and  
Dr. George A. Simons, Superintendent to  
the Russia Mission Conference, delivering  
the funeral address. Brief remarks were also  
made by Rev. Hjalmar Salmi, Rev. Karl  
Hurtig, Rev. Hjalmar Bergqvist, "Sister  
Anna of Petrograd", and a score of lay  
friends who laid their tributes about the cof-  
fin: The orchestra of the Finland Coast De-  
fense rendered several selections.

### "THE EASTER PILGRIMS"

Simple and Beautiful Program for Easter,  
April 16, 1922.

The first Easter stirred the hearts of a  
small and intimate group in Palestine. Since  
that early morning when the stone was found  
rolled from the empty tomb the Easter mes-  
sage has spread to the ends of the Earth un-  
til the crowd of those who observe Easter  
has been multiplied many times. In China,  
India, Africa and the isles of the sea the  
gripping power of the Easter Gospel is at  
work. For those who wish to feel the throb  
of the world's Easter fellowship "The Eas-  
ter Pilgrims", a pageant prepared by Made-  
leine Sweeny Miller for use April 16th will  
be most welcome. This skillfully planned  
pageant presents with all the art of picture,  
dialogue and music the undying Easter mes-  
sage. Every church should, before arrang-  
ing its Easter celebration, send twenty cents  
to the Methodist Book Concern for a copy  
of this remarkable pageant "The Easter  
Pilgrims". It is picturesque and powerful  
yet its production is made simple by the de-  
tailed instructions given. It can be given  
in any church and its presentation will make  
Easter season a richer and more lovely one  
for those who see and hear it.

SEND FOR A COPY TODAY.



## Epworth League Institute Council Meets In Chicago

By Harold S. Metcalfe.

"There are 107 stars on the 1922 Institute map". This was the cheering word given to the first Epworth League Institute Council at its meeting held in Chicago, February 22-24, which took the place of the Dean's and Manager's Conference for this year.

Within two decades, and with its rapid growth in the last five years, the Epworth League Institute has come to a remarkable place of power and influence in the life of the Church. Facing an outline map of the country, the delegates to this Council saw gleaming stars scattered from Maine to the Pacific, and from the Canadian border even into Mexico, each star a symbol of the place where the summer's sun of 1922 will shine in the faces of Methodism's splendid youth. Last year over 23,000 delegates were registered in the more than eighty Institutes, and the official word was passed along that the total attendance at the 1921 gatherings passed the 35,000 mark. Looking squarely at the possibilities of this summer's assemblies, and visualizing the potentices enfolded within those 107 stars, the hearts of the Council's members welled up in prayer that divine wisdom and grace might be given to lead aright the lives committed to the care of the Epworth League during the Institute season of 1922.

Because of the quick growth in the number of Institutes in the past five years, the Board of Epworth League felt that a Council was demanded to face the problems involved, to define clearly Institute aims, to mark out new paths for coming years, and to relate the Institute to the whole program of the Church.

So it was that the Council met on February 22 at 10 a. m., in the auditorium of the Methodist Book Concern Building in Chicago. Members of the Board of Epworth League, the staff of the Central Office, and the promoters and deans of the Institutes composed the group. Dr. Charles E. Guthrie, general secretary of the Epworth League presided, and Dr. Robert C. Wells, of Philadelphia, was chosen secretary. Dr. Loren T. Edwards, Denver, led the opening devotional exercises. Significant indeed of the place that the League Institute holds in the life of the Church was the presence of official visitors from the Board of Foreign Missions, Dr. Benson Baker; the Board of Home Missions and Church Extension, Rev. Ralph A. Felton; the Board of Sunday Schools, Dr. Harry C. Wilson, Dr. James B. Thompson, and Rev. Warren T. Powell; and Rev. Bert E. Smith; the Board of Temperance, Prohibition and Public Morals, Dr. C. C. Rarick; the General Deaconess Board, Miss Jessie Arbuckle; the American Bible Society, Dr. Thomas A. Kirkbride; the Woman's Foreign Missionary Society, Mrs. Thomas Nicholson; and the Woman's Home Missionary Society, Mrs. May Leonard Woodruff and Miss Muriel Day. Other Church officials were introduced and extended their greetings and best wishes to the Council.

Business was swiftly under way, after official statements had been presented by the presiding officer, and Dr. W. E. J. Gratz, the secretary of the Institute and Life Service Department of the Epworth League, and

Dr. George F. Durgin, of the Department of Mission Study and Stewardship. These formal papers carefully set forth the main items for consideration by the Council, and they were referred to nine conferences to which the delegates were assigned. Wednesday and Thursday were spent in these conference committees with action on the reports as they were presented in open council.

### The Organization Effected

The conferences were organized as follows, each with chairman from the council and a representative of the Board of Epworth League or Central Office staff for purposes of guidance:

Conference No. 1—Relation of Institute to the Benevolent Boards—Dr. John T. Jones, chairman; Dr. Charles E. Guthrie, of the Central Office.

Conference No. 2—Relation of Institute to Schools and Colleges—Dr. Harry Huntington, chairman; Dr. Frederick H. Butler, of the Central Office.

Conference No. 3—Institute Morale and Organization—Dr. Harold S. Metcalfe, chairman; Miss Emma A. Robinson, of the Central Office.

Conference No. 4—Faculty Selection and Training—Dr. Robert C. Wells, chairman; Dr. George F. Durgin, of the Central Office.

Conference No. 5—Relation of Institute to other Organizations, Areas, etc.—Dr. James W. Engle, chairman; Miss Nellie M. Day, of the Central Office.

Conference No. 6—Promotion of Institute Work—Dr. L. F. W. Leseman, chairman; Miss Mary A. Rosengrant, of the Central Office.

Conference No. 7—Life Work—Dr. H. E. Hutchinson, chairman; Dr. W. E. J. Gratz, of the Central Office.

Conference No. 8—Institute Finance—John L. Horsley, chairman; Homer E. Chantry, of the Central Office.

Conference No. 9—Findings Committee—Senator Vernon E. Lewis, chairman.

The Wednesday afternoon session perfected the organization of these groups, and the reports began to emerge for the evening meeting which was held at the Edgewater Beach Hotel. On Thursday the delegates gathered again at the Methodist Book Concern Building, and the labors of the Council were finished on Friday with meetings at the hotel.

Out of the conferences came plans for the forward movement in the Institute program of the Board of Epworth League. After hearing the messages of the visitors from other Church boards a new sense of the importance of the Institute in the life of the Church was created.

### A Definite Objective Established

A definite objective was established in the projecting of a four year curriculum, beginning this summer, with approved textbooks, and competent faculties. The schools and colleges of the Methodist Episcopal Church are urged to lend their educational leadership and, wherever possible, to permit the use of their grounds and buildings for these summer gatherings. The various denominational boards are co-operating in the largest possible way by furnishing Institute leader-

ship and guidance wherever possible. The Board of Hospitals and Homes is to demonstrate its spirit of service by furnishing a nurse when needed. The arrangement of last year for the presence of Sunday School specialists at the League assemblies and Epworthian leaders at Sunday School conferences was renewed, and the whole educational program of both these summer movements related. The duties of Institute Officers were clearly defined, and the whole matter of Institute morals carefully considered. Steps were taken to lift up to even higher standards the training functions of the Institute's program.

The deepest note of the entire meeting was sounded when the vital matter of the life service appeal of the Institute was discussed. Sanelly and carefully the conference on this question had prepared their report, and Dr. William J. Davidson, secretary of the Commission on Life Service of the Church, was asked to speak on the theme. Warming to his message, Dr. Davidson paid the tribute of approval to the report presented, and lifted the hearts of all upward as he tersely put before the Council the great aims of the Life Service Commission. Recognizing the unique place this Institute Movement holds in this connection, he pleaded for the exercise of the greatest care in the matter of securing life-service recruits, and asked for a constant record of 10,000 of the finest of Methodism's youth, so that the yearly need of the Church, 2,500 lives, might be met, as the call came to serve in the Kingdom task.

Thus it was that in Chicago for these three days, the nerve centers of Epworth League Institute Life were touched. From out of this gathering will go new power and purpose to all the Institutes of 1922. Facing a definite program, with a common sense of obligation, and confidence in the wise guidance of Almighty God, the Council adjourned. It was planned to hold a meeting of the Dean's and Manager's Conference, subject to Central Office approval, in November.

The Census Bureau giving the number and value of farms owned by Negroes in each of the States, shows the total value to be \$2,257,645,325. That stupendous amount of property has been produced by their hands since the conclusion of the Civil War, and under conditions more difficult than any ever before confronted a branch of the human family. Of this property we find that 97 per cent is in the South. The exact figures are \$2,191,005,642 in the South and \$66,639,688 in the rest of the country. Fifteen per cent of the colored people, according to the Census, live in the North, the East and the West; 85 per cent of them live in the South. Yet instead of possessing 15 per cent of total property which the race possesses, the Negroes outside the South possess but 3 per cent. Representative Bourke Cockran comments that "if this striking fact proves anything, it is that elsewhere in the country the productivity of the Negro is just one-fifth of what it is in the South. And strange as it may seem, it is in those States, where treatment of the Negro has been the subject of harshest criticism that he has produced and now holds the largest volume of property."



## TUNING OUR LIVES TO OUR HYMNS

What Do We Mean When We Sing, "Take My Life and Let It Be Consecrated, Lord, to Thee?"

By Benjamin Caulfield, M. A.

"Take my will, and make it thine,  
It shall be no longer mine.  
Take my heart, it is thine own;  
It shall be thy royal throne.  
Take my love; my Lord, I pour  
At thy feet its treasure-store.  
Take myself, and I will be  
Ever, only, all for thee."

From our childhood days we have been singing those beautiful words of Miss Havergal. Few hymns portray more complete, more beautiful consecration of our very all to Christ. And we sing it with spirit and with fervor,—"Ever, only, all for thee."

Suppose that mysterious gentleman, the visitor from Mars, should drop into our midst Sunday morning and catch the fire of those words. Would he not expect some immediate and definite and radical action to follow this declaration of complete surrender to Christ? But, alas! would he not have to report that for many of us deeds never measure up to words, accomplishments fall far short of professions, life is at variance with song?

Or suppose the pastor should say some morning, "Let only the brothers and sisters who actually mean every word of this verse and are willing to consecrate themselves as stewards of every God-given gift and faculty sing this verse"—would we even have a solo in some of our churches?

It is not that we do not believe these words of life stewardship—we do believe them. But we do not practice all that we believe. They are our ideal—the ideal toward which we are slowly yet steadily growing. Perhaps never before in the history of Christianity did so many people believe in the principles of stewardship as do today. It was only a few years ago that the Methodist Episcopal Church incorporated in its Discipline the three-fold principles of Christian stewardship—the fundamental principles of "Prayer", "Possessions" and "Personality". Gradually we are growing into tune with our song!

### A Three-Fold Stewardship

Let us consider this three-fold stewardship together. First, we will consider prayer,—the medium through which we seek to know the will of our heavenly Father; secondly, possessions,—endeavoring to interpret God's purposes in giving us the grain of the fields, the wealth of the mountains, the abilities whereby we gather together earthly things; and thirdly, the stewardship of personality,—the giving of ourselves in service to others, thereby giving ourselves to God himself.

The poet Cowper tells us,  
"Prayer makes the darkened cloud withdraw;  
Prayer climbs the ladder Jacob saw;  
Gives exercise to faith and love;  
Brings every blessing from above."

One of the finest pictures of Jesus Christ that we are given in the Bible is of Him at

prayer. "In the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed". Jesus prayed. Jesus taught his disciples to pray. And he has left to his disciples in the world today the assurance that their petitions to the throne of Grace will not go unanswered.

As we talk to God, God talks to us. We must needs pray to our Heavenly Father because we need his help in every hour of our existence. And we must needs pray to him because in the quiet of that communion we can hear his voice telling us of our part in his great plan to lift all mankind. Our prayer hour is an hour of listening as well as of supplicating.

The pages of history are replete with stories of the prayer life of the world's great men. All who have advanced human liberty have had but one source of power—God. Cromwell and his praying battalions, Franklin in the Continental Congress, Washington in the desperate days of Valley Forge, Lincoln in his struggle to lift a race—all received their inspiration and power through prayer.

As we gaze across the waters we find great multitudes bowing in prayer to the one true God, in every land in which the missionary labors. Africa, India, China, Japan, the islands of the sea—from all of them rise the simple prayers of believing peoples. Gradually the world is learning the stewardship of prayer.

### "Our First Fruits Give"

"We give thee but thine own,  
What'er the gift may be;  
All that we have is thine alone,  
A trust, O Lord, from thee."

"May we thy bounties thus  
As stewards true receive,  
Ang gladly, as thou blesset us,  
To thee our first fruits give."

That is another one of the fine Methodist hymns. We have been singing and believing it for years; but we are only today beginning to live it. Perhaps the war, and economic events following the war, helped to emphasize the great fundamental truth that man owns nothing—that all things are held in stewardship for God, for nation, for others; even our lives are not our own if they are needed for a greater service than self.

Science must go back to God whenever it traces to their source the brain of the genius, the gold of the hill, the flowers of the meadows, the health of the man of action, the brick that helps support home or school or church, the song of the bird, or the sputtering apple over the winter fire. "The earth is the Lord's and the fullness thereof".

Ralph Waldo Emerson threw out this challenge to the scoffer at God's ownership: "Draw, if you can, the mystic line Severing rightly His from thine, Which is human? which divine?"

### What Portion to God?

Since God is the owner and man the steward, what portion of the owner's possessions should be set aside definitely for the promotion of Kingdom purposes upon earth? This is the question into which the "stewardship of possessions" naturally resolves itself.

The question cannot be answered arbitrarily. For some the "separated portion" should be larger than for others. But experience has taught us that a fair and workable portion to be set aside for divine purposes is one-tenth. The hymn calls it the "first fruits" of God's gifts—the first apple in ten, the first dime in the dollar, the first tenth of our incomes and earnings. That is the portion sanctioned under Jewish law; it is the portion sanctioned by the fathers of Methodism. The working basis of the "stewardship of possessions" has thus come to be tithing.

As someone has asked, "If the old Jewish law commanded the giving of tithes, should not we, who have also the Christ, give at least as much?"

Throughout the years before tithing became an accepted principle of stewardship and was incorporated in the Discipline of the Methodist Episcopal Church, large numbers in various denominations gave one-tenth of their income to religious purposes. Some even found one-tenth too small a sum. Some of the most extensive givers, some who had only a mite tithed what they held as stewards.

During the Centenary Campaign of Methodism a quarter of a million church members pledged to give nine-tenth of their incomes. In other denominations similar movements have brought the stewardship message to other thousands. When all Christians attain the ideal of tithing and systematic giving, a new day will dawn in the onward march of the Kingdom. Already tithing churches are finding new and greater fields of Christian service.

### In Some Tithing Churches.

One hundred and seventy of the 700 members of Sayre Methodist Episcopal Church, Sayre, Pa., are tithing stewards. All members of the Official Board tithe—all but four according to the "storehouse plan." In four years the Tithers' Association paid \$13,000 toward reducing the church building fund. Despite the industrial depression of 1921—1,000 men laid off in the mills in April—the receipts from tithers during the year was more than \$7,000.

The tithers in the Methodist Episcopal Church at Pulaski, New York, have raised the church finances from a total of \$2,987 in 1917, to \$9,264 in 1921, and oversubscribed the 1922 budget by \$500. Of course, their benevolent apportionments are paid in full. As a result of tithing, the Pulaski Church is enabled to support eight school teachers three students and four preachers in China, one student in South America, one preacher in India, one preacher in Africa.

At First Church, Wichita, Kansas, there are 260 members in the Tithers' Association. In one year these members paid \$20,000 for benevolences. The Centenary received \$7,416; Southwestern College and the Methodist Hospital were remembered in substan-



tial gifts. Results have not been financial only. Thirty young people of the church are looking forward to some definite form of Christian service.

South Park Church, Hartford, Conn., increased its disciplinary gifts from \$1,544 in 1918 to \$6,793 in 1921; its ministerial support by \$700 and its benevolences by \$6,400 during the same period. It all resulted from tithing.

Twenty-five per cent of the 400 members of the Methodist Episcopal Church at Wadena, Minn., are tithers. Within the Northern Minnesota Conference only a few of the large city churches of Minneapolis and Duluth give more money to benevolences than does Wadena Church.

We might travel out into the foreign field and witness Koreans selling their belongings to give the Lord his share; Indians in their poverty tithing their grain; Chinese and Japanese sacrificing if need be to extend the Kingdom; wealthy Orientals in Malaysia dedicating their tenth and more to promote Christianity and Christian institutions. But we will confine ourselves to the practical application of the principles of stewardship in the home churches. Suffice it to add that daily we are growing nearer to the ideals of our hymns.

**"Go, Ye Messengers!"**

"Go, ye messengers of God!

Like the beams of morning fly,

Take the wonder-working rod,

Wave the banner-cross on high".

God carries out his plan of establishing his Kingdom upon earth through the instrumentality of human messengers. He has committed to us the evangelization of unreached peoples, the "carrying on" of every form of Christian ministry. And to that service some must actively dedicate their lives—it is the total consecration that will follow the stewardship of prayer and the stewardship of our possessions.

Methodism may indeed take hope from the fact that from November 1919, to December 31, 1921, there sailed to the foreign fields 365 Methodist young men and women. They are today giving themselves as pastors, as teachers, as physicians, as nurses in the dark places of every land. And in our schools and colleges and professional institutions other hundreds are today preparing themselves for like service at home and abroad. Verily, there are laborers,—but the possible harvest is too overwhelming for their limited numbers. There is work aplenty for thousands more.

The stewardship of life does not necessarily mean service on the foreign mission field, though that is an important channel of activity. The young woman who gives the cup of water to the sick; the deaconess ministering in the hospital, the home, the church or on the street; the pastor in the thronging city or in the country charge; the teacher faithfully performing her task in the Sunday school;—all these are advancing the cause of Christ.

to shine on both sides of the street", our tension relaxes and we succumb to the pneumonia germ, or as the books say the pneumococcus. There is an old proverb which says, "where want comes in at the door, love flies out at the window". We might change this to read, "where sunshine comes in at the window, the pneumococcus flies out at the flue". This leads us to conclude that sunshine, fresh air, plenty of good wholesome food, and moderation in our habits, will go a long way toward preventing this scourge. We might add, "plenty of rest" but this is hardly necessary because most working men have had, for some time, all of the rest that they have wanted.

D. A. BETHEA.

#### BIRMINGHAM DISTRICT, C. L. DUNN, DISTRICT SUPERINTENDENT, SOUNDS CALL TO ADVANCE

Dear Pastor and Members:

We are facing the greatest year in our church life. We have wrought well in the past but we are now face to face with the fourth year of our Centenary program, which is the mightiest movement inaugurated by any religious body in the world since God said, "Let there be light".

The church has placed upon us great responsibility, believing that real pastors, with the co-operation of the Keymen or Minute Men of the Church and our hosts of trained and loyal membership and constituents thereof will raise every dollar of their Centenary money and on Easter demonstrate not only to Methodism but to the world our own possibility when given a man's chance.

To fail here means blighted hope to our own Methodist projects and the Kingdom's program will be hampered and your own church will be marked down a failure. Remember, brother, pastor and layman, you make and write your own record. What will be the answer? Shall we herald the news to the world Easter your success or your failure? The Centenary Counts!

Excuses means nothing before nor after Easter. See no Alps! Cross the Pyrennes and tell the world on Easter, "I came, I saw I conquered!"

Let us stay on the job and among the people. Work, plan, pray and keep everlastingly at it. Keep the evangelistic fire burning and souls will be saved and the Centenary won't be a mountain. Whenever and wherever I can serve you, command me.

Remember brethren to fail to lend our hearty support to the Southwestern Christian Advocate and send up a large subscription list, we might be listed as some of the worst ingrates in all Methodism.

Again the Central Alabama Institute must not be forgotten and should be given our first consideration in planning for the educational training of our young people. Give notice to the Area Office and the Bishop Monday after Easter, your success or your failure.

**COSTS OF PRINTING** the Southwestern have gone sky-high within the last months, making necessary a more vigorous campaign for subscriptions.

## THE GREAT STRUGGLE

Bert Williams, the greatest comedian of modern times, has "crossed the bar". Just when he had reached the topmost round of the ladder of his chosen vocation, he succumbed to that great scourge—pneumonia. This disease, next to tuberculosis, carries away more people than any other. No wonder the great Osler called it the "captain of the Man, Death". It takes those most especially from the cradle to 7 or 8, and from 45 to 100. In other words it seems to have an attraction for the young who have not made their mark and then for those who have reached the height of their life's work. Dr. A. Wilberforce Williams of Chicago, that great Negro expert on diseases of the lungs, says that he had rather have tuberculosis, or cancer than pneumonia, so when you are passing over a siege of pneumonia, you are "skating on very thin ice" and cannot afford to look upon it lightly, and yet some are like the ministers son who, when his father took him to the skating pond to show him how, one of his playmates had fallen in and could not be found. The good father hoped that this would be an object lesson and would instil fear of the thin ice, but the boy said: "Dad, I'll bet you a dollar that I could skate within three inches of that place and not fall in".

Pneumonia, or lung fever, as it used to be called comes upon us like a thief in the night. One may be feeling a little "out of tune" or may be feeling like a prize fighter, when all at once he is seized by a tooth chattering chill, then stabbing pains in the side of the chest, followed by a dry cough, high fever, and rapid breathing. These symptoms are

well known and taken together form such a picture that the diagnosis is simplified. The old doctor used to make his conclusions the moment that he stepped in the door. These days, it is hard to find a physician who will take chances on such snapshot diagnosis. Even though he is reasonably sure of his ground, he prefers first to thoroughly examine the patient.

When one is taken ill, he is apt to think of a thousand things to do, but he should take the advice that Punch gave to the man about to be married, "Don't. Don't waste time and your hard earned money with "snake oil" and "buzzards grease". Don't sleep on feather beds. Don't take cough medicines. Don't drink whiskey. If you have any "Bottled in Bond" in your cellar left over from the days of yore, you might give it to the doctor to put on his camphor gum.

After deciding what not to do, the next thing to do is to do something and "do it now". Send for the physician. While you are waiting, there are some little things that you might do. First take a hot bath; then a good physic, this may consist of a tablespoonful of Castor Oil or small repeated doses of calomel, followed by Epsom Salts. Drink plenty of cold water; have the room well ventilated; lastly, but not least, go to bed and stay there. Don't go out for anything unless the house catches on fire, and if this happens, let your conscience be your guide.

Late winter and spring months is the time when pneumonia is most likely to get in its deadly work. It is at this time that the vitality is below par. After the strain and stress of winter is past, and the sun begins



# THE PRINT



HE insistent, consistent demand of the world is to see the print of the nails in Christianity. Otherwise the world is skeptical, if not scornful. In this moral demand, the world is right. Christ always carried about with Him the credentials of His divinity. Those credentials were the marks of sacrifice. Everywhere, from the cradle in the stable at Bethlehem to the Mount of Ascension, Christ was recognized by the print of the nails. It was Thomas who said in reply of his fellows that Christ was actually risen from the dead, "Except I shall see the print of the nails, I will not believe." That demand has persisted through the centuries. It cannot be silenced. It will be heard, or Christianity must be voted a failure. The Church of Christ must ever stand this test of the print of the nails, or the presence of Christ in the Church is successfully denied.

## LENTEN WEEK EVANGELISTIC OPPORTUNITY

No other season of the year brings so constantly and forcibly to our minds the necessity of the print of the nails as the Lenten season. On the opening days of Lent there convened in Chicago a group of Methodist men charged with the responsibility of studying the uppermost needs of the Church in the hour of its most challenging opportunity. The Committee on Conservation and Advance had invited the Bishops' Committee, and the Committee of Twenty-five on Advance Program recently appointed by the Council of Boards of Benevolence to meet in prayer and consultation touching the immediate and innermost necessities of Methodism. As the days of conference proceeded it was increasingly manifest that there was but one mind on the imperative need of a deeper, more daring, more dynamic spirituality in the life of the entire Church lest our many activities choke our spiritual passion and cripple our spiritual power. Stirred by the sacred association of the sacrificial significance of the Lenten season with its evangelistic opportunities, this group unitedly agreed that an expression of spiritual concern be made for the group, so that the whole Church might feel the heart throb of these laymen and ministers to whom Methodism had committed the task of considering supreme matters in the life of the Church.

## THE PRAYER OF A BROKEN HEART NEEDED

In harmony with this spirit we submit to our pastors and people that under the simple but searching test of the print of the nails much of our spirituality shrivels. In the white light of the print of the nails what happens to the vigor and vitality of our prayer life? Giants in spiritual power have evermore been giants in intercessory prayer. They have adventured far into the sacrificial sympathies of God, and their prayers have shaken the foundations of society. When Moses climbed the rough road to the summits to meet God in behalf of a selfish, worldly people who were more interested in gold than in God, the heartbreak of it found expression in the prayer of the broken sentence: "If thou wilt forgive their sin—" There the sentence broke "If not—blot me out." The sob of it has been heard down the centuries.

It becomes partner of the broken heart of God over a wayward world. That kind of prayer has in it the print of nails. God could trust that kind of a prophet. God would save a people led by that sort of leader. Methodism must have prophets and people who will dare in holy abandon and resistless ardor to learn to pray the prayer of the broken sentence. Our Church needs nothing more than a burning, yearning heart which will count it the sign and seal of royalty to enter the Garden of Gethsemane with her Lord, there to offer up "prayers and entreaties crying aloud and weeping" in behalf of others who worship mammon rather than God. Only the prayer of a broken heart will heal the hurt of sin which breaks the heart of God. Prayer without the print of the nails is powerless.

## THE PARADOX OF CHRISTIAN SACRIFICE

Are there any days in all the year, when it is so self-evident "He saved others; himself He cannot save?" We know He could not. Nobody can. We cannot save our sympathies and save others. We cannot save our time and save others. We cannot save our toil and save others. We cannot save our intercessions and save others. We cannot save our possessions, and save others. We cannot save anything vital, and have vitality enough to save others. This is the princely paradox of the gospel of the Christ of the print of the nails; "Who-so ever desires to save his life shall lose it, and whoever loses his life for my sake shall save it." Blood and blessing have the same root meaning in early English. They have the same root and the same fruit in the



# THE NAILS

Kingdom of Christ. Where there is no blood there is no blessing. Prayer without our blood in it is a pitiable substitute for the red-blooded intercession of Jesus. Personal service in the interest of others without the blood of sacrifice in it is but pleasing aesthetics and anaemic altruism. We cannot save the community by surveys; our analyses and conclusions must lead to a service which has on it the print of nails, or Christ will get no chance. Plans and programs will never regenerate the world; they must be brought to the Christ of the Cross and have Him put upon them the indelible mark of the print of the nails. Our possessions will not cure the heartbreak of the sin of the world. Not until our possessions have become baptized with the redemptive passion of Jesus do they become a redemptive agency in the hands of redemptive disciples to share in the full and final redemption of the world for which Christ lived and died and rose again.

## THE SPIRITUAL SIGNIFICANCE OF THE PASSION WEEK TITHE

In these opportunities of evangelism during Lent your brethren in Christ call out to you in the fellowship of the print of the nails and pledge partnership in the intercession of the broken sentence to the end that the membership of our churches shall witness a new epoch in their spiritual life, and that many thousands of others shall be born into the Kingdom of God by reason of the travail of soul in the family of God. *We venture to remind all our preachers and people that every Methodist is summoned to bring into the Centenary treasury of the Church the tithe of his income for Passion Week.* This Passion Week tithe is not a shrewd financial device to help care for depleted church treasuries. Its spiritual significance resides in the sacred supremacy of Jesus over all our possessions. Only as the tithe of Passion Week shall bear the impression of the print of the nails will it become an expression of a spiritual fellowship with the Christ of the Cross. We therefore appeal to our pastors to guard against the facile temptation to have this tithe used for deficits in current expenses, or other needs of the local church. This tithe is to be a revelation to the non-Christian world of the print of the nails in Methodism. It is the spiritual participation of our property in the life of the Cross. And except the non-Christian world see in our Passion Week tithe the print of the nails it will never believe that the Christ of the Cross is in it. Thus the crucifixion is not an incident of history; it becomes the eternal principle in the life of God to transform the world into the Kingdom of Christ.

## MAKE EVERY WEEK A PASSION WEEK

When the Easter morning dawns we devoutly pray that there will come into the life of the Church a re-enforcement of the divine power of Christ, which finds its supreme illustration in His resurrection from the dead. When every week becomes a Passion Week, then every day will be a redemption day, and every Sunday a symbol of perennial Easter in the life of our beloved Methodism. For this we dare to look; for this we dare to pray; for this we dare to preach; for this we dare to plan; for this we dare to plead; for this we dare to hope when we shall place upon all of our service of body, mind and heart the ineffaceable emblem of the print of the nails. For ourselves and our Church "we long to know Christ and the power which is in His resurrection and to share in His suffering and die even as He died; in the hope that we may attain to the resurrection from, among the dead."

**THEODORE S. HENDERSON,**

*For the Board of Bishops.*

**DAVID G. DOWNEY,**

*For the Committee on Advance Program.*

**RAYMOND J. WADE,**

*For the Committee on Conservation and Advance.*

## A NEW COLORED ORPHANAGE.

The Women's Home Missionary Society of the Methodist Episcopal Church, have acquired title to the property of former Gilbert Academy at Baldwin, La. The institution will henceforth be known as Sager-Brown Orphanage. Needy Negro orphans or half orphans of both sexes will be well cared for. The orphanage will be ready to receive children by April 1, and application for admission should be made at once to the superintendent Miss Johanna Busk, Baldwin, La. Children between the ages of three and ten will be admitted.

The former girl's dormitory has been remodeled and renovated. This building of two stories, contains on the first floor, large parlors, dining-room, kitchen, and the su-

perintendent's office and rooms. On the second floor are twelve children's rooms with baths, two teachers' room with bath and a guest room, also a pleasant serving and living room opening out on the large upper gallery. A Delco light plant furnishes electric lights for the whole building. A water pump furnishes water from the Bayou Teche for all the toilets, and three large cisterns supply water for drinking, cooking, laundry and lavatories. The building is also equipped with the latest model steam heating plant of the American Radiator Co. About thirty children may, at present be accommodated in the building. Later as the needs arise the other dormitory and the cottage will be repaired for use.

About \$10,000 has thus far been expended on the building and equipment. Opening a new institution like this create many needs.

Some of the wants still to be filled are small chairs for the children's rooms, pillows for their beds, small rugs for the rooms and three large crex rugs 9x15 for the parlors and living rooms, sewing machine is an urgent need, as well as library table and easy chairs for the parlors. Any one wishing to contribute towards the complete furnishing of the home should get into communication with the superintendent, who will gratefully receive and promptly acknowledge any and all contributions. The Women's Home Missionary Society expect to make Sager-Brown Orphanage a vital force in the development of the Negro of the future, taking the needy orphan children and giving them Christian education and home life, and the wholehearted support of the churches is asked for this old yet new institution at Baldwin, La. —Sager-Brown Orphanage.



## A WORTHY ACHIEVEMENT AT LANETT, ALABAMA

### The Aftermath of a Hurricane

On the border line between Alabama and Georgia in the village of Lanett, Alabama, a suburb of West Point, Georgia, there has recently been completed one of the most beautiful and best planned churches to be found in that entire section of the country. The story forms a record of Centenary achievement of which the Negro may well be proud.

On the 28th day of March, 1920, a hurricane passed over the inter-state boundary line between Georgia and Alabama and in its passing it succeeded in doing a considerable amount of damage. Among other things it completely demolished the Negro Methodist Episcopal Church of Lanett. It was on Sunday afternoon thirty minutes before the meeting time of the Epworth League, but fortunately no one was in the building when it collapsed. Now Lanett and West Point together form an important manufacturing community which includes several thousand Negroes. The loss of the church was apparently a great calamity to these hard-working factory people. What they would do not one knew.

On Tuesday evening, however, following the catastrophe a meeting was held and a proposal made that they raise \$5000 and erect a real church. They went at their task, and a few months later a total of \$4,300 was reported.

In the meantime they dug the timbers and boards out of the wreckage and succeeded in erecting a crude temporary structure so that the work of the church might move forward. The head of one of the large cotton mills then made a generous contribution to the new church and supplied an architect to help with the plans. Arrangements were also made through this friend for the purchasing of materials at greatly reduced prices. Then the Centenary helped some and the church members contributed labor and the work proceeded. Incidentally all of the work has been supervised by a member of the local church.

The church which was recently completed is modern in every respect. It provides not only a beautiful auditorium for worship but also extensive facilities for religious education and for social activities of many sorts. The enthusiastic young pastor is a graduate of Wiley College and Gammon Theological Seminary and his wife is a graduate of Clark University. The membership of the church has grown to between three and four hundred, the Sunday School has been fully departmentalized and every department of the church is flourishing.

In general we do not recommend the introduction of a hurricane for the purpose of putting a church on its feet, but, in this case, it worked.

### LAGRANGE, GA., DISTRICT GROUP MEETINGS.

We have held three group meetings on our district at the following places: Woodbury Zebulon and LaGrange. Dr. J. C. McMorris of Sunday school department filled Dr. J. W.

Moultrie's place with credit at Woodbury, Ga., and he did credit to the great cause and left impressions upon us for good that time nor eternity will ever wipe out. Our district superintendent was lecturer and instructor at Zebulon. Yes, our great church will hear from us this year when we bring in the sheaves at conference at Waycross.

We are proud of our Leete-Hill Memorial M. E. church in LaGrange, for it not only memorializes the name of Bishop Leete that walked so heavy and left his footprints upon the sand of time, but also jointly memorializes Rev. W. A. Hill who sold us the church seat, and who is one of our retired ministers, but more than all memorializes the Centenary cause, and is a living monument that speaks for itself.

We are now celebrating this opening in grand style. Mrs. Buckley, field secretary of the Womans Home Missionary Society, made the talk of her life to a packed house, Wednesday 8 p. m. Collection to Womans Home Missionary Society, \$10.00. Sunday was a red letter day. 6 a. m. prayer meeting, led by Bros. Bough and Boone was "Heaven on Earth." 10 a. m. Historic First Love Feast, led by Revs. J. D. Jenkins and C. L. Logan, retired ministers. We again received a baptism of the Holy Ghost.

Then at 11 a. m., 3 p. m. and 8 p. m., Dr. Harry Andrews King, president of Clark university, Atlanta, preached three of the greatest sermons that we have ever heard from one man in a day in our lives. Yes, he's a walking and living Gilbert Haven. Long may Dr. King live and be our educator for our boys and girls.—A. D. McCLENDON.

### EASTER WEEK TITHE

The Experimental Stewardship Week April 9 to 16, which was approved by the Council of Boards of Benevolence is being eagerly adopted by the districts throughout Methodism.

In response to questions which are being asked concerning this tithe several explanations follow:

The Easter Week tithe is to be used entirely for the work of our missionary and benevolent boards, and not for local purposes.

This Easter Week tithe is an acknowledgment of the redemptive partnership with Christ, a freewill offering over and above the present Centenary subscription of the individual, and on this account should not be credited on any individual subscription previously made.

This tithe will be credited on the Centenary of a charge if remitted to the Treasurer of the Committee on Conservation and Advance.

Send all money received on the Easter Week tithe to Morris W. Ehnes, treasurer, 740 Rush Street, Chicago, Illinois.

The question has arisen as to whether rural pastors should take their wives to the Summer School for the Town and Country Pastors, conducted by the Department of Rural Work of the Board of Home Missions and Church Extension, at Wiley University, May 1 to 20. We have been asked to an-

nounce that special provision is being made for the wives of pastors attending this school, and that a special course will be offered for them.—Ralph Welles Keeler.

The revised list of dates for the summer Schools for Town and Country Pastors which are being conducted by the Department of Rural Work of the Board of Home Missions and Church Extension during the summer of 1922 is as follows:

Wiley University, Marshall Texas, May 1st to 20th.

Drew Theological Seminary, Madison, Jersey, May 22nd to June 10th.

Gammon Theological Seminary, Atlanta, Georgia, May 22nd to June 10th.

The Athens School, Athens, Tennessee, June 5th to 24th.

Hamline University, St. Paul, Minnesota, June 12th to July 1st.

Iliff School of Theology, Denver, Colorado, June 19th to July 29th.

Washington State College, Pullman, Washington, June 19th to July 1st.

West Virginia Wesleyan, Buckhannon, West Virginia, July 3rd to 22nd.

Kimball School of Theology, Salem, Oregon, July 3rd to 22nd.

Wesley Foundation, Ames, Iowa, July 3rd to 22nd.

Ohio Wesleyan, Delaware, Ohio, July 3rd to 22nd.

College of the Pacific, San Jose, California, July 24th to August 12th.

Boston School of Theology, Boston, Massachusetts, July 24th to August 12th.

Garrett Theological Seminary, Evanston, Illinois, July 31st to August 19th.

Regular term for credit, June 19th to July 29th.

Central Wesleyan, Warrenton, Missouri, August 7th to 26th.

Southwestern College, Winfield, Kansas, August 14th to September 2nd.

Morgan College, Baltimore, Maryland, September 4th to 23rd.

Montana Wesleyan, Helena, Montana, October 9th to 21st.

Gooding College, Gooding, Idaho, October 23rd to November 4th.

The District Superintendents in all of the German Conferences are invited to apply to Rev. Ralph A. Felton, 1701 Arch street, Philadelphia, Pennsylvania, to obtain scholarships for their pastors to attend any of these schools.

### STEWARDSHIP "READING CONTESTS" AND "PLAYLETS"

Experience shows that nothing so increases the interest in Stewardship and adds to the number of tithers in any church as a reading contest followed by the presentation of a playlet.

We now publish a pamphlet entitled "Live Wire Reading Contests" also "Thanksgiving Ann" and "Aunt Margaret's Tenth" both in playlet form.

For 20 cents The Layman Company, 35 N. Dearborn St., Chicago, Ill., will send postpaid to any address samples of these, also 21 other stewardship pamphlets aggregating over 200 pages. This is less than the cost of printing. Please mention the Southwestern Christian Advocate; also give denomination.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

APRIL 2, 1922

Subject: Asa Relies On God

(II Chron. 14:1-12)

Our lessons last quarter were concerned wholly with Israel, or the northern kingdom of the Hebrews; but during this quarter and the next they will be concerned wholly with Judah, or the southern kingdom. And we begin with a good king. But let no one be misled by what we said in our last review, namely, that when Israel separated herself from Judah and the Temple, she at the same time separated herself from God—let no one be misled by that in supposing that Judah was at all times exemplary. Far from it. There were times when, from certain standpoints, who was about as bad as her sister kingdom. But on the whole she was more exemplary, and certainly has had a more abiding influence for good in the world. Law and order were more prevalent there. One dynasty continued to rule from the beginning of the kingdom to its end with the single exception of a woman; Athaliah, who usurped the throne. But she was soon ousted, and David's dynasty re-established. And the remarkable development of the religion of the Hebrews was due principally to the people of Judah. Almost all of the literature of the Old Testament, and all of it, except Noses's prophecies, that is of the most religious values for theology and personal piety, came from Judah. Of course heathenism was brought into Judah as was done in Israel; but it never did become so permanently established here as there, for one thing, because of the salutary influence of the Temple, and, for another, because of the influence of David, who deserves to be called David the Great, on the kingdom. One can hardly overestimate the importance of a nation having a great and good man as its founder and first ruler, if it is a nation in which public sentiment counts for aught. It seems that he silently says to his people through influence, This is the way: walk ye henceforth herein. It may be that they will sometimes hesitate and at other times sidestep; but to free themselves permanently from his influence, they cannot except through a revolution. What would Christianity be had its founder not been what and who he was? What might Israel not have been had Jerebeam I been an exemplary character? And one thing in which we Americans might well pride ourselves is that the founder of our nation was what and who he was. With this little introduction which we think will amply be substantiated as we go through the next half-year's study, we now turn to a discussion of our present lesson.

Asa was the third king of Judah as a separate nation. His two predecessors were not so good as he. It will be recalled that Solomon had

many heathen wives and concubines, and took a hand in establishing many forms of heathen worship in his kingdom to please his wives, and also indulged in these worships himself. His son and successor, Rehoboam, whose mother was a foreigner, followed in his steps—nay: he tried to outdo his father. The kingdom was divided at the beginning of his reign. And the fear and anxiety which would naturally follow such a national calamity caused him to be apparently loyal to God for a few years. But as soon as he felt himself firm on his throne and thought that all external and internal dangers were past, he showed his real heart—the influence of his heathen mother. With devotion he gave himself to heathen worship, and encouraged his people to do likewise, as if he thought that the more gods worshipped, the more supernatural aid would be forthcoming in the time of need! His son and successor, Abijah, was somewhat better, possibly due to the fact that his mother was a Jewess of the house of David. He did not give heathenism as strong support as did his father; but he did nothing avowedly to destroy it. Besides, he was himself guilty of many heathen practices.

But his son and successor, Asa, was almost a direct contrast to him. His first work on coming to the throne was to give all the influence of his office to the destruction of heathenism throughout his kingdom. The altars and places of such worship established by his grandfather and others were destroyed; and the people were encouraged and exhorted to return to the devoted worship of God. He had the eyes to see what his three predecessors could not see, but which his more ancient sire, David, clearly saw—that his people's true mission in the world was to be first, foremost, last, and always a religious mission!

The historian of our lesson narrated these events for the avowed purpose of teaching the lesson that loyalty to Jehovah brings national prosperity, while apostasy from Him brings national adversities and calamities. So with that idea in mind we apostate Rehoboam became forced are not surprised to hear that the into vassalage to Egypt after being deeply humiliated by that country; that the disloyal Abijah had a short and unprofitable reign even though he won a victory over Israel; and that the very loyal Asa built up strong cities in his kingdom, and scored a telling victory over a dangerously threatening enemy. And this is equally true today even though it be sometimes in a different sense. In a government like ours the ruler cannot establish a religion for the people according to his liking. Everyone is practically free to adhere to whatever religion he chooses so long as its

practices do not conflict with the civil laws. And then it may be with nations as it is with individuals: sometimes those who strive the hardest to please God are the ones who frequently experience the most external evils. But, on the other hand, it is with nations as it is with individuals: those who strive to be the most genuinely religious and to please God in all things are the ones that will have the greatest internal peace and prosperity, which peace is itself a strong protection against external evils or, at any rate, does much to minimize them. To be the most genuinely religious is not merely to have the greatest number of the finest church houses. Asa had to destroy many of the places of worship. But it means the kind of worship that goes on in these houses—nay, more: it is the kind of life that is lived outside of these houses that attests to our loyalty or disloyalty to God. Righteousness exalteth a nation; but sin is a reproach to any people.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, April 2, 1922

(By Rev. D. D. Martin, D. D.)

"In thy name are we come against this multitude."

Asa was a good king. He not only sustained the right attitude in the government of his own people, but had proper regard for the nations about him. So God gave him rest from war and Judah prospered. However, in spite of just treatment some nations, like people, are determined on war, and the righteous are compelled to fight for a righteous cause. So when from the south a vast army came up to fight against Asa he must make good his defense. At the same time Asa must prove his loyalty to God, and that he is a just and righteous man. He prayed to God, saying: "In thy name are we come against this multitude."

If all the Christian nations that have ever gone to war with heathen nations had gone in the name of the Lord and showed the spirit of Jehovah in their treatment of the enemy, the world would have long since have given up heathen gods and would have been worshipping the true God. Asa went out in the strength of the Lord God, and Jehovah smote the enemy so that they fled from the face of Judah.

We have just passed through a great war. Christian and heathen nations have been fighting side by side on either side of the conflict. What is the sum of the influences on the heathen nations of the earth? We can but feel that they have been impressed with the value of the Christian faith to a soldier dying on the battle field. What about the rulers of Christian nations? Have they shown the desire to be just in all their treatment of pagan allies. We have reason to watch the treatment now being accorded the African by the powers whom they served in the war.

A second great world war is on. It is the moral struggle involving all nations. A common humanity is in the period of travail for a new

spiritual birth. The captains of the armies of righteousness are the missionaries of the cross who are now in "all the world." They have gone out against a vast multitude. Shall they win in the struggle? Their cry with the prayer of all the Church should be: "In thy name we are come against this multitude."

GAMMON SEMINARY.

## District Rounds

### GAINESVILLE DISTRICT

#### Second Round

Duluth, March 25-26; Athens and Nicholson, April 1-2; Norcross, 2; Lawrenceville, 7-9; Suwanee, 8-9; Hoschton, 22-23; Commerce, 29-30; Lavonia, May 6-7; Covington, 12-14; Union Grove, 13-14; Elberton and Pearl, 20-21; Gainesville, 26-28; St. Luke, 28-29; Buckhead, 28-31; Leo, June 3-4; Buford, 10-11; East Atlanta, 11-15; Fort St. 16-18.

Dear Brethren:—The First Quarter is nearing its close. Very few have made any remittance on Centenary. Please let each Pastor send as much money as possible, to the Centenary Treasurer at the end of each month. Preach as often as practicable on Stewardship.

Recanvass your Charge and get as many as possible to sign the Stewardship Pledge. Make a big drive for Centenary from now until Easter. Report to me immediately after Easter, the number of Tithing Stewards signed up, and the amount of Centenary sent to Dr. Morris W. Ehnes. Raise Centenary Claimants in proportion to Pastor's Salary and report same at Quarterly Conference. Remember the Episcopal Fund, General Conference Expense and Local Board.

Brethren, Let's do our best for the furtherance of the Redeemer's Kingdom.

Yours in his name,

J. F. DEMERY, D. S.

16 Martin Ave, S. Atlanta, Ga.

### TEXARKANA DISTRICT.

#### THIRD ROUND.

Dequeen, March 31; Lockeshurg, April 1-2; Dierks, 3-4; Horatio, 8-9; Wilton, 10; Caddo Gap, 15-16; Murfreesboro, 22-23; Highland, 22-24; Bengin, 29-30; Center Point, May 6-7; Clow Circuit, 13-14; Clow, 14-15; Saratoga, 20-21; Paraloma, 21-22; Hope, 27-28; Stamps, 28-29; Candfield, June 3-4; Lewisville, 10-11; Texarkana 17-18.

Dear Brothers: Let us go forward for the command is Forward. March, let no one retreat, if you do you will be courtmarshalled. Do not sit infinitely Stewing and exhausting your battery on a device that will not work. Get out and crank your engine. Make your every Member Canvas. Motto every body work every body pray, "every pay". We are expecting you to Knock a Home Run on Easter. Don't fumble with the ball boys.—A. R. Roy, D. S.

### MURFREESBORO DISTRICT

#### Third Round

Livingston Charge, April 8-9; Cookville and Algood, April 9-10; Gordonsville, April 22-23; Stonewall, April 23; Liberty and Alexandria,

(Continued on Page 16)



# "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,

Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD

Principal of  
Morgan Academy  
Morgan College, Baltimore.

### EPWORTH LEAGUE TOPIC

April 2—"Sir, We Would See Jesus"  
(John 12:20-28)

#### To the Leader

Your meeting begins a series of three, dealing directly with the devotional life of your Leaguers.

During the Easter season, as at no other time in the year, we think about the meaning of a risen life. Around the fact of Christ's resurrection we weave our thoughts of a life that has been raised above hypocrisy, doubt, selfishness and other kindred evils that kill our ideals and hurt the personalities which God has given us to use for Him.

Plan your meeting so that someone will want to "see Jesus" even as did the Greeks of old.

#### The Bible Story

According to one of the beautiful mystery plays, an angel went into a village with a mirror that, as each person looked into it, reflected an image that emphasized the bad points of his character; but beside the faulty image was seen the perfect face of the Christ. And as each person looked there came a desire to make his image conform more closely to that of the Perfect One.

The people of Jesus' day were forced to hold themselves up to such a mirror. John tells us that the disciples had acknowledged Jesus as their Lord. Then he pictures for us the scene in which the outer circle of Jewish people had hailed him as the Messiah, and now he tells us about these Greeks who came with this request. This little company of men, whose thoughts and customs differed so greatly from those of the Jews, wanted to do more than merely observe Jesus—they wanted to talk with him, perhaps to find what made his character so strong and beautiful and powerful, and to see whether or not the reports which they had heard of Him were true.

I wonder if you have ever thought about the people around you who would like to see Jesus.

Did you realize as you read the lesson that the Greeks chose, as the person to grant their request, a disciple about whom very little is known? The first record we have of Philip is that of his finding Nathaniel as soon as the Master had called him to follow. When Nathaniel began to question whether or not Jesus was really the one about whom the prophets had written, Philip did not stop to argue—he simply said, "Come and see."

Next we find him helping the Greeks to find the Master, and later on there is the account of his going

to a strange ruler and offering to help him understand the Scriptures. None of these was a very spectacular deed, but perhaps Philip may have had more difficulty in forcing himself to speak in these quiet ways than Peter had in preaching to great throngs.

If you were to mention some needs of many Epworth Leagues today, wouldn't they include "more Phillips?"

Philip was a bit hesitant about taking the Greeks to the Master, for he was afraid that perhaps they had come in a critical spirit. But he discussed the matter with Andrew and the two finally decided to at least tell the Master of the group that wanted to see Him. In the request Jesus heard more than the desire of a few Greeks—he felt the longing of the whole Gentile world for a Saviour, and instead of turning at once to the questioners, lift up his heart in thanksgiving that a great hope had been realized.

But in just a moment He changes the thought of his speech and begins to set forth the conditions of a fruitful life.

#### Applying the Story

"That is an interesting story," I can hear you say, "but there are no conditions like that in my Epworth League chapter." Before we agree on that point let's look about a bit and see.

What about the folks who need friends, who are hungry for comrades? What a chance for some Christian young people to show them the Master!

Do you know any young people who are seeking after happiness but are taking the wrong road in order to find it? Jesus gives to all of us who follow him, joy. Isn't there some way in which we could help these young folks to find more than mere fun?

In your community, unless it is different from every other community in the world, there are some young people who ought to be living strong Christian lives, who are merely indifferent. "Being a church member," they say, "does not mean anything. You folks, who are, are not a bit better than we, who are not." Could you help them to see Jesus by letting his spirit shine out more clearly in your life?

#### Finding Jesus in Service

The Greeks did not ask the rulers or the priests to direct them to Jesus. Instead they chose an humble disciple to be their guide. Do we make the mistake of supposing that we shall find Him with those who are socially influential or who have commanding position? Instead

we shall find Him as we serve and love.

Would we see Jesus? We shall meet Him if we but have the listening ear and the responsive heart. May we all see Him and, seeing Him, come to know and love and follow.

#### We Would See Jesus

We would see Jesus, lo! his star is shining

Above the stable while the angels sing;

There in a manger on the hay reclining,

Haste! let us lay our gifts before the King.

We would see Jesus, Mary's son most holy,

Life of the village life from day to day;

Shining, revealed through every task most lowly,

The Christ of God, the Life, the Truth, the Way.

We would see Jesus on the mountain teaching,

With all the listening people gathered 'round;

While birds and flowers and sky above are preaching

The blessedness which simple trust has found.

We would see Jesus in his work of healing,

At eventide before the sun was set;

Divine and human, in his deep revealing,

Of God and man in loving service met.

We would see Jesus in the early morning,

Still, as of old, he calleth, "Follow me;"

Let us arise, all meaner service scorning,

Lord, we are thine, we give ourselves to Thee!

### EPWORTH LEAGUE NOTES

The Epworth League Chapters of Chandler, Cleveland, Willson and Oklahoma City have united to pay the expenses of Miss Elaine Gatewood, of Chandler, Okla., at the George R. Smith College, Sedalia, Mo. We shall be glad to know of more Leagues doing this kind of work.

The Social Service Department of our League at Galveston, Texas, is taking a course of study in this line of endeavor, using for text book Felton's "Serving the Neighborhood."

The following named are the newly elected officers of the senior chapter of Mount Zion M. E. Church, Washington, D. C.:

President—Mrs. Cora Doy, 2110 Ward Place, N. W.

First Vice-President — Mr. Joseph Fairfax, Jr., 1517 Sixth street, N. W.

Second Vice-President — Mrs. Alberta Smackum, 2707 Dumb avenue.

Third Vice-President — Mrs. Sarah Richardson, 2450 "P" street.

Fourth Vice-President — Mr. Edward North, 1525 34th street.

Treasurer—Miss Ida Johnson, 2418 "K" street.

Pianist—Miss Hazel Mitchell, 2902 "O" street.

Chorister—Mr. Ferdinand Smith.  
Secretary — Miss Emma P. Williams, 2517 "P" street.

Junior League Superintendent—Miss Violet C. Ferguson, 1207 25th street, N. W.

Every arrangement has been made for a great institute to be held at Claflin University, Orangeburg, S. C. the first week in April. Dr. L. M. Dunton writes here that the attendance promises to be very large. Dr. W. E. J. Gratz, our Life Work secretary and director of institutes; Miss Emma A. Robinson, our Junior League secretary, and Dr. F. H. Butler, secretary for Colored Work, will represent the Central Office.

The young people of the Cincinnati-Maysville District of the Lexington Conference held a very large Epworth League rally at the Cummingsville Church on the afternoon of March 12. Large delegations from the Leagues in Cincinnati and vicinity were present. A campaign in the interest of an Epworth League Institute within said Conference was started. A neat pamphlet was distributed giving ten reasons for the League Institute. This pamphlet is the product of Jose Grinage, district president.

1. For better co-operation among our young people for service.

2. A chance for young people to find themselves.

3. A chance for the young Christian to awake to his obligation to the church.

4. To inspire our youth to develop an intelligent knowledge of God in service.

5. To open up an avenue for self-reliance, for original movements and undertakings for spiritual and recreational achievement among our youth.

6. To give the youth the clearest vision of the Church and its needs.

7. To educate our youth in Methodism so that they might intelligently see its rank among the churches of the world.

8. To impress upon our youth the needs of his neighbor.

9. To educate the youth in systematic giving of that part of his earnings that belongs to God.

10. Because the tendencies of youth to grow and to grasp calls for larger and greater things today than yesterday.

A splendid Junior League rally of the churches of the city of Washington was held at Mount Zion Church, Friday afternoon, March 10, and in spite of the weather this Sunday School room of the church was crowded with a large and enthusiastic gathering of youngsters. Miss Viola Ferguson, the Junior League superintendent of that district, is doing excellent work. Reverend Coates, the district president; Dr. D. D. Tuerpeau, district superintendent; Reverend J. W. Brown, pastor of Haven Church; Reverend I. S. Carpenter, pastor of Rockville charge, and several other pastors and League workers were present. Dr. F. H. Butler delivered an address on the "Biography of a Penny," which greatly interested the children. It is the purpose to have similar rallies once in every three months.



to keep up the interest in Junior League work.

Fifty-six officers of the different Leagues in the city of Baltimore met Dr. Butler on Monday evening, March 6, at an officers' conference. Plans were gone over for a vigorous campaign to increase the interest and the scope of activity of our League work in that city.

On Sunday afternoon, March 5, Dr. Butler delivered addresses at three very largely attended young people's meetings in Baltimore and preached in the morning at John Wesley Church and at night at the Ames Memorial Church. Great interest was manifested in the visit and the Epworthians of that great Methodist center planned great things for the future.

At Salisbury, Md., the Epworth League took charge of all the services for the day on Sunday, March 12. It was a young people's religious educational day and worth while to see the splendid program that was carried out. Not an older person had anything to do with the program at all. The officiating pastor and all of the older folks gave way to the young people, making it a regular Epworth League and Sunday School rally day. In the morning Dr. Butler delivered an address, and the response to his message was given by Professor D. A. Ridout of Princess Ann Academy, and at night Rev. Dr. O'Connell of Morgan College, Baltimore, brought the message.

Preparations are being made for an Institute at Sedalia, Mo., to be held the second week in July. This institute will care for the work in the Central Missouri and Lincoln conferences. Dr. B. F. Abbott, pastor of Union Memorial Church in St. Louis, Mo., is dean, and Professor R. B. Hayes, president of George R. Smith College is manager.

The Epworth League of the East Calvary M. E. Church, Philadelphia, Penn., is co-operating with the pastor of the church in the providing of a noon day meal for the unemployed. This organization has contributed much to the social service work in that congested section of the city of Philadelphia.

Many of the Epworth Leagues in the New Orleans Area had pledged themselves to co-operate in campaigns of Bishop Jones' to observe clean-up work. This is a splendid way to give something tangible for the third department to do. We are glad to hear that our young people are taking such an interest in the observance of this week. It is one of the outstanding features of the splendid leadership of Bishop Jones in the New Orleans Area.

The Epworth League Institute for the Louisiana Conference has been invited to hold its session on the splendid grounds of the Southern University, situated near Baton Rouge, La. This is an ideal spot to hold an Institute. The university has a fine campus, dormitories and every class room facility. Dr. W. Scott Chinn is the manager, and the Rev. R. W. Obie, pastor of Port Allen, La., is dean. It is proposed to hold the Institute during the month of

F. R. BUTLER.

## Quarterly Conferences

**SYLVANIA, GA.**—The second quarterly conference of the Sylvania charge was held at Oak Grove M. E. Church, March 4 and 5, with the district superintendent, Rev. J. S. Stripling, presiding. The business session of the conference was held on Saturday, and the reports of the officers and class leaders showed a marked improvement in every phase of the work. On Sunday the district superintendent was at his best and preached two strong sermons, which were deep, forceful and eloquent. The assessment of \$45.00 was paid in full. The charge is imbued with new life and progress under the leadership of our new and proficient pastor, Rev. W. H. Odum, who is pushing forward the program of the church. In our pastor and his faithful wife we feel that we have a leadership of which we may justly be proud.—Mrs. Lucille Striggles, Reporter.

**BRENNMEN, TEXAS.**—Our quarterly conference was held at St. James M. E. church, March 12th, with Rev. T. H. Wyatt, district superintendent presiding. He preached an able sermon to the delight of all. Collection was good. All reports were good. The church is moving on in fine shape. We are planning to have a Southwestern campaign on Easter.—B. J. Easter, P. C.

**CHUNKEY, MISS.**—Our first quarterly conference was held Feb. 27th, with the Rev. Wm. McMorris the district superintendent, presiding. The spirit of the conference was good and everyone was inspired to do their bit in putting the program of the church over this year. Every department of the church is looked after. We are contemplating going over the top by Easter Sunday. The charge is showing a spirit of gratitude to Bishop Jones for sending our pastor, Rev. E. G. Webb back to us. His life and leadership is felt throughout the country. We were glad to have Mrs. Webb back with us at the conference after having stayed from us during the winter. Since she will be with us now, we are sure of going over the top on Easter.—Reporter.

**HUGER, S. C.**—The first quarterly conference of the St. Thomas Charge was held at New Hope M. E. church, Feb. 12. Dr. A. R. Howard the newly appointed district superintendent of the Charleston district, presided. He arrived on Saturday afternoon and met many smiling faces and warm hearts. We received him gladly on Sunday morning and were favored with a powerful message from him. We prayed for a successful meeting and our prayers were heard, for the spirit of the Lord was with us. We had one conversion and one accession. The people went away rejoicing in the Lord of their salvation to know that they are under the leadership of such a man. He won the folks on his first visit. We raised on that day \$50.00 and paid our district superintendent. The pastor's salary has been raised to \$1,000. The folks are putting on new life here, and are falling in line with the church plans.—P. E. King, reporter.

**WOODLAWN, La.**—Our first quar-

terly conference was held March 4-5, with the Rev. W. G. Alston, district superintendent in the chair. All reports showed an increase on all lines. Sunday was a high day. Two joined the church. The district superintendent was paid in full \$27.50. Collection for the day was \$35.00. This church is alive under the leadership of Rev. C. E. Bradford.—F. H. Allen, reporter.

**CRAWFORD, CHARGE.**—Our first quarterly conference was held Feb. 25-26, with the Rev. J. H. Talbert presiding. The reports showed that the work is in good spiritual shape under the leadership of Rev. W. M. R. Lester. The Aberdeen district pledged themselves to put the program over the top with the help of God. We will have a successful year. Pray for our success.—Rev. W. M. R. Lester, P. C.

**LYONS, TEXAS.**—On Feb. 25-26 our first quarterly conference was held. The conference was presided over by Rev. G. W. Carter of Navasota, due to the fact that our district superintendent, Rev. R. B. Reld, was in Houston, Texas. Twenty-five persons partook of the Lord's Supper. Rev. Carter preached an excellent sermon and pleased all present. Our pastor, Rev. E. P. Edwards, is hoping to raise his full quota.—Ina Robert, Reporter.

**MARLIN, TEX.**—Our second quarterly conference of David's Chapel M. E. Church, Waco District, was held March 4-5 with our District Superintendent Dr. T. H. Wyatt in his chair. Beginning Saturday night all officials were present and on time with written reports from the various departments of the church, and were approved, which showed progress. The District Superintendent expressed appreciation and gratitude to the conference for their interest and enthusiasm in carrying out the plan and work of the church. He then stressed stewardship and the Centenary movement of our great church.

Rev. Dr. F. W. Brown, pastor, was commended for his excellent leadership. Amount raised was as follows: For district superintendent, \$40.00; pastor, \$27.00; Sunday school, \$3.75; Centenary, \$154.00. Total for the day, \$224.75. We are with our district superintendent and pastor.

We are keeping up with the Bible quotation, "Owe no man save love."

Sunday was a high day with us. Sunday school opened on time at the usual hour, 9:30 a. m. Superintendent Miss Ida Mae Wilson, teacher, and officers present and in their respective places. At 11 a. m. the district superintendent preached to us an able and most excellent ser-

mon. The Lord's Supper was administered and 144 partook of it. Everybody enjoyed the morning service, and at 3:30 p. m. the district superintendent went out to Bowman Chapel and preached a soul-stirring sermon to a crowded house, and all who came over were greatly benefited. At night he returned back to us and with a crowded house he preached another strong and stirring sermon. We are proud of our new district superintendent, Dr. T. H. Wyatt; also our new pastor, Dr. F. W. Brown. We are going to stand by them and go over the top with our Centenary quota on Easter.—A. C. Wilson, Reporter.

**CULLODEN, GA.**—The second quarterly conference convened at Russellville M. E. Church, Feb. 18, 1922. The district superintendent, Rev. E. D. Giddens, was at his best and gave to us a great sermon and interesting talk on the Centenary and Southwestern. The members all pledged themselves to go over the top this year along all lines. We are determined to raise all of our benevolences and make a round report at the close of the year. Our pastor, Rev. J. W. Hammett, is leaving no stone unturned to bring this work over the top in membership, Centenary and other benevolences. The district superintendent was paid in full. On the 21st of February we went to Jebulon to our group meeting, and enjoyed the good talks and were inspired to do more this year than ever before.—Mrs. Hattie K. Wright, Reporter.

**ONALASKA CIRCUIT.**—On March 4 and 5 our second quarterly conference was held, with Rev. W. D. Lewis, district superintendent, in the chair. Notwithstanding the unsettled weather, many were present. The session was one of spiritual interest as well as a business one. The district superintendent noted that many of the quarterly conference members failed to observe family prayer. He told of many striking facts concerning the effect of prayer. Sunday was a big day at St. Andrew M. E. Church. Our hearts burned within as we listened to the words of our district superintendent. It was a sermon which cannot be forgotten. Sunday night the district superintendent delivered again, the word of God with like nature as before. With continued concentration of the heart, mind and soul to God, St. Andrew Church, under the leadership of Rev. M. B. Evans, is marching forward. We thank God and our Bishop for placing on the Beaumont District a man of understanding.—James Chinchill, Reporter.

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## WHAT THE CHURCHES ARE DOING

**NATCHITOCHES, LA.**—Group No. 3 met at Asbury M. E. Church, Wednesday, Feb. 22, at 3 p. m. Devotions conducted by the Revs. B. R. Jackson, W. H. Lang, R. E. White and Alfred Hall. Brother Lang was elected president for the year. The work of the district was put in the hands of each group. The stewardship program: Rev. White, "Evangelistic Activities;" Rev. W. H. Lang, "Stewardship of Personality;" Rev. Hall, "Stewardship of Prayer;" Rev. B. R. Jackson, "The Basis of Stewardship." The district meeting held at Campiti on the 6th was a success. In the evening at 3 p. m. the district superintendent conducted a song service. Prayer by Rev. B. R. Jackson. Quite an interest was shown among the people of Campiti. Athletic games at the close. Evangelistic service at night by the district superintendent. The next group meeting will be held on March 15 on the Cane River district, Rev. R. E. White, pastor. Now, brethren, let every man do his full duty in co-operating. Let this be a spiritual and financial year.—W. H. Lang, President; R. B. Jackson, secretary.

**ALAMO, TENN.**—On Feb. 19th our beloved pastor, Rev. A. D. Butler, preached a wonderful sermon on Stewardship and Tithing. On Sunday evening, Rev. Tires of Hudson Grove, preached a soul stirring sermon: subject, "The Lord is my Shepherd, I shall not want." On Feb. 22nd, the members of Midgett Chapel M. E. church gave a grand social. Papers of much interest were read by Mrs. W. R. Winston, Mrs. Mamie McDowell and Dr. L. D. Thomas. Rev. Hulet was present with us and rendered good services. A good collection was raised after which supper was served to about sixty people.

**GUNNISON, MISS.**—I desire to thank the good people, both Methodists and Baptists for the great storm given me on the 20th of Feb. The storm blew in groceries of all kinds. I am looking for them again.—J. H. Herron, P. C.

**DAYTONA, FLA.**—Under the auspices of Auxiliary No. 1 of the Ladies' Board the pastor, Rev. G. H. Lenaon, and his good wife and the officers and members of Stewart Chapel were highly entertained on Friday evening, Feb. 24, at a royal reception given in their honor. The very interesting and highly pleasing program was in the hands of Miss M. B. Gibson, the efficient president, and after some very timely remarks by the president, we listened to speeches and addresses by others. The entire audience was then seated, and by a befitting and most delightful select number who served to the delight of all that joyful and much pleased congregation. Unstinted praise is due these ladies for their vigilance and faithful work.—N. R. J., Reporter.

**CRAWFORDSVILLE, ARK.**—I was appointed to the above named place Dec. 18, 1921, by Bishop William A. Quayle. After the holidays I went to my new field, Dec. 29. The district superintendent, Rev. Z. R.

Fields, met there about the same time. He held the first quarterly conference in Newman's Chapel Dec. 31 to Jan. 1. On Sunday the writer preached at 11 a. m. It was indeed a splendid quarterly conference. The district superintendent said it was the best he has held since he has been on the district, in this charge, and this is his fifth year. He spoke of the program of the church, and the plan was fixed for a great year's work, and the people have a mind to work. On Feb. 6, after the 11 o'clock services, Brother J. J. Clowers called the church together and arranged to put wire around the church, which was done on Monday, and a storm came to the pastor led by J. J. Clow, M. Vanzant, J. D. Hallowell, James Platt, D. W. Key and Harry Woolfolk. The amount was 113 pounds of groceries. This was from Vanzant and Newman chapels. W. R. Crump, Mrs. F. F. White and Mrs. Rowe, who are Baptist, gave many things. We are planning for a great year's work on this charge. You shall hear from us again from these parts.—J. W. Terrell, Pastor.

**GRIFFIN, GA.**—Hecks Chapel M. E. Church is completing its third month's work since our annual conference. Rev. N. J. Crolley, our new pastor, was cordially welcomed by the membership and the other churches of the city. The first expression of their appreciation was a "storm" by members and other friends who left at the parsonage a bountiful supply of groceries and other useful articles. The church has taken on new life in all its departments. The Sunday School under the supervision of Mrs. Dr. L. C. Wilkins has been graded and is doing efficient and effective work. Under the Unit System all of the obligations of the church are being promptly met. The spiritual condition is also very gratifying, 12 persons have joined in the last two months. The 1st Sunday in March 150 persons took the Lord's supper. Financially they have gone far beyond all expectations, \$475.00 has been raised and the Centenary is being collected monthly. We have just closed our first quarterly conference. It was a great session. Our District Superintendent, Dr. R. T. Adams was at his best and made a lasting impression on all who heard him. A reception was given at the close of the business session by the men only which was a social treat and a delight to all.

We have reasons to hope for the greatest years work this church has ever witnessed.—Mrs. Z. L. Crolley, Reporter.

**BASTROP, LA.**—I desire to express my thanks to the members and friends of Mt. Nebo and Mt. Olive Churches, for their liberal support in preparing me to meet the Annual Conference held at Lake Charles, La. The man who led the forces was Brother John McComick, who collected (\$23.50). He is a loyal member.

I desire to thank those who donated so liberally in the pound party, February 20th. Led by that great worker Sister Ida Evans, who desires to see her pastor happy. She is a Stewardess of Mt. Olive Church. She always sympathizes with her Pastor. Sister Eva Jackson and family, Brother S. Bronfield and family and many others too numerous to mention crowded the parsonage Feb. 23. Thanks for the gifts they brought. Thanks to one and all. Both churches are hard at work on our Centenary Claims. Bastrop and Mt. Nebo were blessed with the presence of our District Superintendent, Rev. T. A. Hampton, Feb. 11 and 12. Rev. M. C. Hanison accompanied him. Rev. Hampton preached a strong sermon at both churches. He is an excellent preacher and a wise administrator. Monroe District is pushing for victory.—T. P. Norris, P. C.

**JASPER, TENN.**—Our group training conference of the Chattanooga District met at South Pittsburg on March 2-3 at Randolph Chapel M. E. Church. Our much beloved district superintendent, Rev. A. J. Hughes, presided over the meeting, and with much pains and great emphasis put every subject before the people. Sister Minnie Martin was elected secretary and Rev. A. F. Shockley of Jasper reporter to the local and Southwestern papers. The meeting was interesting and inspiring from the beginning. Revs. Hatcher and Shockley conducted the devotional exercises the first day and Rev. A. J. Hughes, district superintendent, the second day. Dr. J. C. Sherrill, the area secretary, was with us, having stopped en route to Chattanooga from Nashville, where he had been attending business meetings, etc., and made our meeting very enlightening and pleasing. May God continue to bless the great work our Bishop, Area Secretary and District Superintendent are doing to perpetuate God's Kingdom on earth.

**JEANERETTE, LA.**—On March 22 a band of members and friends of St. Peter M. E. Church, led by Sister Hanna Gaines, Rose Payton, Mathilda Barban, Susie Payton and Frances Joe, came to the parsonage at a late hour singing praises to God. When they arrived at the parsonage the pastor led in prayer and invited them to come again. Many things were left for the comfort of the pastor and family. May the Lord bless all of these good friends and members of St. Peter.—D. G. Taylor, P. C.

**HEMPHILL, TEXAS.**—A surprising storm, led by the president of the Ladies' Aid Society, Mrs. T. A. Gordon, and a band of her co-workers, struck the parsonage and put in many necessities which leaves the parsonage in an inviting condition. This brings much joy and comfort to the pastor and he is hoping for another such storm in the near future.—D. C. Battle, Reporter.

**MORTON, MISS.**—A large number of members, led by Mrs. C. A. Holbert, contributed many things to send

to the pastor. The pastor led in earnest prayer. They left the pastor and wife with smiles, inviting their return. They will be welcome to come again.—A. E. Lipscomb, P. C.

**SEGUIN, TEXAS.**—The Ladies' Aid of Mount Pleasant M. E. Church are happy to report that they are in better spirit to work than they have been for four years. Rev. M. C. Edlison, our pastor, brought to us an awakening gospel message and we have pledged ourselves to stand by him. The parsonage committee furnished the parsonage with heavy furniture and other things, led by Sister Virginia Jackson, assisted by Mr. John Rankins.—Birdett King, Reporter.

**BOGALUSA, LA.**—Rev. and Mrs. T. B. Cooper, our new pastor, and wife were tendered a reception Monday night, the 28th, by the members and friends of Bogalusa.

The church was beautifully decorated with ferns and palms, a very unique program was rendered. P. B. P. Smith principal of the public school was master of ceremony. After some very timely remarks, Rev. G. Graham, offered prayer. The Harris Brass Band furnished music. Welcome address on behalf of the Church, by Brother L. B. Pierce. Address of welcome on behalf of the A. M. E. Church by Mrs. Smith, on behalf of the faculty Prof. B. P. Smith, a trio was sung by Mrs. Cooper, Mrs. Beals and Rev. Cooper. Mr. James, Secretary of the Y. M. C. A., also addressed us on behalf of the young men. Rev. S. T. Houston of the A. M. E. Church pronounced the Benediction. The leaders of the grand reception were Miss Emma Porter, Mrs. Murray, Mrs. E. Goods, Mrs. Davis, Mrs. B. B. Howard, Mrs. S. Peters, Mrs. M. Anding, Mrs. Franklin, Mrs. B. Fuzley, Mrs. M. Neely and Mrs. Beals. We thank Bishop R. E. Joas for sending us Rev. Cooper, as our pastor. Bogalusa needs a strong man. We pledge ourselves to stand by him in putting the Centenary over the top.—B. P. Smith, Reporter.

**TROY, LA.**—After an eloquent sermon by our pastor, the members and friends stormed the parsonage. A large crowd collected many things and brought to the pastor to make him and wife happy.—Alice Goodman, Reporter.

**DUTCHTOWN, LA.**—The members and friends thank Dr. W. Scott Chinn and Dr. F. H. Butler for the wonderful sermons preached to them. The sermons left a lasting impression on the people. We are hoping that they will come again.

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**RICHARDSON**—Mrs. Mary Richardson, wife of Rev. J. H. Richardson, born at Waco, Texas, March 6, 1879, died at Hot Springs, Ark., Jan. 25, 1922. Joined the M. E. Church at the age of 12 years, and from that time until her death she lived a consistent Christian, working for God and righteousness. She was married to J. H. Richardson on Nov. 4, 1897, at Houston, Texas, and for twenty-four years was a devoted wife. Her Christian zeal changed her husband for Christ. He at that time was a sinner. She served as class leader, and for a number of years was Sunday school teacher. It was said of her that she was one of the best in the Sunday school, and shortly before her death was elected to the superintendency. She was faithful to her pastors, faithful to her church, and faithful to her God. She leaves a bereaved husband and two sisters to mourn. Her spirit on its fiery pinion has gone in search of her God to live with its redeemer. Servant of God, well done. Thy glorious warfare's done, the battle's fought, the victory won, and thou art crowned at last.—Mary English, Reporter.

**WALKER**—Sister Eva Walker, a faithful member of Zion Hill M. E. Church, departed this life March 2, 1922, after a short illness. She was 35 years of age and joined Zion Hill M. E. Church when 14 years of age. She lived a consistent Christian. Her life carried with it those beautiful qualities which had its effect upon the people among whom she lived. Thus passed into the great beyond a soldier for Jesus Christ, leaving to mourn her departure a husband, four small children, and many relatives and friends. The funeral services were conducted by her pastor, Rev. G. W. White, and her remains were laid to rest in Zion Hill cemetery.

**DYASS**—Brother Matthew Dyass, a faithful member of St. Mark M. E. Church, Chunkey, Miss., departed this life Jan. 23, 1922, at the age of 48 years. He was always at his post of duty, always ready to do his part for the church. He leaves a wife, twelve children and a host of friends to mourn his loss. The funeral services were conducted by his pastor, Rev. E. G. Webb.

**EASTER**—Brother Enoch Easter departed this life Jan. 29, 1922. He was a faithful member of Mt. Moriah M. E. Church, Chunkey, Miss. He leaves eight children and many friends to survive him. The funeral services were conducted by his pastor, Rev. E. G. Webb.

**BRIGGS**—Just three years ago you left us, although it seems but yesterday; but to Jesus you put your trust, leaving us alone today. Twelve years to the date mother left us,

called to her happy home; the death angel came and summoned you. We are coming daily, tolling, obeying your's and mother's command. Some day we'll meet you both in Glory, shining, where we'll sit at God's right hand. In memory of our dear father, who departed this life Feb. 22, 1919.—Carrie Briggs-McCray.

**FOSTER**—Brother William Foster, a member of McDonald M. E. Church, Lewisville, Ark., departed this life Feb. 20, in full triumph of faith in the Lord. He joined the church in 1893 and lived a faithful member until his death. At the time of his death he was 64 years of age. He leaves a wife, six sons, two daughters, one sister, two brothers, seven children and a host of friends to mourn his loss. Funeral service was conducted by his pastor, Rev. C. H. Howell, assisted by Revs. Henry Washington, A. M. Archie of the Missionary Baptist Church, and A. B. Williams of Stamps, Ark.—Mrs. Essie Brown, Reporter.

**HALL**—Brother Emanuel Hall, a loyal and faithful member of Hellery Chapel M. E. Church, died in full triumph of faith on Feb. 26, 1922. He was an honored and respected citizen of Leona county. He has filled every office in the church, and was devoted to duty and service until his death. He leaves a wife, ten children, five sisters and a host of friends to mourn his loss.—Ida M. Daind, Reporter.

**HICKMAN**—Sister Martha Hickman, a faithful member of Zion Chapel M. E. Church, Fort Scott, Kansas, departed this life Feb. 5 in full triumph of faith. At the time of her death she was 76 years of age. She leaves a husband, three sisters, two sons, three daughters, eleven grandchildren and a host of friends to mourn her passing. The funeral services were conducted by Rev. W. H. G. Rowe. Her remains were laid to rest in West Plain cemetery. We shall see her again when the roll is called.

**FAULKNER**—Rev. A. Faulkner, a retired minister of the Lincoln Conference, passed to his heavenly reward at 61 years of age. He was born in Lexington, N. C. He leaves a wife, three sons, three daughters and many friends to mourn his loss. Rev. W. H. G. Rowe of Fort Scott, Kansas, preached the funeral sermon. He is now sleeping in Evergreen cemetery. "Sleep on, Brother Faulkner, we will meet you again."

**JOHNSON**—The death angel visited the home of Sister Margaret Johnson and called her to the land of rest. She was a member of the Methodist Episcopal Church of the Lovelady Circuit, but being a widow she moved to Trinity, Texas, to live with her son. While here she worshipped at Thomas Chapel M. E. Church until the end came. She was a faithful Christian, a loyal member, and was loved by all who knew her. She was severely burned on Friday, and on Saturday quietly passed away from labor to reward. The pastor, Rev. J. E. Beal, preached the funeral sermon. Her remains were laid to rest in the Trinity cemetery.

**MOON**—Three years ago the con-

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ference sent Sister Moon to live among us. During these years she made herself so benevolent that we learned to love her and look up to her as our very own. There was nothing our church needed that she was not ever ready to put a shoulder to the wheel and help push the battle to victory. This parsonage is a lasting monument of her untiring efforts. We shall miss her from our midst, from our class room, our socials, and everything that helps advance our Father's Kingdom. But our loss is her eternal gain. She has finished her course, she has kept the faith, and now her spirit has gone to live with Jesus.—John R. W. and Susie A. Frazier in behalf of Laytonville charge.

### Woman's Column

**ROANOKE, ALA.**—The Woman's Home Missionary Society of Bethel M. E. Church met Sunday, Feb. 19, at 3 o'clock. The following visitors were with us from the M. E. Church South: Mrs. Stella Blake, president of her society; Mrs. Simpson, the wife of a supernumerate of the M. E. Church, who has been a missionary to Cuba, and Mrs. Hornshy and Mrs. Brittian. Miss Thighpen delivered the welcome address in behalf of the society to these visitors, after which they were introduced by Mrs. Fannie Johnson. We enjoyed the talks of these consecrated women. We feel that we should renew our vows and reconsecrate ourselves to God for his service, for the harvest is ripe, but the laborers are few.—Bernice G. Kirk, Cor. Secretary.

**ST. LOUIS, MO.**—The Woman's Foreign Missionary Society of the Good Samaritan M. E. Church closed its membership campaign meeting

Sunday, March 5, with success. The key woman, Sister Carrie Smith, brought in six new members in her campaign. Dr. Abbott of Union Memorial lectured on missionary work. His lecture was quite interesting to all who heard him. The next monthly meeting of the Woman's Foreign Missionary Society will be held at the residence of Sister Lula Lawless, 4109 Finney avenue, Friday, April 7.—R. Alston, Reporter.

The Woman's Home Missionary Society of the Central Missouri Conference convenes at St. Joseph, Mo., during the session of the Annual Conference, April 5-9. A splendid program is arranged. Mrs. C. B. Spencer of Kansas City, Mo., secretary of the Permanent Missionary Fund, will be the anniversary speaker. This is an important session of our society. Therefore all conference and district officers as well as auxiliary representatives are urgently requested to attend. We are stressing the contingent fund and money for perpetual membership.—Mrs. J. M. Harris, Cor. Secretary.

**COLLEGE PARK, GA.**—After four months of illness the friends of Rev. J. F. Dorsey will be glad to note that he will soon be able to take his pulpit again. We, the members of the church, are very thankful to Him who has all power in his hand for restoring the health of our pastor.—R. H. Hatson, Reporter.

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## CRESCENT CITY NOTES

**SCOTT CHINN**—Sunday was a day enjoyed by all. The Sunday school and 11 o'clock services were largely attended. The pastor preached an able sermon. At night, Bro. Joseph Bailey our local preacher and the Rev. King preached acceptable sermons. We are beginning to see Scott Chinn as he is under the leadership of our present pastor, the Rev. Henry Taylor. The Rev. M. R. Walker, our district superintendent preached for us Sunday.—Z. Miller, reporter

**ST. MATTHEW**—The services were good all day Sunday beginning with the early prayer meeting. 11 a. m., Rev. S. E. Edward of the Baptist church preached. At 7:30 our pastor, the Rev. A. Robinson filled the pulpit to the delight of all. He reasoned with the sinners to the extent that four young men and women were happily converted and joined the church, making a total of eleven added since our revival began.

The centenary group unit leaders were organized as follows: Sister Georgia Gibson, Group No. 1; Sister S. Beaver, Group No. 2; Bros. Wesley Guillot and Henry Roger, Group No. 3. All of these group leaders have promised to go over the top. The reception tendered the pastor was quite a success. Every department of the church was represented. The choir rendered excellent music. The Revs. Arthur Booker and T. F. Robinson

were present with us and delivered excellent addresses and delighted us with their wit and humor. Bro. H. Roger had charge of the program.—Gladys Colar, reporter.

On Wednesday, March 1, at Mal-lieu Church, a triple meeting was held. Dr. W. A. C. Hughes, the representative of the Board of Home Missions and Church Extension, was present, and addressed the officers and members of the City Missionary Society on the subject of more effective work by our city churches, and explained the plans of the Board to have a training school during the month of May to train workers. His plans were given the stamp of approval by the district superintendent and pastors present, and he was assured of their hearty co-operation. Rev. M. R. Walker, district superintendent, installed the newly elected officers of the New Orleans District Proachers' Meeting. They are: J. A. Landry, president; Henry Taylor, vice-president; Cornelius Johnson, recording secretary; T. B. Oville, corresponding secretary; Arthur Robinson, treasurer; B. J. Reddix, usher; C. S. Stanley, critic; Arthur Booker, librarian; T. F. Robinson, J. W. Lee and J. G. Jenkins, members of the Program Committee.

When the installation services were completed Rev. Arthur Booker, the pastor of the church, and his wife were escorted to the platform and were welcomed by the following program:

Welcome in behalf of church, Mrs. D. Vance.

Solo, Miss Drusila Young of Alexandria.

Welcome in behalf of Sunday School, Miss Mary E. Van Meter.

On behalf of Ladies' Aid, Miss Sadonia Lunnion.

On behalf of the ministers, Rev. T. F. Robinson.

Solo, Miss Geneva Stauliz.

Welcome on behalf of the Household of Ruth, Mrs. J. B. Mays.

On behalf of the Odd Fellows, Brother W. B. Buchanan.

Solo, Mr. Ed Clease.

Brief addresses by Revs. Walker, Sloan, Reddix, Johnson, Oville, Stanley, Alston, Landry and Schuler Jackson.

Response by pastor.

After the program was rendered, beautifully decorated tables groaning beneath the weight of the delicacies were ready to serve the assembled guests.

Pastor and family desire to thank the members and heads of the auxiliaries who made this affair so great a success, and especially the president of the Ladies' Aid, who marshaled the complete army of workers with so much ease and grace, and also the generous sister who donated the five-pound decorated "welcome" cake to us. May we live to serve you well in the Master's cause.

## DISTRICT ROUNDS

(Continued from Page 11)

April 29-30; Sparta, May 6-7; Sparta Circuit, May 10; McMinnville Circuit, May 13-14; McMinnville, May 20-21; Decherd, May 27-28; Manchester, June 3-4; Tullahoma, June 10-11; Dilton, June 17-18; Murfreesboro Circuit, June 24-25; Murfreesboro, June 30-July 1; Smyrna and Stone River, July 8-9; Nelson and Butler, July 29-30.

Our District Conference, Epworth League and Sunday School Convention convene at McMinnville on July 18-23, 1922.

Wishing for you a great year for God and the Kingdom, I am

Yours for service,

J. W. WELLS, D. S.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

Garrett Biblical Institute New Orleans, March 30, 1922.

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THE METHODIST BOOK CONCERN,  
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## To Jesus the Nazarene

By Frederick L. Knowles

Closest to men, thou pitying Son of man,  
And thrilled from crown to foot with fellowship,  
Yet most apart and strange and lonely as God—  
Dwell in my heart, remote and intimate One!  
Brother of all the world, I come to Thee!

Gentle as she who nursed Thee, at her breast  
(Yet what a lash of lightning once thy tongue  
To scourge the hypocrite and Pharisee!)  
Nerve Thou my arm, O meek, O mighty One!  
Champion of all who fail, I fly to Thee!

O Man of Sorrows with the wounded hands  
For chaplet, for throne, a pagan cross;  
Bowed with the woe and agony of time,  
Yet loved by children and the feasting guests—  
I bring my suffering, joyful heart to Thee!

Chaste as the virginal lily on her stem,  
Yet in each lot, full pulse, each tropic vein,  
More filled with feeling than the flower with sun;  
No anchorite—hale, sinewy, arm with love—  
I come in youth's high tide of bliss to Thee!

O Christ of contrasts, infinite paradox,  
Yet life's explainer, solvent harmony,  
Frail strength, pure passion, meek austerity,  
And in the white splendor of these darkened years—  
I lean my wondering, wayward heart on Thine!



## THE PROPHET AND HIS AGE

Every age has its prophets who are both the products of their own age and the partial makers of their own and succeeding ages. The influence of the ancient Hebrew prophets will last unto the end of the age; as will also the good influences of the prophets of all the past be woven into the skein of human worth as long as humanity lives. In like manner and with similar significance, we have with us today, the prophet who is preacher of righteousness for his age and, through the immortality of his benignant influences, he preaches unto the generations and the ages yet to be.

The attitude of an age to its prophets is not as much an evaluation of the prophets as of the age itself; for the ethical and moral standards of any age must be gauged by that age's attitude and spirit toward the personality and message of its preachers of righteousness. Experience shows that the message of the prophets is constant and progressive; the spirit and attitude of the age has been vacillating untrue to the highest idealism of the race and provocative of censure at the hands of those who kept their faith vital and practical and their souls open for those spiritual revelations of the Father of light and leading, of whose presence they were always certain.

While in every age of history there has been a remnant of society who might be depended upon to reach appreciatively to the message of the prophet and to regard His teaching in its vital essence as the spiritual ideal under sway, of which their lives were rightly brought and held, the bulk of society and the bent of the age has usually been that of detachment from or open hostility to, the man and his message. Witness the age of Noah, and later of Elijah and of Jeremiah and of Amos and of the Master, himself. This typical attitude of the ages is best summed up and expressed by the Master in His lamentation over proud, deluded Jerusalem. "Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings and ye would not! Behold, your house is left unto you desolate, and ye shall not see." The present age, as definitely in spirit, reveals its hostility to the preacher of righteousness as does any age of the past. Though in a different form, yet perhaps with more subtlety and danger to faith and vigorous spiritual life; though assuredly not to the permanency of the truth of our profession as Christians. For truth is valid for all humanity for all ages and amid conflicting fortunes. The not infrequent tendency of the present day to question the authority of the Bible; to inveigh against the preaching function; to eliminate the supernatural from the message of the preacher, and kindred attacks; these are not mere criticisms of the minister, with the object of correcting points of inefficiency or errancy, so much as they are the poorly veiled attempts of the age in common with the spirit of past ages to repudiate, unfrock and divest the ministry of its divinely imposed authority for the task of evangelizing the age.

And herein lies the secret of the revulsion of the age to its prophet. He is spokesman of the Divine. His business is to reveal to His age the righteous character and purpose of God as the essential bases of a healthy moral social order, and by life and message influence the will of the age to relate itself definitely and devotedly to the promotion and expression of the righteous will of God. In short the supreme object of the present day preacher of righteousness is a redeemed humanity—the Kingdom of God. To advocate this conception means to incur the opposition of those who do not desire it. "The natural man is enmity against God." And the prophet in every age has been exposed to the hostility of His age. Yet the prophets of the ages, "Choosing rather to suffer affliction with

the people of God than to enjoy the pleasures of sin for a season, thro faith, have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, turned to flight the armies of the aliens." Those of old and those of today were stoned, slain with the sword, made to wander about destitute afflicted, tormented, yet obtaining a good report among the remnant of the ages.

Because the prophet indicts and condemns the follies and the wickedness of the age, the age is ready to, ay, does reject him. It sees the prophet hostile to its desires and designs. This is because if the spirit and power of His message should become dominant in the social and business relations of the age, it would destroy their idols, reverse their sense of values and do violence to their methods of acquiring gain. The message of the true prophet if heeded today in the region of industrial relations would revolutionize our modern industrial system the world over; if the true prophet of God should be heard in international relationships, there would result a parliament of nations in which the will of God would be the lode-stone of national ambitions and activities; if the voice of Gods' real prophet could be heard today amid the cataclysmic clashing of racial interests, the age would soon realize the divine standard of identity of race interest expressed by Him whose new concept for the age is, "Our Father;" whose ethic for all men is, "Thous shalt love thy neighbor as thyself;" and whose power is the moral and spiritual excellence and superiority of His personality and life.

If this killing of the prophet were morally profitable to the age or offered permanent values on the credit of humanity's ledger, then it were wise and timely business. For moral gains, spiritual accretions, are the unmistakable needs of the age. But the social and religious history of humanity reveals the contrary phenomenon. The influence of the prophet in social construction has been fundamental and indispensable. No great religious movement appears that has not been energized and made effective by the function and personality of the preacher. Savonarola, Luther, Calvin, Knox, Wesley are striking illustrations of the moral worth of the prophet to His age and to succeeding times. To these prophets, of a righteous social order preaching "As if angels and dead men were their audience," the world owes a debt which can never be discharged. They and their successors have proven to be the moral and spiritual conservators of the best values of the ages. In the absence of such gains, the world loses infinite values in assuming the attitude of hostility to its prophets; when it must be affirmed of the age, "ye would not." For invariably when the will of the age is objected to the will of God as revealed in the spirit and truth of the prophets of that age, the "house" of that age is left desolate, and the age shall not see—the kingdom with its wealth of social and religious values for the making of a new humanity and a new age. Let the prophet of the present, despite the spirit of the age, continue to herald this gospel of the conquering cross. As a keen spokesman of the modern prophetic guild puts it, "At present it is militant in its assault upon wrongs so anciently entrenched as to seem a veritable part of the divine plan for the world. But into it, before its evangel is finished, must come all the passionate, tragic earnestness and yearning of the prophets, and of Christ; but the end is sure—this world must become the kingdom of the Christian's prayer. That end will surely come. We, who go into the highways and byways as the messengers of a gospel despised, resisted, hated, will certainly suffer many things for the gospel we preach, but we will help to bring in the Day. In the Day it will be remembered, as in the morning, that there were those who never saw the sunrise, but whose faith and labors helped to bring the dawn, and that will be our reward."

## BUILDING HIGHWAYS

At a dinner of the National Automobile Chamber of Commerce held in New York a few days ago, Chief of the Bureau of Public Roads, Thomas H. McDonald made an address in which he told how in the last year 24,000 miles of new highways had been built in the United States—enough mileage almost to engirdle the earth—12,000 miles of which was built out of funds provided by the Federal government and 12,000 miles more of

which was constructed by the government and states together. The cost, he said, had averaged one cent for every man, woman and child after deducting the moneys made available from license and registration fees and motor vehicle taxes.

One is irresistibly tempted here to contrast material and spiritual activities and results; for the above report faintly suggests the place and character of the work set forth in that

comforting messianic utterance of the ancient prophet:

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

"And the ransomed of the Lord shall return,



and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Infinitely grander is that spiritual enterprise of God in which all the resources of Heaven were engaged to build for humanity, for the individual and the group, a highway through the redeeming act of the Christ, whereby it is now possible for alienated men to return to the House of our Father. The fulfillment of the prophecy is the consciousness of present values in their lives of those who have appropriated the benefits of this gracious act.

The adequacy of this way consists not in material leagues or measurements of spacial extension. The Master told its measure when standing amid the motly throngs of distressed, holloweyed and starved-souled humanity, he said "Come unto me ALL ye that labor and are heavy laden, and I will give you rest." The provisions of this WAY are ample for total humanity. But the character of the travellers is noteworthy. The distinction is one not of intelligence but of moral worth: The unclean shall not pass over it but for purposes of cleansing and consecration; but the simplest mind, even the fool in the wisdom of the world, seeking, may find and use this way to his spiritual satisfaction and security.

For the way is not infested, as Bunyan would have us believe, by lions and ravenous beasts. It is protected therefrom for the safety of the redeemed who shall walk complacently thereon, knowing that He hath given "his angels charge" over them to keep them in all their ways; who bear them up lest they dash their feet against stones. The lions of hate, the dragons of evil power and the adders of piercing persecutions, they are able thro Him to "trample under foot."

The cost of the Christian's highway was incalculable. Even what the Scriptures tell us

about God so loving the world that "He gave his only begotten Son," and further about His 'being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation and took upon himself the form of a servant; humbled himself and became obedient unto death, even the death of the cross', baffles our comprehension. There are still further reaches of cost to the Infinite God in preparation of our highway which can never be known to the finite man for now "we know in part but when that which is perfect is come, then that which is in part shall be done away." As the earthly child cannot fathom the spiritual and emotional depth of the nature of the parent whose life is one sustained effort of sacrifice for that child, so we cannot know the infinite depths of divine compassion and love it cost the Father above to build, thro his Son Jesus Christ, the highway for the souls of the redeemed.

The experiences of this WAY are the activities and joys and emotions of satisfaction that characterize Christian service with its attendant and certain rewards. As a result of our experiences on the highway, sorrow and sighing shall flee, and there shall be constantly in our hearts and lives the divine joy unspeakable and full of glory.

For us also there need be no concern as to durability and permanence of this highway built by Jesus, our Christ. He is the same yesterday, to-day and forever, so that all provisions for humanity made by him, conditioned by him, having in him their ground of existence will endure from everlasting unto everlasting. To this highway may an increasing number of weary wandering feet turn, and upon it walk until all the morally and spiritually lost who daily crowd our modern thoroughfares, shall have been reclaimed to the number of those who run and are not wearied and who walk and do not faint.

Training School in 1885. She is the author of several books, such as "Children's Meetings", "Fairyland of Chemistry", "Deaconesses", and one novel, "Mary North," and also a little Book of Prayers. She has written a number of poems, such as "The Burden", and she has written several Negro "Spirituals".

In the days of her strength, Mrs. Meyer was a remarkable speaker, and profoundly swayed the life of multitudes of women by her clear thought and impassioned appeals. So great was her power and influence that through the joint activities of herself and her husband the students of the Chicago Training School became the organizers and leaders of forty different institutions in America alone, such as training schools, hospitals, orphanages, baby folds, old people's homes; among them, Wesley Hospital, the Old People's Home of Chicago, the Deaconess Home of Chicago and the Lake Bluff Orphanage. She was a delegate to three General Conferences of the Methodist Episcopal Church, one in Los Angeles, 1904, one in Baltimore, 1908, and one in Minneapolis, 1912.

She was born in New Haven, Vermont, September 9, 1849, as the daughter of Richard D. and Jane Child Rider.

She died on Thursday evening, March 16th at Wesley Memorial Hospital, Chicago. Funeral services were conducted at the beautiful Norman Walt Harris Chapel of the Training School on Saturday afternoon, March 18th, and the body was laid to rest in the Oakwood Cemetery.

During her lifetime various institutions on several continents have named halls and libraries in her memory, and other memorials in her honor will doubtless be established; but the great monument of her life is what she has done for the womanhood of America, and particularly for the five thousand students who are now in places of leadership in the work of the world.

## MRS. LUCY RIDER MEYER GOES TO HER REWARD

Mrs. Lucy Rider Meyer was one of the notable women of the Methodist Episcopal Church. She and her husband were the founders of the Chicago Training School for City, Home and Foreign Missions at 4949 Indiana avenue, Chicago, and for thirty years she was the principal and moving spirit of this institution, which has sent out more than five thousand students into Christian service. She has often been called "The Mother of the Deaconess Movement in America," because she was the largest factor in the development of this great woman's order in the Methodist Episcopal Church. The institution of which she was the head sent out more than a thousand deaconesses.

Mrs. Meyer brought to her work a very exceptional training. She graduated from Oberlin College in 1872 as a Bachelor of Arts and received the degree of Master of Arts from the same college in 1880. She was a student in the Woman's Medical School, Philadelphia 1873-75, and received the degree of M. D. from the Woman's Medical College of Northwestern University in 1887. She was also a student in the Boston School Technology for two years, and a graduate student in the Divinity School of the University of Chicago.

Her activities have been very diversified as an educator, author and organizer. For a

time she was a professor in McKendree College at Lebanon, Illinois, then she became a



Sunday School organizer and leader. She was a close friend of D. L. Moody, and encouraged him in starting his institute. She and her husband founded the Chicago

## BOUND VOLUME OF FOREIGN MISSION BOARD REPORTS AVAILABLE

A limited number of bound copies of the reports of the Board of Foreign Missions from the year 1897 to 1916 inclusive are available for distribution to interested parties who wish to have them to complete files or for purposes of reference. These copies will be sent free for the cost of postage, which amounts to approximately 10 cents a volume.

Send request to the Board of Foreign Missions, 150 Fifth Avenue, New York, stating the years for which the reports are desired.

The special April edition of Missionary Education plans of the program of the program of the Methodist Episcopal Church during the Easter period for 1922, together with several suggestive "Acknowledgement Day" programs and an order of service for Easter Sunday. A copy has been mailed to Bishops, District Superintendents, pastors, Sunday School Superintendents, and Missionary Superintendents.



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

PUBLISHED WEEKLY

BY

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### THE LOVE THAT SAVES:—

For God so loveth the world, that  
he gave his only begotten Son, that  
whosoever believeth in him should not per-  
ish, but have everlasting life. John 3: 16.

## Personal and General

The Rev. J. F. Marshall, a veteran of the Louisiana Conference died March 13th in Chicago, Ill., where he had gone some time ago to live with his daughter. Dr. Marshall served as District Superintendent of the New Orleans, Baton Rouge, La Teche, and Alexandria Districts. He also served some of the largest appointments in the Louisiana Conference. A more complete account of this worthy character's death will follow in our next issue.

The Marion District of the Central Alabama Conference is coming to the front under the leadership of The Rev. R. R. Williams. He held his District Meeting Monday and Tuesday, March 20-21 at Eutaw, Ala. The presence of Dr. E. M. Jones Area Secretary added much interest to the occasion.

Memorial services for the late Col. Chas. Young, were held throughout the country Sunday, March 12th. If this brave soldier had lived he would have been 58 years of age on that date.

The Rev. H. Houze who is the Pastor at Lake and Lawrence, Miss., has the good will of every member in his church. He is "On the Job" putting his entire program Over."

An important meeting of the Directors of the Mount Bayou State Bank was held in their office on the 16th of March for the purpose of reorganizing the financial management of the Bank. This institution is located in the heart of the Delta of Mississippi and asks for the co-operation of every individual in that section.

The Area Council of the New Orleans Area will be held in New Orleans at Mount Zion

Methodist Episcopal Church, May 3-7. Every-  
thing points toward a great meeting.

We are glad to announce that The Rev. R. N. Jones, Pastor at Forest, Miss., is able to be at his post again. Brother Jones has been critically ill for the past three weeks.

The Central Missouri Conference will be held at St. Joseph, Mo., April 5-9 with Bishop Quayle presiding while the Lincoln Conference will be held at Topeka, Kan., April 6-7 and Bishop Mead will preside.

It has recently been announced that the Rockfeller Board has given \$184,475 to Negro Schools.

Doctor Pezavia O'Connell, dean of Morgan College, Baltimore, Md., who is a distinguished educator and an orator of nation wide reputation has been invited to deliver the Commencement Address at the West Virginia Collegiate Institute May 31st.

### PASTORS HEAR US!

We wish to thank you for the co-operation that you are giving the Southwestern Christian Advocate. We need your unstinted support. Kindly ask your congregation on next Sunday, April 2nd, if they have renewed their subscription to the Southwestern? We must secure their renewal or reluctantly drop them from our mailing list. Help us to retain them. They are your sheep, you are the shepherd. They will do as you advise. This request will not detract from the regular program of the day. Just mention the Southwestern and its value. Collect \$1.50 for each renewal and mail to the Southwestern office at once.

Miss Bessie Coleman, of Chicago, Ill., who is the only Aviator of the race, sailed recently on a French liner for Paris where she will purchase airplanes for her school of aviation.

Dr. R. R. Moten, Principal of Tuskegee Institute will deliver an address to the Georgia Educational Association at Columbus, Georgia April 20th.

Mr. Guido E. Enderis, who has been in the Associated Press service in Berlin the past seven years, having been in charge of the Associated Press office during the years of the Great War, is a member of a Methodist Church in Milwaukee, Wis. His brother, Dr. Frank E. Enderis, is pastor of the Emmanuel M. E. Church in Covington, Ky. Mr. Guido Enderis is generally recognized as the best informed American correspondent in Germany, where he is called "Dean of American Journalists".

Dr. George Albert Simons, superintendent and treasurer of the Methodist work in Russia and the Baltic States, delivered a lecture at the Methodist Theological Seminary in Frankfurt-am-Main, Germany, January 13, his subject being "Religious Conditions in the Baltic States". On January 15 he preached in the Seminary Chapel in the morning and in the evening delivered a missionary address in the large Methodist Hall at Hannover on "Victories of Social Christianity in Russia and Baltic States". Dr. Simons and his sister, Miss Ottilie A. Simons, are living for the present in Reval, Estonia,

their address being Care American Consulate.

The Department of Rural Leadership and Religious Education of McKendree College, Lebanon, Illinois, is stimulating effective service among student pastorates. Fifteen months ago Mr. Roy N. Kean assumed charge of a church that had been abandoned for two years. Mr. Kean is a student pastor attending McKendree College under the direction of Professor Wallace N. Stearns, professor of rural leadership, co-operating with the Department of Rural Work of the Board of Home Missions and Church extension. On February 9, 1922, dedication exercises were held for a new \$2,500 country church. The entire church has been stimulated and strengthened. Professor Stearns reports that other students are making similarly good reports.

Miss Esther Glasgow of Long Beach, California, will sail April 1st from San Francisco for Shanghai, China, as a secretary for the Board of Foreign Missions. Miss Glasgow goes in response to an emergency call for workers on account of the National Christian Convention to be held in Shanghai in May. She has been secretary to Dr. Wm. J. Davidson, Chicago, Illinois, Secretary of the Life Service Commission of the Methodist Episcopal Church. Miss Glasgow is a native of Oklahoma and for fifteen years lived in Kansas City, Missouri, before moving to Long Beach, California. She is a graduate of Mount Morris College, Mount Morris, Illinois, and a member of the Methodist Episcopal Church at Long Beach, California. Her parents, Mr. and Mrs. F. M. Glasgow are prominent citizens, actively interested in and members of First Methodist Episcopal Church, Long Beach, California.

### TO OUR SUBSCRIBERS.

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The trend of general industrial and business conditions, as traced by the Federal Reserve Board in its annual report, points upward. This report, recognized as a barometer of industry, indicates the bottom of depression was hit in the latter part of last year and tacitly predicts a gradual and substantial betterment. The salient points in this official review of 1921 are: An industrial reaction has been manifest in banking conditions, which will be reflected in every industry. The success of the federal reserve system is finally proven. Sustenance of the system has satisfactorily tided over the major industries, particularly the farmer, through the period of depression. The depression era was much worse than generally believed.



## TRAINING TIMOTHIES AND PHOEBES FOR RUSSIA AND THE BALTIC STATES.

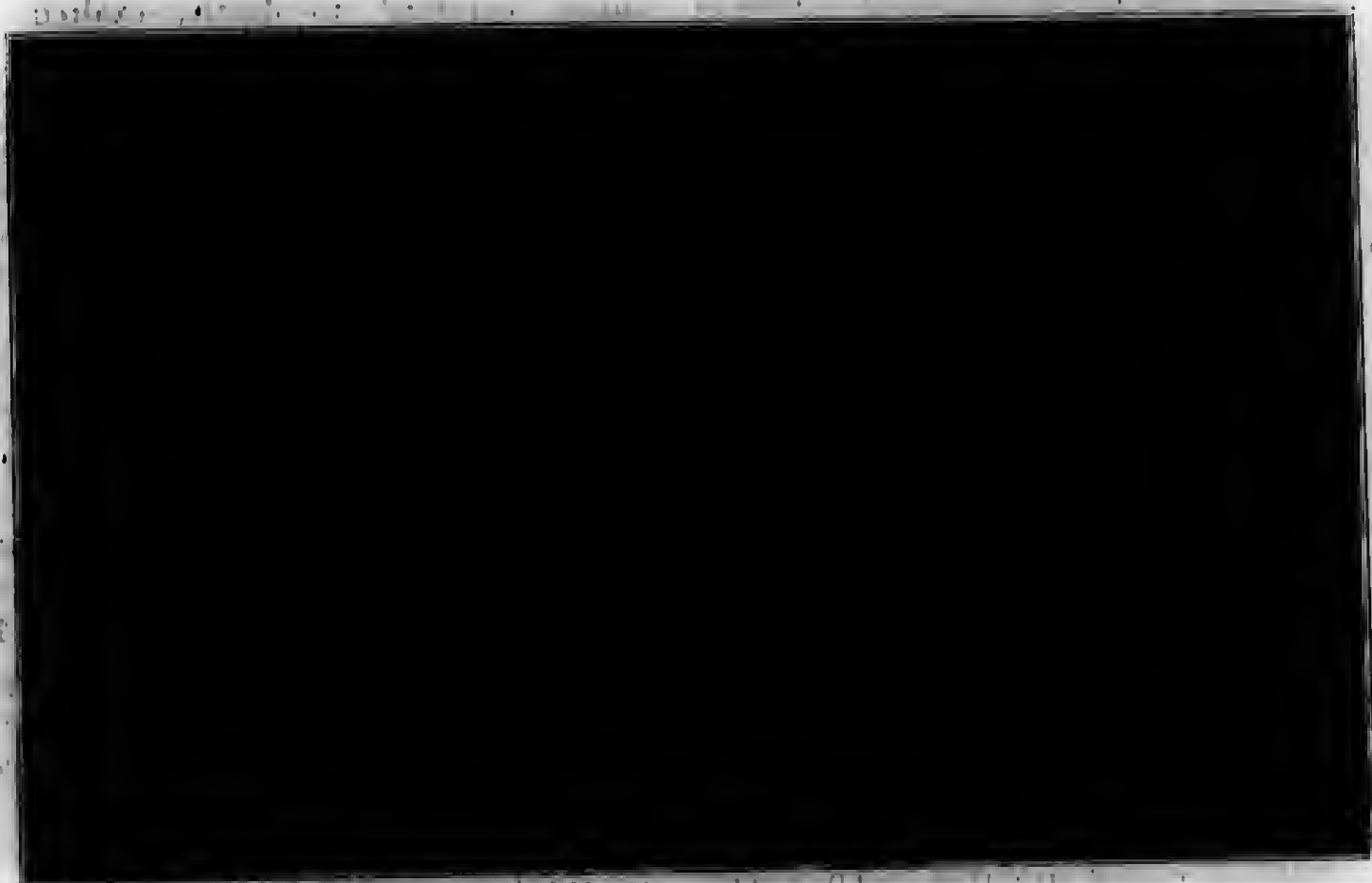
By Dr. George Albert Simons, Superintendent of Russia Mission Conference

Fifteen years ago the writer was appointed to inaugurate Methodist work in Russia proper, establishing headquarters in St. Petersburg, (Petrograd). Although the initial appropriation was but One Thousand Dollars he had instructions to go ahead, train preachers, organize churches, secure property, and create necessary literature, cultivating at the same time the good will of a strongly reactionary, argus-eyed government. "What extra funds you need, you can solicit from your friends in America," said the Bishop, adding: "As practically all pioneers have had to do!"

Somehow the thing got started, thank God, and the most encouraging feature of the pio-

to our care!"

God has answered our prayers. The work we launched is not only being kept up but has grown wonderfully, our properties and chapels still being all intact, our religious, social, educational and relief activities all well organized, while candidates for the ministry and deaconess work are offering themselves in Petrograd and elsewhere! Only a few months ago a well-educated young woman of 21 with her young brother of about 16 years came out of Russia. Both had been brought to Christ through "Sister Anna of Petrograd" and felt the call to become Methodist workers in Russia. A month ago the young lady entered the Deaconess



Ten young men from the Russia Mission Conference who are being trained at the Methodist Theological Seminary in Frankfurt-am-Main, Germany.

Six more candidates will be sent to school next August.—Dr. Geo. A. Simons, Superintendent of the Methodist work in the Baltic States and Russia, is seated in the center.

neer work was the large number of candidates already available for the ministry and deaconess work during the first three or four years. Not less than twelve promising young men and three talented young women presented themselves, nearly all of whom were sent to Methodist institutions in Germany. Our work was well under way when the Great War broke out, bringing us one heart-breaking incident after the other. Three of our young men sacrificed their lives for the Allied Cause, and three deaconesses passed away in 1915, 1918 and 1921, leaving "Sister Anna of Petrograd" alone in the Bethany Deaconess Home. Out of the remaining nine men, six are laboring to-day in various parts of our extensive Russian and Baltic field. How about the other three men? One is still obliged to serve in the Army, another is continuing his studies in America, hoping soon to return to us, and the third is serving an independent society of Russian believers in Siberia, where he stranded during the revolutions of 1918-19.

Alas, how Hell's holocaust in Europe and revolutions in Russia played havoc with many of our fondest hopes and plans!

With a sad heart the writer and his sister left Petrograd in October 1918, but not a day has passed without the prayer being offered: "Dear Lord, protect our work and workers. Bless Russian Methodists. Give us men and women to carry on the great work committed

Training School at Hamburg and her brother went to the Methodist Theological Seminary in Frankfurt-am-Main. In addition to these candidates we have fifteen more for the ministry and seven more for the deaconess work! Ten young men are now being trained at Frankfurt-am-Main, Germany, six more candidates to be sent there in August. And deaconess-candidates? Why, there are now seven clamoring to be sent to Hamburg in the middle of the school year!

Our faith has been amply rewarded. If it be true that in Christ's world-parish the harvest is great and laborers few, our young mission in Russia and the Baltic States is surely making a unique record in contributing many capable candidates and well-equipped workers for one of Methodism's most promising fields! God bless our young true Timothies and future Phoebes!

Reval, Estonia, February 1922.

### GROUP MEETING OF THE ORANGEBURG DISTRICT

The Centenary Group Meeting of the Orangeburg District of the Methodist Episcopal Church, convened at Wesley Methodist Episcopal Church, Columbia, S. C., March 8th, 1922. The Rev. R. F. Freeman is the accepted pastor of this Church.

The Rev. Mr. Freeman and his faithful and

vigilant flock had made efficient and extensive preparation for this gathering.

Preparatory to the first session, the committee of church ladies, presided over by Mrs. Jessie May Freeman, called the ministers and delegates to a delicious and sumptuous dinner.

Precisely at the scheduled hour, the noon session opened. Rev. J. W. Taylor read the scripture lesson and lined the hymn.

The following brethren responded to roll call: Revs. W. M. Hanna, R. F. Freeman, J. A. Summers, R. A. Cunningham, H. W. Williams, L. A. Thomas, J. W. Taylor, A. J. Pogue, A. D. Brown, J. C. Gibbes, R. G. Laurence, W. J. Smith and Dr. L. M. Dunton, President of Claflin University.

In a happy mood, the District Superintendent, stated the purpose of the meeting. The Atlanta Area Secretary, the Rev. J. W. Moultrie being introduced, made a thrilling and illuminating speech on all the ramifications of the Centenary. Dr. W. A. C. Hughes, Director of our Home Board, was next presented. His address was a continuous revelation of Centenary activities, progress, and achievements. Dr. L. M. Dunton, the sage and nestor of the South Carolina Conference and the matchless educator under the Board of Education for Negroes, was the last speaker. His ripe experience, impressive personality, and his long ministerial and exemplary life with the race, and the church, lent double impetus and impression to the meeting.

At the night session, were reassembled, the talented Mrs. R. T. Brooks who made the brethren welcome in a happy style. The Rev. J. W. Taylor responded in a brilliant and appreciable manner.

The preliminaries were cared for, and attended to by the Revs. W. M. Hanna and A. G. Townsend, the superintendent of Sumter District.

The Rev. B. S. Jackson in well chosen diction, urged, the pastors to their greatest endeavor on all lines.

The District reported for Centenary collected after Conference on December 7, 1921, \$559.45. The ministers were unstintingly commended for their magnificent financial showing covering only one-fourth of the year.

Dr. J. W. Moultrie and Dr. W. A. C. Hughes operated slides, representing many and varied phases of the Centenary work and accomplishments.

Thro the Centenary the rural, and city churches have been built, improved, and sustained. Schools of every description and quality have been created and fostered. Homes for the aged, hospitals, yea, every institution and activity of the great church has had its attention, and these slides revealed that fact to the people in no uncertain manner.

Throughout these services the Wesley Choir rendered invaluable dulcet music.

This being the second one of these group meetings, it was suggested that the third be convened at Orangeburg, S. C.

The delegation left Columbia and the church with new ideas, a larger view, and a determination and resolution to save humanity and the world thro the Centenary, for God and His Christ.—John C. Gibbes.



## THE MAN AND SAVAGE—THE OUTLOOK

By the Rev. J. Will Jackson, D. D.

Was man originally a savage? Was his a primitive state, but little above that of the brute in intelligence? Has he slowly groped his way, through a prolonged period of time, up to his present attainments in knowledge and civilization, or did he begin his career in a state of innocent simplicity, conformative to moral distinctions, from which he afterward fell into the sinful state which finally degenerated into savagry? This is an old question—I am not responsible for its persistence. Apart from its theological, or its scientific, urgency, it is—at least to me it is—suggested by the history of the human race. The temperamental attitude of civilized man, taking his record to be a reflection of that attitude, gives this question a legitimate place in the field of honest inquiry, be our prejudices or opinions what they may. Aside from what I regard as convincing vestiges of man's pre-historic life, civilized mankind betrays either the contamination of a savage, or immature life, of indefinite duration, or a latent attitude for the excitations and indulgences of such a life. Whatever of achievements man may boast—and, indeed, they are many and wonderful—achievements in the conquest of stubborn physical nature and in promoting the progress of the race; whatever of his primitive constitution, mental or physical, he may have outgrown, or has been effaced—if such there has been—he has not, as yet, attained to the mastery of those vicious potentials of his being which, unbridled, align him with the savage—even with the brute. Intellectual development, ethical culture, esthetic refinement, material opulence, religion—all have so far failed.

Long has man's occupancy of the earth. "In the beginning" is but a faint echo amidst the eternal hills of an immeasurable past. But with thousands of years of philosophy and learning, centuries of science and christianity, man has not as yet achieved the complete subjugation of himself to the counsel of reason and the dictates of humanity.

We revert with feelings of mingled consternation and pity to the inhumanities of the ancient world. It was an age dark with ignorance, superstition and with the terrors true, nevertheless, that after indeterminable of idolatrous worship. It is astonishingly ages of human life and experience, the abandon of the savage impulse among the most refined and enlightened peoples of today, rivals that of any period of the world's darkest history. Our sensibilities are shocked at any recital of the bloody scenes of the Roman amphitheater, and we marvel at the gluttonous applause of the populace; but the modern bullfight, with its repulsive, gruesome sights, and the human prize fight—but modified forms of once popular, brutal festivities of heathen Greece and Rome—are patronized by the people and fostered by popular approval. We shudder at thought of the inquisition, and our moral nature recoils, with indignation and horror, from a rehearsal of the atrocities and vulgarity of Nero; and yet it is shamefully true that modern persecution of the Jews, the indiscriminate massacres of the Armenian Christians, the barbarous cruelties and gross obscenities of the recent

World War compete with them for supremacy of rank in the spirit of diabolism. Recall to mind scenes of recent mob violence in this country: pulling infants from their mother's arms, cutting their throats and throwing them gasping, into the fire; torturing man by successive amputations of parts of his body, and then tormenting him in flames until he expires! A man in an iron cage so heated as to slowly intensify agony until death ensues! Disrobing a helpless woman and hanging her, nude, to the limb of a tree! Gouging out the eyes of a man with a red hot poker and thrusting it down his throat!—my pen revolts at the recital, for this is not all! Often, too, this revelry of savagry is witnessed by hundreds of both sexes, young and old, who look on and applaud! This is savagry demonized! Often a conflagration, lighted by the torch of the mob, in which the houses of hundreds of innocent men, women and children are burnt to ashes, casts its lurid glare over the scene of desolation and death to augment the fury of the rioters! This, too, in the 20th century of the Christian Era, the "heir of all the ages in the foremost files of time!" Staggering facts! Dark picture! If dwelt upon long the heart grows faint and hope sinks into the night of despair! Is the world growing worse?

This question is bouyant with insistence. It expresses the doubts and fears of thousands of troubled souls, troubled by the troublesome time. But in the face of this repellant arraignment, it may, nevertheless, be truthfully remarked, that such brutalities and disorder can co-exist with the activities of substantial world progress. The very evils complained of are constantly arousing the forces of their own destruction. Cruelty to animals, child labor, slavery, the rum traffic, autocracy—these are examples.

Time it takes, but a century may be but as a day on the dial of nature's time piece of human progress. To put it all in one sweeping sentence: **Persistent wrongdoing is the wrongdoer's certain undoing.** This follows as a fixed law in the moral universe but progress cannot take from wickedness its venom. "Sin, when it is finished, bringeth forth death." The murderer of today is no less murderous than the world's first murderer, though thousands of years of progress intervened between them; nor is his crime, therefore, the less direful. When the kingdoms of this world shall have become the kingdom of our Lord and His Christ, wickedness shall have disappeared from the earth. Then, and not until then, shall there be a perfect moral world.

But when was the world better than it now is? What we now see of wrongdoing is but assertions, under modern incitements, of the age-old spirit of evil that has haunted the world since the creation of man. Inharmonious relations, of whatever nature and between whosoever, are not conditions of inexorable physical law. They are traceable to controllable causes. Remove the cause and a different state of human affairs will obtain. The entire structural life of the world, has been fundamentally wrong—one stupendous fabrication of false notions of

human relation—of society, government, religion; of everything down through the course of history. Slow has been the growth of the basic ideas of liberty, equality and brotherhood. How could it have been otherwise? Here and there, in the wilderness of world-wide error, a feeble germination of these ideas, intermixed with the faults, stunted by the surrounding darkness and struggling into strength, could be seen. Here and there, a brilliant mind flashed forth illuminating truths, like rays from a distant star; but they were obscure, or deflected, by the pervading bewilderment. It was wrong, utterly wrong, in its conception of the brotherhood of man: It fostered caste distinctions; created titled nobility; enslaved human beings; ignored womanhood; subordinated manhood to statehood; avowed "the divine right of kings;" was relentlessly intolerant; burnt "heretics" to death; exalted might above right; waged war for conquest and supremacy, and sacrificed human life as a trivial thing. The age-worn impress of this iron-clad institutionalism still lingers, but with ever-fading influence. As late as the beginning of the 19th century, English law recognized two hundred and twenty-three capital offenses. This of today is a better world than that of yesterday, and the bow of promise of a still better future never shown with a lustre more glorious.

Old world relations—national, international and interracial—have already undergone radical transformation. We are now living in a new order of relationship. The past one hundred years have wrought assuring changes. Governments and institutions, hoary with age, have been swiftly abandoned, and revered traditions and authorities ruthlessly violated. Slavery is no more; the status of woman has been revolutionized; the Negro enfranchised, and legalized liquor traffic suppressed, in this country; democracy is everywhere dominant; law has been humanized; national isolation has given way to international union and co-operation; disarmament and the destruction of the implements of war have begun (see Isa. 2:4); the Negro has been honored with the highest office in the world's greatest Protestant church! In all sincerity, I ask, is this not progress toward a better future world? We are living in the dawn of the morning of that coming day. Be still. Be steady. Build for the future. Stand with the good in every fight against the bad, with the right in every battle against the wrong. The storm is weakening, the billows lowering. Foggy the way may now appear, but the old world is headed for peace, union and brotherhood, and the gates of hell can not prevail, against it.

The religious situation in one of our most prosperous agricultural states may be illustrated by the results of a survey recently made in Clayton County, Iowa. There it was found that of a total population of 27,750 there were 18,534 who told the census taker that they had no church preference. In the words of Dr. A. B. Curran the District Superintendent, this means "Protestant English-speaking folk not aligned with any church".



## A CONSPIRACY IN THE BARNYARD

A Stewardship Drama in New Jersey. In Which Hens, Bees and Potatoes, Take The Leading Part.

By C. L. Murdock.

"Money is the common medium of exchange," says the professor of economic quite truthfully. "We receive money in exchange for our possessions; that money may be exchanged for the possessions of other people."

But some folks—especially in rural sections

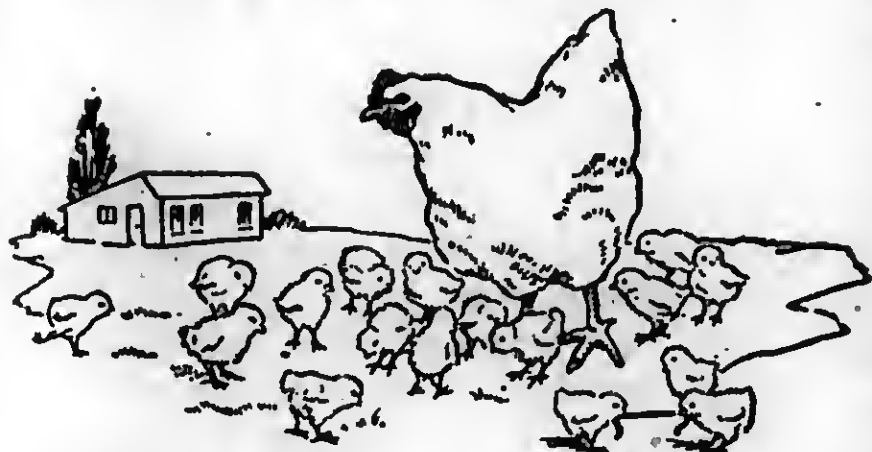
but had no money; yet scores of well-fed chickens were running around the yard.

"Certainly I will," replied the woman, glad for the opportunity to be of service.

Thus encouraged, Pastor Stokes asked the same question of fifty other women. Every one of them agreed. The chickens were raised and fed. In due time they were prepared for the market. And the treasurer of Silverton Circuit received \$550 for the Centenary!

During his calls the Pastor found a farmer in the field planting potatoes. The farmer did not see how he could spare any money for missions. The Pastor referred to the excellent condition of the field and asked the farmer if he was going to plant all of those fine seed potatoes. He replied that he didn't intend planting the rest.

"But won't you plant the balance of the seed for the Lord, cultivate, spray and harvest the crop?" asked the Pastor.



A FINE EXAMPLE OF "LAY ACTIVITY."

More Than Plots Were "Hatched" in This Conspiracy. Chickens on the Silverton Circuit contributed \$550 to the church benevolences.

—seldom have their possessions converted into money. They may be rich in barns and land, their income of grain and of cattle may be extensive—yet they are possessed of little "money" as such. They have wealth, not a representation of wealth. That is often the reason why a rural pastor receives but a small cash salary while folks all about him live in comfort from the direct products of the farm. The people do not think of a nickel and an egg as interchangeable.

That was practically the condition the Rev. J. W. Stokes faced when he started to raise the Centenary apportionment on the Silverton Circuit, New Jersey Conference. The circuit was itself considered missionary territory; it had never given much to missions and benevolences. No one had any money. Yet Pastor Stokes could see that the farms were yielding good crops, the barns were well laden, the orchards were healthy. There were eggs and apples and potatoes aplenty—but nickels and dimes were mighty scarce.

"Sister, would you raise a brood of chickens for the Lord? the pastor asked one industrious housewife. She was interested in missions,



Planting Extra Rows of Potatoes for the Work of the Church.

TWO GREAT MEETINGS HELD BY MEMBERS OF CENTRAL M. E. CHURCH, OF JACKSON, MISS., TO CONSIDER PLANS FOR THE YEAR'S CHURCH WORK.

The business arrangement for the years

work of Central M. E. Church was featured by two separate meetings of the sisters and brethren of the church. Presided over by the pastor, Rev. B. T. McEwen.

On the night of February 22nd all the brethren were asked to assemble with the

pastor to discuss their plans for the year.

After devotion the pastor laid the plans of his program before the church; and after a detailed explanation of what must be accomplished this year, with special emphasis on the raising of Centenary funds, he called for voluntary expressions on the work to be accomplished.

There was an enthusiastic and harmonious response on the part of the men to go forward with the program.

This indeed is a splendid augury for the success of the work.

There can be no doubt that the work will be accomplished with greater ease and effectiveness than here-to-fore in special efforts of this kind.

The Tithing system was accepted in principle. There were pledges from three to fifty dollars. The general average however will possibly arrange around five dollars for all men.

On the night of March 8th. there was a similar meeting of the sisters. They too were equally responsive as the men in the effort to put over the program.

Their pledges more or less averaged three dollars each. The above plans are looked upon with general favor by the entire congregation, and the church feels proud of writing itself down in the Columns of modern institutions with the blessings of a spiritual strength that will know nothing better than the advancement of our Lord's kingdom in the earth.

These meetings mentioned consecutively ended up with social features, held in the Y. W. C. A. building. No one may thoroughly understand how enjoyable and altogether unique this feature of the sessions were without having been present.

On each occasion attractive bowls of flowers adorned the table and a delicious supper was enjoyed by all.—Mrs. Sadie E. Barnes.

### NATIONAL CHURCHES TO MEET

Announcement was made today that the next World Conference on Faith and Order, comprising seventy-seven national churches of the world in the movement toward Church Unity, will be held in Washington, D. C., in May, 1923. Group conferences of the many communions represented in the World Conference will be held for preparation and study in the intervening period, according to Robert H. Gardiner, Secretary of the World Conference, 174 Water street, Gardiner, Maine, U. S. A. The work in anticipation of the world gathering will extend both to the clergy and lay men and women, even including thousands of individual congregations.

According to plans just announced, each Commission representing a national church will convene as soon as possible to take steps to promote the conferences in both large and small areas. Then each pastor, priest and rector will organize conferences in his neighborhood following the organization work of the presiding officer of his territory. A general appeal will be sent to laymen and laywomen to urge their direct co-operation and study in connection with their particular church. Already the World Conference has established contact with many thousand lay-

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## UNDER THE CASHEW TREE

This might begin a wonderful story of Christian Africa—of the Christian spirit of devotion and sacrifice finding expression in the hearts and lives of natives of the African bush.

Three African workers were supported by the Christians of Inhambane Districts, Africa, a few years ago. It was a spasmodic sort of support, however, for the people were poor, and crop failure was not uncommon. Unless the grain was watched every minute, birds would ruin the plants before they reached maturity, monkeys would strip a field bare in a few minutes, or a large animal like the rhinoceros trample the ground to a mud wallow in search of tender shoots.

So things went on in Inhambane for several years, the Christians giving in a generous but haphazard way, and with little progress either in the number of members or in their giving.

At last one day a group of Christians met under a cashew tree to talk over conditions. They decided on a plan, and took it to the missionary for approval. After prayer and thought, he promised to push the plan in the sub-stations.

Out from under the tree, whose fruit is used to make a strong alcoholic drink, a movement was started which is now making great progress throughout the Methodist Church. It was the plan of systematic giving by every member and probationer.

In one year \$1,300 was secured for self-sup-

port, and where three workers had been supported, thirty-five now received help from this fund in amounts ranging from \$6 to \$288 a year. The next year there was an increase of \$700, making the total over \$2,000. Forty-eight



"Under The Spreading Cashew Tree The Village Preacher Stands."

workers were then put on the pay roll. The entire sum was given methodically by probationers as well as members, at the rate of two and one-half cents a week.

If the people of Africa can do it, surely the Christians of the United States will not find it impossible.

What an inspiration this old tree and the Christians beneath it bring as the church here in the United States approaches the days before Easter and particularly the Easter week of Experimental Tithing April 9-16.

## "HEALTH WEEK"

By Dr. D. A. Bethea, M. D.

Eight years ago when Booker Washington said, "Let there be a National Negro Health Week", he set in motion a movement that has prolonged the lives of thousands. As each church looks forward to the annual revival, so should each community look forward to Health Week. As the pastor finds it necessary to have a campaign for new recruits to his church, so should we have a campaign for new devotees to the Better Health movement. It seems almost a tragedy to see men and women, after they have reached the top-most round of success, with money, honor, and love, smiling in their faces, have no health to enjoy them. It is like sitting down to a good dinner with the appetite all gone.

The time to lock the stable door is before the horse is stolen. What is the use of obeying all the laws of health after all your vitality has all been squandered, and you are waiting to cross over into Heaven or some other place? Health and long life is the dream of everyone, just the same as everybody wants money and love. The trouble is that they have no popular instruction on health. There are all kinds of books written on how to make money, and anybody seems to be able and willing to tell how to make love, but there seems but little knowledge given out in simple language, for the pub-

lic, on how to make health except the patent medicine trash.

In order to put this Health Week Program over, it will be necessary to depend upon the ministers, as we have to do in all forward movements of the Race. In passing we just as well admit that the preacher, even though he has his "shortcomings", is the real leader of the Race. Then we will have to depend upon the school teacher to interest the younger people. Next to the preacher, there is no other class doing more for the uplift of the Negro than the teacher.

The pastor will find it a great "drawing card" to preach a sermon on health, and besides it would do more good than if he would preach a sermon to the "Supreme National Order of the Black Cats of the World". He could say many things along the line of ventilation of homes and churches, then the "patent medicine evil" should receive a few "uppercuts" from him. While he could put on the "rousement" by quoting from John Wesley to the effect that "cleanliness is next to Godliness". Right here he could get in some shots on the people who keep such filthy yards and homes, and the janitor of the church, and the tobacco users. When he comes to tobacco, he had better watch his gun as it might kick himself.

There should be a great movement to in-

terest the schools, the young peoples' societies, the Sunday Schools, and the various clubs of the community. There could be simple talks given by the teachers and business people. It might not be well to call the undertaker to speak on health, it might seem too much like "knocking" on his business. Much should be said in these meetings on the care of the teeth. Many a person who is going around with "store teeth" in his mouth might have saved the money and cry, if he had known how to better care for his original teeth.

But the fault with so many of our movements is, all the energy is used up in talk and there is none left for work. Like much of our religion, all is used up in the shout and there is none left to do our Christian duty. We should see to it that homes and yards are cleaned up, outhouses and fences whitewashed, and screens put in their places. It is none too soon to start on the "pestiferous fly." What is needed is not only proper living, but proper doing.

Lastly, the doctor should not be left out on this program. We say "lastly", because the people get in the habit of thinking of him "lastly" when they pay their bills. Any physician in the community will gladly make talks or do anything else possible to make the weeks health revival a success. Doctors are very unselfish, for they will work just as hard to keep good health in the community which takes away their business, as they do to heal the sick which is their business. It looks so much like suicide that people sometimes lose sympathy with them. You know we have but little sympathy with a person who deliberately injures himself. This led a cynic to write:

There was a doctor by the name of Peck,  
Who fell in the well and broke his neck,  
The folks all said the fault was all his own,  
He should have tended the sick and left the well alone."

### A STATEMENT BY THE OFFICERS OF THE AMERICAN BIBLE SOCIETY

The change that has been announced in the manufacturing policy of the American Bible Society seems to have been mis-interpreted in some quarters and the officers of the Society have issued the following statement:

"The American Bible Society, contrary to certain reports, has not given up its publishing business, in which it has been engaged for more than 100 years, and has had no thought of so doing. It will continue as a publishing house, issuing the Scriptures in more than 150 languages and dialects, having its work done through various printing concerns. It will continue to control its own plates so as to preserve the accuracy of its versions for which it has received wide recognition and acknowledgment.

"This change of policy in its printing program has been dictated by the fact that the Society is convinced that it can do its printing more economically elsewhere than it can by conducting its own printing establishment. There will be an actual increase in the Society's output, and this change of policy marks a distinct advance and is in no sense a retrenchment in its program of Scrip-

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## THE FORTIETH QUARTERLY CONFERENCE SAINT MARK, CHICAGO

The Fourth Quarterly Conference at Saint Mark was held Monday evening, March 6, Dr. Gloster R. Bryant, presiding.

After listening to glowing reports, showing progress along all lines, Dr. Bryant remarked, "this was the greatest conference of all in the ten years he has presided here." The greatest not only here, but to his mind, the greatest anywhere. Saint Mark is one of the outstanding churches of Methodism. There are churches with larger enrollments but there is doubt whether there be another that is doing as much per active member as is being done in Saint Mark.

The spirit, the atmosphere pervading this conference differed greatly from what usually obtains at the last conference. Dr. Bryant's closing words were very touching. They will long be remembered.

It may be well to mention some of the events leading to that Fortieth Conference. Time and space will cause brevity.

Much was planned and much accomplished, confining ourselves to the present conference year and some of the more recent successes. "A Greater Saint Mark" is, and has been our slogan. That means some alteration and improvement in the plan to take care of our increasing opportunities, and recreational program that will provide adequately for our growing boys and girls—entertaining, interesting and beneficial, physical, mental and spiritual.

There is one of the schedules:

1. Art and Needle Work (all ages). Monday, 4:00-5:30 p. m.
2. Games Class (boys, 10-14). Tuesday, 4:00-5:00 p. m.
3. Dramatic Club (all ages above 12), Tuesday, 7:15-8:15 p. m.
4. Games Class (girls, 10-14,) Wednesday, 4:00-5:00 p. m.
5. Probationer's Class (all ages). Thursday, 4:00-5:00 p. m.
6. Games Class (boys, 10-14), Thursday, 7:30-8:15 p. m., (Farren Gym.)
7. Games Class (girls, 14 and above). Thursday, 8:30-9:15 p. m.

8. Music (boys and girls 12 and above). Friday, 4:00-5:30 p. m.

The second annual roll call in February, was successful from more than one angle. No, it did not bring out every member, but its effect reached many a one who might not have been influenced, otherwise. The sermons on "stewardship" and the discussions by the Minute Men caused new light to break for some who had been groping in darkness, at it were. More money was taken in at the Friday night class meetings in the short month of February than any other month of the year. One collection amounted to \$346.00, the largest ever at a Saint Mark class meeting.

The general stewardship program for 1922 is being carried out here. On Wednesday, March 1, the communion table was spread and hundreds came between 5 a. m. and 12 m. to renew their vows and to be in accord with the purposes of our Methodism. Saint Mark can be depended upon to be heard from on any general program of the church that is for a larger, a world-wide, a more effective Methodism.

We are rounding out the year before going to the Annual Conference with a Men vs. Women Rally. On March 26, the men are to raise more money than the women on April 2. If you could hear the challenges and counter challenges made to and fro, you'd think all the money necessary to do a good many things at St. Mark for a long time, will be forthcoming on those two Sundays. Capt. Juanita (Mrs.) Robinson, the pastor's wife, of the women; and Capt. Robt. Madison of the men both claim the leadership for the larger returns. Whichever side does lead at the finish, I'm pretty sure a good large number of dollars will be put on the tables. Thus we shall close the year with the memory of the sound of rattling coins and bills.

The Easter tithe offering will not be overlooked, either. That will be heard from.—W. H. Higgins.

## GEORGE R. SMITH COLLEGE NOTES.

During the past few days there have been through the College of George R. Smith, quite a number of important visitors. Among whom are some of the most important men of the race. The Centenary Session of the Central Missouri Conference met here at the College last week in the college chapel; meals being provided for the visitors and all present in the dining room on the first floor of the building. The sessions were presided over by Dr. W. T. Wright. Among the other distinguished visitors present were Dr. Lovejoy, head of the Tithing Commission. The District Superintendents present were: Rev. W. L. Lee, L. R. Grant, and Rev. Woolrich. Among the pastors who attended this meeting were: Rev. A. H. Higgs, of Kansas City; Rev. W. H. Smith, of Slater, Mo.; E. J. Williams, C. C. Cato, A. L. Woolfolk, A. E. Diggs, W. A. Bohannon, R. L. Smith, E. F. Pate, C. C. Crissman, Richard Rush, W. F. Walker, Revs. Overton, Jones, Smith,

Rollins. Dr.'s W. R. Nelson, C. Crisman and R. B. Hayes. In the address given to the student body in the college chapel in the afternoon by Dr. Wright, who was introduced as the "man who is always right, even when others are wrong, he is still right", several interesting remarks were made. Dr. Wright mentioned in his address of the one hundred thirty million of colored people on the planet there are one hundred and twenty of them in Africa. He also said that there were 15,000 murdered and the same number killed in auto accidents during the war.

Rev. Overton, pastor of the Methodist Episcopal Church at Georgetown, Mo., as a result of his visit here and the splendid work being done, gave to the college a horse.

The college basketball team, under the supervision of Miss Ruth E. Gardenhire, as chaperon and Prof. C. M. Evans a coach, went on a tour to Kansas City last week, where they played the team of Lincoln High

School. They were given a grand reception and treated royally throughout their entire stay. The next day they went to Topeka where they played the girl's basket ball team of K. I. E. I., and returned to Sedalia Sunday afternoon much refreshed from their trip.

Recently the students of George R. Smith College were favored with a visit from the Y. M. C. A. Secretary, Mr. Craver, who gave a very interesting illustrated lecture in the college chapel, Tuesday evening. We were also favored with an excellent address on the day following by the Mr. DeFrance, New York City. Mr. DeFrance seemed very much impressed with the student body, the surroundings and mentioned particularly the splendid singing which he heard while here.

Directly after the return of President R. B. Hayes, from his extended trip through the South, additional improvements were begun on the college chapel. New opera chairs have been installed thus making the seating capacity much more and decidedly more comfortable. Marked improvements were also made upon the platform or the college chapel stage.

On the 31st inst., there is to be rendered in this auditorium a grand musical extravaganza under the direction of the music teacher, Prof. Geo. S. Murray, and assisted by the college orchestra. The orchestra, now consisting of nine pieces is rendering music daily to the satisfaction and delight of all who hear it. They, too, are to leave on a tour soon.

In the college chapel on the night of the 23rd inst., there is to be rendered a play by the 7th and 8th grade pupils of the institution. A very rare treat is promised and many good things are in store. Miss Ethel V. Rambo, department of English, is in charge.

The usual Sunday afternoon lecture delivered to the student body last Sunday, was given by Rev. Dr. Canady of this city, and was much enjoyed by all present.—C. A. Merbane, reporter.

## A STATEMENT BY THE OFFICERS

(Continued from Page 8)

ture publication.

"The Society has no thought of moving its headquarters from New York. Its executive offices continue in the Bible House, Astor Place, New York City. The officers of the Society are: Churchill H. Cutting, president; William I. Haven and Frank H. Mann, general secretaries; Gilbert Darlington, treasurer.

## NATIONAL CHURCHES TO MEET

(Continued from Page 7)

men in every part of the world who are desirous of forwarding the movement toward Church Unity.

It is expected that the Continuation Committee of the World Conference will meet in London in 1924. This Committee includes representatives of the following communions: Anglican, Armenian, Baptist, Congregational, Czechoslovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, South India United.



## OUR YOUNG PEOPLE ON THE ROAD WHITTERS?

Superintendent of the Young People's Department of The Board of Sunday Schools.

By James V. Thompson,

One day a young man went to his church fathers and asked for a modern program fitted to the needs of his day. They refused to listen to his appeal. He set out on his own hook to do the things his youth and his time demanded. It was crude at first, but sincere. The church fathers were incensed at the young man's bumptious efforts. The devil himself took a special fling at him. But out of it all came the Methodist Episcopal Church. And who shall say that John Wesley—even though he may not recognize the above description of his early independent activities—was not led of God?

Later, in the history of the very church Wesley founded, came one named Booth with a proposition that the church do something to meet the needs of the slums and the wanderers. To him also the church turned a deaf ear. Out of it all came the Salvation Army. And who shall say that movement was not led of God?

Today the world over the young people are in the same spiritual ferment. Young men and young women are seeing thoughtful visions of unmet needs and tasks untouched or incomplete. They again appear before the church with enthusiasm unchecked and lives eager for service and hearts aflame with devotion. Please God we may not again give them stones for bread.

### Why The Young Folk Drop Out.

In a Korean town the young men asked for the use of the church for assembly during mid-week. They were interested in the church. Many of them were baptized members. There was no other place in the town for them to go save to the Keesang. The church fathers could not see the opportunity, and refused the request. The young men went to the next lot and found a space fit for their purpose. They bought the lot with the house thereon, and are now in the process of fixing the place up for their own use. While the speakers in a Sunday School Institute were speaking in the church, the noise of the building next door sounded in the ears of the assembly. The young men say now that there is no place for them in the church. Are they to be blamed?

That the young people drop out of the Sunday Schools at about the 14th year is common knowledge. Why do they do so? The reply of a Japanese young woman is unmistakable. "They do not like to be classed with the children and so do not come." A young Korean of 19 years said. "They just tell us Don't do this and don't do that. We know those things already, but there's nothing else to do. If they would only give us something to do we would want to stay and do our part in the work of the church." When asked why he had stayed he replied, "Because I got a class of boys to teach."

It is the old story. The same facts face us the world round. Youth is the great harvest time of the church. But the church must go where the harvest is found if it

would reap. And it must use the implements suited to the nature of the harvest, else there will be both waste energy and loss of product. We cannot successfully turn aside from nor circumvent what seems to be a law of life for young people. They learn by doing. They find compulsion only in the program in which and of which they are a part. They must have a place and a part in the work of the Kingdom if they are to be kept in the Kingdom.

### Young People's Departments Necessary.

To the promotion of this ideal the Young People's Department has been giving itself since its inception in 1915.

Except where there has been some sporadic jump in enrollment or attendance due to contests and the like, it is safe to say that those schools in which separation of departments has been secured either by means of curtains, different rooms or by meeting at different hours, show the most notable and healthy growth. It is certainly evident that the growth is more permanent. Furthermore this process yields the largest evangelistic results in the field of childhood and youth.

It is not yet possible to estimate in any dependable way the actual number of organized young people's departments. We are still measuring our church work largely by quantity. But the idea has taken firm root in the mind of the church workers and in most unexpected places we find thoroughly well developed departments doing splendid though unproclaimed work with and for young people.

The same may be said of the organized classes. However, the registration of classes has been going on since the beginning of that movement and notable advance has been made in the number of enrollment as compared with 1920.

### Young People Join the Church Early.

In a recent survey of 650 young people at 43 different Epworth League Institutes it was discovered that 67 per cent. of them united with the church between the ages of 12 and 24, 33 per cent. united with the church below the age of 12.

In a more extensive survey conducted by Mr. Squires among 8631 adults it was found that 83 per cent. made their Christian decisions between the ages of 12 and 25; 15 per cent. below 12 and only 1 per cent. above 25.

These two surveys indicate most clearly the fertility of the field between the years of 12 and 25. The time devoted to evangelistic work by the Young People's Department in the Committee on Evangelism, in the preparation of leaflet material, in the co-operation with other departments of the Board and Board of Home Missions has produced undoubtedly very large results in the records of the year's work in our Sunday Schools. There have been 200,726 accessions to the church from the Sunday School. According to these surveys just

mentioned, a very large percentage of that group will come between the years 12 and 25. This last figure represents one of the largest number of accessions to the church from the Sunday School in the history of Methodism.

As a result of the work done in the Intermediate, Senior and Young Peoples years, it has come to be an aim of these departments to have every member a Christian and a member of the church before 25 years of age.

We cannot expect within a single generation to repair the wastage, moral and physical of our youth, brought about during the last half decade. They were taken from school, industry and home, breaking ties that can never be restored, and interrupting careers which never can be taken up again. Personal and group powers and responsibilities once assumed can never be restored. The individual self-realized is never the same again. Our youth came back—those who did come back—a different kind of people. We cannot treat them the same as before. The old order has changed.

The Young People's Department faces a new and a tremendously more difficult task. It must seek both the understanding of present conditions on the part of adult life and the provision of a program which will command the respect, confidence, and enthusiasm of this new generation that is suddenly so different from all others of its years. This is no light matter and calls for our total assets as a Board and as a Church. Your department is sore beset.

But, to retreat is suicide. We have therefore planned to advance all along the line.

### TO WHOM IT MAY CONCERN

By the Rev. L. V. Woodrit

Listen, if every church member in the United States would tithe, there would be over 2 billions of dollars each year for the great big enterprise of Christianizing the world. Does this seem incredible? Yet there are 40 millions of church members in the United States, with a per capita of \$500 each.

If all these would tithe, little sick children in the world would have hospitals of the modern type to be treated in. Eighty per cent of the South American babies would not die for the lack of medicines, under 2 years of age; 50 millions of blacks in Central Africa would have the gospel of Jesus Christ, and civilization would cover Africa's dark land, and darkness would flee away and the Fire of the Holy Ghost would burn up all idols, and Mohammedanism, would vanish.

Take our homelands; every Minister's salary would be doubled or more; Every church would have its own parish-house and community center; while for the benevolences, every board would be increased 1000 per cent, excepting the Board of Education, and that would increase 5,000 per cent and that multiplied by 50.

Go on now, and figure for yourself. The giving of one-tenth of your income would be the beginning of a new world.

Why rob God any longer? You must pay some day. **Make Easter your Pay Day!**



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

APRIL 9, 1922

Subject: The Lord Preserves Joash

(II Kings 11:1-17)

The story of the preservation of Joash belongs in the class of Biblical stories with the preservation and exaltation of the boy Joseph in Egypt; the preservation and future usefulness of the boy Moses in the same country, and the preservation of the boy Jesus from the murderers of Herod, all of which are very fascinating accounts. This boy Joash was the great-grandson's son of the good King Asa, whom we studied in our last lesson. More than a quarter of a century has passed since his reign. And to get an adequate background for our present lesson we need to review briefly certain of these intervening events.

Jehosaphat was Asa's son and successor, who followed in his father's steps in trying to root heathenism out of his kingdom. But he also had another serious problem which he wished to solve, and which was a problem for his last three predecessors. Hardly will a kingdom be divided and the two powers live adjacent to each other on the most friendly terms before age has healed the wound of the division. It did not happen between Israel and Judah. Not only were they unfriendly, but were sometimes at war with each other. Now Jehosaphat desired to establish friendly relations between the two kingdoms, and he adopted the plan which many a European ruler has tried in modern times—that is by intermarriage between the royal houses. He married his son Jehoram to King Ahab's daughter, who was probably, though not certainly, a daughter of the abominable Jezebel also. At any rate, this girl Athaliah could hardly have been more unprincipled had she been Jezebel herself. She was a devout heathen. Besides, she came from a kingdom where royal murders were the rule. Consequently she came well prepared for any diabolical work that might seem desirable to accomplish any purpose. Jehosaphat accomplished his purpose, but with great detriment to his kingdom. For Jehoram became a heathen like his wife. And through her influence, as soon as he came to the throne, he murdered his brothers and a number of other princes, probably as a means of making firm his position on the throne. This is the first time we have had such murders in Judah, but it will not be the last while the ruthless Athaliah lives. This is the first evil of the alliance with Israel.

He was succeeded by his son Athaliah, who was also under the influence of his wicked mother as his

chief counsellor. During the first year of his reign he was killed, along with King Jehoram of Israel, in the revolution there of Jehu. This was the second evil of the alliance. But the wicked Athaliah was determined not to lose her position of chief influence in the kingdom in which the queen-mother was always next to the king, and his chief counsellor. Should a grandson come to the throne, she would have to vacate her high position to his mother. So she gave orders to have all the male members of the royal line slain! Can that be surpassed in wickedness—the ruthless slaying of one's own children and grandchildren in order to possess political power unlawfully? Then she usurped the throne, set up a temple for Baal, made Baal worship official in the capital, and appointed a priest of Baal. This is a third evil of the alliance with Israel. And here is where the boy Joash comes in.

When the order was given to murder all of the royal seed, Jehosheba, a sister of the late King Ahaziah, who was married to the priest of the Temple of Jehovah, hid away her brother's infant son Joash in the temple, where he was kept concealed for six years. When he became seven years old, on an appointed Sabbath he was anointed King of Judah with great ceremony by the priest Jehoiada amid great rejoicing by the people. When Athaliah heard the joyful noise she hastened to the temple to find out what it was all about. "Treason! treason!" she cried. But she was ordered out of the temple and put to death. The temple of Baal was destroyed and his priest slain. Joash was preserved, and we shall hear more of him in our next lesson.

At first thought this may seem a somewhat insignificant event: a boy who later became king was saved from death by being hid away for a time. But to our mind it is an event of far-reaching importance. One cannot say just what the history of Judah would have been had David's seed been entirely destroyed and Athaliah had had any influence over the selection of her successor. But this we can say without being too venturesome: the religion of Judah would not have become what it did become; the Old Testament would not be what it is; and, remembering the great influence which the Old Testament had on the religious development of Jesus, what shall we say about Christianity had Joash not been preserved? We are to see God's hand in this preservation, therefore, even though no

miracle was wrought, but it was effected visibly with a bit of natural human shrewdness. That is the way in which God normally works. When miracles occur they are the exceptions. If He normally worked through miracles there would certainly grow up among us a science of miracles, and we would have a miracle then only when He worked in a non-miraculous way.

The lesson for us, therefore, is that we should try to preserve our children in the same non-miraculous way. God not only desires, but is helping us, if we will only help Him; not preservation so much from the assassin's blade, but preservation from those influences, those habits, those disposition, that character, that life which is worse than death. Have you ever considered that a bad life in society is far worse than a premature death of that individual. That lives are set in the tenor of their future while they are young, and that after they are set, if they are to be saved to usefulness, God must work an amazing miracle to do it?

The changing of some characters by God is in a sense a greater miracle than the creation of the world. It is interesting to observe that Joash was not only preserved from death, but preserved under Godly influence. One need not speculate on the result had he been preserved by Athaliah and under her influence. The people of God would have seriously regretted that he had escaped the assassin's sword. Does that not loudly say something of importance to us today?

J. LEONARD FARMER.

## District Rounds

### HOLLY SPRINGS DISTRICT Second Round

Oxford, April 14-16; Alesville Circuit, April 22-23; Abbeville Circuit, April 29-30; Grenada, May 5-7; Duck Hill, May 6-7; Potts Camp, May 13-14; Potts Camp Circuit, May 12-14; Grenada Circuit, May 27-28; Vaiden Circuit, June 3-4; Winona, June 9-11; Kilmichael Circuit, June 10-11; Vaiden, June 16-18; Durant, June 23-25; Holly Springs, June 30-July 2; Holly Springs Circuit, July 1-2; Oxford Circuit, July 8-9; Water Valley, July 7.

Dear Brethren—We have in this quarter both Easter and Children's Day. The church is expecting your charge to do better along all lines this year than last year. This will require your absolute loyal co-operation in the plans outlined by the church. Get every member to tithe his income "Passion Week," the week preceding Easter, and report it on that day. Let that be a great day for the ingathering of souls. Let us stand by the S. W. C. A. by striving to secure at least one subscriber a week. Exhort the people in every service to open again the doors of their secret closets, build again the broken down family altars, and keep the home fires burning. Let us lay our lives on the altar for the Master's service.

### W. N. REDMOND, D. S. PINE BLUFF DISTRICT Second Round

Marvell Circuit, April 1-2; Clarendon, April 8-9; Helena, April 15-16; Altheimer, April 22-23; Aliport and Wabbaseka, April 22-23; Gould and Meroney, April 29-30; Avery and Dumas, May 6-7; Dermott and McGehee, May 13-14; Pendelhut and Watson, May 17-18; Boydell and Endora, May 20-21; Carthage and Brown, May 27-28; Johnsville and Warren, June 3-4; New Edenburg Circuit, June 10-11; St. James and St. Mark, June 17-18; Rison and Peace, June 21-22; Pine Bluff Circuit, June 24-25.

Dear Brother Pastors—You will see that we have in the second round Easter and Children's Day. Now, brothers, let all of us do our best to go over the top on these two days. Let each one of us keep all of the claims before the people, for the church is asking us to help bring up at least a million tithing stewards. So teach and preach Christian stewardship. Do your best to get at least twenty per cent of your membership as tithers and let every member tithe his income the week preceding Easter Sunday and pay it in on that day, and do the same on Children's Day. Now, brothers, let us work as never before and bring up all of our claims in full by the sitting of the district conference. Yours for Christ and his work,

A. S. MILLER, D. S.

### HOUSTON DISTRICT Third Round

Sloan Memorial, May 5-7; Mt. Vernon, May 7-8; Mallalieu, May 12-14; Ebenezer and Auduhon Place, May 14-15; St. Mark's, May 19-21; St. James, May 21-22; Boynton, May 28-29; Asbury, Harrisburg, May 27-28; Dickinson Circuit, June 3-4; Trinity, June 11-12; East Trinity, June 9-11; Kendleton Circuit, June 17-18; Spring and Humble, June 24-25; Richmond-Rosenberg, July 1-2; Thompson, July 1-2; Angleton and Columbia, July 8-9; Sweeny Circuit, July 15-16; Anahuac Circuit, July 22-23; Texas City Circuit, July 29-30; St. Paul, August 4-6; Wesley Tabernacle, August 6-7.

Dear Pastors, Auxiliary Heads and Earnest Laymen—I greet you under circumstances most peculiar. I have been confined to my room for nearly three months, but the good loyal people have cared for the work in every detail. Thus the work has not suffered by reason of my enforced absence—something, I grant you, could not have happened without the hand of the Almighty directing all our plans and leading in all our victories. I cannot say at this time how soon I may be in personal touch with you, but I feel assured that all the spiritual forces will be directed as they have been heretofore. Bishop Robert E. Jones, the big brother that he is, swells my heart with his cheerful and brotherly touch, as he expresses himself to the superintendents and others. With him in charge and God in front we cannot fail. Our District Conference will convene in St. Mark M. E. Church, Houston, Texas, Rev. E. Micheaux,

(Continued on Page 13)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC,  
April 9th.

Subject: "Behold Thy King."  
(Luke 19; 29-40.)

If you were privileged to meet in person Jesus of Nazareth, what sort of a man would you expect to meet? I mean, how would you expect Him to appear with respect to His physique, and, what sort of a temperament would you expect Him to possess? It is my opinion that the average person's conception of Jesus with respect to these matters is not warranted at all by the facts set forth in the Narrative of the Gospels.

The Christ of the Gospels.

1. A healthy, vigorous, virile, young leader.

Most of the pictures one sees of Christ are, in my opinion, more nearly caricature than anything else. This I am sure, is not due to any intention, on the part of the artist, to misrepresent the Son of Man. It is rather due to a tendency among us all, to minimize the real humanity of Jesus of Nazareth because we feel that too much humanity will destroy His deity. Some how, we have the mistaken impression that the zeal for righteousness which Jesus possessed was incompatible with a vigorous, virile, physical body. We therefore, think of Him and paint Him as a stoop-shouldered, sunken-cheeked, sad-faced man. Just a little common-sense reflection on the doings and sayings of Jesus will show this view absolutely untenable. Have you ever thought of the fact that the gospels speak of Christ as being on different occasions, hungry, sleepy, tired and even angry, but that they never speak of His being sick during the whole twenty-four or thirty months of His public life? Analyze the program He prosecuted with respect to the amount of actual physical labor it involved and you'll see that it took physical vigor and virility to live up to it. Your dyspeptics and anemics could not carry forward a program requiring such a sheer physical outlay.

2. Thoroughly Sociable.

Christ was no morbid recluse. He was a genuine lover of the society of others. To phrase this characteristic in strictly modern parlance, He was a genuine democrat. He mingled with the folks, sharing with them their innocent social joys. You will recall that the Pharisees frequently took Him to task for this. They said He and His disciples didn't fast and carry sad faces like others did. They called Christ and His group revelers, gluttons, "wine-swillers" and said they made themselves like unto the Publicans and sinners. Recall also in this consec-

tion that the group of men that attached themselves to this Young Leader, were to a man, almost, young fellows. Is it reasonable to suppose this group of young fellows would have formed such a close attachment to a morose, unsocial leader?

3. Unselfish.

After His baptism, when Jesus went into the wilderness, He fought there the battle that decided what use He would make of the powers God had given Him. The various types of temptations that confronted Him there, were all calculated to test whether He would use His unusual powers to promote His own selfish ends or to make things a little better for others. Unselfishness won. When the tempter was told, "Get thee behind me," then did Jesus of Nazareth dedicate His all to the cause of others. And, all through His public career, we see Him centering all His supernatural power on the task of lightening the burdens of others. The sick never appealed to Him in vain. Blind beggars by the roadside and outcast lepers wandering mid the tombs knew if their cry but reached His ears, He would, in no case pass them by. There is a matchless, incomparable beauty in the tenderness and unselfishness of heart of the Man of Galilee.

Your King?

Is this Jesus your King? His Kingdom is an everlasting Kingdom. It is so, because it is founded on the things that endure. This King has won His lordship by a service that is imperial in the grandeur of its self-forgetfulness. Let's crown Him in our hearts, in our lives. "All hail the power of Jesus' name, Let angels prostrate fall, Bring forth the royal diadem And crown Him Lord of all."

—JNO. W. HAYWOOD.

Quarterly Conferences

TIP TOP, VA.—The Quarterly Conference was held at the mother church of Tip Top, Va., Saturday, March 11, at which the officers and auxiliaries of the church presented encouraging reports. On Sunday Rev. Brown, our district superintendent, preached an eloquent sermon at 11:30 a. m., at the mother church, and at 7:30 p. m. gave an interesting lecture at the Tip Top M. E. Church, which was followed on Tuesday by service of the Evangelistic campaign, at which Rev. C. H. Hurd delivered a real soul-stirring address on organized Evangelism and Rev. W. H. Brown gave a wonderful ad-

dress on stewardship.—Miss Ada Sinkford, Reporter.

BOND, MISS.—The first quarterly conference of the Bond-Wiggins charge was held Feb. 25-26, with Rev. P. H. Rembert in the chair. All officers were present with timely reports. The district superintendent made an interesting talk in regard to the raising of the Centenary money.—K. H. Griggs, Reporter.

CAMPTI, LA.—On Feb. 22nd. the members of St. Paul M. E. Church brought to the pastor the Rev. W. M. Goldmek, more than 124 pounds of choice groceries. This movement took place after 5 class meetings. They entered the parsonage singing, "God will take care of the young". We are thankful to the Rev. J. M. Moultrie for sending us Rev. J. W. Cline come in contact with him. All women members are happy to work under his leadership. Sunday was a great day for the members were successful. We have started our years work under our new pastor and expect to go over the top, and to make this year a splendid one under the leadership of our good pastor. In a special business meeting after the arrival of our pastor the officials agreed to set his salary at \$1000.00.—Edward Smith, Reporter.

GAINESVILLE, GA. — On March 3-5 our first quarterly conference was held at St. Paul M. E. Church, with the district superintendent, Rev. J. F. Demary, presiding. The meeting was indeed one that was interesting. The reports were very good and several were present in spite of the severe rain and cold. Sunday was a very beautiful day and many were present at the services all day. The district superintendent was present at Sunday School and gave quite an interesting talk. After Sunday School hour Rev. Demary preached to the congregation on "Stewardship and Tithing," which was interesting to all. Sunday evening he held the congregation spell-bound while he preached one of his soul-stirring sermons, and everyone left the church feeling that he had been benefited by attending. The conference closed and succeeded in raising all the money needed for the occasion. Amount raised during the quarter \$51.05. The church is doing nicely under the pastorage of Rev. H. L. Phillips. He is very active in all the departments of the church. We expect to have a great day on Easter Sunday.—R. M. Morgan, Reporter.

MANCHESTER, TENN.—Our second quarterly conference was held at Stephen M. E. Church, with Dr. J. W. Wells, district superintendent, presiding. After devotion the roll was called and all answered with good reports. The district superintendent was paid in full. We are succeeding under the leadership of our beloved pastor, Rev. Nathan Smith. He is putting forth every effort to carry out the Methodist program, with the help of the loyal members. We know he is a good preacher and a Christian leader. We are glad to say that our Sunday School is progressing. Mrs. Mathilda Vannoy, our superintendent, and

faithful teachers are putting forth every effort to make this one of the best Sunday Schools on the district. A three nights program was rendered Feb. 10-12, including Sunday, for gathering inspiration on stewardship and Centenary. Sunday pew service was conducted by the class leaders and each made a splendid report. Total amount raised \$36.57.—Clara E. Vannoy, Reporter.

BONITA, LA.—Our first quarterly conference was held at Bonita M. E. Church, March 10-12, with Rev. T. A. Hampton presiding. He knows how to hold conferences. This district is proud of Rev. Hampton as their leader. All officers were present with good reports. On Friday night we had an old time love feast. The spirit of the Lord was among us. Many sinners came to the altar to be prayed for. Sunday at 11 o'clock the district superintendent preached to 200 people. Sunday night he closed with a spiritual storm. Five hundred were out to hear him. One joined the church. Thus closes one of the best conferences held at Bonita M. E. Church. We are thankful to Bishop Jones for sending to us Rev. S. A. Davis, our pastor. He is the man we have been waiting for many years. The church has put on new life.—Sam King, Reporter.

UNION GROVE CIRCUIT—On Feb. 25-26 the district superintendent, Rev. W. H. Golden, held our first quarterly conference at Pleasant Valley M. E. Church. This was a great quarter. This circuit was changed eight years ago, but the members complained until the last annual conference restored the church together. The members were happy to unite again, and promised the pastor to help go over the top on Easter. Rev. W. H. Golden spoke freely and encouraging along all church lines. He was paid in full. The members stormed the pastor with 175 pounds. He invited the storm to come again.—Joe Wood, Reporter.

WASHINGTON, LA. — Our first quarterly conference was held March 11, with Rev. J. W. Turner, district superintendent, in the chair. The leaders and officers showed that they were still on the job. Sunday was a high day. Rev. Turner preached an excellent sermon, which was enjoyed by all. He made some timely remarks concerning the Centenary, the forward movement, and many other interesting topics. Our pastor, Rev. A. B. Harris, was made welcome on his return from conference for his second year's work, and things are moving under his administration. Each department of the church is carefully looked after by our pastor. His salary has been advanced to \$1,000, and the district superintendent also has been advanced. He was paid in full.—H. Hicks, Reporter.

ROCKY FORD, GA.—The second quarterly conference was held at Mount Pleasant M. E. Church, Feb. 18-19, with the district superintendent, Rev. J. S. Stripling, presiding. He preached an eloquent sermon at 11 o'clock from Exodus 8-28. He also



preached at night. About 60 people partook of the Lord's Supper. The quarterly report from the pastor, Rev. W. R. Dixon, was good. The class leaders' reports were also good. The district superintendent was paid in full. The charge is moving on nicely. Prayer meeting is alive.—Mrs. Ora B. Parker, Reporter.

**RUSSELLVILLE, TENN.**—The second quarterly conference was held at Bull's Gap, March 11-12. Rev. J. Wesley Manning, our district superintendent, being sick, the Rev. S. H. R. Dykes held the conference, and was well pleased with the officers having their written reports on hand. He preached two able sermons and administered the Lord's Supper. His lecture on stewardship and life service was most inspiring. Rev. A. W. Randolph, our pastor, is on the job trying to bring things to pass. We have just closed our revival with good results. We have raised good amounts for benevolence and Centenary. We paid the district superintendent in full. Total amount raised \$143.—Dollie McCravin, Reporter.

**ZACHARY, LA.**—Our first quarterly conference was held March 11-12, Dr. W. Scott Chinn, district superintendent, in the chair. All members and officers were present with good reports. He is planning for big things on this district this year. We are planning to build a fine community church at this place this year. Rev. Brown is the man for the job. Collection was good.—Amelia Moore, Reporter.

**ANDERSON, TEXAS**—The second quarterly conference of Anderson Charge was held March 11-12, Rev. R. B. Reid in the chair. All of the officers were present with good reports. The district superintendent was well pleased and found the work in good shape under the care of the Rev. W. A. Parham. All of the auxiliaries are at work and the units are all organized. We are fighting to put the program over the top on Easter. No mistake was made in sending us the Rev. W. A. Parham. He is the right man in the right place. The district superintendent, Rev. R. B. Reid, preached two excellent sermons and our hearts burned while he talked to us. He is a God-sent man, a Christian gentleman, and a Gospel preacher. We raised \$32 during the quarter.—Reporter.

**MILFORD, TEXAS**—The second quarterly conference of the Milford Charge was held March 4, with Rev. J. W. Warren, district superintendent, presiding. We had a very good attendance. The work is moving on nicely with the new pastor, Rev. J. M. Monlon. He has been with us only one month, but we have learned to like him very much. He is planning to build a new parsonage. The trustees raised \$105 for the new building.—Mrs. S. H. Briggs, Reporter.

**CASTLEBERRY, ALA.**—Rev. Joel C. Carson held our second quarterly conference on March 11 with much success. Every interest of the church was carefully looked after. We raised \$25. The district superintendent was paid in full for the quarter. A pond storm was recently given

our pastor, Rev. W. J. London, who is doing excellent work on this charge. The leaders were Mr. Joe Roach, Benjamin Berry and others.—Reporter.

**OXFORD, MISS.**—Our first local conference of the Abbeville Charge met in Providence M. E. Church, Feb. 4-5, with the district superintendent, Rev. W. N. Redmond. The leaders and officers showed that they were still on the job. We had a large attendance. Dr. Redmond gave a grand lecture on stewardship. We were glad to have him with us, and also to have our pastor back with us for another year; the Rev. P. A. Lenon. We are trying to do more for the advancement of the church this year than ever before.—J. H. Plitts, Reporter.

**BROOKSVILLE, MISS.**—Our first quarterly conference convened at Baldwin Chapel M. E. Church, with Rev. John H. Talbert, district superintendent, in the chair. After a very inspiring address on the Centenary by the district superintendent, the business of the conference was dispatched with ease and much credit to the executive ability of the district superintendent. No stone was left unturned for a prosperous year. The district superintendent found the churches well organized and in high spirit to make an all around report. Sunday the district superintendent preached two strong sermons. Quite a number participated in the sacrament. One was received into membership. Raised during the quarter \$52.50.—Reporter.

## MARRIAGES

**ROBERSON-BIBBS** — Mr. Frank Roberson and Miss Liddle Bibbs were united in marriage March 5 by Rev. E. C. Goins, pastor of St. James M. E. Church, Union, La.—Allen Johnson, Reporter.

**MAZE-JEFFERSON**—On the evening of March 5, 1922, Mr. March Maze, a member of St. Matthew M. E. Church, Spider, La., and Miss Ruby Jefferson, a member of St. Paul A. M. E. Church, were united in holy matrimony at the home of the bride. A great host of friends were present to witness the marriage. Rev. L. C. Thomas officiated. We wish them years of happiness.—M. Thomas, Reporter.

**TYLER-SANDERS** — A beautiful wedding was solemnized at St. Martinville, La., by the Rev. J. A. Williams. The happy couple were Mr. Wesley Tyler and Miss Mahel Sanders, both of whom represent two of the best families of this town, and as a result a large gathering witnessed the ceremony. We hope for this couple fair sailing on life's sea.

**BROWN-WEST**—Mr. James Brown and Miss Lettie West were united in marriage March 15, 1922. Mr. Brown is a native of Prairieville, La., and Miss West is of Baton Rouge. May the choicest blessings of God abide with them through life. Rev. C. W. Reeves officiated.

## DISTRICT ROUNDS

(Continued from Page 11)

factor, on Wednesday, August 23-27. The Centenary, Southwestern Christian Advocate, Episcopal residence and Flint-Goodridge Hospital are not here emphasized, but pastors and laymen understand that we are to have no failures.

Faternally yours,

W. H. LOGAN.

## MERIDIAN DISTRICT

### Second Round

Hickory, April 22-23; Lake, April 24; Scooba, April 28; DeKalb, April 29-30; Rose Hill (Meridian) May 6-7; Haven Chapel, May 5-7; Forest, May 11; Chunkey, 13-14; Philadelphia Circuit, May 19; Philadelphia, May 20-21; Southside, (Meridian) May 26; Lauderdale, May 27-28; Union, June 1; Meridian Circuit, June 3-4; Daleville, June 10-11; Fort Stevens, June 10-11; Montrose, June 15; St. Paul, (Meridian) June 16-18; Garlandsville, June 21; Rose Hill Circuit, June 22; Lillian, June 24-25; Preston, June 24-25.

My Brethren:—As you know Easter Sunday, April 16 is our "over the top day," you cannot afford not to be in the run, with Methodism throughout the world, and let them go over—you fail. On April 19th, at 10 o'clock a. m., each pastor will meet at St. Paul M. E. Church of this city to make his report so that I can go to New Orleans to the Area Council and make report of the district. Do not fail to get your report in that day. Remember, the Centenary year closes in May, so you must raise your quota in April. Do not fail to observe Palm Sunday as

Decision Day and Passion Week as Tithing Week for every member of the church. It is expected that we will make three kinds of over-top reports on Easter: Over top with Centenary quota, with souls added to the church, and with subscriptions to Southwestern.

Yours,

WM. McMORRIS, D. S.

## LITTLE ROCK DISTRICT

### Second Round

Batesville Circuit, April 1-2; Batesville, April 9-10; Jacksonport, April 12-15; Newport, April 14-16; Augvergne, April 16-17; Augusta, April 22-23; Lonoke, Moses, April 28-30; Lonoke, St. James, April 29-30; Brassfield, May 6-7; Sweet Home, May 14-15; Hensley, May 20-21; Little Rock Circuit, June 3-4; Little Rock, White Chapel, June 4-5; North Little Rock, June 11-13; Little Rock, Duncan Chapel, June 11-12; Little Rock, Wesley Chapel, June 18-19; Little Rock, East End, June 18-20; Hot Springs, June 25-26.

Dear Brethren—Since there has been a readjustment of our Centenary quotas, let us strive to do all we can to raise the last cent. Do not forget to observe Stewardship Week, which is the week before Easter Sunday. We are to raise and report all of our conference claimant fund, Episcopal fund and general conference fund by the time of the District Conference. Every charge should send a representative to the Sunday School and Epworth League Institute on June 19, to be held at Philander Smith College.

L. G. HODGES, D. S.

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## WHAT THE CHURCHES ARE DOING

**CARROLLTON, MISS.**—On Feb. 28 a storm blew across the circuit and brought to the pastor and family many good things. The pastor, Rev. W. C. Conner, made a short talk of his appreciation and gratitude, then bowed in prayer, asking God's blessing upon them. The leaders of the storm were Mrs. Maggie Hemphill, Mrs. Charlie Doyle, Mrs. Lula Buckman, Mrs. Willie Stansburg, Brother Bennie Buckman, Mrs. Sarah McAllister, Mrs. Bessie Buckman, Mrs. Annie Dillard, Mrs. Ella Mitchell, Mrs. Isabel Doyle and Mrs. Josephine Toliver. Our new pastor came to us on the third Sunday in February. On Saturday he presented his program and lined up the business for the new work. Sunday at 11:30 he was at his best. We are well pleased with him, and we thank Bishop Jones and our district superintendent for his presence.—Maggie Hemphill, Reporter.

**EUFAULA, OKLA.**—On March 1 while the surface of the earth was covered with snow and sleet the door of Jackson M. E. Church was opened and the Bryant and Young Evangelistic teams began conducting a revival which lasted twelve days. As a result of the strong, forceful, logical and practical sermons, the Bible lessons taught from house to house, as well as the songs which were sung into our lives, the people were convicted of sin, converted from sin, and reconsecrated as well as consecrated to the service of Christ. Denominational lines were lost from view and the people, being fused together, vied with each other in helping each other to make the meeting a success. The opinion as expressed is that the meeting, from the point of concern, and hence to all, superseded all previous revivals. Rev. Kersh of the Baptist Church, Rev. Parker of the A. M. E. Church, and Elder Thompson of the Holiness Church, city pastors, were present with their best wishes and service. Rev. H. G. Kirkpatrick is the pastor. \$68.15 was raised during the revival.—Reporter.

**DENISON, TEXAS**—About one year ago our pastor, Rev. Jesse Hardiman of Haven Chapel M. E. Church, came out and looked over the community and preached from Psalms 17-15; subject, "Are you satisfied?" Are you satisfied with the condition of your community without a place for your children to worship God? He stated that it would be impossible to raise moral children if we did not have a Sunday School and church. Since that time he has been preaching for us and we have been able to buy a church lot, and the same has been paid for. We are now building a small church at a cost of \$300. We started with about seven members; now we have sixteen, and we hope to have the building completed soon. We have a very good attendance in the Sunday School. He preached wonderful sermons and our hearts were set on fire as he talked out of his heart from God's word.—Reporter.

**FAYETTEVILLE, ARK.**—Members and friends of the M. E. church are thankful to God and to Bishop Quayle for sending Rev. P. H. Myers to this charge. When he first came to us he ran a two weeks' revival, which stirred up the Christians, and the new accessions to the church were 23. One night we heard children singing at the door, and on going to invite them in, found them with many good things for their pastor. Rev. Myers has appointed some new officers, and everyone is doing his bit to make things go. He is also allying himself with the various auxiliaries of the church. The Epworth League is in fine working order. The Sunday School is ideal, and the Ladies' Aid is working nicely. We have finished the stone work in the walls of the parsonage basement. The doors and windows are framed, electric lights installed, and we plan to make things in general put on a new appearance in the near future. Our work is succeeding nicely. Peace and harmony reign supreme between pastor and people. The church bids fair to report one of the brightest years of its history. We are paying the pastor to a penny his monthly payments. The Centenary and other benevolences are being paid. We are planning to go over the top for Easter.—Beulah Robinson, Reporter.

**THIBODAUX, LA.**—We take this method to thank the leaders and stewards of Calvary M. E. Church and their friends for the large amount of food supplies given us on March 7, just after class meeting. We parted with the usual "good-night," but in a few minutes after we were in the parsonage we heard singing at the door, and to our surprise and delight there stood the whole congregation with baskets, boxes and packages of different kinds that caused the dining table to groan under the load. The presentation was beautifully delivered by Miss L. P. Wilson. The pastor gladly responded. Such "night visitors" are always welcome.—Rev. and Mrs. L. H. Smith.

**BRENNHAM, TEXAS**—The initial rally at Mount Zion M. E. Church, under the leadership of our efficient pastor, Rev. W. Hartley Jackson, closed with much success. The ten units reported as follows: Mrs. M. B. Cuney, No. 1, \$31.47; Mrs. M. Polard, No. 2, \$10.98; Mrs. L. A. Walker, No. 3, \$22.06; Mrs. M. E. Sledge, No. 4, \$26.62; Mrs. Uiah Johnson, No. 5, \$23.25; Mrs. Geraldine Fortune, No. 6, \$10.70; Mrs. Ellen P. Jones, No. 7, \$27.10; Mrs. E. A. Randle, No. 8, \$29.10; Mrs. Mary Sheppard, No. 9, \$4.00; Mrs. Corinne Ewings, No. 10, \$24.85. Miss Hortense Morgan's company of midnites raised \$20.00. Mrs. W. H. Jackson reported \$5.47 for the Sunday School. Total amount raised, \$236.58. Mount Zion has taken on new life under the leadership of our pastor.—A. V. Nelson, Reporter.

**JEANERETTE, LA.**—The preachers' meeting of the Lake Charles District met at Jeanerette, La.,

March 8, with the St. Paul M. E. Church, of which Rev. J. J. Wolridge is pastor. The meeting was called to order by the first vice-president, Rev. W. J. Hampton. Rev. J. W. Turner, district superintendent, presided. The following officers were elected: Revs. W. J. Hampton, president; Sanders Carroll, first vice-president; S. Green, treasurer; S. M. Garmer, secretary; W. M. Harrell, assistant secretary; J. J. Wolridge, chairman of program committee; H. W. Gray, reporter. After the election the district superintendent, Rev. J. W. Turner, was introduced and spoke very encouragingly. The brethren present reported their work and also gave their experience of raising Centenary and saving souls. At night two great sermons on Stewardship were delivered by Rev. S. Carroll and Rev. S. M. Garmer. The next preachers' meeting will be held in connection with the Missionary Convention at Welsh, La., Wednesday, April 19, 1922.—H. W. Gray, Reporter.

**LEONA, TEXAS**—On Jan. 12 a storm struck the parsonage of this circuit and left the dining table groaning under the burden of 215 pounds. The pastor and family desire to thank Brother Jackson Washington for the handsome gift. The pastor and family are happy. The storm party was led by Sisters Lena Washington, P. A. Washington and H. King, of Two-mile Church, and Brothers W. L. Washington, Elmo Washington and John Doaks, of Leona Church. The pastor is hoping that they will come again.—Mary Hall, Reporter.

**BUFFALO, ILL.**—St. Paul Methodist Episcopal Church has just closed out a two weeks revival conducted by Rev. W. A. Payton of Elsberry, Mo. 15 conversions, 13 united to the church, five other accessions, making a total of 19. We are asking the prayers of all the pastors and their congregations that we may continue to press on to the mark of higher calling. Both spiritually and financially we feel that our church is being well awakened by our young leader, going on to victory. We are all well pleased with him. We ask the entire Methodism throughout the country to help us pray for his crowning success. W. O. Smith, P. C.—Auline Jones, Reporter.

**TEXARKANA, ARK.**—A storm of great force struck the parsonage Wednesday night after class meeting. No harm being done. When all was over the pastor looked around and found many things which are of daily use in the home. The leaders were found to be Sisters Taylor, Ray, Jacule, Baker, Jackson, Brother Cass and a number of young people. We have now a plan by which Centenary money is raised each week. We are planning to build a new church and expecting to begin the work in April. Our efficient pastor the Rev. S. M. McDonald is an untiring worker and leaves no stone of the church work unturned.—Reporter.

**BOYCE, LA.**—The members of

Village Methodist Episcopal Church, better known as Duncan Chapel surprised their pastor and family on the first Sunday March 5th. As service was closing, one of the class leaders, Brother Peter. Many assisted by Brother Ed Duncan marched in and placed on the table fifty or sixty pounds of choice groceries. This project was led by Mrs. George Mims, Brother Peter Many, Ed Duncan, R. D. Hickman, Ramos Hickman, and other friends to numerous to mention. Special thanks to Mrs. Amanda Johnson for favoring us with 12 pounds of fresh pork. Kyaett and Duncan Chapel are on the up grade. We are expecting to go over the top on Easter with our full quota \$122.00. We are contemplating a fine time this year. Our Public School closed on March 3rd. but the parents saw a need of a longer term. Dr. G. C. Haywood will preach our educational sermon at Good Hope Baptist Church. Our pastor the Rev. E. W. Jackson is leaving no stone unturned to make this work go.—Mrs. S. C. Pertett, Reporter.

**FAYETTEVILLE, TEXAS.**—Sweet Home M. E. Church began the day of Feb. 4th. with Rev. A. Brown as pastor. He preached a great sermon for five nights. The meeting was then turned over to Brother P. B. Thomas. Brother B. H. Williams and Rev. Willie White rendered very good services. 33 souls were happily converted. The attendance was great. Sinners came forward as never before to be prayed for. The pastor has been living here for 42 years and states that this was the greatest meeting he has ever witnessed. We paid pastor and other help \$21.15. Pray for a glorious years work for us. We are trying to do our best to have a good report on Easter Sunday.—Reporter.

**DECATUR, ALA.**—Bishop R. E. Jones, Drs. E. M. Jones and William Jones were with us Feb. 13th. All of the pastors of the Huntsville District were present at King Memorial M. E. Church. The meeting was called by Bishop Jones and was opened by Rev. Wm. M. McKinney. Song and prayer by Rev. A. N. Matthews, after which the Bishop made a short talk on Centenary. He also preached a wonderful sermon at night. We were glad to have our good bishop with us and hope that he will come again.—J. B. Toney, Reporter.

**LAKE CHARLES, LA.**—To the pastors and christian workers of the Louisiana Conference of the Methodist Episcopal Church desiring my services in revivals and camp meetings. The same can be received by addressing me at 540 Jackson street, Lake Charles, La. R. A. Taylor, Conference Evangelist.

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**JAMES**—Sister Rosena James, a faithful member of Clarksville Baptist Church, Clarksville, Okla., departed this life March 23. She leaves one daughter, seven sons, eighteen grandchildren, fourteen great-grandchildren and many friends to mourn her passing. At the time of her death she was 86 years of age. Her remains were laid to rest in Mount Bethel Cemetery. A number of sisters and brothers spoke of her as a faithful soldier of God. She was ill only a short time, but waited patiently until the end came. Sleep on, blessed, sleep. Rev. J. W. Rogers conducted the funeral.—Clara Darden, Reporter.

**GORDEN**—Sister Ella Gorden, a faithful member of Norris Chapel M. E. Church, Porter, Okla., died Feb. 27. She leaves to mourn her passing a devoted husband, ten children, four grandchildren and a host of friends. She was sick four months, but now is in bright glory. The funeral services were conducted by Rev. Norris.—Reporter.

**ROBB**—Sister Mary Robb departed this life March 2, 1922, in full triumph of faith in the Lord. At the time of her death she was 45 years of age. She died in New Orleans, but was brought to her home in Centerville, Miss., for burial. Her remains were laid to rest in the Pine Grove Cemetery. At the time of her stay in New Orleans she was a member of Union Bethel A. M. E. Church. She leaves three sisters, one brother, two children and other relatives to survive her. Her funeral was conducted by Rev. E. J. Millsap. "She is gone, but not forgotten."—B. M. Robb, Reporter.

**SMITH**—Sister Patsy Smith, one of the oldest members of Pleasant Grove M. E. Church, Toombs, Miss., fell asleep in Jesus at the age of 75 years. She had been a member of the M. E. Church for more than forty years. She lived a true Christian life and served as class leader for more than twenty years. She resigned on account of her failing health. She has served as a good soldier of Christ and now she goes to her reward. Rev. E. W. Rogers, the newly appointed pastor, conducted the funeral.—Reporter.

**WILKINS**—Sister Leona Wilkins, widow of Brother S. D. Wilkins, departed this life Feb. 15, 1922. She had been a member of Pleasant View M. E. Church, Cowpens, S. C., for forty-four years. She came up in the church from infancy and was a consistent Christian woman, unsurpassed as a church worker, living at all times an ideal life of service and devotion. Her husband, who preceded her to the grave about fifteen months ago, was one of Pleasant View's Christian leaders. She was

born April 9, 1865. She is survived by one brother, Rev. J. C. Patterson; two sisters, ten grandchildren and a host of friends. Be it resolved by the pastor, Rev. A. L. McGill, and members of Pleasant View M. E. Church, that we bow in humble submission to Him who doeth all things well.—Mrs. C. C. Carson, Reporter.

**MOORE**—Sister Lottie Moore, a faithful member of Baldwin M. E. Church for forty years and a consistent Christian, was called from labor to reward Feb. 24. She died in full triumph of faith. She leaves a husband and many relatives and friends to mourn her demise. The funeral sermon was preached by Rev. J. W. Byrd.

**VANNOY**—Brother R. L. Vannoy departed this life at 52 years of age, March 8. He confessed a hope in Christ twenty-eight years ago and became a member of Stephen M. E. Church, Manchester, Tenn. He has been a great leader in our community. He was superintendent of the Sunday School until health failed him. The funeral was conducted by the pastor, Rev. Nathaniel Smith, assisted by Dr. J. W. Wells and J. S. Nance. He leaves to mourn his loss a wife, eight children, a mother, one sister, and a host of relatives and friends.—Reporter.

**GURTIS**—We of Griffin Chapel M. E. Church bow our heads in submission to the will of our heavenly Father, who on March 9 saw fit to take out of our midst Sister Jennie Gurtis, age 61. She moved her membership to Griffin Chapel under the pastorate of Rev. J. W. Winbush. She had been in poor health for more than two years, though not confined to the bed. She was loyal to her church and always willing to lend a helping hand to foster the cause of Christ. Three daughters, three grandchildren, other relatives and friends are left to mourn her passing.—Reporter.

**SHARPE**—Brother Johnson Sharpe, a member of Collins Chapel M. E. Church, Vidalia, Ga., departed this life Feb. 22, at 52 years of age. He lived a good soldier for Christ, and was a trustee and church treasurer for many years with honor. He bore his illness with patience, trusting in the Lord. He was a good husband, father and citizen. In the community where he lived he was highly respected by both races. He leaves a devoted wife, an aged mother six children, two brothers, two sisters, four grandchildren and a host of relatives and friends to mourn his passing. The funeral services were conducted by Rev. R. Horn.

**MILL**—Sister Maggie Mill departed this life Feb. 2, after an illness of three weeks. She was a faithful member of Mount Carmel M. E. Church, High Spring, Fla. She leaves four sisters, four brothers and a host of friends to mourn her loss. The funeral services were conducted by Rev. Edward Williams.—Polly Keith, Reporter.

**CREATH**—Sister Annie Creath was born in Kentucky in 1834. At the time of her death she was 87 years of age. She joined the M. E. Church fifty-three years ago. She

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was also a Sunday School superintendent for eight years. She lived a devoted Christian life until death. She leaves to mourn to sons, four daughters and a large number of grandchildren. The funeral was conducted by her former pastor, Rev. R. F. Smith, of Knohnoster, Mo.

**VOLTAIN**—The death angel took from our midst Sister J. Voltain, a faithful member of Asbury M. E. Church. She was a good woman and a faithful mother to her children. May God's blessing rest upon her. Her funeral was conducted by Rev. P. Jones.—J. Howard, Reporter.

**CAIN**—The Rev. S. M. Cain is no more, for God took him. He was born in Mississippi nearly 70 years ago. He there early in life related himself to Jesus Christ, joining the M. E. Church, where he soon gave expression to the Divine call to preach the Gospel. He moved to Arkansas in 1894 and settled in Brinkley. Here his family ever resided. He and his wife grew for themselves an endearing friendship in said little city. In 1904 he joined the Little Rock Conference, and in this capacity his call to the ministry was truly verified and attested by his ever eager ambition to serve in that most exalted sphere of activity. His wife having become an invalid, he was thus deterred in accepting an appointment which would necessitate his absence from her side. By two or more years of patient waiting, his ambition to resume his work in the pastorate grew more and more intense. So last December he was assigned to Clow, Ark., and Wiley Chapel M. E. Church received him gladly. Starting off on the first day, which was Sunday, he was fast succeeding in lining up for what bade fair to be a splendid year's work. Friday, Feb. 24, he became ill. It was a brief illness. Early Wednesday morning, March 1, 1922,

he went home. An only surviving niece, Mrs. Lula Lee, of Pins Bluff, Ark., reached Clow after he had crossed the bar. It only remained for her to accompany the body to Brinkley, Ark., where it was laid to rest beside the body of his wife, who preceded him to glory last May. Rev. A. R. Ray and Brother Calvin, who financed the burial expenses, each came with the body. The funeral was held Monday, March 6, 1922, from Wesley Chapel M. E. Church in Brinkley, Ark. It was in direct charge of Rev. G. G. Troupe, our pastor. A splendid paper by Mrs. V. A. Gates on behalf of our local church was read, also papers from the officary and church he was serving at Clow, and one from the Baptist church of Clow. The following conference brethren were present: Rev. M. D. Giles, Rev. G. G. Troupe and the writer. The visiting ministers who shared a place on the program were Rev. Reed, presiding elder; Rev. Bell, the local pastor of the C. M. E. Church; Rev. T. C. Boyd, of the local Presbyterian church; Rev. Bradley, of the Baptist church; Rev. B. T. Bragg, A. B., of the A. M. E. Church, and Rev. E. J. Jones, of the C. M. E. Church. Remarks by Brother Calvin, a witness during his illness. The sermon was delivered by the writer.—P. W. Webb, Reporter.

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## CRESCENT CITY NOTES

ST. MATTHEW

The early morning prayer meeting was led by Brother Jas. Rhodes. The Sunday School has become so interesting that a teachers' training class has been organized by the pastor with great results. Pastor Robinson filled the pulpit to the delight of all at both services. He discussed the meaning of faith and its results at 11 a. m. and 7:30 p. m. His subject was, "After the Fall." Many came forward for prayer. One young man was happily converted and a young woman reclaimed, making a total of 13 added to the church at this writing. Our quarterly conference was held on the 21st inst., with Dr. M. R. Walker, our new and efficient district superintendent, in the chair. He presides like a veteran. He keeps the conference interesting during the entire session and injects new life into the people. He commended the pastor for the improvements that have been made, and he also commended the members for raising the pastor's salary \$200 higher than ever before.—Gladys Colar, Reporter.

### A NEW LODGE

A delegation in the persons of Mr. M. S. Miller, district deputy organizer; Rev. W. B. Buchanan, W. E. Jones, T. A. Francois and L. A.

Wehh, from the New Orleans Lodge of Improved Benevolent and Protective Order of Elks of the World, went to Baton Rouge on March 12 in the interest of Elkdom.

A club under the leadership of Mr. H. B. Baranco has been organized with the view of setting up a lodge. A meeting was arranged at Bethel A. M. E. Church, where lectures and instructions were given the men interested in Elkdom. In a few weeks they will be ready to set up.

The delegation wishes to thank Rev. Johnson and members of Bethel A. M. E. Church for the use of their beautiful edifice and the cordial welcome extended. Their hospitality will ever remain a pleasant memory.

ROBINSON — Brother Michael F. Robinson departed this life Feb. 26, 1922, at the age of 33 years. He professed a hope in Christ at the age of 17 and was a faithful member of St. Mark's, Baton Rouge, until 1917, when he came to New Orleans to live, and then joined First Street M. E. Church, Rev. T. F. Robinson, pastor, and was a member at the time of his death.

Peaceful in thy silent slumber,  
Peaceful in thy grave so low,  
With us you could no longer stay,  
Not even till tomorrow;  
Peaceful be thy rest, dear,  
'Tis sweet to breathe thy name,  
In life we loved you dearly,  
In death we do the same.

He leaves a devoted wife, three brothers, four sisters and a host of friends to mourn his departure. The funeral services were conducted by Rev. T. F. Robinson, assisted by Rev.

H. B. F. Charles and Rev. M. R. Walker.

### INQUIRY

HOUSTON, TEXAS—I desire to inquire for my lost brother and his relatives. His name is Robert Lee Smithers, born at Hutnsville, Texas. Mother, Margaret Smithers; brothers, Alexander and Willie. Heard from when in Amsterdam, N. Y. His address there was care of Baroness House. Previous to this, his address was Schenectady, N. Y. He informed me that he was going to San Francisco, but have not heard from him since. Anyone having any knowledge of his location will kindly inform Mrs. Madeline Rhodes, 312 Quiltman street, Houston, Texas.

## Woman's Column

STARKVILLE, MISS.—The Woman's Home Missionary Society is beginning work anew. They have the sewing circle and are planning many other helpful things to be accomplished in the very near future. We gave a George Washington birthday party, together with a literary entertainment on Feb. 22, which was enjoyed by all present. We realized

a good amount for the treasury. We are reading stewardship and other helpful literature at one meeting and sewing at the other. We meet twice each month. Pray for our success—Rosebud O. Bell, Reporter.

PARIS, KY.—Report of the treasurer of the Woman's Home Missionary Society of the Lexington conference: Chicago District, \$207; Cincinnati-Maysville District, \$10.60; Columbus District, \$103.93; Indiana District, \$23.01; Lexington District, \$122.41; Louisville District, \$41.02. Total, \$507.97. Banner district, Chicago; second honor, Lexington; banner auxiliary, St. Mark, \$187.50; second honor, Jeffersontown, Ky., \$30.20; third honor, Anchorage, \$30.—Mrs. C. D. C. Mebane, Treasurer.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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## BACK-TRAILING VIA DOLOROSA

By Bishop Charles Wesley Burns



### Christ and the Rich Young Ruler HOFFMAN

Holy Week summons Methodism to the back-trail—back to the old homestead; the old parlor with its rag carpet; the what-not; the melodeon; the war fruit under a glass globe; the stuffed canary on the center table on his artificial perch,—back to the open door; the open fireplace; the open Book, and your mother's face! Lying in the open Book is a motto traced in colored yarns left over from winter's mittens—"He must bear a cross who would wear a crown."

That old motto! That is it—real fellowship with Christ in His sacrifice for the world's need before world conquest in His name. That is what we have been groping for in this hurt, harried harassed age—in industrial adjustments; in community service; in world programs. Yes, this is the thing we have missed in our forward-looking, our forward-thinking, our forward-stepping, our forward-planning. We must back-trail via Dolorosa!

Our heart aches that the Young Ruler turned away from Him, with His wistful, love-look following, but have not we lost the clue of the Great Acceptance? Do we not need to turn from a world survey just for a bit to survey the Wondrous Cross? Through the Window of the Cross, we see that the service of the Church must be vascular; a cross section of its life must hear the legend of otherliness; the evangelistic emphasis must be an investment of life; its principle of stewardship must reach from tithing to totalities,—with passionate devotionment fellowshiping with the sufferings of Christ, willing to give up all,—counting not even life dear for His sake. This is the call of Holy Week—a little share for each in the fellowship of the selfishness of Him who gave all.

At millions of altars, within-the-door, family and church, must we back-trail to the open Book and the old motto—"He must bear a cross who would wear a crown", with no reactionary spirit or temper of thought, translating it into the language of the age, for the problems of the age, voicing the longings of the age, supplying the wants of the age.

Aye, we shall find Him where we have lost him, in the weird blackness of Good Friday, and the sweet pain of a new day-dawn in the Garden. From the Garden of Renunciation with the Great Acceptance in our hearts and on our lips and in our lives, we shall go forward to the Easter dawns of World Conquest.

OBSERVE-EASTER WEEK OF EXPERIMENTAL TITHING, April 9-16.



## "SHALL PROGRESS REACH THE BIBLE"

Writing in the North American Review for October, Herbert D. Miles, assumes and argues the necessity for a new Bible for the future and affirms the possibility of its achievement, in the following words:

"In the sense of actual 'newness' it cannot be done, and should not. But if our 'new' Bible shall contemplate an honest separation, under suitable title, of all matter which in the present arrangement has no bearing upon our everyday lives and problems from that part which does have such direct bearing; if it shall include a wisely considered, a reverent but fearless expurgation, where a need for expurgation cries to heaven, then it can be done. But we must assume from the start a selfless and a noble personal attitude toward the idea; we must not feel that any interference with the venerable book, beyond the revisions that have been made, is a profanation of a Holy of Holies."

Mr. Miles bases his thesis for a new Bible upon an incidental remark of a Bishop of the Episcopal Church that in the American nation there are fifty million persons "who are of church abstaining families." And proceeds to the conclusion that the very great majority of these hold back from church going.

"Through a half-realized but deep-rooted idea that the Church and the Bible ask them to believe and to subscribe to much that they cannot believe and so cannot subscribe to; much that is outworn, even in the simplest of services, owing to parts of the Bible. They instinctively—and perhaps rightly—feel that a large portion of regular church-goers shut their eyes to a good deal, restrain their powers of thought in the interest of "faith," or make mental reservations and let it go at that."

In order to provoke these who wilfully ignored the Church and the Book because of antiquated theories and outgrown conceptions, Mr. Miles thinks we should develop a new Bible that will not be a "decided deterrent to the growth of the Church, and of real Christianity." It does not seem to require a very difficult and involved process of reasoning for Mr. Miles to discover that there could not be very much gain to the Church should she lose the fifty million church goers which she already commands in order to gain other fifty million which she does not now command, and whom it is not assured she would finally command should she alter or remake her Bible. As the Bible now stands, it has been and is mankind's greatest, most satisfactory and highly prized book. Because it is what it is, and not because of any external authority "that has been held over the devout like a sword," the Bible has attracted and holds its millions to itself, its concepts, and its ideals as does no other single influence swaying the lives of polyglot humanity. It would be as grave a crime to offend these millions by tampering with the Book as it would be a high act of prudence and policy to alter it in order that those other fifty millions might be wooed and won to church going. From these remarks we do not wish the inference to be made that we would obstruct sane, inevitable, constructive scientific progress. Progress is at work in every sphere of life. Evolution is just as necessary to religious development as

the law of growth is essential and fundamental in the life of the grain of corn or the mustard seed. Only our progress must spring out of absolute necessity and must be the social reaction to a universal demand of our total humanity. If we are to have a new Bible let it come not as a mere reaction to the caprice of a few erratic, adventurous, irreligious skeptic seeking some near cut bypaths or ways of escape from the great well-marked and divinely chartered moral and spiritual highways over which humanity for centuries has travelled into the Kingdom, but let it come as the response to the universal deliberate demand of those who have been acquainted with its values and its worth to the world in the past. Let us, who are competent, the fifty million church goers speak. The fifty million non-church goers may not order us to make our Bible new to accommodate their faithlessness.

In all of its attempts, when has humanity made material improvement on the Bible. Its language is even to-day the clearest, the richest, the most exalted known in human speech. Its imagery is unsurpassed; its moral tone unequalled; its conceptions of God, of humanity and spiritual values cannot be duplicated, because they can never be adequately comprehended by the human mind. Its message of joy, hope, promise, discipline, through the divine evangel, is the bread upon which humanity feeds, the only trusted star shining with illuminating and sufficient brilliancy to world pilgrims in the uncertain night. In it alone do we find assurance for the worth and wealth of meaning of human existence and life. That it is God's word finds adequate, and to millions, final evidence and proof in its marvellous hold upon the centers of humanity's thought life and soul life. It is the book for the masses, "the most democratic book in the world." The editor of one of the great secular papers thus wrote concerning the Bible not very long ago.

More and more it is realized that the Bible is the only book in the world which can be applied to all classes, all conditions and all times.

"Written and compiled thousands of years ago, when the world was in its infancy, and when humanity was groping its way out of the darkness into the light, its wonderful images, its inspiring stories, and its uplifting spirituality make it as valuable an agent of civilization and as powerful a factor in the uplift of humanity as ever it was.

"In fact, the Bible is found to be the best known guide for social progress, for political construction, and for industrial peace."

In vigorous confirmation of this high and just estimate of its worth for modern society, Mr. Roosevelt wrote, "The Bible has been the Magna Charta of the poor and of the oppressed.

Down to modern times, no State has had a constitution in which the interests of the people are so largely taken into account; in which the duties so much more than the privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends

upon the righteousness of the citizen, so strongly laid down."

If the new Bible must come, it is a source of comfort to us to reflect upon the following which we fondly hope may never suffer violence at the hands of the pioneers. With them the Lord's prayer becomes the central data of our faith.

"And perhaps beyond anything else that we have, that prayer comes to us direct and unaltered, from His own lips. In its opening, Christ twice mentions a "Heaven" as a place distinct from Earth, and mentions God as "our Father." The extraordinary importance of this cannot be exaggerated. It directly resolves our doubts as to the four greatest things of Christian belief, Prayer, Fatherhood, Heaven, Immortality. Without it, we can have doubts; with it, if we believe anything at all, we have assurance. If we believe anything, we believe that Christ, whether divine or human, was the one Messenger to us from the Infinite; the one and only one with the voice of authority; the one and only one with a wisdom and a life in harmony with His message. What is directly from His lips then, is of supremest importance; what is clear, noble, untainted with a suspicion of Oriental additions by His chroniclers. In that one, small prayer, is mankind's pearl without price."

## PURCHASING FIELDS WITH THE REWARDS OF INIQUITY.

The biblical story concerning the betrayal by Judas Iscariot of his Lord tells vividly of the remorse which seized the conscience of the betrayer, after the deadly deal; and how, departing that he might in his loneliness, and his own life, he cast down the pieces of silver in the temple. Because this money was outlawed from the temple treasury, after counsel among the leaders it was used to purchase a potter's field whose title was "The field of blood."

There are all about us to-day, evidences of the exchange of blood money for worldly commodities, and vice versa. In no single circumstance is this more strikingly illustrated than in the modern amusement business. Asked how the wide popularity of the modern jazz music and dance could be accounted for, the director of a dance orchestra in a large New York theatre replied:

"Leaders of the large commercial dance places will fight for jazz as long as it is possible." "The motive is purely one of receipts. Jazz dancing is possible under conditions of crowding which would stop the old style dancing, and if a dance hall proprietor is able to come upon a style of dance which will permit him to put 100 couples on a floor which accommodated about fifty dancers in the old days, he is going to be a jazz enthusiast."

Here is an astonishingly frank acknowledgment of an age-long evil that strikes at the very root of social life threatening the entire future of the social fabric. The greed for gain is doing its worst! Modesty decency even morality, itself is being led to the slaughter in an unheard of and unparalleled degree in order that men may reap large incomes. That the love of money is the root of all evil seems



to be finding adequate verification in the latter days. The love of money leads proprietors of dancing dens to enlarge their dives to accommodate the unwary feet of many thoughtless souls as well as of those who eagerly and with hilarity rush in thereat; while the lure of the wierd worldly jazz music and the deadening destructive dance draws away and drags down the dreary descent to destruction many who ought to stand up and say "No" to its unprincipled solicitings.

This grasping commercialism is reducing modern amusements to the level of legalized debauches. We have allowed the theater to descend in our day to a lower level than in the day of the famous Edwin Booth who at that early day in the evolution of the stage said "The theater is permitted to be a mere shop for gain open to every huckster of immoral gimcracks."

This tendency and practice of commercializing amusements has radiated and ramified every part of our social system setting itself up in bold and brazen form even in our Church functions for raising the monies with which to finance the Kingdom of God. It has en-

tered even into our private homes where gambling, and the dance for the development of grace and charm holds full sway among the maidens and the matrons who should be the shapers of the morals of the future youth.

Thomas Jefferson was not far from accuracy when he ascribed to the dollar almighty power. For it is proving itself to be the most destructive force operating in American social life to-day. There be many to-day who are purchasing fields with the rewards of iniquity but these fields are eventually fields of bloody consciences and must some day be accounted for before the Judge of all the earth. And the nation that encourages or tolerates the debasing of its morals by its public institutions to fill its coffers or the coffers of its private citizens will do well to reflect upon its conduct and swing back upon the path of national decency and honor. The time has come when this nation should censor its public amusements in the interest of national morality. "Ill fares the land, to hastening ills a prey,

Where wealth accumulates and men decay."

## MENTAL AND SPIRITUAL DIET

By Rev. C. F. Wimberly, D. D., Charleston, S. C. Author of "Behold the Morning" and "Is the Devil a Myth?"

"What meat hath this Caesar fed upon," declares Cassius, "That he hath grown so great?" Food, nutrition, digestion and assimilation are necessary to make a body that is fit to express itself at the best. Just so, the mind and soul can no more function, than the body, if they suffer from malnutrition. The mind and soul are no more self-sufficient than is the body. All alike must be fed and the character of the food determines their stamina.

Our civilization has mental anaesthesia; and what is worse, strichnia hypodermics that were sufficient a generation ago—or even a decade ago—will no longer arouse our stupor. The stimulant must be increased continually. Evenings at home, with simple amusements, no longer amuse. Our aesthetic nature demands some sort of jazz. We would not admit that we have become "Nick Carterized," but that is exactly what has happened. Music, entertainment and reading (the little we do), must produce a thrill. This is not only true of the 20,000,000 children and young people, who see the movies in our country daily, but it is becoming true of the "heads of families." Entertainment must produce a kind of intoxication and as is true of all drunkenness, the drams must be increased to get results.

Now such a condition did not just happen in the course of events. There is a reason. The one thing that has contributed more than anything else, in bringing it about, is the "dramatization of salacious literature." Crime and its by-products, along with sex appeal, have the center of the stage.

Books, that require concentration to read, even in fiction, are laid aside for the light sensational type. Then most all the books that are being talked about, are being put on the screen and can be had without the effort of reading. This has continued, until the movies furnish about all our intellectual food,

except the popular magazine, which as a rule, belong in the same class. Eyes that are never used except in catching indistinct scenes from the window of a fast moving train, will soon become incapable of focalization. So it is with our minds; when it gets nothing except the rapid scenes of the scenario, with explanations that one scarcely has time to read, it will soon become so disorganized, that books, lectures or sermons, requiring attention, are impossible.

The moral and spiritual ideals of the home are being sacrificed. If the home as an institution is disintegrating, the cause may be largely located at this point. Civilization cannot stand the degradation of the home. The French Revolution was inevitable, when the chastity and spiritual vision of the home left her people. The biggest problem of the hour is—how to turn the tastes and emotions of the race into wholesome channels. The Church seeks to do this, but will not succeed. She is limited to a few hours of opportunity a week, and with about seventy-five per cent of the people not being touched by the churches at all. The church is in sharp competition with high-pressure modern life and the multitudes find her services too dull. If the church enters into the thrill business, to catch the ear of the crowd, she prostitutes her sacred mission and enters a field, where she can in no sense compete with the menu of the world.

The schools might help in the elevation of our intellectual and spiritual ideals, but the facts are, it is not being done, by the schools. We must look elsewhere for a remedy. The crying need of the hour is a Renaissance of good, wholesome, inspirational reading. Books with a message, placed in the home, would form a breakwater against the murky tides that threaten to overwhelm us.

Stalwart men and women cannot be grown in an atmosphere of hyphenated sentiment-

alism, such as is being generated by the popular short story magazine and moving picture. If we are to recover the ground already lost, we shall have to place before the young life of our homes, books that have the true interpretation of life.

Great books are truly life teachers and our pulpit and press should stress the necessity of a new regime of reading. Good books have an expulsive power when read and digested. The greatest handicap to church and Sunday school work, is the pernicious literature flooding the land. Good books, distributed, advertised, talked about at the table (the only place of domestic mobilization possible these days), would supplement the work our churches and Sunday Schools are trying to do. We may raise all the big funds for enlarged enterprises; put on all the high-pressure drives for endowments and material construction, but these millions will not correct a vitiated mental and emotional appetite. Some sub-soiling will have to be done. Our capital stock of ideals are so far below par, that our moral and spiritual market is going to smash, unless it can be revived. If every pastor in the land would select a few of the best books, take them into the pulpit and spend ten minutes urging their merit, with an exhortation to read them, we might turn the tide of evil back toward the sea.

### A PLACE FOR THE KIDDIES

Surrounded by gardens, orchards and woods, the Methodist Episcopal Home, of Farmington, Michigan, extends a warm welcome to the children who are soon to fill it. It is situated on Grand River Avenue, thirty minutes ride from the Detroit city limits, and just outside the village of Farmington. It was dedicated by Bishop Henderson on Monday, February 13. It is a beautiful house with a large basement, playroom, spacious dining room with little blue tables and chairs, great living room with fine old fashioned fireplace and upstairs, the dormitories with rows of little white cots. The interior furnishings are not yet complete, but enough is provided to care for the comfort of the family and the home is to be occupied immediately. There will probably be more children than the home can care for.

The new director Miss Frances Knight, comes to her work with an enviable training and a reputation for success, and her inaugural address won the hearts of all who heard it. Dr. E. J. Warren, superintendent of the Detroit District, was master of ceremonies and addresses were delivered by Charles T. Holcroft, president of the Board of Trustees, Fred P. Todd, Secretary, and Charles R. Talbot, treasurer. All felt that this dedication was not the end but the beginning of their program. Other members of the Board also spoke briefly in addition to the address by the Bishop. Michigan Methodism is justly proud of this beginning and its ministry to childhood will be increasingly great as the days go on.

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LORENZO H. KING, Editor.  
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 **SEEK ETERNAL THINGS:**—We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.  
—2 Corinthians 4:18.

## Personal and General

The Rev. G. E. Trower a retired minister of the Mississippi Conference has been critically ill for the past two weeks, but recent reports state that he is much better and able to be out among his friends again.

The Eighth Annual national Negro health week will be observed April 2-8. The program is to be conducted by Dr. R. R. Moten, Principal of Tuskegee Institute under the auspices of the Tuskegee Negro Conference and the National Negro Business League in co-operation with the public health service and other organizations.

A reception and dinner will be given Dr. Charles E. Guthrie, General Secretary of the Epworth League, on Monday, April 3rd, at Newark, N. J., by the New York Area Epworth League on the eve of his departure to Germany and other European countries to visit the foreign Leagues.

Religious Book Week is to be observed April 2 to 8. Keep in mind that the more good books people read the better Church members they make.

Bishop R. E. Jones will be one of the speakers at the Summer School for Town and Country Pastors, conducted by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, at Wiley University, Marshall, Texas, May 1 to 20.

Of the twenty-one schools for Town and Country Pastors which are being conducted this summer by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal

Church, the school for colored men at Wiley University, Marshall, Texas, May 1 to 20 is the one with the largest registration up to date. This is the report that has just been received from the Department of Rural Work of our Board of Home Missions and Church Extension.

The increase in the pride of farm products is having a far-reaching effect upon industry in general. Current reports reaching the Department indicate that the trade of mail order houses and of other distributors, largely dependent upon rural patronage, is already feeling this improvement.

## RELIGIOUS BOOK WEEK—A STATEMENT.

By William E. Barton,  
Pastor of The First Congregational Church  
Oak Park, Ill.

I am very glad of the establishment of Religious Book Week. It is not enough for people to read the current novels and magazines. Religious families ought to build up good libraries of religious books. Children should be made familiar with them in their youth. It is a wholesome thing for every family who cares for the higher things of life to give attention to the additions that are made to the home library. This ought to include something more than the incidental, trivial and flip-pant things, which too many people are content to buy and read. If we are to train up a generation capable of sustained thought and possessed of strong convictions, there must be some attention to the selections and purchase of good books for the home.

Distributors continue to purchase cautiously and in small quantities, but in many lines these purchases are being made at more frequent intervals.

The monthly business and financial review by the Federal Reserve Board says "the recent rise in the prices of farm products is considered of greater significance than any other development since these prices broke in the fall of 1920. The dead-lock, which has existed as a result of farm products falling faster and farther than other products, has been broken and the change has brightened the business situation."

## THE VALUE OF THE HOME ATMOSPHERE

By Joseph Nelson Greene

Author of "The Portrait of the Prodigal, etc."

In speaking of Ralph Waldo Emerson and his four brothers left fatherless in the Emerson home at an early age, Aunt Mary Moody Emerson once said to a friend, "Sir, they were born to be educated." When Aunt Mary said that she had in mind the distinctive atmosphere of culture which permeate the Emerson home. She declared unwittingly also the inherent right of every child to be born with a chance to be educated.

The atmosphere of the Emerson home was one calculated to give the children a strong bias toward a fine type of culture. When the widowed mother of Ralph Waldo Emerson faced the task of rearing her five fatherless sons, she was not deterred by her strait-

ened circumstances from planning for those sons the best education the schools could give. Coming as she did from a line of noble and cultural ancestors she could create for her children nothing short of a similar atmosphere of culture. She considered her duties to them not confined to the provision of such material things as clothes, food and shelter. She analyzed their needs and classified them in the order of souls first, mind second and bodies third. Responding to the logic of that classification, religious influences were made prominent and much stress was laid on the training of the mind. Religious books and other good books were provided and the children were required to devote much of their time to reading and writing, while play had a similar place in their lives that students of child life in recent times deem necessary. An historian says of the boys of that household, that "to their books they took as ducklings to water." Ralph Waldo Emerson came from seven generations of splendid clergymen on his father's side, and from seven generations of pure intellectual women on his mother's side. Coming from such ancestors and breathing such an atmosphere as his home afforded, it is not surprising that he was intellectually inclined, could read French books at thirteen years of age, and developed a mind keen in insight and capable of dealing in a profound way with questions of philosophy, science, religion and life.

All this is suggestive of the value of the home atmosphere in the production of lives of culture and power. We stand amazed in these days at that golden age of intellectual achievement in New England in which within a single generation, a group of such famous intellectual geniuses was produced as that including Holmes, Lowell, Emerson, Bryant, Longfellow, Whittier and others, but we got a hint of the secret of it when we look into the high type of a home atmosphere which was the outcome of preceding generations of culture.

The fact is that we need today relief from the materialism, commercialism and industrialism that is dulling the fine edge of higher culture. We need to find somewhere in life an antidote in the form of a different kind of an atmosphere. And if we cannot find it in the home, we are not likely to find it anywhere. And one of the strongest forces for creating the desirable atmosphere in the home, aside from the right type of parents, is the right kind of books and reading. The value of the home touch through good reading and the intellectual atmosphere, is beyond computation. Many of us who have come out of such homes can testify to that fact. Young life is amazingly impressionable. Impressions made on it are amazingly lasting. Cultural impressions made through an intellectual home atmosphere will help mightily in shaping the life of the young. The quality of the plant is determined in great measure by the atmosphere. You cannot raise tropical plants in a frigid atmosphere. Intellectual and spiritual qualities do not thrive well in a material or metallic atmosphere. They need the intellectual and cultural atmosphere.

Friendship with good books is one of the  
(Continued on Page 11)



## THE THREE RELIGIOUS BOOKS OF 1921 WHICH IMPRESSED ME MOST

By William E. Brooks,

First Presbyterian Church, Allentown, Pa.

Books are like days. Most of them pass without leaving any particular memory behind. But here and there a day stands out, stands out because it left its mark on our lives. It held some bit of beauty that we will not forget, a mountain wood with the pink azalea in bloom, a sunset over the blue water. Or it brought a thrilling joy or a poignant pain. So the day is forever different from other days. The old Romans would have marked it with a white stone.

There are some books like that. They stand out because they left us something definite. We look around our library shelves and mark them singularly. This book cleared up that difficulty, that one tore away the curtains which had long been hanging over that window, until we had almost forgotten there was a window, and showed us far star-strewn depths. Or this other probed the secret places of our hearts, and called up longings and aspirations after things which had slumbered long. And this was a trumpet blast at dawn. We do not go far in the gathering of a library until we find ourselves marking our books as we do our days, because of some particular enrichment they brought to life.

Naturally I read a good many religious books. Some of them slip into forgotten places on my shelves. And some stand out. There are among those that I read last year that I have marked particularly, because they came with just the things I needed at the times I needed them. It is not an exactly easy time, this, in which to preserve a triumphant faith. One feels a bit occasionally like hunting a juniper bush and sitting down under it to mourn the knees that bow to Baal. These books had the effect on me that the touch of the Angel had on Elijah.

The first was Dr. Albert Parker Fitch's "Preaching and Paganism." It is the Lyman Beecher Lectures on Preaching delivered at the Yale Divinity School by the brilliant Professor of the History of Religion at Amherst. Its purpose, to use the Author's own words, "is to endeavor to restore some neglected emphases, to recall to spiritually minded men and women certain half-forgotten values in religious experience and to add such observations regarding them as may, by good fortune, contribute something to that future reconciling of thought currents and value judgments of our day to the central and precious facts of the religious life." That is what it did for me. We are living in a queerly tangled time. We are conscious of a deep disorder about us and within us. Men are at war with one another not in the dark smoke-covered battlefields of France, but in the battlegrounds of the spirit. What has brought about this anarchy? Dr. Fitch shows us that it is the inevitable result of a process which has been going on in human thought, by which men have displaced the conception of a controlling will beyond themselves, first the will of God, and then the will of a supreme society, with the idea of the supremacy of the individual. It is this sub-

jectivism of thought, each for himself, which has brought the world to its present desperate pass, politically, economically, religiously. Before any physician can heal he must find his diagnosis. The book helped me to diagnose the world's case, and also to understand something of the remedy necessary.

Then I read T. R. Glover's "Jesus in the Experience of Men." It is the logical sequel of his "Jesus of History." In graphic fashion with a style all his own, the author has given us the record of how men had experimented with Jesus, constantly with new and unexpected results. There had been days with them as there are days with us, full of difficulty, but in Him they had found an answer to their difficulties, a way out of the darkness. The book brought to me a new assurance that the remedy for the conditions in life which Dr. Fitch had diagnosed was to be found and found alone in that great person and the principles He had declared which men found so availing in the desperate Graeco-Roman days.

The third book was the least known of them all. It was a volume of "Baccalaureate Sermons," by Dr. Robert Gracey Ferguson, formerly president of Westminster college in Pennsylvania. Westminster is a little known old fashioned classical college, which has been steadily turning out year after year a small group thoroughly grounded in the humanities. This book reveals the secret of the notable success of many of the graduates, for in it a great man pours out the great passion of his soul, its longing for righteousness, its consuming faith, its zeal for a life that would spend itself for others. Year after year in these sermons there sounded the same high note of faith, the same confidence that the Gospel is the one availing cure for the world's sickness. The sheer simplicity of the man's confidence remains with me abidingly.

So because of these three books I feel that the world is not going to the dogs, that there is a power in the world greater than the evil, and that it will prevail.

### GOOD BOOKS IN THE HOME

By Henry F. Cope,

Author of

"The Week-Day Church-School,"

"The Parent and the Child,"

"Efficiency in the Sunday School," etc.

Most children would eat carrots and even spinach if they weren't so often told that these are good for their health. Children would read more books if they had less advice about their reading. Forcing and fussing are the two deadly foes of reading in the home. Mrs. Worry hears a perfectly beautiful lecture on the books that Willie ought to read. She has Willie on the carpet within an hour and is horrified to discover he has never taken a single one of the doses prescribed in the lecture. And forthwith he is segregated in the mother's intellectual hospital, and she begins to prescribe daily for

him; she begs, persuades, coaxes and bribes. And Willie begins to get suspicious and oppositional. Reading books, he reasons, must be like eating spinach, one of the many diabolical schemes devised by adults to make life miserable for children.

When to such tactics in the home you add Willie's experience in school, where books are the containers of lessons and the concomitants of tasks, and where literature is often the dreariest of all tasks, it is not so very strange that the modern child seems to be somewhat averse to reading books.

But that is a great pity, greater far than his natural or acquired aversion to spinach. He is missing so much, missing so much at the only time when he could possibly receive and appreciate. No matter how much we try if, when we are children, we miss childhood's world of reading, no effort in later years can ever open the door for us. Either books are our paths to that ideal world while we are young, or the ways are forever closed. The tragedy is not in the danger lest our children should not be as intelligent about literature as we would like them to be; it is that they shall miss so large a part of life's possible joy and treasure. It is that in the days when the sustaining grain might be laid in memory's garner we drift through desert places, we miss the very bread of life, that sustenance of imagination, or spiritual idea, of high experience which youth's faith and literature's vision combine to create as an endowment of the inner life. And without this, no matter what our hands may gather, we are naked, destitute and forever heart-hungry.

Then how can we parents make sure that our children do not miss this fleeting opportunity of gathering the inner treasure? The answer is so simple that we are always likely to pass it by unheeding. It is the answer of an old farmer on the method of getting his horses to eat; "Keep your racks full of good feed; that's all there is to it; the critturs will do the rest."

The way to get children to read is to have ample, attractive quantities of suitable reading available. In the home where books abound, where on table and shelf there are always to be found clean, attractive copies, if children are there, they will be found tucked up in a corner with a book. Just leave it to them. Select the food and trust them to find the appetite. When your parental heart swells with joy, because you discover Mary reading exactly the right book, a wise silence will do more good than a commendatory homily. Take it for granted that she would read such a book. Rest your mind in the confidence that if such books are readily available they will be read.

But the old farmer's advice is not quite as simple as it seems. He who would provide the food must know how to select; he must know what is the possible range of selection. He must understand the tastes and needs of those for whom the selection is made. We adults who want children to read religious books, what do we know about them ourselves? How can we select when we are too lazy, or think we are too busy to try books; to discover their qualities and to keep our-

(Continued on Page 8)



## A TRUE STORY OF A UNIQUE EXPERIENCE

What One Week's Tithing Actually Did In One Church:

By H. H. Moore  
Starting Something.

Last September the Rev. George S. Henninger, pastor of East Tenth Street Methodist Episcopal Church, Indianapolis, led his congregation in a unique plan to test the worth of tithing stewardship and the promises of God. He asked them, each and all, after due and careful preparation, to make a promise that on a given Sunday they would bring to the altars of the Church the tenth part of their income for Kingdom service. It was a new method. Some doubted, some hesitated, all wondered; but 142 people, out of a membership of 875, agreed to make the trial for one week.

There were some handicaps. It was not all plain sailing. The church is far from wealthy. Skilled mechanics, bookkeepers, stenographers, and other working people, constitute the mass of the congregation. Many felt that the church was doing its full share, as all bids were paid, the Centenary quota for the year entirely provided for, and a surplus in the treasury. Why should they do more? A goodly number, too, knew that they were already paying "more than a tithe," although they "did not keep account."

Many pastors would have been attacked with the fatal disease of knocking knees, in the face of these obstacles.

One man did not dare promise to tithe for he was out of a job, and would have no money to give away. But the pastor said, "All right! No income, no tithe; that's fair, isn't it? Are you willing to agree to tithe on condition that you have an income when the time comes?" The man said: "Yes, I'll agree to trust God and obey him, whatever the result." We shall hear from that man a little later.

### A Deluge of Blessing

Just as might have been expected, God fulfilled his promise and poured out his grace.

When the offerings of this sacred Sunday were all counted, it was found that, instead of the usual \$175, a gift of almost \$800 had been laid upon the altar. Deducting one large tithe this offering represented an average of nearly \$4.00 each, as the tithe for the week, and demonstrated that should only these 142 persons continue to tithe the receipts for the year could be expected to reach \$40,000, while, if the whole church should adopt the plan, a local and benevolent budget of \$200,000 could be supported! In a church of "working people"! And in a period of "great financial depression"!

But the money was the smallest part of the victory. The membership were awakened to a new sense of God's presence and partnership in all their personal affairs and

their religious endeavors. Fifty of these one-week tithers immediately enrolled as permanent stewards. The remainder asked for another trial period of a full month. A friend of the pastor, not a Methodist, pledged him \$5,000 to be used as he might see fit. The prayer meetings increased in power, and the

undercurrent of spiritual life was deepened. The church and Sunday school overflowed.

And here was a strange occurrence and we put it in the list of spiritual, no financial, victories. The man who did not dare to tithe, because he had no income, and later did dare,



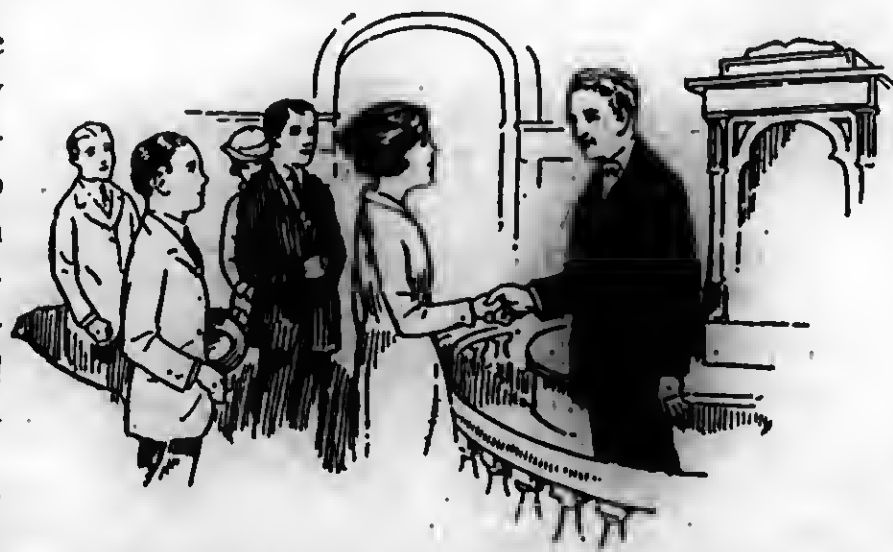
Connecting the Daily Work with the World Kingdom  
142 People Agreed to Make a Trial of Tithing a Week's Income.

because he trusted God without an income, unexpectedly found himself on Saturday night the proud occupant of a position paying four hundred dollars a year more than he had ever before received.

Are we, then, holding out to other men "unworthy and material motives for tithing?" We are not. We are simply saying, what God in His word has said a hundred times, that the hard-pressed man who is strong enough to trust God, though the fig-tree does not even blossom, is strong enough for God to trust with any income. He sees wise to send. Such men can always cast their burden on the Lord. No others need apply.

### "Looking Backward"

After six months, has it "all died out?" Listen to what the pastor says: "We still have



"In Two Years the Church Membership has Increased by More Than Three Hundred."

our problems, but they are not financial. It is a matter of leadership with us. So many have flocked to the Sunday school that our hands are overfull in caring for them." The average attendance—not total enrollment—for the year is 896; three years ago it was less than 300. The church numbers a thousand members, after

a revision of records which set aside 185 as non-resident, making a net increase, in two years, of more than three hundred.

"We are hard hit by the business depression," says the pastor, "but not a bill remains unpaid." For five weeks the church has been engaged in a union tabernacle service, to which the church is giving heavy financial support, besides losing the usual Sunday evening offering, yet the first Sunday morning in February "as a free will offering \$419 was laid on the church plates to help build a mountain church in Tennessee."

And better still, the Christmas Thankoffering of the church and Sunday school "for the children of the world" amounted to \$1,105, the largest Christmas offering yet reported to the Centenary office in Chicago. This was contributed wholly as a voluntary offering, without pledges or contests or other competitive device, but, after five weeks of faithful announcement and explanation from the pulpit, was gathered in a thousand little red stockings from the families of the church.

On Sunday, January 29, the windows of heaven opened. As the pastor was preaching his morning sermon, the tongues of flame seemed suddenly to kindle all hearts. There was not a dry eye in the great congregation. Thirty-six adult seekers came pressing their way to the altar, and the service lasted until one o'clock in the afternoon.

### The Reason Why

To conclude that tithing stewardship alone brought all these things to pass would be to commit the fallacy of putting a part for the whole, and the sin of exalting a method above the full-rounded program of God. First, there was a faithful pastor, with mind ever kindling to new and better plans for the building of his church, and, with heart of self-forgetful devotion to the welfare of his people and the purpose of God, ready to be a burning as well as a shining light. Then, there was a receptive, teachable church; "willing in the day of God's power," and ready to follow a truly consecrated leadership. Then, there was a divinely-suggested, or, at the lowest estimate, a scripturally-encouraged method, than which this faithful pastor and this loyal people knew no better. Who can doubt that even the limited and fragmentary obedience thus far accorded to this scriptural plan is the key which has unlocked above this favored church the windows of God's immeasurable abundance?

Latest report from the pastor, under date of March 6, 1922:

Salary was increased yesterday. Charge now has \$527 more Centenary money that it had by March 21, last year. The pastor is aiming for a \$500 Palm Sunday offering in the Sunday School so as not to interfere with the Tithing Week, which comes the week before Easter Sunday.

**YOUR FAILURE to bring your quota to District Conference may mean suspension of the Southwestern service for your race.**

**Does your plan for honorable achievement during this Conference year include sending in your quota of Southwestern subscriptions?**



## THE ROMANCE OF RARE BOOKS

In The Mentor

What makes a book desirable and valuable? With certain qualifications the first most self-evident reason is its rarity. No matter how odd and curious a volume may be, obviously it would have no value if there were so many copies of it in existence that it might be had for nothing or next to nothing. Rarity is a prime requisite; hence, rare books shops, rare book collectors, and the rare book mania.

But besides rarity there are many things that make a book desirable and stir collectors to competition for its possession. The taste that determine values are often strange and freakish. There is the orthodox taste which demands beauty with a certain antiquity, and which leans to the product of the famous early presses, such as those of Caxton and Aldus and Elzevir. There is the taste which is attracted by the odd and unusual, such as the smallest book, or the book that has been perpetuated through some inaccuracy or blunder. Any one of these things, with rarity, may make a prize book in the market.

To begin with the eccentricities, of which there have been a thousand and one since printing came in, in the middle of the fifteenth century. Take Bibles: There are the Thumb Bible, the Murderers Bible, the Wife Hater Bible, the Vinegar Bible, the Discharged Bible, the Camel Bible, the Breeches Bible, the Leda Bible, the Bugge Bible, and the Wicked Bible. The Breeches Bible, which in fine condition is exceedingly valuable, translated: "Adam and Eve made themselves breeches;" the Vinegar Bible used the words "parable of the vinegar" instead of "vineyard;" the Wicked Bible omitted the negative from the Seventh Commandment. A Belfast Bible, published in 1716, has "Sin on more" instead of "sin no more." Blunders make these Bibles valuable.

The Palace of the Escorial in Spain boasted volumes six feet in height by four in breadth. The Thumb Bible contains copper plates, yet is no bigger than a postage stamp. In 1851, Gray's "Elegy," of thirty-two verses of four lines each, was printed in a space of four inches by three. The Midget New Testament, printed in Glasgow, measures three quarters of an inch by one half. Even smaller than this, and probably the smallest of all books, is a volume approximately one half of an inch by one quarter. It was published about 1897 by Salmin of Padua, one of the Lilliputian printers, and contains an unpublished letter of Galileo to Madame Christine of Lorraine. In 1862 a machine for microscopic writing was invented, and calculations based upon it were said to show that the whole of the Bible can be written twenty-two times in the space of a square inch.

There have been the oddities of color. The "Elegy on the Death of Prince Henry," published in 1613, was printed on black paper with white letters. The "Book of Four Colors" (Paris, 1720) was printed in four different colored inks. The "Book of To-Morrow" was printed on various kinds of paper, with different colored inks, the peculiarity of this particular book being the endeavor to suit the subject of the selection. The author contended that a love poem with light ink on

rose-colored paper would make a far deeper impression than if printed in black ink on white paper.

There have been the oddities of binding, none more gruesome than those involving the use of human skin. Thomas Carlyle said of the French Revolution and of the events leading to it: "There was a man named Jean Jacques Rousseau. He wrote a book called 'The Social Contract'. The French aristocracy laughed at the book, which they called a theory. But their skins went to bind the second edition." He alluded to the tannery that was established for the use of human skin, when the guillotine was taking its daily toll. In the Athenaeum Library at Bury St. Edmunds, England, there is a volume bound in skin of Corder, the Red Barn murderer. At Marlborough House, London, there are two volumes bound in leather prepared from the skin of Mary Patman, a Yorkshire "witch" who was hanged for murder, and another volume bound in the skin of George Cudmore, who was hanged in 1830. Camille Flammarion, the noted French astronomer, had a devoted woman admirer. When she died she bequeathed by will her skin to be used in binding an edition of his works.

Suppression is another contributing element in making the rarity and consequent value of the book. In olden times suppression was usually the result of religious prejudice. The Inquisition elevated many books to a position far above their intrinsic merit. It almost entirely destroyed Grafton's Paris Bible of 1538, with the result that the few copies that escaped became treasures. At the time of the massacre of St. Bartholomew a search was made throughout France for all books of Huguenot tendencies, and those found burned. On the other hand, Henry VIII and Elizabeth of England sent Catholic books wholesale to the flames.

But rarity alone is not the sole standard of value. The one standard of value is demand, and that depends not only on rarity, but on perfection of copy, on subject, on beauty composition, and upon the repute of the press from which the book comes.

### Some Famous Presses

Speak the magic word "Caxton", for example, and the eyes of the real collector will assuredly glisten. Who was this Caxton, and upon what rests his fame? He is generally accepted as the first of English printers. In 1475 he was being instructed in the office of Colard Mansion at Bruges, Belgium. In 1477, or thereabouts, he set up as a printer in Westminster, which is now in the heart of London, but which then was a separate city, linked to London City by the Strand. Caxton's first book bearing a date was the "Dictes and Sayings of the Philosophers," finished in November, 1477. Perhaps there were lost books printed earlier, but it was on the "Dictes" that the Caxton quarter-centenary in 1877 was based. Other names of old printers with which to conjure are those of Elzevir and Aldus. About a hundred years after Caxton, Louis Elzevir established a press, first at Leyden and later at Amsterdam. About Cax-

ton's time was Aldus Manutius, the great Italian printer. The present age has its Aldine Clubs and Aldine presses, each bearing the trade mark of Aldus, the anchor and dolphin. To Aldus may be traced the "Be Brief" sign of the modern American business office, for his very doors barred with the inscription: "Whoever you are, Aldus entreats you to be brief. When you have spoken, leave him." Caxton seems destined long to hold his magic sway over the collector's heart; but there is a feeling that of late Elzevirs and Aldines are losing out in interest to the book lover.

### Book Collecting in Ancient Times

The passion for ownership of the rare volumes goes back into the mists of history. Measuring in terms of centuries, the invention of printing books is an affair of yesterday. Gutenberg is called the inventor of printing from movable type—meaning separate pieces of lettered type that could be set up to make words and sentences. Whether or not the invention came full-born from the brain of Gutenberg of Mainz, or whether he merely applied more successfully and conspicuously the ideas of other men, does not matter to us. Gutenberg and Laurens Coster of Haarlem, for whom the Dutch claimed the credit, might never have existed, and the advent of the art would not have long been delayed. It was in the air. Men were working definitely toward it—someone was sure to hit upon it. The invention of printing gave the collector the opportunity of amassing volumes in large numbers. It created no new instinct. Collectors existed from the beginning of time. Printing simply established new values. The Gutenberg Bibles, of which there are very few copies extant, are the most famous of rare books. Yet 1450 A. D., the approximate date of making, is modern compared to 1600 B. C., and there is actually extant a manuscript that has descended to us from an epoch sixteen hundred years before the Christian era.

As there are masters among the book collectors of to-day, there were masters among the collectors of old. Where is the modern efficiency in collecting surpassing that of Ptolemy Soter, who reigned in Egypt in 280 B. C.? His twin library at Alexandria, known as the Bauchium and Serapeum, was in large part stocked by the books confiscated from the travelers who entered the port of Alexandria.

### Anecdotes of Book Collecting

In the romance of rare books a thousand and one strange and almost incredible tales are involved. A clerk in a Boston book store happened to read that the only known copy of Edgar Allen Poe's "Tamerlane" was in the possession of the British Museum. Believing that to be improbable, he made up his mind that he would hunt for a second copy. Within half an hour he had found one. On his way to lunch he stopped at a second-hand book stall, and began to rummage through the volumes that, regarded as of little value, had been tossed haphazard into a counter box. The first title to catch his eye was "Tamerlane and Other Poems, by a Bostonian, 1827." The dealer was selling from that box in lots of ten. The clerk bought "Tamerlane and nine other volumes for \$1.50. Soon after he sold the

(Continued on Page 6)





# A Chance for

## Easter Week of Experimental Tithing

### THE STEWARDSHIP OF POSSESSIONS

By William J. Elliott

I know of nothing in a man's life which will do so much to keep it from sinking to materialistic and unspiritual levels as the recognition and acceptance of the great truth that everything he possesses is held by him in trust; for which he, as a steward, is accountable to God. And along with this must be a recognition of his equal responsibility with his fellow man for the salvation of the world. Too often we find those who feel that the task of redeeming the world has been delegated to those who have dedicated their lives to some form of Christian work. The Bible plainly teaches that this responsibility rests upon all alike. God does not call one man to preach and permit another to enter some so-called secular calling to accumulate wealth for himself. In each case the motive should be service for mankind.

The Christian who measures his giving by the standards laid down in the New Testament will ask himself, "What proportion of the income which God has given me the ability to earn would He have me keep for myself?" instead of, "How much ought I give to Him?" With these standards in vogue we would have fewer church members who spend from fifteen to twenty-five dollars a year for theatre tickets and yet have a hard luck story when the finance committee waits on them. We would have fewer church members who spend more for the upkeep of their automobile than they do in the upkeep of the Kingdom. I am not raising any moral issue, or saying what one should or should not spend his money for. I am making a plea for Christian men and women to give first things first place, and I do say emphatically that there is something radically wrong with the viewpoint of the church member who gives his luxuries first place in his financial calculations, and the support of the Kingdom of God second place.

Philadelphia, Pa.

### INVESTING LIFE IN CHRIST'S SERVICE

By T. A. Hildreth

A young man sought the advice of the Board of Foreign Missions recently, coming from one of the leading theological seminaries.

He was a graduate of the University of Michigan in science and had taken a graduate degree in science at Yale. He had been engaged as a mechanical engineer in a large manufacturing establishment of the Pacific Northwest at the time the war called him to military service. He was in several battles in Europe and finally was left wounded on the field with a broken gas mask and for fourteen hours lay exposed to the fumes of the gas. He was taken to the hospital, but was recognized as practically a hopeless case and was ultimately transferred to the Pacific Coast. While there a Methodist pastor, in company with an evangelistic worker, called upon him. A few days before a succession of hemorrhages had resulted in one that led the doctors to advise him that the end could not be many days off and to call his friends. These doctors had exercised all the skill known to the profession;—extensive X-ray pictures had taken of his lungs and they were led to believe that there was no human power that could cure him.

Yet he was cured and felt that his life should be returned to the God who had given him back his life and health. He felt irresistibly led to enter the Christian ministry. His presence in the seminary was due to this resolution. He has volunteered to go to the most needy places of the earth to preach the Gospel.

This young man, who had a brilliant future before him along scientific-mechanical lines, redeemed soul and body, now devotes his highly qualified mind and heart with splendid physical energy to the work of the Kingdom—a magnificent Stewardship of the whole of life offerings now being made.

### STEWARDSHIP OF PERSONALITY

Aunt May

Ethel Webster Groves

The first time that I ever met her was when the Smith boy broke his leg. I happened to be near the scene of the accident and went home with him to the house, and it was only a few minutes later that Aunt Mary came in. Her coming speedily brought order out of chaos. And during the four years that I lived in that town, on nearly every similar crisis that came up it was assumed that Aunt May would take charge. Her coming into a situation of an accident or sickness or a catastrophe was as much relied on as the rising of the sun in the morning, and was always as radiant and beneficial. Nearly everyone in the town had some sort of a personal story connected with Aunt May; sometime when she had come into close personal contact with them and had touched their lives helpful in some way.

When one of the town girls upon whom shame and disgrace had fallen, came back from the reformatory, it was to Aunt Mary's that she went.

For twenty years Aunt May had taught a class of boys in her Sunday School and there was not one of them whose lives she had not permanently enriched. During the war she had a regular correspondence with more than forty of "her boys" overseas.

She had a family and children of her own and had as much to do as anyone if not considerably more than most. One day I asked her how she had gotten into this way of serving everyone. Her answer was very simple. "I haven't got anything to give but myself, so I want to give all of that." It was just the constant and joyful giving of a great personality. She held what she was in trust in the service of God.

—Detroit, Michigan.

## BE HOSPITABLE TO GOOD BOOKS

By William S. Bovard

Corresponding Secretary of the Board of Sunday Schools of the Methodist Episcopal Church. Author of "Adults in the Sunday School."

Parental responsibility is almost crushing to those who take life seriously. Where the upbringing of boys and girls is the main business, all the help possible must be commandeered. Wise parents in the country used to invite the presiding elder and the circuit rider to spend as much time as possible in their humble homes in order to exercise a counter influence to the spirit of wordliness which prevailed powerfully.

Books were not numerous in those days, but even then they detained many a bright youth within the protective precincts of home safe from the blighting immoralities of the

community while noble ideals, and worthy aspirations took firm possession of his future. Think of a good book as the author's inspiring fellowship; place these atmosphere producing incarnations about the home; the members of the family will talk about them, read from them and be governed by them in a far greater degree than can be estimated.

The distinguished books adopted into the family ought to be introduced wisely at frequent intervals and so exalted by the flesh and blood folk as to be recognized as authoritative teachers and entertainers. Many a

### GOOD BOOKS IN THE HOME

(Continued from Page 5)

selves up with the ever-enriching world of good literature?

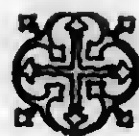
The problem of good reading in the home is still up to the father and mother. They must furnish the food, they must know the possible resources of spiritual nourishment; they must understand childhood and its needs and they must themselves set the example of the use and love of books as a normal, everyday practice of the happy life.

family ought to suffer a bad half hour, to say the least, for the shameful neglect of the book guests who abide unobtrusively in the home. Happy is the home where choice books are treated as honored guests and where their words of wisdom and inspiration are heard and heeded.



# Great Experiment

April 9 to 16 — 1922



## THE STEWARDSHIP OF FAITH.

By Merle N. English, D. D.

We live in a world in which certain things are conditioned on the exercise of faith. Results are "According to the measure of faith." The exercise of faith is a personal, a social and a Christian duty.

In every one there is what may be called the "Faith Faculty." It is part of the divine endowment. It should be regarded as a trust the same as time, talent, prayer and possessions. The world is debtor to the man of faith—witness, discovery, invention, progress, letters, science, business and religion.

"Have Faith in God." Such faith is dynamic. It is creative. It leads to obedience. It masters and commanders all the faculties of body, mind and soul. It brings into the realms of human experience the creative power of God. The man of faith is the man of power. Faith organizes the forces of personality and thus reinforced, man is all powerful so long as his faith is within the will of God. The man of faith will not be overwhelmed by the facts of life. The results of scientific research, the scientific and devout study of the Word of God, the present world conditions, the bitterness of his own experiences will not shake him. Those whose faith is thus shaken are men of fear, not men of faith. It is the latter we need for times like these.

Faith may be misused, misdirected, or selfishly administered. Failure to exercise faith for the accomplishment of the things that can be done only through and by a mighty faith brings us under the same condemnation as the misuse of any other possession.

Lack of faith is a social crime. A sin against our brother man whose happiness, prosperity and salvation is dependent upon the exercise of our faith. The happiness of others and the world's redemption await a revival of the stewardship of faith no less than of the stewardship of possessions.

Oak Park, Illinois.

## BOOKS TO HELP GIVE CHEERFUL BELIEFS

By Charles W. Eliot, President Emeritus, Harvard College

"About thirty years ago in an address first delivered at Phillips Academy, Exeter, I spoke as follows: 'We may be sure that cheerful belief about the unseen world, framed in full harmony with the beauty of the visible universe and with the sweetness of the domestic affections and joys, and held in company with kindred and friends, will illuminate the dark places on the pathway of earthly life, and brighten all the road. Now, as we draw toward the end of the long period of intense human suffering which the Great War opened, it seems to me that such illumination is much needed, and that book publishers can

## THE STEWARDSHIP OF TIME.

By Frank K. Harlow.

Three years ago at Christmas, some misguided friend presented me with an Hour Glass. At least I thought he was misguided at the time, but I have since changed my mind. It was about the best present I ever received, although I surely thought when I got it that the Society for the Prevention of Useless Giving ought to have it called to its attention. I placed the Hour Glass on my office desk and there was a fascination in watching the little sands run down. It seemed to be a concrete picture of the vaguest thing in the world—time.

It made me think as never before, where does my time go? What good does it do? How much of it is given to the things that last forever? Honestly facing the facts I came to the conclusion that not more than five or six grains in the hour glass would represent the portion of time I gave to the work of God and the church.

There is a law in the Old Testament forbidding the presenting of a sick lamb as an offering to the Lord. Yet how many "sick half hours" we lay on the altar! The bright, wideawake hours I had been giving to my job in the office. The hours that I was not at my best I would give grudgingly to the church. I would put in a listless hour at the Official Board Meeting. Even my Sunday School class did not get much of my time or thought. Once a year I attended the laymen's meeting of the Annual Conference, although the principle thing I did was to eat lunch.

But I could not get away from the Hour Glass. I have tried to give the work of God a fair share of my time. Surely Christian laymen could devote as much as one evening a week to some religious work. In my case it was not always a church meeting. A good deal of it might be called social intercourse, but it puts a new zest in an evening's social activity when there is religious purposes in what a man is doing. I believe that if this question of tithing our time could be laid on the hearts of us men and women in the churches, it would have results for the furtherance of the Kingdom bigger than we believe.

Denver, Colo.

do much to increase and diffuse it.

"I am particularly glad to hear that the secular book publishers are joining again this spring with the religious book publishers in a Religious Book Week in which special emphasis will be placed on the value of religious books for the enrichment and education of children and adults.

"Is it rash to hope that book publishers will give preference hereafter to religious publications from which both children and

## THE STEWARDSHIP OF PRAYER

By E. Stanley Jones.

"Prayer is for religion what original research is for science: it brings direct contact with reality. The soul beats in unison with the vaster nature of God."

How fresh are the souls that pray! And their words! They interpret the Unseen to us in terms of reality and force and freshness. Deep answers too deep as they come from the Unseen to us. The plan of God seems to be to give power through personality by prayer.

We may be weak, but prayer puts an element of personal strength into character that could not and would not otherwise be there.

The power behind great movements is the power of prayer. The men who have greatly done things for God in a permanent way have been men of prayer. There is no evidence that we, in a highly organized age, can ever organize ourselves beyond the need of prayer.

### Practical Suggestions.

1. **Let us think of our friends always with prayer.** It was said of Forbes Robinson. "All his thoughts of men gradually became prayers."

2. **Pause before writing your letters to lift your heart to God in prayer.** John For- man used to practice that and how uplifting his letters were!

3. **Keep a Prayer List.** Put on it the workers who are out in God's harvest field. You may work through them by prayer. Add to your list the names of people and subjects as God gives them to you.

4. **Set others to praying.** Pastor McGregor sent out seven missionaries from his own church. He said, "I would rather train one man to pray than ten men to preach."

5. **Keep the Morning Watch of Prayer and Bible Study.** The morning is the best time for prayer. Get up earlier if necessary. A British General said, "I stand every morning at attention before God." There he got his orders and the mind of the Commander for the day.

6. **Pray in spare moments.** Peter did this. He came home hungry and "while they made ready" he gathered up the spare moments and went to the house-top for prayer and got the vision of his life.

Rev. and Mrs. J. M. Trammell, of 1220 Johnson Street, New Smyrna, Fla., wishes to announce the approaching marriage of their youngest daughter Ora De Ophelia to Mr. Clyde Lee of Ovida, Fla. The wedding to take place in Antioch Baptist Church, Sunday afternoon, April 16, 1922.

adults can imbibe cheerful and hopeful beliefs about God and man in the world that now is?"



## THE ROMANCE OF RARE BOOKS

(Continued from Page 7)

"Tamerlane" for \$1,950. It was latter resold for \$2,050 and then for \$2,400. At the latest sale it brought \$11,000. There is current a story that only a few months ago a Yale undergraduate bought in Waterbury, Connecticut, two books for \$1.25, and that for them he has been offered \$3,000.

The Mazarin copy of the Gutenberg Bible is the most celebrated book in the world. It, too, was literally "dug up." It is called the Mazarin Bible because it was found by a famous French bibliographer, in the library of Cardinal Mazarin in Paris.

If the rare books possessed no other claim to romance, it would be romantic on account of the astounding prices it has commanded in recent years. A Gutenberg Bible—often inaccurately alluded to as a "Mazarin"—was purchased a few years ago for upward of \$50,000. The copy bought by Mr. Huntington, and now the property of the State of California, has a recorded history as far back as the middle of the eighteenth century. Owned successively by a M. von Vostitz, by Merlin de Thionville, and by a Mr. Horn, it appeared on the sale of catalogue of the London bookseller Nicol, in 1825. Priced at 504 pounds, it was bought by the famous brewer Perkins, whose brewery still covers the site of the old Globe Theatre of Shakespeare. When the Perkins library was sold at auction the Bible was bought for Lord Ashburnham for 3,400 pounds. When, in turn, the Ashburnham Library went under the hammer in June 1897, Bernard Quaritch, a famous London book dealer of the last half of the nineteenth century, obtained the copy, and placed it in his stock at 5,000 pounds, at which price it went to the Hoe Collection, and thus came to the United States.

## Book Prices of Yesterday and Today

Seventy years ago an English magazine, the "Idler", printed an article pointing out the folly of a book auction that brought the astonishing sum of three hundred pounds. The books, protested the writer in the "Idler", were not worth three hundred farthings. The other day an assiduous collector sat down with pencil and pad and checked up the books that the "Idler" had so contemptuously dismissed. The present value of those books he found to be not three hundred farthings, nor three hundred pounds, but approximately three hundred thousand dollars. Although prices have since gone even higher, the Hoe sales stand out dramatically in the annals of rare-book acquiring in America. There were 10,171 lots in the sales, and 535 reached and exceeded \$500. Many of the treasurers of the magnificent collection now belonging to the State of California were purchased at these sales. Before that the foundations of the California collection has been laid by the buying of libraries rather than individual books. The Morrow Library of Brooklyn, containing many first editions but no great rarities, was bought. To this was added the Stowe collection, and then other collections rich in incunabula, in early printed Bible, missals, and psalters.

Then came the acquisition (the reputed price at the time was \$1,250,000) of the collection of Mr. E. D. Church, containing some

of the greatest gems of English literature; Caxton's rare book, the "Cronycle of England", Burton's "Anatomy of Melancholy", Walton's "Compleat Angler", Queene's "Bacon's Essays", Grays "Elegy", Goldsmith's "Vicar of Wakefield", and many rare early Shakespeares.

## Shakespeariana

All great libraries must possess a First Folio of Shakespeare. As Shakespeare himself gave no thought to the work of editing and printing, the works given to the press were made from notes and collections and rough playhouse copies. Seven years after Shakespeare's death, in 1623, Jaggard and Blount of London published the First Folio of five hundred copies, which were sold at a pound apiece. The Hoe copy, dressed in morocco binding, brought at the Hoe sale \$13,000. Prices for the quarto editions of Shakespeare's separate plays range from \$500 for a late "Julius Caesar", to \$32,000 for an unbound, uncut "Pericles"; while a "Troilus and Cressida" may be had for \$12,500.

## The Most Famous Books

The choice of the most famous books in the world is a matter of individual taste. Of course, every list would have the Gutenberg Bible at the top, or very near it. Other books likely to be conspicuous in selected lists are "Helyas, Knight of the Swanne", printed by Wynken de Worde in 1512 (for this book Mr. Walter M. Hill of Chicago paid \$21,000); the "Morte d'Arthur"; the "Pembroke Book of Hours"; the first Gray's "Elegy"; William Blake's "Milton"; the first French edition of Boccaccio, printed at Bruges in 1476; Burton's "Anatomy of Melancholy"; "Venus and Adonis", of the first eight editions of which only thirteen copies are known to exist; and "The Book of St. Albans".

When it came to the question of Americana—that is, of course, rare books of American origin—the lists of particular treasurers would include the aforementioned Poe's "Tamerlane"; Bryant's "The Embargo", written when the poet was thirteen years of age; the Bay Psalm Book; Hawthorne's "Fanshawe", and the first New York City Directory, published in 1786.

There is a popular idea that age in a book makes value. As a matter of fact, some of the oldest books are the most worthless, for nobody wants them at any price. Unless an old book represents a valued author, or deals with quaint and curious subjects, or records a bit of local history, or exhibits a fine specimen of printing from a famous press, or is embellished with charming engravings, or is the first issue of some famous work, it is likely not worth the trouble of carrying it down the great garret. The unlikely looking book fit only for the rubbish heap in the view of most householders—a quaint old school book, an almanac, a book of laws, a little work that classifies in the miscellaneous lot known as "Americana"—may outweigh in value the whole carefully stored library of solidly bound tomes in which f's take the place of s's.

The born collector of books has come from all lands and all conditions of life, and America has many famous ones. In the history of American book collecting there is no more romantic figure than the late Harry E. Wide-

ner. He was in his early thirties when he went down with the "Titanic" in 1912. He collected first editions of Shakespeare, Milton, Spencer, Johnson, Goldsmith, Gray, Keats, Shelley, Dickens, Thackeray, and Meredith, and his library boasted a remarkable assembly of books by and about Robert Louis Stevenson. It is said that when he went down with the "Titanic" he carried with him a rare volume of Bacon's Essays, just bought in London. He had jokingly told Mr. Quaritch, the London dealer from whom the purchase was made, that if he was lost at sea the Bacon would go down clasped to his heart.

## DEVOTIONAL READING.

By Raymond Calkins,  
Author of

"Christian Idea in the Modern World,"  
"Social Message of the Book of Revelations," Etc.

A serious problem confronting the teaching ministry is how to furnish constructive religious information to one's congregation. It is without doubt true that the religious thinking of many people who go to church more or less regularly is uniformed, and lacking in foundation and consistency. This they freely admit. Their older views of Christian truth have gone, but new ones have not replaced them. They are not willing to dismiss the Christian teaching, indeed they continue to believe it. Yet they do not possess solid reasons for believing it which they are able to formulate for themselves, and much less for others. They are looking around for religious literature which shall aid them to do just this thing. A book to help them must be fairly brief; it must be readable; it must go to the point; it must be constructive and convincing. They hunger for such reading among the rank and file of people in the pews of our churches is considerable. If the right means of calling really helpful books to their attention could be found and utilized, such reading would become general, and would have the most beneficial results.

The publication boards should co-operate by preparing and mailing to parish ministers carefully prepared lists of such reading material. A recent search among book-stores revealed that, even the best known book dealers had no such lists. They had the lists of different publishers, but no compendium of such literature. The average parish minister is too busy to prepare such a list for himself. Moreover, he lacks the necessary apparatus. The educational boards, however, could render this effective service. Only books that have been carefully tested and chosen would have a place, and these would be arranged topically so that the reader would be guided in his selection.

The printing of the titles of such books on Church calendars and an indication of where they could be conveniently secured, would doubtless uncover a wide demand for them. The mention of such books in sermons rarely fails to bring a response or request for them. Public libraries will be glad to co-operate so long as the religious teaching is in no sense sectarian. No form of religious education so much needed in these days is more immediately practicable than this.



## RELIGIOUS EDUCATION IN THE HOME

By William Allen Harper, Author of "The Church in the Present Crises", "New Church for the New Time", "New Laymen for the New Time"

Education is the process of so training the young that they will be prepared to live with and for each other. Education in this exalted sense is evidently not a matter of books solely, tho formal instruction can make its contribution to that end. Every experience of life is influential in motivating conduct for social living.

Religious education is the process of so training the young that they will be prepared to live with and for each other and unto God. Manifestly too religious education is not solely or even largely a matter of precept or formal instruction. Here the method of example, or indirection, is very efficacious. Every experience of life is challenge to the religious educator properly to motivate conduct in terms of Christian living.

Long before the babe starts to Sunday School it has learned many great principles of life. Not what mother says to baby when she bends over it in loving adoration alone effects its character, but how she conducts herself when she is about the routine matters of the home, how she responds to baby's outbursts of crying, how she feeds and adorns it,—these too fatally enter into the texture of its developing character. Nor can father escape his dual responsibility with mother in the Christian nurture of their child. Parenthood is the greatest calling in the world. To neglect its responsibilities is to defeat civilization. God expects parents to devote themselves to their children, as He has devoted Himself to the human race. How patient, how loving, how forgiving a Father He is! Let us learn from Him the way of parenthood.

There is a lot of pessimism in the land today respecting the decay of parental authority and the disobedience of children. Parental authority is never an end in itself, nor is obedience. Resistance to tyrants is a Christian duty. Many homes are little autocracies, or at best dual monarchies. The ideal home is a democracy and in it should be regnant the golden rule of democratic organization—that the strong should bear the infirmities of the weak. Parents exist for their children, not children for their parents. Our first duty is to the young life entrusted to our care, that we may fashion it in the ways of the Lord, bring it to maturity in His nurture and admonition. Our homes are the most potent agencies of our social order in the winning of the young to God. These homes of ours must never degenerate into mere private hotels. They are the experiment stations where in manhood and womanhood of the Christian type are to grow and fruit. They are increasingly to become the seminaries of Christian character where the offspring of two hearts that love shall as readily ripen into Christian citizenship as the sparks fly upward.

But how? Christian idealism must be the fountain source of such devotion. Fathers are all too prone to become absorbed in the business of profession of life, mothers in the purposeless innocence of social engagements. The fires of Christian idealism will

need to be constantly replenished or their lives will find their chief concern in other things than in their divine calling to Christian parenthood. This idealism may be fed by Sunday School or the preaching service. It may be ministered to by Chautauqua lecture courses. One of the most certain methods, experience teaches, of keeping it alive, of kindling it to white heat, is to provide religious books for the home.

What a wealth of such books greets us on every hand today? No man can read them all. He ought not to try. Let him select one or two allied departments, and let him buy a book in those lines as frequently as he can afford. It is a good plan to buy and read a religious book a week. By all means buy and read one such book a month. Provide for it in the family budget. Then read and discuss the books so purchased. The home that makes place in its program for the

reading and discussion of religious books will have gone a long way toward keeping Christian idealism as its stronghold in Christian nurture. Such a home will foster a suitable atmosphere for the production of Christian character. From such a home spiritual leaders will arise with ideals for the advancement of the Kingdom and with the spirit and zeal to achieve it. The home that shall produce a Moses for the next generation will have contributed most in its day to the realization of God's eternal purpose in the world. How we need such homes! How the Kingdom is retarded for the lack of them!

Christian idealism in the home—that will make possible the Kingdom's advancing program. The price of such idealism is—forget it not—the mastery of religious books, that interpret the Christian gospel to the day wherein God has ordained that we should live. Forget not to provide regularly, systematically, for the purchase and mastery of such books. They are part and parcel with a worth while program of religious education in the home.

## BOOKS AND TRAVEL

By Charles Nelson Pace.

Author of "The Passion of Herman," "Bring Him to Me," etc.

I have read "Hiawatha" where Minnehaha Falls fills the glen with music and where pine trees furnish a Minnesota background for the story. I have read "The Wreck of the Hesperus" in mid-Atlantic where waves were running in tempest across the deck of the plunging steamer. I have read the Fourth Chapter of John at Jacob's well looking out on fields white unto the harvest. Local color added something interesting to these experiences, but honesty compels one to admit that in each case the story had mixed the pigments for the local color. Unless the mind is susceptible to the witchery of Indian legend one misses something in the aroma of pine needles. Unless the salt of the sea is in the soul, the glory of wild waves is lost. Unless there is capacity for dreaming at such a place as Jacob's well, why go to Palestine?

Real travel is in the adventure of soul. It is less transportation of the body than transport of heart. There are many places whose geography I have not seen. There are many other places with which I have some familiarity because I have visited them through the medium of books. I have coasted along Labrador with Dr. Grenfell, and felt the spell of mountain and glacier en route to Alaska with S. Hall Young and John Muir. I have gone beyond the arctic circle with Stefanson and discovered with him strange mysteries. I have made several trips to Cape Cod under the good comradeship of Joe Lincoln and learned something of Western Canada through Ralph Connor. If one would visit China he would best begin by allowing Bishop Bashford to interpret that amazing nation, for he being dead yet speaketh with authentic voice upon this important matter.

So there is no place one may profitably go, but he may find a guide who is good company. Through books he may range the whole planet, all history, review the wanderings of man and also his speculations and

dreams and discoveries. And this he may do without leaving his fireside.

Buy books! Make friends of them. Keep them handy for a spare moment. To read is to walk with the mighty of earth and have fellowship with choice spirits. It is the open door to adventure, to romance and enlargement of life. Through books the Christian may widen his horizon. He can escape the provincial outlook and think in terms of world citizenship. Christians of this magnitude are needed today. It is imperative that we shall know what is going on among the nations. To few is it given to learn by travel in distant places. To all is this privilege open through the medium of books.

**IS IT TRUE that 350,000 Methodist Negroes are not able to support a 16 page Church and race paper. They have never done so.**

### VALUE OF HOME ATMOSPHERE.

(Continued from Page 4)

finest friendships possible in this world. It means communion with fine spirits, for it is literally true, that a good book is "the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life". Robert Southey grown old, used to wander into his library and feel along the shelves for his cherished books like one reaching out his hand for the kindly hand-clasp of a trusted friend. His books were his friends. There are no better friends. Fill the home with these good friends. Help the members of the household to get well acquainted with them. Commune with them as spirit with spirit. Make friendships strong and many with good books.

**Every Pastor owes it to his people to give them the information about the merits of the Southwestern and to advise its purchase.**



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

APRIL 16, 1922

Subject: The Love of Joash for God's House

(II Kings 11:21-12:16)

For our lesson today we have our choice between the lesson on Joash's love for the Temple and an Easter lesson. Most of our Sunday schools will doubtless use the latter lesson, though some will probably use the former and render an Easter program. Our discussion will be concerned with the former, chiefly because it continues our studies of last week. Probably it will not be entirely out of place for us to remind the reader that "Joash" is but a shorter way of spelling "Jehoash." Both ways of spelling the name are found in the Book of Kings, because the compiler of the book got his material from different sources in which the name was differently spelled.

We were introduced to Joash in our last lesson, where we saw that he was preserved from murder by Jehovah through his (that is, through Joash's) aunt and uncle, the high priest, in the Temple. The influence of his early life, during the time when his character was getting its bent, were therefore godly. Hence we would be greatly surprised to be told that he became one of these kings concerning whom the sacred historian was wont to say, "He did that which was evil in the sight of Jehovah." But we shall not be thus surprised. For we are told, as we would have expected to be told, that "Joash did that which was right in the eyes of Jehovah all his days, wherein Jehoida the priest instructed him." And yet, as we shall presently see, Joash had to instruct the priest in his rightful duty a part of his days. But his instruction of the priest was due to the priest's former influence over and instruction of him. It is even yet true that through influence teachers sometimes make their disciples better than they themselves were.

This boy was only seven years old when he was made king. Of course there had to be a regent for a number of years until the lad became of sufficient age to take into his own hands complete control of governmental affairs. This regent was most probably the priest who was especially responsible for his having been made king. But one thing about this king and priest is that they did nothing toward the destruction of heathenism in the kingdom except the destruction of the temple of Baal and the killing of his priest. We had expected a more aggressive policy against heathenism. And the fact that they did not adopt such a policy may indicate that it was not considered wise to be too drastic in handling this evil lest an uprising

or rebellion of the people should result, especially since the normal reign of law and order had been so greatly interfered with in the kingdom through the influence of the inglorious Athaliah. Such seems to be human nature: that men in general can be lawless and disorderly without much strenuous effort, but it does require much effort for them to be orderly. And when the order has once been disturbed it doesn't require much to occasion anarchical conditions. But whatever the reason may have been, they adopted the let-alone policy toward heathenism. All over the kingdom there were shrines to heathen gods, and the heathen religions were day by day gaining rather than losing adherents from among the Jews. The result was that the Temple of Jehovah was becoming more and more neglected, and was already in a somewhat dilapidated condition or greatly in need of repairs. We do not know at what age the king assumed personal authority in the kingdom. But when he did he gave orders to the priests to repair the Temple with the money received from vows, poll-tax and free-will offerings. The trespass and sin offerings were to be used for their support. But these priests who had been using for their support all the money which came into the Temple from all sources were not willing to forego such a large part of their income for the repairing of the Temple. They did not raise any objection to the plan, but simply continued to collect the money and use it for themselves. Is their tribe yet extinct? Hence for many years more the Temple remained without repairs. We cannot exonerate these priests by supposing that the money which came into the Temple was so meagre that they actually needed it all for their support. They simply were not willing to make the sacrifice for the good of the Lord's house. For after the king had been in office for twenty-three years he made another move to get the Temple repaired. And he got it done. This time he did not entrust its repairs to the selfish priests, but took the work entirely out of their hands and forbade their receiving any more money from the people except trespass and sin offerings. Shame on these priests, and especially on Jehoida, the high priest, who had reared the king. But such is the power of money over many men, and even of men who profess to be co-laborers with the Lord in his work. They were not even allowed to receive the money and turn it over to the king's treas-

urer. But a receptacle was made into which the people were to put their other offerings as they should enter or leave the Temple. And with the money thus collected the cost of the repairs was met. And the priests did not suffer withal. How very modern much of this sounds!

One of the best ways of making this lesson the most practical, we think, would be to use it as a preparation to the launching of a program for repairing our churches wherein such is needed. And there are certainly many places where the need is great. We now keep health week, clean-up week, etc. Probably we shall yet come to the time when we shall have also a church repairing, church renovating or church rebuilding week. Such an idea would not be the worst imaginable. There are many reasons, of course, why our church houses are in a bad condition in many places. And the chief reason is not because of a lack of money either. For this reason is itself due to something deeper yet. Not only in the rural districts, but sometimes in towns and cities there are so many people who seem to think that almost anything is good enough to worship in, since it is not personal property. This is a mistake. The Lord's house should be one of the best in the community. Who will be a Joash this year?

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION.

By the Rev. D. D. Martin, D. D.  
Lesson for Sunday April 16, 1922.  
"Be not faithless but believing."

Easter truth was too great for the sincere but fearful Thomas. He had followed Jesus as the Nazareth Teacher; he heard his message without understanding its significance; he saw him in the agony of death but did not understand its relation to the doctrine of the resurrection. His faith and courage could not measure to the Easter hope. When word was sent by the Master to his disciples Thomas was not with them. He was absent in the first meeting of the Lord with his followers, but when any of them saw Thomas, they gladly gave him the good news of the Lord's resurrection.

It was all too good for him. He could not believe; so Jesus made it his plan to meet Thomas and show him the print of the nails and the wound in the side and said: "Be not faithless but believing. Thomas believed when he saw the evidences, and could definitely identify his Lord. Jesus told him that he had seen and believed but that even more blessed are those who have not seen and yet believe. The saddest truth known to earth is that while Jesus has broken the chains of death, and lightened the tomb with his presence, that so many of the people of the world have never heard of it.

Many who are remote from Christian teaching and the social influence of the Gospel are ready and do believe when they have the chance. There is no thought more filled with sadness than the thought of dying a heathen without God and without hope. It is safely estimated that more people died a tragic death from

superstitious practices in Africa during the World War than died a tragic death in Europe. The dying soldier has the resurrection hope to make light his crossing into the other world. Not so the African pagan whose life went out into hopeless night. Death is an awful desolation in every land without Christ and the Easter story.

It is to lift this gloom of death and give to every land the morning of this glad hope that the missionary is sent forth, and we are called upon to share in the gifts and sacrifices that will help bear the message to them. Some day soon Jesus will be known to every land, and will shout the glad acclaim: "He is risen", and from redeemed hearts will come the response "He is risen indeed."

## District Rounds

### PALESTINE DISTRICT

#### Third Round

Bryan Station, May 5-7; Bryan Circuit, May 6-7; Franklin Circuit, May 6-7; Hearne Circuit, May 6-7; East Calvert, May 13-14; East Mexico Circuit, May 20-21; Streetman Circuit, May 27-28; Oakwood Circuit, June 3-4; Fairfield, June 10-11; Palestine Station, June 16-18; Palestine Circuit, June 17-18; Lovelady Circuit, June 24-25; Jacksonville, July 1-2; Tyler, July 1-2; San Augustine Circuit, July 8-9; East Mayfield, July 7-9; Hemphill Circuit, July 15-16; Buffalo Circuit, July 22-23; Jewett Circuit, July 22-23; Normangee, July 28-30; Leona, July 29-30.

B. R. BOOKER, D. S.

### ATLANTA DISTRICT

#### Second Round

College Park, March 17-19; Ariel Bowen, March 26-27; East Point and Hopeville, March 31-April 2; Decatur, April 2-3; Palmetto, April 8-9; Foss Chapel, April 14-16; Battle Hill, April 16-17; Marietta, April 23-24; County Line, April 29-30; Fairburn, May 5-7; Central Avenue, May 14-15; Red Oak, May 20-21; Oakland City, May 21-22; Oxford, May 27-28; Rockdale Park, June 4-5; South Atlanta, June 11-12; Warren Memorial, June 11-13.

Dear Brethren—The Bishop's organ is, "Better this year along all lines than last year."

Organize your "house to house" canvasses. Make an every member canvass for the Easter rally. Have those who will to give as much more than the tenth for that special rally as possible. Have one-fifth or more members of each church to tithe all the year round and for life. Let us use Children's Day, June 11, to bring up whatever shortage there may be.

Let us work our cottage prayer meeting to the salvation of many souls.

I am ready to give to each church the promised reward as soon as I am notified that the church has sent in its quota of new subscribers to the Southwestern Christian Advocate as read at the District Steward's meeting.

We must hold our place at the head of the area.

Yours in Christ,

C. L. JOHNSON, D. S.



**"LOOK UP, LIFT UP"****Epworth League Department**

CONDUCTED BY

**DR. F. H. BUTLER,**  
Secretary Colored Work,  
Chicago.

} and {

**DR. J. W. HAYWOOD**  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

**EPWORTH LEAGUE TOPIC FOR  
APRIL 16, EASTER**

Subject, "Making Christ Our Guest"  
(Luke 24:13-32)

Have you ever been sorely disappointed? Have you ever builded all our hopes on the issue of an event and then had the whole thing tumble down with a crash that really mocked you? The story that forms the basis of our topic brings before us a group of people whose situation was exactly like this. Even the written words of the narrative have in them the wall of a sore disappointment: "We trusted that it had been He which should have redeemed Israel." These people and many like them had pinned their hopes on Jesus of Nazareth. But He who they thought would rest the throne from the Caesars yesterday mocked and scourged and nailed to a cross like two other malefactors. As this Emmaus group talk on, voicing in various ways their utter disappointment, a strange man overtakes them. His ostensible ignorance of the stirring, tragic events so lately happened around Jerusalem leads Cleopas to ask if he is a stranger in those parts. The story of the disappointing, tragic end of that Prophet who was mighty in word and deed being told the stranger, the stranger turns the light on the puzzling events and shows the disappointed ones that the very things which their Scriptures taught them would actually happen to the Messiah, had happened before their very eyes, and they were too obtuse of heart to stand them. So thoroughly disappointed were these Emmaus folk that the stranger's exposition of the Scriptures that they entreated Him to come in and spend the night with them. The rest of the story is familiar.

**CHRIST OFTEN UNRECOGNIZED COMPANY**

Christ joins Himself to us in so many ways and with such unobtrusiveness that we have to be watchful lest we fail to recognize Him. This one thing be always sure: whenever your situation is like that of the Emmaus group, when your hopes have gone all awry, when your least hopes have all been blasted, the Stranger of the Emmaus journey is near by, waiting to join Himself to you and ready to abide with you. He only invites. A few Sundays ago a man was seen on the top of one of the highest monuments in the city. The people on their way to church gave him but casual notice. First, anon, the man was seen

to climb up on the balustrade that crowned the very top of the monument. "Some fool," said one who happened to be looking at him at the moment. Then the man was seen to leap forward into the air and start toward the pavement 160 feet below. They picked him up and found almost every bone in the body crushed by the fall. What's the story? Some man facing up to unrealized expectations and shattered plans was on his Emmaus journey. But his hidden eyes did not see the Stranger Guest who was by his side waiting to lift the shadows and flash the light on the future.

**HOPE FOR THE HOPELESS**

The Easter season is pre-eminently the season of hope. Just a few weeks ago the scene that stretches before me as I look from my office window was a mixture of bare trees, seared honeysuckle vines and withered grasses; a hopeless, cheerless prospect. But what a miracle has been lately wrought in all! Modest brown and tender green on tree, mead and vine are mute but eloquent prophecies of brighter and better things. It is the Victor of the first Easter morn, the Guest of the Emmaus group who raises dead Nature from the tomb of winter slumber. Likewise, it is He who ever lives to transform the withered leaves of our blasted hopes into the fadeless green of everlasting joys.

JOHN W. HAYWOOD,  
Morgan College.

**Quarterly Conferences**

**HOUSTON, TEXAS** — The third quarterly conference of St. Mark M. E. Church was held March 10-12. Due to the absence of Dr. D. G. Logan, the business session of the quarter was held by Rev. F. J. Barnes. All of the officers were present with good reports, showing that every department of the church work was being taken care of. Sunday afternoon Dr. E. O. Woolfolk, pastor of Trinity, preached a wonderful sermon. St. Mark will go over the top on Easter with the Centenary. We have planned to raise every dollar of our quota. We paid the district superintendent in full.—Mrs. I. B. Villingham, Reporter.

**FOREST, MISS.**—Our first quarterly conference convened here Feb. 25-26. The district superintendent, Rev. William McMorris, was on time, and at the regular hour for the opening of the conference he occupied the chair, and with dignity dispatched the business of the conference. Our

pastor, Rev. R. N. Jones, made his report. The district superintendent was surprised at the work that was being accomplished. All the officers present made good reports. The district superintendent was paid in the quarterly conference. He urged that the Centenary quota be raised in full on Easter Sunday. Sunday was a high day in Zion, notwithstanding the inclemency of the weather. The district superintendent preached one of his best sermons and those that were present felt as the servant of old, that it was good to be here. The pastor, Rev. R. N. Jones, has the hammers ringing building a nice parsonage on the new site just purchased by the Board of Trustees and the pastor, Rev. Jones is making things comfortable and up to date. We are proud to have him. The business manager of the Southwestern Christian Advocate, Prof. Ruben H. McAllister, visited Forest and spoke at Lynch Chapel M. E. Church. He made a lasting impression. Come again, Mr. McAllister, we are glad to have you.

**CLEARWATER, FLA.**—On March 12 our first quarterly conference was held at Mount Zion M. E. Church. Rev. H. W. Bartley, district superintendent of the Gulf District, presiding. The reports from class leaders and Sunday School superintendents were of sterling qualities. The pastor's report, as usual, was most excellent. Rev. A. L. Jackson has started out in the beginning of this conference to bring success to the church and people. He preached at 11 o'clock as never before. He stirred the hearts and souls of all his hearers. He asked that his members set up a standard for the year, and they obeyed both spiritually and financially. This is now his fourth year with us. We have paid the first dollar on the parsonage lot since the annual conference. Prof. H. C. Williams, Miss A. L. Perry and Miss Adams were visitors.—F. E. Demery, Reporter.

**RULEVILLE, MISS.** — Our first quarterly conference was held with Mallaleu M. E. Church, March 11-12, with Rev. J. M. March, district superintendent, in the chair. A large number of officers were present with encouraging reports, and as usual we had a great quarter. The district superintendent's claims were paid. Sunday was a day not soon to be forgotten. The district superintendent delivered three great sermons, which will long live in the hearts of his many hearers. The district superintendent showed great interest in the Centenary and Southwestern, and the whole program of the church. A large number partook of the Lord's

Supper. Collection for the day was \$87.90.—P. H. Jackson, P. C.

**SULPHUR SPRINGS, TEX.** — Our second quarterly conference was held March 11-12, with Rev. J. O. Williams at his post of duty. The conference was called to order by Rev. T. Scott. The roll was called and all the officers were present and made good reports. This was an indication of a grand improvement along all lines. The Lord's Supper was administered to many communicants. The district superintendent was paid in full, \$25. The Ladies' Aid Society, under the leadership of Mrs. Estelle Scott, the pastor's wife, is doing telling work.—C. H. Rodgers, Reporter.

**BRANDON, MISS.**—Our first quarterly conference convened at Taylorsville M. E. Church, March 11-12, with our beloved district superintendent, Rev. L. W. Price, in the chair. The conference opened with song and prayer, led by Rev. William Sutton, after which Dr. Price in a few well chosen words addressed the officers. A large majority were present with written reports, and the conference was a delight to all. Dr. Price spared no pains in emphasizing the Centenary. He preached two masterful sermons Sunday morning and Sunday night. We pray God's blessing upon this man as he travels over his field of labor.—Ina A. Taper, Reporter.

**HUNTSVILLE, TEXAS.**—Our first quarterly conference convened at St. James M. E. Church Feb. 21. The pastor introduced Rev. W. D. Lewis, district superintendent, who preached. (Continued on Page 15)



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## WHAT THE CHURCHES ARE DOING

**LUTCHER, LA.**—The members and friends of Lutchter Chapel M. E. Church are proud to say that the church is taking on new life in every way. The new pastor, Rev. Hilton, and family arrived with us Feb. 4. The members have purchased a new stove at a cost of \$35.00. We expect to raise our full quota of Centenary. —John D. Wilkins, Reporter.

**FALCON, MISS.**—Rev. J. L. Watson our new pastor of Thirkfield Chapel preached a wonderful sermon at the morning service. We had a great devotion. Our first scripture lesson was the 23 psalm by Rev. J. S. Spencer. Our second by the pastor and prayer by Rev. L. Washington. At 7:30 p. m., our new pastor gave us a spiritual message which caused our hearts to burn with the spiritual fire. A good sum of money was collected. —Willie B. Holmes, Reporter.

**GRENADA, MISS.**—After much thunder a great storm struck the parsonage and left 150 pounds of choice groceries, which made the hearts of the pastor and wife rejoice. The storm began at 7 o'clock on the night of the 6th and closed on the night of the 7th. The storm was led by members of Vlacent Chapel M. E. Church. A short talk was made by the pastor and wife of their appreciation. The members are working faithfully and we are planning to go over the top on all lines. God bless us all. —F. S. Smith, P. C.

**YOAKUM, TEXAS.**—St. John M. E. Church, of which Rev. M. S. Jordan is pastor, closed out a friendly contest that has been on for over a month between the district superintendent, J. T. Brown, who was captain of the True Blues, and Brother Sam Gonzales, a layman of the church, who was captain of the Royal Reds. The church was equally divided between the two captains. Each side fought bravely and worked hard. The True Blues raised \$85.47 with religious satisfaction. The Royal Reds raised \$95.00 and said it was the peaceful fruits of righteousness. Total amount raised \$180.47. Too much praise cannot be given the district superintendent for his help in the rally. The members say they will always look back with pleasure to that rally, which closed with such friendly feeling to the delight and profit of the entire membership. —Elvira Gonzales, Reporter.

**MARIETTA, GA.**—Union Chapel is still alive spiritually and financially. We are delighted with our new pastor in the person of Rev. N. J. Ross. He is a fine and excellent preacher. We feel that he is the right man in the right place. We praise the Lord and the good Bishop for such a Gospel preacher. One member has been added to the church. Recently the pastor was surprised with many pounds and a cash purse. This was led by Brother T. U. Patterson. The entertainment given by the Ladies' Aid Society, Mrs. L. Patterson, president, was a success. They succeeded in raising \$30.00. Mrs. Mamie Williams, president of the Woman's Home Missionary Society, and Mrs.

L. A. Patterson, of the Ladies' Aid, are leaving no stone unturned to make these auxiliaries what they should be. —Mrs. H. Thornton, Reporter.

**INDIANOLA, MISS.**—A few nights ago, after prayer meeting at Raspberry Chapel M. E. Church a little band of members went to the home of our pastor, Rev. D. E. McNair, and showered him with many things. The pastor and wife were very much excited by the intruders, and in the midst of their excitement the crowd of comforters with arms filled with comforts rushed in. We are glad to report that Rev. McNair has things well in hand. With soul-stirring sermons and advice we as a church hope to put everything over spiritually and financially. —Mrs. Mary E. Jones, Reporter.

**MANSFIELD, LA.**—A grand reception was given by the members of Thomas Chapel M. E. Church in honor of their pastor, Rev. G. Robinson, and family. The members made everything pleasant for the guests. An enjoyable program was rendered after brief remarks by the chairman, Miss R. D. Thomas. A cordial welcome address was read by Miss Sarah V. Thomas, response by Rev. G. Robinson. Dr. E. C. Johnson of Beaumont, Texas, was also with us and made a very interesting talk. Refreshments were then served to the delight of all. We pray to have a successful year's work. —Miss Neacie E. Thomas, Reporter.

**INTERLACHEN, FLA.**—Rev. W. B. Hester, pastor at Micanopy, Fla., came to Interlachen, Fla., and organized our new church on March 11-12 with 14 members, as we are planning to build a new church at this place. We ask all to help us in our plan, as we are going on to success with the leadership of Revs. R. H. Dubose and W. B. Hester. Rev. Dubose is one among the best district superintendents. He looks after every interest of the church. Any one desiring to make donations towards the building of our new church will send same to Mrs. Dora Carell, Interlachen, Fla.

**CALDWELL, ARK.**—Under the leadership of Rev. M. H. Thompson this charge is upward marching. We thank Bishop Quayle for the return of Brother Thompson and his wife. New furniture has been put in the parsonage. A Centenary gift has been given to them. —Velma Peoples, Reporter.

**SPRINGTOWN, S. C.**—Rev. S. D. Williams, pastor of this charge, with his faithful congregation, has broken the record for church building in the rural field. They are completing the exterior of a brick church that is to cost \$17,000 when completed. The church is modern in structure, with a basement fitted for reading room, society meeting or community recreation. It is an unparalleled undertaking when we take into consideration that it is about nine miles from the town. These good people have borrowed none of the money, but raised it among themselves, and at

the same time raised and reported more Centenary money than any other charge on the district. They are as Nebemiah and his followers were. They have a mind to work. A wise eye for seeing good plans and safe lead with faithful followers know no Alps. They have a program to raise \$500 on May 21. —Reporter.

**PICKENS, MISS.**—We take this method of thanking our good members and friends for the pleasant surprise with which they greeted us last Monday night. It was quite amusing to all concerned. We were in our chair of duty waiting for the brothers and sisters to come in, so we could hold our board meeting, when suddenly we heard singing accompanied by a musical instrument. Rushing to the scene we found stewards, trustees, unit leaders and members gathered around the parsonage door waiting a chance to enter. When the door was opened they marched in and filled the dining table with many choice groceries. We gladly accept the many pounds, not only as to their value, but as a token of their love and care for us, and we shall endeavor to measure up to all that is expected of me and a little more. —F. Leonard, P. C.

**WAXAHACHIE, TEXAS.**—St. Andrew M. E. Church was never in better condition than now. We have a man of business in the Rev. D. C. Halley. All departments of the church are in operation and \$400 has been raised since our first quarter. A large class of children has been organized, old debts paid, only one person was reading the Southwestern and now we have 25 subscribers. We are planning to build a new church and \$1300 has been raised for the new building. Twenty-three precious souls have been added to the membership. Our second quarterly was held March 11-12, with Dr. J. W. Warrea, the district superintendent, presiding. He preached two excellent sermons. This was a great day in Zion. —Mrs. G. D. Merrell, Reporter.

**BOYCE, LA.**—Recently we were aroused by a crowd standing at our door singing "Somebody is Knocking at Your Door." On opening quite a number walked in with many pounds, which made the pastor and family happy. This was led by Sisters Mary Bales, Mary Small and T. Standfield. Brother Coot Small made the presentation speech, after which the pastor and wife responded, and closed with prayer by the pastor. —Reporter.

**LITHIA SPRINGS, GA.**—A grand concert was recently given by the Sunday School and Epworth League of Trinity M. E. Church. Miss E. Bostic of the Epworth League and Miss Jennie Stevenson, superintendent of the Sunday School, had the program well prepared. We were very much pleased to have Rev. Mr. H. H. Gooch of Gammon Theological Seminary as speaker for the occasion. Those who heard him were wonderfully inspired. Hustell and Lithia Springs are very much

pleased with their new pastor, Rev. G. W. Hatcher. Both churches are well inspired under this new pastor. Rapid preparations are being made to remodel the church at Lithia Springs before the district conference. —Reporter.

**DUBLIN, VA.**—A storm struck the Dublin parsonage, doing no harm to the building, but left the room covered with many pounds. This was led by Mr. George Morrison, assisted by Brother James Alexander and G. T. Burke. The pastor's wife joined with him in thanking the members and friends for their kindness. Dublin is alive and on the upward march. —H. G. Harrison, P. C.

**CAMPTI, LA.**—On Feb. 22nd, the members of St. Paul M. E. Church brought the pastor more than 125 pounds of groceries. This movement took place after class meeting. They entered the parsonage singing, "God will take care of You." On the night of the surprise, 60 were present at class meeting. God Bless the good people. —G. W. Ogilvie, P. C.

**MILFORD, TEX.**—We are very grateful to our Bishop for sending us Rev. J. W. Souton. He is loved by all who comes in contact with him. We the members are happy to work under his leadership. Sunday, February 26th, in spite of bad weather we had a rally which was very successful. We raised \$108.75 to repair the parsonage.

**HANDBORO, MISS.**—We wish to say that we have started our year's work under our new pastor and we hope to make this a great one. We are expecting to go over the top, for plans have been laid for the Easter drive. In a special business meeting after the arrival of our pastor, the official agreed to set his salary to \$1000.00. You may look for us on Easter. —Edward Smith, Reporter.

**NEW IBERIA, LA.**—St. James M. E. Church is still alive. Quite a number of souls have joined the church since the appointment of our new pastor the Rev. M. Harrell. On his first Sunday here, the moving expenses were raised. On Tuesday, Feb. 28th, a storm struck the parsonage and church. When it passed over some 60 or more pounds had been left on the table, with a collection. On March 5th, we had a special treat. We were honored with the presence of our Area Secretary, Dr. E. M. Jones who was at his best in delivering his message and how he explained the way and meaning of the Centenary. He carried us along with him over the top. St. James is starting out now with different projects which will help us over the top. We are planning to raise our full quota on Easter Sunday. —Jas. J. Perry, Reporter.

**CHURCH FURNITURE**  
We have a large stock of church furniture, including pews, pulpits, and altars, at our store in New Orleans, La.





## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**MOORE**—Rev. G. W. Moore was born in Edgefield county, South Carolina, May 7, 1867. He attended the public schools of that county and later entered Claflin University, where he graduated with the degree of Bachelor of Arts. For a number of years he was the successful principal of the city schools of Bamberg, S. C., and Bennettsville, S. C. In 1907 he joined the South Carolina Conference. One might follow his beneficent ministry from North Station, Mechanicsville, Camden, to Spartanburg, where on Feb. 26, 1922, "the voice at midnight came; he started up to hear; a mortal arrow pierced his frame; he fell, but felt no fear." The funeral services were held March 1 in Silver Hill Church, Spartanburg, of which he was pastor. At the hours of 3, volumes of music came from the breast of the organ, when the officers of the church formed a procession and marched in. The district superintendent, Dr. J. C. Martin, was present and presided. The first hymn was read by Dr. J. F. Green, of Anderson; Dr. G. W. Cooper, of Darling, offered prayer; second hymn was announced by Dr. J. A. Gary, of York; Dr. W. S. Thompson, district superintendent of Greenville District, read the communications; Dr. Adams spoke, representing the officers of the church; Dr. Hardy sang a solo, after which Dr. Martin selected his text, 2 Sam., 3 chapter, 38 verse, from which he preached a powerful sermon. Rev. J. W. Taylor, of Bowman, spoke briefly, touching Dr. Moore's life as a teacher. Then came Dr. J. W. Moultrie, Area secretary, who spoke of Dr. Moore as a preacher. The Ministerial Union was represented. Among other ministers present were Revs. J. A. Norris, H. W. Davis, Fisher, Knox, C. B. Brown, B. H. McFadden and Dr. Earl. The body was taken to Sumter for interment. In Dr. Moore's passing the conference has lost one of its worthy ministers. Dr. Moore was a preacher of no mean ability. His sermons were clear and forceful, shot through and through with divine inspiration, and he spoke not as a scribe or Pharisee, but as one having authority, with the "Thus sayeth the Lord." Dr. Moore was married to Miss Essie Lee Copelin of Bamberg, S. C. She was a graduate of Claflin University. Mrs. Moore shared with her husband in his experience in the ministry as a heroine. He leaves her and four children to mourn his loss.—J. W. Taylor, Reporter.

**BAKER**—Sister Joannah Baker died Feb. 27, 1922, in the faith of Christ. She was 92 years old and joined the church when she was 14. She remained a member until her death. She was a member of the

M. E. Church seventy-eight years, during which time she never gave the church any trouble, and was willing and ready to do her duty in church work. Not only was she loyal to her church, but she was a friend to teachers and advocated the cause of education. She was always ready and willing to do her duty in the sick room. She has at some time or other in her long and useful career nursed babies or grown people in almost every family in Cave Spring. Four daughters and three sons survive her. These children were devoted to their mother. Too much cannot be said about Mrs. Mary F. Pitts for the devotion and tireless service she rendered to her mother. God bless this daughter. Asleep in Jesus, blessed sleep, from which none awakes to weep. "A calm and undisturbed repose, unbroken by the last of foes."—F. M. Gordon, Reporter.

**McQUEEN**—Sister L. McQueen, a faithful member of St. Andrew Chapel M. E. Church, Waxahachie, Texas, departed this life March 17 after a few hours of illness. She leaves a husband, several children, a mother, three sisters and a host of friends to mourn her loss. The funeral services were conducted by her pastor, Rev. D. C. Halley. Her remains were laid to rest in Fraternal Cemetery.—Ida B. Westbrook, Reporter.

**JAMES**—Brother Harrison James, father of A. T. James, local preacher of Wilton Mission M. E. Church, Alexandria, La., departed this life March 14, at 79 years of age. He was an old citizen of Boyce. He leaves a son, grandchildren and a host of friends to mourn his passing. The funeral services were conducted by Rev. J. D. F. Frazier, assisted by Rev. K. Johnson of the Baptist Church and Rev. Walker of the A. M. E. Church. He was laid to rest in Pineville Cemetery.—A. T. James, Reporter.

**LOURICK**—Sister Maria Lourick, of Savannah, Ga., fell asleep in Jesus on the 5th inst. She lived a beautiful Christian life and will be greatly missed in her home, church and community. The funeral services were conducted by her pastor, Rev. Wilder, assisted by Rev. E. N. Bunn and Rev. Bridges. She leaves to mourn her passing a mother, brother, two devoted daughters, an only son, and other relatives and friends.—Mrs. K. D. McLaurin, a friend.

**COLE**—Prof. C. C. Cole was transported to his heavenly home March 4, after an illness of about fourteen days. He was born September 17, 1890. He was a faithful member of Kenton M. E. Church and a great worker in the Sunday School, and one of the leading young men of the race. He spent twelve years of his life in public service. He died in full triumph of faith. He leaves a wife, three children, a mother and father, three brothers, four sisters and a host of friends to mourn his demise. The funeral services were conducted by Rev. A. D. Butler, pastor of Almore Charge.—G. S. Sindclare, Reporter.

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**MOORE**—Rev. Henry Moore, born in 1844, departed this life March 7. He was one of the pioneer ministers of the state of Arkansas, having founded churches in some of the remote points. He remained in active ministerial service for many years, after which he located and remained on the job as a local preacher, filling the rostrum with energy and delight whenever he was called upon. As a Sunday School scholar he was faithful, filling his pew in the class when he was able. He yielded not to age or to any inducement of ease, but gave himself wholly to the full extent of his natural powers. He was a kind-indulgent father and a loving neighbor. As free and large as his manly person was the great heart that beat within him. Thus in the midst of an aged but useful life of patience and undivided devotion to his heavenly Father's interest he passed away. His memory will endure. He leaves a wife, several near relatives and a host of friends to mourn his loss.

Composed in suffering, in joy sedate;  
Good without noise, without pretensions great;  
True to his word, in every thought sincere,  
He knew no wish but what the world could hear.

B. Robinson, Reporter.

**YOUNG**—Sister Rosa Young, wife of Brother Arthur Young, departed this life after an illness of four months, which she bore with great patience. She was converted at an early age and lived for God until the end. She was a faithful member of St. James M. E. Church, Hamilton, Texas. She leaves to mourn her going a devoted husband, father, sister, brother and two children. The funeral was conducted by F. F. Tremmell and Rev. J. P. Corley.—L. B. Priestly, Reporter.

**McADAMS**—Rev. H. McAdams, our pastor at Fredericktown, Mo., departed this life Monday, March 20. The funeral services were conducted by Rev. R. Woods of Farmington, Mo., assisted by Rev. Newton. The remains were laid to rest in the cemetery at Fredericktown, Mo.—L. Woolrich, Reporter.

### QUARTERLY CONFERENCE

(Continued from Page 13)

ed a short but able sermon. The offering was taken up by District Steward J. C. Carter, assisted by Brother Carroll of the First Baptist Church. The district superintendent called the pastor and officers into the business of the quarter, and in a brief way put before all present the aim and plan of the M. E. Church. He urged upon every auxiliary leader to fall in line with every plan to make the church all that the Master wanted it to be, both spiritually and financially. Rev. Lewis made quite an impression on the congregation. We paid the district superintendent and pastor in full up to date.

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## CRESCENT CITY NOTES

To the Women's Home Missionary Society of the Methodist Episcopal Church of the Louisiana Conference. Dear Sisters: We are now in our Lenten season, in the light of the great sacrifice made by Jesus Christ for the redemption of the world. We as missionaries are expected to make special efforts to help spread His Gospel and extend His kingdom throughout the world. Every pastor of the Louisiana Conference is kindly asked to deliver a Lenten message on behalf of missions on Good Friday, noon or night, in connection with his service in his church. Each missionary and each member of the church is expected to lay on God's altar a Lenten offering of 40 cents for the building of the world and report the same to Mrs. M. E. Davis, Conference Treasurer, Morgan City, La., and figures to Mrs. H. C. Stanley. Yours in the work. Mrs. Amelia Turner, president; Mrs. M. E. Davis, conference treasurer; Mrs. H. C. Stanley, corresponding secretary, 4129 Willow street, New Orleans, La.

**ST. MATTHEW M. E. CHURCH**—Sunday at 11 a. m. our district superintendent, Rev. M. R. Walker, filled the pulpit. His subject was, "The Importance of the Mouth and the Heart as Instruments of God." His sermon was enjoyed by all. One

young woman was converted and joined the church. At 7:30 p. m. Rev. A. Robinson filled the pulpit. His text was, "Will Thou Be Made Whole?" The sermon was full of inspiration and thought, and the spiritual tide ran high. Two more young men and one young woman were converted and joined the church, making a total of 17 added since the revival. Dr. T. F. Robinson preached for us on a recent date. His sermon will be long remembered. —Gladys Colar, Reporter.

**MOUNT ZION M. E. CHURCH**—A Lenten service will be conducted at Mount Zion Methodist Episcopal Church, Rev. B. J. Reddix, pastor, Jackson Ave., Friday, April 14, at 3 o'clock, under the auspices of the New Orleans District Association of the Woman's Home Missionary Society. Song service conducted by Mrs. Roxana Moore. "Burden Bearing," a Lenten exercise by the association. A Lenten message by Dr. M. R. Walker, district superintendent of the New Orleans District. Talk by Miss Briggs of Kansas City, national worker. We invite every pastor to be present, and every officer and member of the local auxiliaries. Let us bring in our Lenten envelopes of lenten offerings.—Mrs. A. G. Jenkins, D. P.

**WILLIAMS M. E. CHURCH**—On Tuesday night, March 7-12, our first quarterly conference was held at Williams M. E. Church. The spirit of God and of good fellowship prevailed throughout our meetings. We were highly honored by having our district superintendent, Rev. Man-

essah R. Walker, one of "our own," with us, he being reared and receiving his early religious instructions at old Williams. A fine report was read and each department made a fine showing. After the business was transacted the auxiliaries gave a reception to our district superintendent, pastor and their respective wives. The following Thursday night was our old time love feast, which stirred our innermost soul, and all present felt that it was good to be here. On Sunday night the district superintendent preached to a large, appreciative audience an able and spiritual sermon, and how the fire did burn! One was read in the church. Our pastor is doing good work and Williams is on the front line. Rev. D. Sloane is pastor.—Eleanor E. Parker, Reporter.

**GRACE M. E. CHURCH**—I desire to heartily thank the following ministers for their hearty co-operation and assistance given in a revival just closed at Grace M. E. Church, which was conducted by that Gospel singer, Mr. George Wright, and the pastor: Revs. C. S. Stanley, Jenkins, Reddix, T. F. Robinson and Dr. S. Sloan. Fifty-eight souls took the stand for Jesus, while forty-three

joined Grace M. E. Church. To laymen and friends and to the loyal women and men who helped to the end in this fight, both in the open air service and in the church, we give thanks, and may our Lord reward you according to your work. The following persons, members of Grace Church, died recently and services were conducted at Grace Church: Mr. Joseph Page, son of a prominent family; Mother Ellen Johnson, said to have been 104 years of age; Sister Mariah Johnson, one of the founders of our Methodism in this state. Servants of God, well done. The pastor was assisted by Rev. George Wright, William Robinson and members of the John Wesley Society—T. B. Oville, Pastor.

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Editor

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PEACE, BE STILL.

OBSERVE-EASTER WEEK OF EXPERIMENTAL TITHING, April 9-16.



# NOW, OR—NEVER

**NOW** is the time for the Negro in the Methodist Episcopal Church to prove himself; to justify the Christian consideration he has been receiving at the hands of the Church since her advent into this country, and her incorporation of the Negro within the Church as an integral part of world Methodism. Confidence must never be shaken in our sense of fairness, or our purpose to help ourselves, or our willingness to share moral responsibility or to co-operate in moral emergencies. It is in the realm of moral achievement that the Negro as a race will eventually be measured and catalogued. His attitude to, and support of, the Church, her Christian ideals and her righteous program will win or lose for him among the builders of the future civilization. With these considerations growing upon him, he must more intelligently and with more pronounced loyalty and devotion relate himself in sacrificial spirit to the total tasks of his church. The imperative time for this attitude and action is **NOW**.

## Methodism Needs the Negro

Methodism needs her 350,000 Negro members **NOW**—every

humble the militant pride of the Church in her splendid past achievements as well as those anticipated and planned for should the Centenary fail at this time. It must not be said that the Church lacked the power of sustained effort to continue what has already been accomplished and that her achievements are wrought by spasms. For in the Church, resides the necessary dynamic for sustained, effective results if only we can get the reservoirs tapped and the proper channels of transmission generously opened up. What she has done thro the past three and one-half years of Centenary activity, Methodism can continue as a permanent program and policy, **if the membership of the Church WILL to do it**. We think it will be generally conceded that should the present effort not succeed the blame cannot rightfully be put at the door of the forward-looking leaders and statesmen of the Church who projected and have fostered this movement during its history. We believe nothing more by way of efficiency and Christian consecration could have been added. As we have observed the movement from beginning to the present we are persuaded that no more efficient group ever abandoned themselves to

## *This Is* METHODISM'S Experimental Tithing Week *April 9 to April 16*

**T**HE members of the Methodist Episcopal Church are to make an offering of a tithe of their income for Passion Week, 1922. We are now in the midst of this week. Have we individually made provision for paying our week's tithe on Easter Sunday? All over the world, abroad and at home, the millions who know not our Lord and Master, Jesus Christ, are without the Easter joy, most of them because they have not been taught about Him. The tithe of our Passion Week income that we pay on Sunday will make it possible for extra thousands to sing on Easter Sunday, 1923, "He is Risen! He is Risen!"

**one of us.** In other days we have proudly boasted of the "grand old church", and what she did for us. To-day, this **STEWARDSHIP TITHING WEEK**, we must reverse the boast and proclaim and demonstrate what we will now do for the grand old church.

The Methodist Episcopal Church is now passing thro the greatest crisis, save one, in all its history. Never was she so hard pressed and tested as now. The present emergency calls for, exacts sacrifice, even blood effort to meet the situation; and the **Negro membership must now pay their share of the cost of success. THE CENTENARY, LAGS, DRAGS. BUT FOR A HAZY HOPE, FAILURE STARES IT IN THE FACE.** Should failure come, a host of ills would follow with evil consequences indescribable. Methodism's high and holy promises of hitherto unrealized ministrant love to a sorely sad and smitten world, would necessarily despair of realization. These promises made in good faith by the Church have been cherished passionately by her in the hope of their certain and ample fulfillment made possible by the gifts, the stewardship offerings of a devoted membership. Then too it would

a difficult, faith-trying task. We are confirmed in this conviction by the fact that nobody has yet come forward with anything better. For the sake of the workers, the Church's Centenary project deserves richly to succeed.

### Easter Week Failure Means Suffering World

But even more weighty consequences would ensue should the present Stewardship efforts fail. About us, far and near, there is actually a suffering, striving world waiting for Methodism's kindly ministry. To it, if Methodism goes not, who goes? Who else visualized the task as did the Methodist Episcopal Church? Who dared it on a world scale like this, before Methodism did? What agency merged all the race groups of earth into one unified conception of human brotherhood for purpose of rendering to them all similar Christian ministry, but, the Methodist Episcopal Church. We say it not to the disparagement of any other agency but the most active, aggressive and comprehensive service and relief to all claimants of humanity in the broken bleeding world following the war was that of the Methodist Episcopal Church.



But that service has been but partially performed, the plans of the Church reaching out into an extended future. And Methodism's projects for every race and every clime must suffer impairment and curtailment, if we cannot be induced to make our contributions during this Easter season that she may preach and take new life to the uttermost parts of the world.

To avoid humiliating and disastrous failure at these points, the Church has designated Easter Week, April 9-16, as a week of Experimental Tithing. It is earnestly, prayerfully asked that every member of the Church will set apart one-tenth of his income this week for the Lord's treasury, paying it in promptly to the local Church that it may be sent immediately to Dr. Morris W. Ehnes, 740 Rush Street, Chicago, Ill., on the 17th of April, Monday after Easter Sunday. This must be done **NOW**. Annual Centenary receipts, which, a year and a half ago, reached their highest peak of more than 17 millions, have begun a serious decline, and at the present time total less than 14 millions with indications of a fast falling trend. This decline can and must be arrested! Who knows but that the Church's Negro membership has come to the Kingdom for just such a time and task as this!

#### The Negro To the Rescue

The Negro within the Church can, if he will, bring fresh hope and success to the Church. **JUST NOW**, he can give so heroically, so cheerfully, so sacrificially that, besides his money, the very spirit of his giving will thrill the Church and set up new influences that will swing her forward from failure to the floodtide of success.

Special considerations urge the Negro to the most liberal giving now in response to the Church's desperate call during this Easter Stewardship Tithing Week. No group within the Church has enjoyed larger and more valuable benefits from the Centenary than has he. Community centers have been established, old dilapidated Churches have been replaced by new ones, larger and more commanding church plants have been purchased, strategic centers have been strengthened, parsonages have been built, maintenance for hundreds of Pastors and workers has been increased and extended, our schools have been richly endowed and the general standards of our Church and race life have been materially raised under the beneficence of the Centenary, such as would not have otherwise been possible within the next twenty-five years. For the Centenary to fail during Easter week will mean reversal of this floodtide of support to our Church extension program, to the maintenance support for our hundreds of needy pastors, to the rich endowment of our schools, and to the Christian education of our children.

Besides, the failure of the Centenary now would be disastrous upon our political institutions and would thus weaken the morale of the national life. For the healthful functioning of the Nation, the

#### JESUS' VALUE FOR HUMANITY

The Eastertide anniversary brings to us with recurring freshness and force the assuring sense of what Jesus was, is, and ever shall be for dependent humanity. And we have this assurance and pledge from His own lips and life!

Standing within the shadow of that freshly dug grave into which had been laid the remains of their brother, to the two women who with blurred hope and blasted faith importuned his Christly intervention, he gave the Magna Charta of the world's hope in times of helplessness and distress. "I," said he, "am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."

He declares Himself to be our resurrection. He is the divine energizing dynamic power working in us by means of which our resurrection from the grave is assured. Here we reason not from the resurrection of Lazarus to our own. We rather assume our own resurrection from the assertion of Christ concerning Himself and from the conclusive moral evidence of His whole life; and from these facts

of experience we accept all the facts of the resurrection of Lazarus after he had been dead four days. And this Eastertide brings to us the satisfaction of our certain coming forth from the bonds of the grave when the trumpet shall sound; and the conquering chorus upon our lips shall be: "O death, where is thy sting? O grave, where is thy victory?" There is here no obstacle to our faith, if only Christ is accepted as the world's great moral miracle.

He is more than our resurrection. Christ is our life, because He is **THE** life. In the mystery of its essence, if not in all its manifestations, life is one. When life, pent up and imprisoned in its myriad-fold expressions and manifestations shall, by divine decree, be restored to its original unified expression, what a manifestation will be there! The unifying, ultimate fact of all life is He in whom we live and move and have our being. Paul perhaps grasped the significance of this statement when he said: "I live, yet not I, but Christ liveth within me: and the life which I now live in the flesh I live by the faith of the Son of God."

Pious reflections at this season of the year

Christian Church must be kept to the highest point of efficiency. If the Methodist Church fails at this point, God have mercy on our nation. And none has more to lose in that event than has the Negro.

Nor must the Negro **NOW** fail the Church which has done, and contemplates doing, so much for him. Methodism's conception of the Negro as a man and a brother has motivated her historic attitude of unstinted helpfulness to him thro a hundred years, and more. She has not doled out pittances or even lavished upon him at long range, her beneficences. But she wooed him, won him, married to him and lives with him in the same dwelling and they twain are one flesh and blood. The Negro must support the household!

#### Negro Episcopal Leadership

And it must not, surely cannot, be forgotten that the Negro is on his honor bound, since his last triumph at Des Moines, to play the part of the man full robed with responsibilities in the Church. His plea for racial leadership met with overwhelming response. At Des Moines, the crest of the wave of Christian consideration and brotherhood was reached in the elevation and consecration of the Negro to the post of Episcopal leadership in the most democratic religious body on the globe. The arguments that were heard **THEN** must be bolstered up by facts **NOW**. If Negro leadership is desirable, it must prove itself by its fruits. The possibility of such proof rests as truly with those who follow as with those who lead. Leadership doesn't get far without followship.

It will not suffice for the Negroes of the New Orleans Area to do their share, which they most assuredly will do. But the proposition will be established fully only when all the Negroes of the Church show gratifying reaction to this most significant action at Des Moines. It was not the opportunity to work as a solid segregated mass under one colored man as Bishop that the Negroes clamored for. It was rather the establishment of the Christian principle of the Negro's right to share in the total life of the Church from the highest office down to the humblest, and the giving of concrete demonstration to this fact in the Church organization.

Now that the principle is established, it would be imprudent and highly disloyal for any Negro in the Church to reckon whether his immediate Chief Pastor be black or white. The reaction in constructive effort for the Church and the Kingdom should be, and we are persuaded will continue to be, most gratifying from all our Negro membership without regard to racial leadership. We have won the principle, we will do the work.

**NOW**, then, is the time, as it will never come again, with such singular emphasis; **NOW** is the time for the Negro to act so as to be able to glory with others in what is to be the outstanding moral achievement of the Century—making Christian Stewardship the guiding principle energizing the lives of Christians for all future time. Now, or—Never.

but remind us of the stewardship of our lives. May this Easter reveal to us in the richness of His personality the Christ who is our life day by day, who sustains and soothes our hearts amid all those uncomfortable disheartening experiences that are ours year by year. Christ then is for us, life here and life there; life despite the grave and life beyond the grave. This life beyond the grave knows no more death. Easter's message thus gives a freshness and assurance to all our thinking and all our efforts. Christ vitalized and proved his claims and promises to us by the supreme fact of His own resurrection on that Easter morning more than nineteen centuries ago.

But appropriation of these values of the Christ is determined by our faith. "Whosoever believeth" becomes the Master's challenge. Our attitude toward the life, the personality, the teaching of Jesus makes possible for our lives those eternal values inherent in Him. The fact of the **RISEN CHRIST**, upon whom rests our resurrection and our life, is the one significant fact of this Easter anniversary. 'Tis this, that gives proclamation, promise and power to all our hopes. Though

(Continued on Page 4.)



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LORENZO H. KING, Editor.

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**THE RESURRECTION:**—Jesus  
said unto her, I am the resurrection  
and the life: he that believeth in me,  
though he were dead, yet shall he live; And  
whosoever liveth and believeth in me shall  
never die.—John 11:25.

## JESUS' VALUE FOR HUMANITY

(Continued from Page 3.)

adequately attested by substantial and incon-  
trovertible testimony, still this fact is received  
with varying attitudes by those to whom it is  
proffered.

There is the skeptic who, like Thomas, will  
not be convinced without the tangible, material  
evidence, such as only the physical laboratory  
with its scalpel and test tube would reveal.  
He, of course, cannot in the nature of the  
case perceive the value of the Christ to human-  
ity, for these things are spiritually discerned.  
He uses physical lenses.

Then there is the iconoclast whose delight  
is to tear down the system of Christian faith  
in a sort of defiance of existing creeds. He  
would have us rid ourselves of all the rich  
spiritual heritage of the past and begin anew  
along wholly different paths to discover the  
values of the world's religious history. He  
doesn't believe in inspiration, nor the mirac-  
ulous, nor the supernatural, nor even in the  
Christ of history. His conclusion ultimately  
would be that of the ancient fool who said  
in his heart: "There is no God." For him,  
of course, the values emphasized by this glor-  
ious Easter season do not obtain.

There are yet others who with pious rever-  
ence approach this Eastertide and all its wealth  
of hallowed song and story in the spirit of  
one of those of old who said: "Help Thou my  
unbelief." These are concerned not so much  
with the philosophy of the fact of the resur-  
rection or with scientific statement of the fact.  
To them it has become an axiom of their  
Christian life—the datum of their faith, the  
foundation of their hope for the future. To  
them the heart of the Christian story is the  
only worthwhile value in life and the single

hope in death. Their effort is not to make  
Christ fit into their faith, but to have their  
faith adapt itself to the Christ of infinite  
values. They hear their Lord say: "If thou  
wouldest believe, thou shouldest see the glory  
of God." And they are striving to bring them-  
selves to that attitude of complete faith and  
trust in the expression of which only they  
may expect to realize the values of the risen  
Christ for faulty, faltering humanity. To  
multiplied thousands now creatures of un-  
belief, and hopeless, may the Easter spirit  
bring such strength and clarity of faith that  
they may soon be able to behold the Conqueror  
of the grave in the richness of His character,  
and blessings for us.

Dr. W. H. Logan is dead! As we close our  
forms a telegram announces the sad de-  
parture of our friend, the stalwart District  
Superintendent of the Houston District,  
Texas Conference. Thousands throughout  
the Church will reflect upon the loss which  
the whole Church sustains, when this brief  
announcement reaches them, and will, to-  
gether with the Southwestern force assure  
the bereaved widow and family of our un-  
bounded sympathy in their affliction.

## Personal and General

Bishop W. F. McDowell was University  
Preacher at the University of Chicago, April  
9 and 16.

A donor who requests that his name shall  
remain anonymous has just made a cash con-  
tribution of \$200,000 to the National Associa-  
tion of Audubon Societies; which sum will  
be added to that society's permanent en-  
dowment for enlarged activities for the edu-  
cation of the general public in the knowledge  
and value of useful, beautiful and interesting  
forms of wild life, particularly birds, and  
for the protection and perpetuation of such  
forms of life.

Prof. E. L. Gordon, at one time Business  
Manager of the Southwestern Christian Ad-  
vocate, now State Y. M. C. A. Secretary for  
Texas (Colored work) is doing notable work  
within his field, visiting college associations,  
holding retreats, organizing "Hi-Y" Clubs,  
heading up recreational work, reducing un-  
employment, and in organizing regular units  
of the Association. He rendered very valu-  
able and noteworthy service to the Okla-  
homa State Committee during the Tulsa dis-  
aster and was importuned to consider the  
Oklahoma field as a permanent possibility,  
but declined, and is at present prosecuting  
the work in Texas with his usual vigor and  
success.

The International Sunday School Council  
of Religious Education is the new and sug-  
gestive name of the recent merger of the Sun-  
day School Council of Evangelical Denomi-  
nations and the Executive Committee of the  
International Sunday School Association. The  
former consisted of more than thirty evan-  
gelical communions and the latter represented  
more than sixty state, provincial and national  
auxiliary units. Under the new merged or-

ganization there is to be one common pro-  
gram, personnel and objective.

This merger means therefore, much for  
strengthening the religious educational  
forces of the world. It effects elimination  
of duplication with all its attendant waste-  
fulness. It removes occasion for uncharit-  
able feelings, and will result in materially  
reducing the appalling spiritual illiteracy of  
our youth. When the religious forces of mod-  
ern times shall present a united aggressive  
front in attacking the momentous evils that  
confront the youth of the present day, we  
shall be able to record larger results in our  
efforts to build an adequate ethical and re-  
ligious foundation for the national life.

Under the guidance of this new organiza-  
tion it may safely be assured that the ap-  
proaching quadrennial Sunday School Con-  
vention at Kansas City, Missouri, June 21-  
27, 1922, will usher in a new epoch in the  
development of Religious Education in  
America.

The Editor spent Sunday, April 2nd preach-  
ing for Dr. B. T. Perkins at great Metropoli-  
tan in Baltimore, at 11 o'clock and for Dr. E.  
Adolphus Haynes, at our beautiful little  
Church in Alexandria, Virginia, at night. Dr.  
Perkins is a born leader and has a great fol-  
lowing; his Church is one of the most ef-  
ficient organizations in Methodism. He is  
now entering upon his second year as Pas-  
tor. It will be difficult to improve on the suc-  
cesses of his first year but he is amply equal  
to the task. At Alexandria, Dr. Haynes has  
purchased and opened up a \$25,000.00 Com-  
munity building giving Methodism the  
strategic place in the life of the city. Mes-  
dames Perkins and Haynes are ideal hos-  
tesses and the Editor will not be long finding  
his way back to Baltimore and Alexandria.

President Dogan of Wiley University was  
a caller at our office last week enroute home  
from Tuskegee, where he attended the un-  
veiling of the Booker Washington Memorial.

The Rev. Lawyer Cooper has crossed the  
bar. Bro. Cooper was born near Longview,  
Miss., in 1894; died March the 23rd, 1922.  
He was converted and joined the New Light  
M. E. Church at the age of 14, and was  
licensed to preach at the age of 19. He at-  
tended the public schools in his county, Tus-  
kegee Institute, Rust College and entered  
Gammon Theological Seminary in 1918,  
graduating from that school in 1921. He  
supplied the Kosciusko circuit until the meet-  
ing of his annual conference which was  
held in Columbus in January. He was  
there admitted in the conference on trial  
and was stationed at Water Valley, but  
was never able on account of illness to  
reach his new appointment. Brother Co-  
oper was an ideal young man, loved by all  
who knew him and was a brilliant success  
in the very beginning of his ministry. He  
leaves a father, mother, three sisters,  
three brothers and a host of friends to  
mourn his loss. Peace to his ashes.

Every Pastor owes it to his people to give  
them the information about the merits of the  
Southwestern and to advise its purchase.



## THE FOOT RACE.

It is no accident or mere coincidence that in every one of the four Gospels the story of the resurrection is the story of a foot-race. When we bring all the Gospel accounts together we have a swift succession of foot races. The thrill of the glad news, even before the heart was sure it was true, was so overwhelming that it started every one who heard it, running.

The finest picture of the first Easter which the imagination has ever conceived is not a picture of the empty tomb or even of the risen Christ. It is a picture of two faces, the faces of Peter and John as they raced to the tomb. Into their strained eyes filled with wonders there seems compressed the trembling of the whole world.

Those Easter foot-races of the disciples well portray the most significant fact about the resurrection, that it brings a new impulse and movement to human life. When the meaning of the victory of Christ breaks over the mind, life is no longer a walk. It leaps and bounds.

### Good News Must Run

Great good news simply cannot walk. The word "Marathon" suggests to us not so much the battle in Greece, as the runner who sped forty miles with the news, well content to drop dead at the end, if he could but gasp out the word, "Victory!"

Our hearts rush out to grasp the assurance of endless life which the resurrection of Christ brings. When Mary made her way to the supulcher, still engulfed in the gloom of Calvary, the startling wonder of the empty tomb quickened her step. "She runneth, therefore," the Gospel of John tells us. Small wonder! So the heart leaps to meet the news of Christ's victory over death.

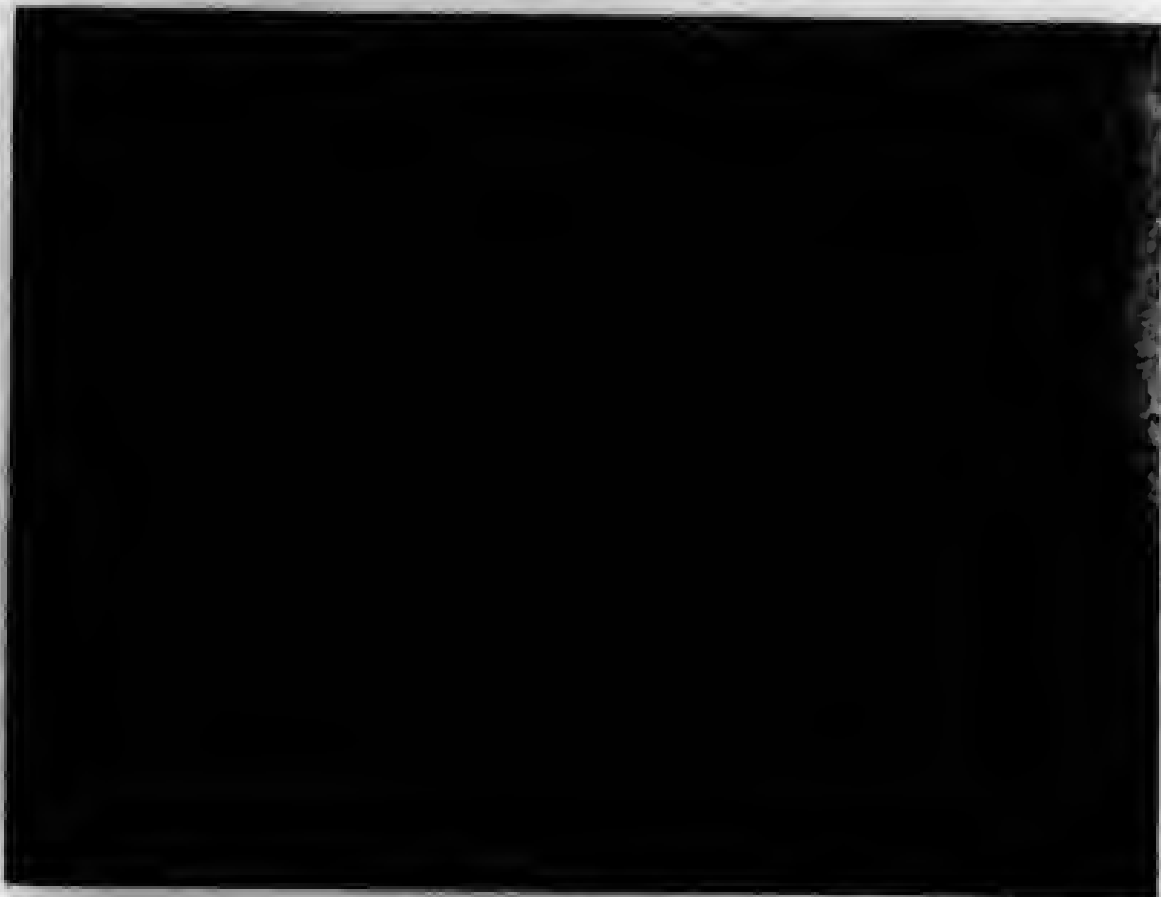
### Eternal Life Today

The impulse of Easter puts a new momentum in life here on earth, for it puts a new value in it. The largest message of Jesus is not to tell us how long life lasts, but what it is. Jesus did not come back to tell us that life goes on; He came to do far more than that. He came to tell us what real life is, here, there, or anywhere. Eternal life is not quantity of life but quality of life. It is here and now that we may live in the power of

an endless life. Here and now we may find fellowship with God and a share in His great onward-moving purposes.

### The Apostolic Succession of Runners

The same irresistible impulse that set the disciples' feet flying along the road puts every



The First Easter

life which discovers the meaning of the resurrection into swift and exuberant motion.

The disciples running back from the empty tomb to carry the news were the first of an endless succession of runners all with the same trembling joy in their hearts and the same free leap in their feet. Paul meets his risen Lord and runs with the news the rest of his life.

Following the three Marys who first discovered the empty tomb and ran with the joyous news, there came along centuries later three other Marys, worthy to follow in their train; Mary Moffatt, Mary Livingstone, and Mary Slessor, who had met their risen Lord and ran joyfully along the long, dark trail that led into the center of Africa to tell the overwhelming news. Or, to mention only one more among thousands, James Chalmers received such an impetus from his vision of the risen Christ that he leaped to the end of a long trail that led to the savage island of the South Seas, New Guinea, well content that, like the runner from Marathon, he could give his life to carry the word of "Victory."

This Easter Season, the Methodist Episcopal Church is breaking into an Apostolic stride. The large meaning of the Passion Week Experimental Tithing April 9-16 is that multitudes of people are seeking with eager heart and flying feet to carry, in this special way, to the last and farthest of God's children the news of the eternal victory of Christ.

Changes have been made in the dates of holding the following conferences: Baltic Mission and Russia Mission Conference from April 20th, to August 2nd, at Riga, Latvia; Yugo-Slavic Mission Conference, May 25; Bulgaria Mission Conference, to June 8, France Mission Conference, to July 5.

The Programs for the Summer School for Town and Country Pastors, conducted by the Department of Rural Work of the Board of

Home Missions and Church Extension of the Methodist Episcopal Church, at Wiley University, Marshall, Texas, May 1, to 20, are printed. Pastors should apply to President Dogan at Wiley University, or to their District Superintendent.

**IS IT TRUE that 350,000 Methodist Negroes are not able to support a 16 page Church and race paper. They have never done so.**

## THE CHURCH'S OPPORTUNITY AT SOUTHERN UNIVERSITY

### The Camphor Memorial at Scotlandville, Louisiana

Within recent years the church has become aroused to the importance of religious work at State University centers. Here in connection with these great educational institutions leaders are trained for every walk of life, and it is important that they get the very best religious training at the same time. Just at present an unusual opportunity is offered to the Methodist Episcopal Church in connection with the building up of an important State school, Southern University, for the training of Negroes in the State of Louisiana.

Eight years ago the present site of this school was an abandoned sugar and cotton plantation facing the Mississippi River few miles distant from Baton Rouge, the capital of the State. Today Scotlandville, the Negro community, which has grown up in close vicinity to Southern University, is an established fact and has an estimated population of 3,000. A \$10,000 public school building erected for the purpose of training the young children has come into being. It has six teachers and modern equipment.

Southern University itself was originally established by the State of Louisiana and the Government of the United States for the education of Negro youths in New Orleans. Since its removal to Scotlandville the State has spent a half million dollars in equipping the institution and is endeavoring to make it one of the very best in the South for the education and training of Negroes. There is a capable and trained Negro President at the head of the institution and all of the faculty is made up of Negroes. These teachers are from the best schools of the country and are specialists in their particular fields. The school includes a college of liberal arts, a science department, a department of pedagogy, a department of domestic science, a dairying and farm training department, an engineering department and training in surveying, draftsmanship, horticulture, carpentry, blacksmithing, shoe-making and many other arts and sciences. There are many student clubs and various social and athletic activities.

At present the Methodist Church has for its use in this community a crude, unpainted, wooden structure, but the plans call for a brick building with playgrounds, gymnasium, kindergarten, class-rooms, kitchenette, parlor, pastor's study and special rooms for church officials and Sunday school use, in addition to the main auditorium, which is to be equipped with pipe-organ, comfortable pews and other furnishings. The building is to be properly lighted and heated and is to be of a sort which will attract and hold the many students who come from all parts of the State to attend this important school. The church is to be known as the Camphor Memorial and it is expected that it will cost \$40,000.

To those who believe that it is extremely important for the church to make special effort to minister to the religious life of students, this modest expenditure will indeed

(Continued on Page 7)



## ANNIVERSARY PROGRAM FOR CHILDREN'S DAY.

Professor H. Augustine Smith, author of 1922 service, published by the Board of Education.

Special significance is attached to the celebration of Children's Day this year, for it was just fifty years ago that the General Conference in 1872 fully and finally adopted Children's Day as an official celebration in



the Sunday schools, and set aside the Children's Day offering for the support of a Student Loan Fund, from which young people might borrow money to help themselves through preparatory school and college.

In recognition of this golden anniversary, the Board of Education secured Professor H. Augustine Smith of Boston University to prepare a special program for the occasion. Making use of the old, familiar hymns which everybody loves to sing, Professor Smith has written a charmingly simple service, "The Road to the Golden Age," adaptable for Sunday schools both large and small.

Again, as last year, the Board of Educa-

tion will furnish the complete program with supplement for the congregation, coin envelopes, and other material without charge (Sunday schools of the Methodist Episcopal church. Samples are sent on request.

Few musicians have had so fine a scholastic background or such an opportunity to work out musical problems as has Professor Smith. He is a graduate of Northwestern College, and from 1901 to 1917 was in the Department of Hymnology and Church Music of the Chicago Theological Seminary. In 1917 he accepted the Professorship of Church Worship, Music, Hymnody and Pageantry in Boston university, and last year was made director of the Department of Fine Arts in Religion and Social Service at that institution.

His experience in choral work includes sixteen years as the Director of Music and tenor soloist at the First Congregational church of Chicago and as Director of Music for many great gatherings, including the World's Christian Endeavor Convention in Chicago, 1915; World's Sunday school Convention in Tokio, Japan, 1920.

Just recently, he became Director of Music Pageantry and Visualization at Chatauqua, and was pageant master for the Methodist Centenary in Columbus, Ohio, in 1919, and for the Presbyterian Assembly in Philadelphia, in 1920.

As a pageant and choral director he is in constant demand throughout the country. It is this rare combination of musical training, academic position, choral experience and interest in the whole field of art and pageantry which makes his choice as author of the Children's Day program an unusually fitting one.

## MODERATION.

By Dr. D. A. Bethea

On the advent of spring, all outdoors life seems to beckon us to come. We do not wait for the third and last call, but crowd to the first table and partake of the many good things that the season offers. After the strain and stress of winter, we are like a bird out of a cage, we are likely to fly too high and too far; therefore it is well that we stop and consider moderation. Whenever you plan to take a trip across the country in your "Lizzie", you look over your emergency brakes to see if they are working properly; so do we need to look over the brakes of moderation in our habits, during this season, that we may not ruin our health.

It is a very easy matter to preach moderation, but a very hard thing to practice it. Like most of our religion—men will talk for it, they will fight for it, and even die for it, but it is like pulling an eye tooth to get them to live for it. There has been a tendency to take ourselves too seriously. We are too sad and melancholy on our outlook of life. A depressed spirit invites disease. There is no use to put up your umbrella until it rains, nor is there any use of dying until your time comes.

Probably the hardest lesson in moderation

that a mortal has to learn, is restraint in eating. You start with the child trying to teach it to stop at the proper time. Some of these children grow up to be men and women and never learn their lesson until the friends in passing, remark that "he certainly looks natural." When we have worked like Trojans to get food, and after it has been nicely prepared by dainty little hands and placed before us, we just like to be turned loose to eat to our heart's content. But right here is where we have to watch. The Bible says to watch as well as pray. You may pray as you sit down, but watch to see that you get up at the right time. Just arise from the table feeling like you would like to have another biscuit.

We should use the same restraint in drinking as we do in eating. When God had finished the various stages of creation, he said that it was good. There is no record as to what was said when wine was made, however, it is reasonable to suppose that the sons of God said that it was good also. But man, all through the ages, has prostituted this good thing to such an extent that for the good of the human race, it had to be banished beyond the referendum and the recall. The great

trouble about alcoholic beverages has been that it cannot be taken in moderation. A moderate drinker is like a moderately good egg, it is undesirable.

This is the time of the year that we naturally turn our thoughts to pretty clothes. In the early times, folks just tried to see how much clothes they could wear, but now the pendulum is swinging to the other extreme. A modest man, in the company of ladies is sometimes afraid to look up for fear that he will see too much. In some parts of the country they are now wearing their wrist watches on the ankle. In one village, the deacon took the lumbago trying to tell the time on one of those watches.

The spring time is a season when everyone wants to be young. There is nothing wrong in trying to look young. We should amuse ourselves, but we should remember that an old man cannot run, jump, and play ball like a boy—nor can an old woman, if there are any, skip, romp, and jump the rope like a girl. When a woman sees her little boy stand on his head in delight, she should not be peeved because she cannot do the same thing.

When the birds begin to sing, and the flowers bloom, we have much work to do. Yet it is hardly necessary to warn against too much work. Every mother's son believes in moderation when it comes to work. Sometimes folks over worry about their work, or they may stay on the job too long without proper food or sleep. A man comes home sometimes to find his dinner not ready. He becomes irritated and rushes out to work in order to spite somebody. One wife used to give her husband rugs to beat when his dinner was not ready. He would beat these rugs so hard that there would not be a speck of dust left.

While we are going to the extreme in some ways, we do not want to go back to the old way of living. We do not get much edification when we think of how we only had biscuits on Sundays, and chicken when the preacher came. Then we only got the neck. Some of us have been "getting it in the neck" ever since. Who wants to go back to the time when womens' skirts swept the ground and men were forced to take a bath every fourth of July, whether they needed it or not? We simply want to reach that happy medium, not too far to the right nor too far to the left. Not too far forward and certainly not too far backwards. Our beloved Eddie Guest puts it this way:

Life is but a glass for us to fill.

Poured to excess, the contents spill;

In moderation, men are glad—

Too much of one thing is bad.

## WOMANS' FOREIGN MISSIONARY SOCIETY LOUISIANA CONFERENCE

The Installation of the Conference Society officers and District officers of the New Orleans District Womens Foreign Missionary Society took place at Mt. Zion Church, Thursday, March 31, at 8 p. m. Mrs. W. E. Robinson President of the Levee Auxiliary of Mt. Zion Church preached. Devotional exercises were conducted by the pastor Rev. B. J. Reddix. Welcome address by Mrs. Gertrude Green. Responded by Mrs. Effie

(Continued on Page 7)



## METHODISM IN NEWCASTLE, IND.

By Miss Mina Hill.



**THE NEW WILEY METHODIST EPISCOPAL CHURCH**  
New Castle, Indiana, John W. Crook, Pastor

The above is a picture of the \$20,000.00, Church, which was built at Newcastle, Indiana, last summer, and its pastor the Reverend John W. Crook.

This structure was built in a wonderful, almost miraculous manner. The amount of cash on hand, when started, being only a little over \$1,200.

The auditorium has a seating capacity of about four hundred, with a balcony, which will seat fifty persons, in the rear. To the right of the pulpit is the pastor's study; to the left—the ladies' parlor and choir room. In the basement is the Sunday School room, ladies' and gents' rest rooms and a nice size kitchen.

This church is located at the north-east corner of Eighteenth and Thornburgh streets, having an entrance on both streets. The outside is made of kella-stone. Making a very artistic structure.

The present indebtedness on this building is about \$5,000. How was it accomplished? I know that is the question in the mind of every reader.

Our pastor said, the plan came to him in somewhat the form of a vision. "Something" told him to have the several auxiliaries assume the responsibility for the different parts of the work.

So the Pastor's Club was asked to do the cement work. The basement being finished, we laid our corner stone on July 31st, 1921.

The rally on this day netting us \$500. The building then seemed to go up by leaps and bounds. Before we realized it—we were ready for the Epworth League to build the chimney. The Ladies' Aid then did the plumbing; The Woman's Foreign Missionary the painting; The Brotherhood installed the furnaces; The Sunshine Club laid the carpets and placed the bell in the tower; The Volunteer Club furnished the pulpit; and The Woman's Home Missionary lighted our way into this magnificent edifice the latter part of November.

It was opened to the consecration of Our Master's service on the memorable Sunday of November, 27th, 1921.

To say that the pastor and the one hundred members of Wiley Chapel, "Have done well", is not enough. They have accomplished with the help of the almighty, and the centenary, which has given us \$2,000, a seemingly impossible feat, in the short pastorage of one year.

We have not only built a new church, but have kept up our current expenses of \$2,000, a year and paid our centenary and other benevolent obligations.

This church has become a community center for the colored people, practically every evening, finding its doors open for some kind of service. We have had with us for addresses some of the leading ministers and professional men of the city, who have marv-

eled at our success.

The Minister of the Friend's Church declared it to be the most artistic church in the city.

We have been greatly blessed and honored, by having with us our beloved Bishop F. D. Leete, who gave a very instructive and inspirational lecture on "The Philosophy of Life." If I were an artist, I would paint you the picture of our beautiful arch-way pulpit, which is filled with the fragrance of sweetly scented flowers, which are sent to our church each Sunday morning fresh from the florist and are at the conclusion of the evening service, sent as a token of remembrance to our sick. As there is nothing speaks so many languages as a beautiful bouquet of flowers.

Too much commendation cannot be given to our able pastor and efficient building committee for this great successful accomplishment.

Our prayer is for continued success.

### WOMAN'S MISSIONARY SOCIETY

(Continued from Page 6)

Brinkley. Solo by Mrs. Roxana Moore. Reading by Mrs. Evans. Solo by Mrs. St. Cyr. Mrs. C. D. McLaurin returned Missionary from Africa, now Matron at the Colored Orphan Home, Baldwin, La., was introduced. Mrs. McLaurin's pathetic message of her experience in Foreign fields encouraged her hearers to do more for the redemption of Africa. Rev. Reddix brought a strong message on "Love" after which he installed the newly elected officers for the ensuing year.

President, Mrs. W. G. Alston; Corresponding Secretary, Mrs. Augustine St. Cyr; Recording Secretary, Miss Emma Bessie; Treasurer, Mrs. Pauline Pellarian; Secretary, Mite Box, Mrs. Armantine Lawson; Secretary, Young Peoples Work, Mrs. Rosetta Shepherd.

District Officers—President, Mrs. Effie Brinkley; Corresponding Secretary, Mrs. W. R. Walker; Recording Secretary, Mrs. C. C. Landry.

Refreshments were served by the Auxiliary of Mt. Zion Church.—Miss Emma Bessie, Reporter.

### THE CHURCH'S OPPORTUNITY

(Continued from Page 5.)

seem a wise one. The state has just completed a \$60,000 dining building with student quarters to accommodate 700 students at one time at the table. It has also erected a building for the education of the blind at a cost of \$80,000. Other expenditures are on a similar scale and it is hoped that Bishop Robert E. Jones and District Superintendent W. Scott Chinn will be able in the near future to carry to completion their plans for work at this important educational center.

Incidentally, the community is closely related to an important industrial center which has grown up around large oil refineries located nearby and many of the residents of this new community are able to find steady employment in these industries. The stability of this new community is assured and the church can build here with confidence that its investment will bring in steady returns for many years to come.



## THE PLACE OF CHRIST'S RESURRECTION IN THE THEOLOGY OF ST. PAUL.

By the Rev. D. M. Pleasants.

The career of the man, Paul, as a disciple, had its genesis in a lively conviction of having seen the risen Lord. And so helpless was he in the gasp of that conviction, that, God helping him, he could do no other than to spend and be spent in the saving of souls to the praise of His glory. "Credo," was his Open Sesame to a life and ministry of tremendous self sacrifice. "I have seen the Risen Lord." This was his fighting faith which overcame the world.

We ask therefore, were Paul's teachings concerning the Resurrection only the result of tireless, painstaking, intellectual effort on his part? Is the evangelistic missionary sunk to the dimensions of a peripatetic—philosopher? Is he to be thought of as no more authoritative or more capable of logical or historical error than the Grecian Aristotle? or for that matter any person else? Was he merely the most brilliant Sophist of His times? "Paul, thou art permitted to speak for thyself."

Guileless, simple and very gracious, are his words, and yet withal colored with a grim and solemn seriousness—"He died for all, that they which lived should henceforth live not unto themselves, but unto Him, who died and rose again wherefore, know we no man after the flesh, even though we have known Christ after the flesh, now we know him so no more. Wherefore if any man is in Christ Jesus, he is a new creature, the old things are passed away, behold they are become new." (2nd Cor. 7:85-17).

His belief in the Resurrection had given the Apostle a new viewpoint upon and for life, new visions of opportunity, new aspects of God and self.

We must understand, or better we should remember Paul's mission was to the Gentile world; to the Cosmopolites of Rome, The Sybarites of Corinth, and to the active minded citizens of historic Athens; to the wholly Grecian city of Athens and to Phillipi: the miniature model of Rome. He was continually faced with the subtle sophisries and the atheistic and materialistic philosophies then prevalent in Greece, and in Rome also, in imitation of the Greeks. Without attempt at evasion, abruptly and with the ingeniousness and naivette of a child, he meets their arguments with only an alternative, namely "If Christ be not risen." Here was no nicely phrased answer, but a retort magnificent in its daring, and pregnant with unthinkable possibilities. Uttered to the church at Corinth, the alternative as given, is the Apostle's characteristic tone in all the situations of a troublesome ministry.

In this connection Canon Liddon remarks, "Paul writing to the Gentiles or rather, to a Gentile Church, thus makes Christianity answer with it's life for the literal truth of the resurrection",—not alone from a sense of blind loyalty, or of fanatical devotion, "but because the Resurrection was attested by evidence which must outweigh everything but an a priori conviction of the impossibility of miracles." And after recounting the experiences of others, with a seriousness

touched lightly with a hint of whimsicality, Paul asserts, "and lastly, He was seen of me also."

To Paul, as to the other apostles as well, to believe that Christ was verily the first born from the dead, was vital both to his Apostleship and to the gospel he preached, for neither of which was any foundation, the resurrection of Christ being denied.

"Whom do men say that I am?" was the ever recurring query of the Master to his disciples. "Thou art the Christ, the Son of the living God", was Peter's answer by revelation. But perhaps others were asking "is He verily God; or God-like man?" Among the Greeks and among the Jews also, were those who frankly disbelieved that such a thing could be, or else were in ignorance of the occurrence of such an even at all. And so it happened when in the midst of Mar's Hill, Paul asserted, "He was raised up"—the Stoics were angered. Such a statement was both audacious and ridiculous. But Paul could preach no dead Christ to a dying world. Such a Christ, "though He were the wisest of the great, and the greatest of the wise," though, "He taught greatness to the great, and wisdom to the Wise", were only in the end our Greatest—Wise Man.

A proposition and its proof must be homogeneous. Therefore, the Deity of Christ must be vindicated by supernatural proof. That He was superhuman was evinced in his sinless life. His Resurrection was the transcendent, supernatural miracle. Christ is not divine by His virgin birth alone, nor, does his death on the cross among other dying men proclaim Him God, nor does any movement which He inaugurated. But He is King of Kings solely by His ability to triumph over and to transcend ever and to transcend every natural force; and by the conquering of death to nullify the effects of sin in humanity and Himself, in spite of everything to persist not only as a spiritual ideal, but as a living, eternal entity. "For He Is the Son of God with Power \* \* by the resurrection from the dead."

Also, in the Pauline epistles, we have the Mediatorial work of Christ set forth with adequate vigor and vision. His epistle to the Romans is regarded as "a masterpiece on Christ's Mediatorial work in the salvation of man,"—As an example we quote, "Apart from the Law, a righteousness of God has been manifested, being witnessed by the Law, even the righteousness of God through faith in the Lord Jesus Christ, unto all that believe, for there is no distinction. All fell short of the glory of God, being justified by His Grace through the redemption that is in Christ Jesus, whom God set forth as a mercy seat through faith in His blood, for a showing of His righteousness, because of the passing over of sin done aforetime in the forbearance of God, for the showing of His righteousness in the present time, that He might be just and the justifier of him who is of the faith of Jesus."

Christ, Our Good Shepherd, is here memorialized as our Mediator, Perfect High

Priest, Our Mercy Seat and Justifier. In Him alone is there redemption. "He was delivered up for our trespasses". He died for our sins and that salvation be preached to all the world.

But if we know that, "God was in Christ reconciling the world unto Himself" our next query is—Is the reconciliation a continuous one, or, was it merely a temporary remission of sins? "He died for our sins; He was raised up for our justification."

THE fact of Christ's resurrection becomes humanity's rainbow in the clouds, the pledge of an eternal and continuous salvation. The Atonement minus the Resurrection would be as unsatisfactory to man as would be the rendering of an account for which no receipt was given.

The Risen Christ is God's token to us that enmity between man and God is ended, by which the believer "reconciled to God lives the new life of righteousness by faith, realizing the certainty of such a reconciliation."

The Atonement in its entirety is an evolution climaxing in the Resurrection, which gave publicity and announcement to that Truth. We observe, that the cocoon while useful and necessary—suggests but passivity and negation; the butterfly is vital, dynamic Life. The cocoon is potentially promising, the butterfly is winged Victory. And when first an imprisoned vitality spurned the sheltering safety of the mother cocoon for sunlight and air and life on joyful wings, cocoon existence became only a stage in a sublime progression,—a discipline necessary to a magnificent realization.

But the Resurrection was more than publicity given to the—Atonement,—was more than the Redemption visualized to man; it was a necessary element in the Mediatorial process. Of what purpose is the sinlessness and idealism of the Master if it lead but to the grave? What other way to conquer death than to live imperious to its claims? "Christ being raised from the dead, dieth no more, for the death He died unto sin He died once for all." (Romans 5:9) THEN as a risen Saviour, though having suffered death, He is a living witness that the heretofore unyielding grasp of death is broken and its dominion overthrown for all time to come.

But it is necessary to apprehend the significance of this greatest miracle. This was no mere awakening from natural slumber—a stretching of limbs and rubbing of eyes. IT WAS THE CHRIST BY SUPREME CONCENTRATION OF WILL, NEUTRALIZING ALL COSMIC FORCES, ENERGIES AND TENDENCIES. IT WAS A SHATTERING OF THE IMMOVABLE BY THE IRRESISTIBLE.

We have already mentioned that Paul in his Corinthian epistles affirms "THAT A DENIAL OF THE RESURRECTION MUST NEEDS INVOLVE THE DENIAL OF AN AUTHENTICATED FACT, AND WITH IT THE REPUDIATION OF THE CHRISTIAN FAITH, THE APOSTOLIC MINISTRY, THE FORGIVENESS OF SIN AND ALL HOPE OF FUTURE LIFE". (Sanday).

Next Paul proceeds in generous fashion to elucidate for us "How the dead are raised and with what body they come", concluding with



a paean of praise and thanksgiving to God, who giveth us the victory through Jesus Christ. The eternity old query "If a man die shall he live again"? held no significance in the Apostle's mind. "Blessed Assurance", was his name. "Death is swallowed up in victory", is the aged Apostle's swan song. Life to him was become a matter of rounding out a life of stern duty and joyous devotion in joyous praise to the glory of Him in whose name his ministry was blessed. Death by virtue of Christ's resurrection is become but the entrance to a glorified state of happiness and joy.

Passing over Paul's elaborate eschatology, we can now face with equanimity the proposition "What is the moral significance of Christ's resurrection in the Theology of St. Paul?"

The moral significance is thus: The Resurrection augurs for us an immortal life spent in an eternity of time, the happiness or

misery of which must depend upon how we completely accept the Christ, in all His mediatorial work, acts and office.

The words that tell us the place or the Resurrection in Theology must be superlatives. This historic is too huge in its import—too vital in its bearings, to be apologized for with puny, pitiful diction. To this man, A HEBREW OF THE HEBREWS, —the RESURRECTION is the ULTIMA THULE. And concerning it, he writes with the perfect poise of the savant, the positivism of the mystic, who had heard and seen sights and sounds unlawful to be even whispered—and with a fervor recognized to be "in demonstration of the Spirit and in Power".

The Christ of Paul is THE RISEN ONE. Here, too, must be the Ebenezer of mankind, —hoping, eventually, by the merits of Him, to arrive safely to that "home, skyward, where naught that blooms can die".

the consideration of *pise de terre* construction. We have tried this out in a Church now nearing completion on the Rand. This building will be paid for by the natives, and I think will prove a success. We are planning also to use this same construction in some buildings in Portuguese East Africa, and in Rhodesia.

Even if the Church had given to Africa the whole amount of our Centenary askings, the Centenary program would have fallen considerably short of completion by reason of the fact that the askings were based on the prices of five years ago. The money asked for would accomplish now only part of what was designed then. As a matter of fact, our appropriations for last year did not permit in some of our fields, of carrying on any of the proposed building and barely cover the support of Missionaries and the "designated gifts".

The Centenary dollar is keeping men at work, is creating a Christian atmosphere in heathen communities, and is bringing hope in places of despair to multitudes of people in Africa. Songs of rejoicing have taken the place of heathen festivities, and holy lives tell of the power of God to redeem from superstition and vice.

## A FIELD GLASS VIEW OF AFRICA.

By Bishop E. S. Johnson

How grateful we are for the reinforcements in our Missionary staff on every field. The coming of these new Missionaries has brought much inspiration to those who have toiled in so much loneliness, and with so little help. In Angola, we are beginning to strengthen the weak places, and we are filled with high hopes that we may yet realize the answer to some of our prayers for the enlightenment of vast regions of darkness. In the Belgian Congo the accession to our force has enabled us to establish the work of the Lord more firmly at Mwata Yamvo, 350 miles from the railway. We have been at this place for several years; but we are undertaking a more active campaign for the building up of a vigorous Church among the natives in the Kassai region. Had it not been for this Centenary contribution to our Missionary staff, the work in Rhodesia would have been well nigh halted, but the coming of another noble little group has saved us from the retrenchment that seemed inevitable. It has enabled us to more nearly equip and employ a Native ministry. In Portuguese East Africa the new workers have encouraged the old, and together they have made a distinct forward movement. You know also of the increased medical work that the Centenary has made possible. Dr. Stauffacher's work at Gikuki cannot be too highly commended—Dr. Berry is carrying the healing art into a lone region of the Belgian Congo, and Dr. Piper's work has been augmented and its efficiency increased by reason of the Centenary. Another doctor has been given in Rhodesia, also two nurses in Angola. All these would have been impossible without the Centenary.

We cannot maintain the Missionaries for whose coming we are profoundly thankful without an advance in appropriations. These men and women of God are not yet adequately housed and their equipment is exceedingly meagre. Even if we should only maintain our present work additional gifts are urgently needed. We have had to abandon the erection of many buildings that had been approved by the Centenary Commission and

authorized by the Board, and we have had to seek cheaper construction for buildings that were indispensable. More than a year ago I recommended to our several Missions

## TOO BAD TO MEND? NOT SO, SAYS GOODWILL INDUSTRIES

Ralph Welles Keeler

Goodwill Industries put to shame the condemnatory declaration of the cobbler of our childhood. For as he held in his wrinkled hand, our dilapidated shoe, he pushed his specs up on his forehead, wagged his head and said, "Too bad to mend".

In his stead today the Goodwill cobbler looks over the growing pile of cast-off shoes—my lady's silk pumps and my lord's rawhide grogans alike—to see if perchance he may pass hopeful judgment on each and all, that they may have one more journey into life before the end.

### The Practical Side of Optimism

And as with shoes, so with men who have lost the way and women economically unfit—Goodwill Industries believe in the optimism of reclamation. A look in at the Institute of Goodwill Industries of the Methodist Episcopal Church, held in Chicago, February 18 to 21, soon convinced that it is not a hap-hazard task they are doing. For this alert group of Goodwill Industries Superintendents were not giving way to emotional outburst—though at the Goodwill Class Meeting Sunday there were stories told of lives reclaimed and reconstructed that were emotion movers.

In the Institute meetings they were discussing such practical things as, "How Keep our Directors Informed, Interested and at Work", "Standardizing Records and Book-keeping", "Methods of Developing Local Resources, Publicity, Memberships and Organized Financial Campaigns", "Departments to be Maintained in a Goodwill Industries and the Number and Character of Staff and Their Training", "How Rapidly Ought We to Develop Day Nurseries, Fresh Air Farms,

etc?" "Shall We Manufacture New Things, Develop Paper Mills, Shoddy Mills, Sell Produce?" "Relative Responsibility to Different Kinds of Goodwill Workers", "Economics That May Be Practiced", "How Keep Goodwill Industries Neat and Clean and Unlike a Junk Shop", and "Budgeting of Production, Expenses and Time."

And what a democratic method of dealing with a paper read! Be hold a Goodwill leader reads a carefully prepared paper on "Goodwill Opportunities". It is discussed "without regard to authorship" and then turned over to a committee who work it over, working some things out and other things in. The revised product is adopted (often-times with more revisions) by the entire gathering. This gives a standard on the subject to be used as a guide in every Goodwill Industries.

### Equip a Goodwill Industries

An initial investment of \$25,000 puts a new Goodwill Industries at the point of self-support almost instantly. This does not allow for building enterprises, but buys trucks, 50,000 Goodwill bags and gets them distributed, gives a leader six months training for his tasks, purchases a Hoffman pressing outfit, six sewing machines, electric washers and mangles, multigraph or printing press, addressograph, tinker's outfit, carpenter's and outfit and baling presses. Centenary funds have made it possible for the Board of Home Missions and Church Extension to assist eighteen Goodwill Industries to get under way during the first two years of the Centenary period. And the Goodwill Industries plan is adaptable to cities of from 25,000 to 50,000 population as well as in Boston or Los Angeles.



### Methodism's Help to Unemployed

Had Centenary pledges been paid in full, the \$250,000 a year for four years—the Centenary program for Goodwill Industries would have placed the Methodist Episcopal Church in a position to help hundreds of thousands to help themselves in these times of distressing unemployment. As it is the \$185,000 of Centenary funds thus far expended by the Board of Home Missions and Church Extension for this work in establishing and training leaders for twenty Goodwill Industries has put the Church in an enviable position for ministering to those in economic distress. For to pay \$500,000 last year in wages to those who otherwise would have no wage is a service not to be despised.

The Goodwill Industries make one dollar do the work of five or more dollars usually spent in relief. This is easily explained. If instead of giving a dollar to Jimmy Smith when he is hungry and needs a bed, Dr. Burns would send him to a Goodwill Industries, Smith would get his food and lodging and maintain his self-respect by earning perhaps ninety cents at some task. That ninety cents would be paid to Bill Jones who might earn eighty cents. This eighty cents would be paid to Emanuel Gulpi who perhaps might earn seventy cents, etc., etc. In this way a dollar of subsidy is multiplied by self-respecting labor into five or ten dollars and instead of one person receiving it all, five or ten persons are helped by helping some one else.

And this takes no account of the lessons in honesty, truth and thrift, which the toilers learn as their product is prepared for the eye of the inspector.

### A Laboratory of Christian Character

The Goodwill shop is the laboratory of Christian character. Strange things happen there betimes. At one a man declared he'd discovered a process whereby to make heels out of old shoes "too bad to mend"—but he died next day.

The personal relationship of the overseers leads to the finest type of personal work. Things are not done wholesale. The condition of the material worked on both men and things—makes the entire process a personal evangelistic endeavor.

The steady growth of the Goodwill Industries, both in magnitude and effectiveness of their work, and their progress into self-support have fully justified the faith of their founders, and demonstrated the soundness of both the spiritual and economic principles upon which they stand.

And what a channel for the ministry of the Gospel! Every day the Gospel has been preached to over a thousand people in the Goodwill Chapels. In the settlements and institutional churches, affiliated with Goodwill Industries the Gospel has been preached in nearly every alien tongue, and peoples of every foreign race and nation have been enrolled and taught in classes and organizations. Thousands of children have been received into day nurseries, kindergarten, industrial classes, clubs, scout troops, Vacation Bible Schools and Sunday Schools of these institutions.

Hundreds of men and women have been taught trades and have given voca-

tional guidance in these centers of Christian philanthropy. Hundreds of broken and homeless men have found shelter and salvation in their missions and chapels. The sick and afflicted have been ministered to in clinics or in their homes by the visiting nurses of these Goodwill Institutions.

### The Goodwill Industries' Way

Who can estimate the influence of such a gathering as that over which Dr. E. J. Helms, Founder of Goodwill Industries, presided? These men were gathered together for the purpose of making their ministry to Goodwill Industries more efficient, practical and useful. There was an earnestness manifested that explains why Goodwill Industries are rendering the service which they are.

The Sunday meetings were held at Centenary Methodist Episcopal Church and were presided over by Rev. W. C. Loague, Pastor. The Goodwill Industries of this church has during the past six months doubled its activities, now having two trucks instead of one, Goodwill Sales in four mission churches, 6,000 contributors in place of 4,000, and instead of eleven full time employees there are now twenty-five. This in addition to the casual workers who numbered 125 during January.

## THE THOUGHT—WORLD OF THE MODERN PREACHER.

It is clear to all students of both State and church problems, that all peoples, and particularly those segregated divisions of peoples, are loud in their cry for self-direction and leadership. It is now the politically accepted axiom, that all governments worthy of the name, derive their legitimate powers from the consent of the governed. That no people or class ever gives their unconstrained consent to have others rule over them is also equally axiomatic. The Negro is a submerged unit in the American body politic, and as such, he is practically excluded from America's political equation, and this seems at present to be a permanent status, thereby offering a dire impossibility for even the most talented group from this race to aspire to the pursuit of the science and art of government as a career. There is an exceeding large army of facts at hand to confirm this statement if space would permit their appearance in this paper.

But despite it all, the most carefully trained group of any people has an irrepressible ambition to assert itself in all spheres of human service in the common interest of the masses. Even where economic struggles and problems seem to claim and hold a large proportion of the higher powers of the people, a careful examination will reveal the fact, that the superior minds are devoted to leadership, guidance and control within the economic and industrial domain. This is the law of human evolution to which the Negro forms no exception. A capable and enlightened leadership is the first prerequisite. "For just experience proves in every soil That those who think will govern those who toil".

Society is in the main, controlled by political government. The regulation of the re-

Rev. Thomas Green, of the Goodwill Industries of St. Louis, preached the sermon on "How Goodwill Industries Can Render the Greatest Contribution to the Spiritual Welfare of the Church". A Goodwill Industries Class-meeting was conducted by Dr. Helms and the Committee on Promotion of Spiritual Welfare and Goodwill Industries reported. It was a great day.

A man was walking down Broadway headed for the river. His clothes were torn, his hair and beard unkempt. Despair was in his heart. He saw a sign "Goodwill", went in and got a job. In the course of time he rehabilitated himself, and one day with new clothes and restored strength, he turned to say good-by to the Goodwill Superintendent. "I wish to thank you for what you have done for me" he said. "I was on the way to the river to drown myself when I saw the word 'goodwill' which I had not seen since I used to see and hear it in Sunday School in the Angel's message, where they say, 'Peace on Earth, Goodwill to Men'. Instead of going down Broadway to despair and death, I am now going up Broadway to restored manhood and a better life."

In reclaiming waste material he had found his soul which was lost.

This is just the sort of thing that Goodwill Industries are doing.

ligious and more intimate life of the people is delegated to the church, whose sacred sanction is supreme within its sphere of operation. It is seriously to be questioned whether any people in the present stage of the Negro race can be efficiently governed without the elements of priestcraft. If it were not for the church, the great masses of the Negro race would be wholly shut off from any organized influence touching them with sympathetic intent. It can not be denied, that the Negro church, imperfect in many of its features though it be, is the most valuable ally of the government. Eliminate the church, and the task of governing this people if left to the state, would be more than tripled in difficulty.

Within the church, the opportunity for the well trained leaders is well nigh unlimited. The Negro clergyman has a larger influence and sphere than his white brother. He is not only the Spiritual adviser of those whom he seeks to serve, but also their guide, philosopher and friend. Almost every feature of leadership and authority comes within his prerogative.

There can scarcely be any debate on this score, namely, that those who stand in the high places of moral and Spiritual authority amongst the people ought to represent the highest levels of intelligence, character and manly powers. This demand continues to increase in its intensity everywhere. Let the thought be forever banished from any of us, that because people are ignorant and lowly, their moral and Spiritual leaders do not require all discipline, learning, culture and practical wisdom that the most complete education can afford. The more ignorant the led, the more skillful and sagacious should the leadership be. "If the blind lead the blind



will not both fall into the ditch?" To help these people effectively, requires the deepest insight into things scientific, social and Spiritual. No one can be too learned or too profound to whose direction has been committed the temporal and eternal destiny of a human being.

We come now, upon the basis of these facts, to ask simply, yet, with all the earnestness of our nature, What is the THOUGHT WORLD of the MODERN PREACHER? WHAT OUGHT THIS WORLD TO BE? WHAT IS THE CHARACTER OF THE MATERIAL USED IN ITS CONSTRUCTION?

The aphorism, "As a man thinketh in his heart so is he", not only embraces the whole of a man's being, but is so comprehensive as to reach out to every condition and circumstance and his life. A man is, literally what he THINKS, his character being the complete sum of all his THOUGHTS.

"Thought in the mind hath made us. What we are

By thought was wrought and built.

If a man's mind

Hath evil thoughts, pain comes on him as comes

The wheel the ox behind \* \* If one endure

In purity of thought, joy follows him

As his own shadow—sure."

Every man is where he is, by the law of his being; the thoughts which he has built into his character have brought him there, and in the arrangement of his life, there is no element of chance, but all is the result of a law that can not err. It is therefore, very obvious, that a man's Thought-World is built up out of the character of his thoughts, whether they be good or evil. The character of the material is the character of great subjects with which life is linked, and which also impell honest, hard, persistent THINKING. A man's Thought-World is strengthened and enriched only as he thinks himself out on the great problems and complex conditions of human life, which press down upon him for solution. But how must the Modern Preacher become a Thinker? How is he to shape and develop the Thought-World in which he is to live, move and have his being? We answer without a moment's hesitation, by seeking the advantages offered by public and private Libraries; by keeping close to brainy men and women, whose conversations and discussions are of such as to make one careful and discriminating in his use of words, which, after all, is the only indication of the well trained mind in at least, local conversation or public discussions. In brief, it is the Modern Preacher's business to keep on the alert, and be in the position to enter all fields of knowledge, information and culture. It is presumed of course, that such a minister of God's Word has had the advantages offered by college and university to fit him to enter such fields of helpfulness both to himself and those who may be looking to him for intelligent leadership.

With regard to those ministers in the Methodist Episcopal Church, we take it, that the Spirit of their ordination vows favors, if not enjoins the obligation to be, diligent, not only in the reading of the Holy Scripture, but also in such other studies as help to the

knowledge of the same. This, beyond question, gives the moral imperative to the cry, of every Methodist preacher, the whole field of all types of knowledge is my parish. This is all the more true when we reflect upon the fact, that education conceived as culture, should give especially ability to enter into all values with appreciation and conviction, conviction strong enough to be ready to pass into definite action. We can hardly ask less than this in any well-rounded education. As no man can be regarded as having on the full armor of God who has not deeply and personally discovered God for himself, even so we can hardly call any man a well trained man, a reliable THINKER, a symmetrically cultured leader to whom are closed any of the great kingdoms of knowledge so indispensable to a healthy leadership.

Be it far from me to join hands with that already too large circle outside of the ministerial rank, so prone to criticise and to find all sorts of faults with the pulpit, yet, in justice to our own manhood pride, we must face the facts as they are, and at the same time, stand unflinchingly by our guns. It may be painful to some of us, but it does not alter the facts. Much of this criticism and fault-finding is grounded in fact, and therefore, is legitimate. We hear almost constantly the cry from many, and especially does it come with terrific emphasis from the younger generation, that "they are tired of going to the churches to be entertained when there are so many other forms of entertainment to-day, rather than receiving the instruction from the pulpit for which they are yearning. They find themselves in need of a more enlightened outlook upon the old daily round of life, with its many knotty problems. They go to Church, "Like so many hungry sheep, and too often do they leave even as they came." This is, to put it mildly, a serious reflection upon the pulpit of today. What is the remedy? Where is the way out? When we think of the multiplied demands made upon the time and energy of the average Negro minister of to-day, the roles he is called upon to play in the modern church, one hesitates to even remotely suggest the necessity of him assuming other tasks, but, the necessity of holding up to him the importance of arranging his time so as to put in at least a few hours of solid studying of books and life's problems is simply inevitable. It is a moral and Spiritual obligation he has taken from which there is no escape. It is admitted, that there is here, the fact, that has been emphasized over and over namely, that the Christian ministry is a work that calls not for weaklings nor those who are adepts in seeking the line of least resistance, but for men of strong wills, capable of hard work; red-blooded men, with real capacities for enduring incident to the work of the Christian ministry.

But what shall the Modern Preacher read? Without assuming the role of an adviser in this connection, to my many yoke-fellows in the blessed work of the King's business, many of whom I already know to be my superiors in every respect, yet, I make bold to say, that the Preacher of to-day should read those books that will enable him to know folks better, that will help him to interpret their

lives in the highest worth-while terms: books that are thought-provoking and which will strengthen and enrich his THOUGHT-WORLD.

I believe it utterly impossible for any Preacher to study such a piece of literature, as Shakespeare's Hamlet, (and in my humble judgement I regard the great poet Avon to be pre-eminently the Preacher's poet) in one hand and the New Testament in the other, without coming to a larger and more vital appreciation of our Christian theology, not to say anything of its practical bearings on the work-a-day rounds of life. It seems that the astute bard of Avon constructed in large measure, this baffling tragedy, as to its real meaning at least, upon the seventh chapter of our Lord's Gospel by St. Mathew. Here, in this monumental piece of literature is a mine of truths and principles for the instruction of mankind in every walk of human life; but it must even here be remembered, "He who would secure pearls must dive below." The thousands of us who are struggling to work out our destinies in the highest possible terms, need the encouragement of knowing, that even in this life, we can look forward for certain compensations, a fact that another master poet confirms for our benefit, namely, Browning, in his "Saul and David", as he makes the former say, "What I have striven to be and was not, comforts me." Who is it that can read Victor Hugo's Les Misérables, following the old hero creator down into the sewers of Parisian life, in search of one whom he might make almost like unto the Man of Sorrows. There he finds an outcast, a criminal, whom he names Jean Valjean, without seeing divine possibilities wrapped up in the life of the worst creature that breathes the air of God? It most certainly gives to the Preacher an increased optimistic outlook upon this silent, trudging ocean of humanity with which he must deal and inspire with higher Ideals of life. In these days upon which the Church of God has come, when the world is asking for concrete proofs for the superiority of the Church over all other institutions of the earth, it seems well nigh impossible for that minister of the Word to stay in the thickest of the fight who has failed to ground himself in the very heart of the Social Sciences, as they have vitally to do with the church of to-day. What is to be the defense of him who has not drunk deep at those queenly fountains of Philosophy, out of which, in a large measure, was born the Christian Religion? The absence of common ideas and convictions to inwardly unite humanity results in the disappearance of a common THOUGHT-WORLD, and the infliction of a severe injury upon the whole of mankind, for without such a THOUGHT-WORLD our life can have no independent value, no true greatness, and no soul: consequently, a complete impoverishment of the Spiritual content of life. These are no mere abstract Philosophical considerations. They are the undeniable experiences of MODERN HUMANITY.

**Does your plan for honorable achievement during this Conference year include sending in your quota of Southwestern subscriptions?**



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

APRIL 23, 1922

#### Subject: Uzziah's Pride and Punishment

(II Chron. 26:1-21)

Uzziah, whose name is sometimes spelled Azariah, was the grandson of Joash whom we studied in our last lesson. Would that we were through with Joash and would henceforth remember him in the light in which he was there held up to us! But to bring the thread of the historical narrative down to to-day, we must deny ourselves that desire. Last week we had occasion to say some pretty good things about him; but now we have to lower our estimate of his character by adding a "BUT etc." to these things. While the priest, Jehoida, lived uprightly and was even more diligent in repairing the Lord's house than was this priest. But after Jehoida died the king fell from grace and lost his first zeal for Jehovah. Some of the nobles now waited on him with a request that they be permitted to return to their idolatrous worship; and with this he complacently complied. At first thought this backward step of the king strikes us with surprise, knowing that he had been under wholesome influence even from infancy until now, and that he must have been informed how Jehovah had preserved his life from the murderer's knife. But this change of policy suggests that heathenism was quite popular with the upper classes, or that they were indifferent toward it. We suggested in our last lesson that this king and priest did not take more drastic steps in rooting Baalism of the Kingdom because it was not considered a safe State policy, being likely to incite a rebellion. Here we have further evidence of the truth of that supposition. Joash wanted to be popular with that class that could do him the most injury should it turn its face against him. And so when Jehoida's successor, Zechariah, rebuked him for his apostasy he could have this priest, the son of the man who had saved him from death, murdered because of his loyalty to Jehovah! We who know that the purpose of the sacred historian in writing his history was to illustrate how righteousness is rewarded and wickedness punished by God, we will expect Joash to be amply repaid. So he was: he was greatly humiliated by the Syrian king in battle, had to pay a heavy indemnity, and while sick was murdered by his attendants.

His son Amaziah succeeded him. He was "a chip of the old block." For awhile he was quite commendable. But after an important military success against the Edomites he became puffed up with indecent pride, and even went so far as to worship idols imported from Eden, thereby adding some more to the already disgraceful heathen pantheon

in Judah. As we expect to be told, he was amply repaid. Like his father he was greatly humiliated in war of his own choosing with Israel, and later became so unpopular that he thought it best to flee the land. But he was caught and murdered. This life of kings is becoming no more sacred in the popular mind than that of anyone else. This is one of the evils of the influence of Israel on Judah.

Uzziah, who was probably not Amaziah's oldest son, was made king to succeed his father. Like his father, for a time he was a very commendable ruler. He was under the influence of a priest of prophet or priest prophet, Zechariah, somewhat as his grandfather had been under Jehoida. During this period he was very devoted to God and sought to please Him in all things. And during this time he was very undertakings.

But this very prosperity was his undoing. It was more than he could stand after his advisor, Zechariah, had died. His head became swollen and prosperous and successful in all of his heart inflated with indecent pride. Like a high priest he went into the holiest part of the Temple to burn holy incense on the holy altar! He probably did not mean any sacrilege or irreverence to God, but regarded this an act of the utmost devoutness on his part. But no man who knew the traditional religious rites of the Jews as well as he must have known them could have made that mistake unless his good judgment had been destroyed by an intolerable pride which he was manifesting through trying to conceal through a holy deed. To say the least, it showed (probably unintentional) disrespect for the high priest whose office he was usurping, and, from the standpoint of that age, disrespect for the religious rites and also for God. And when His Highness was rebuked justly by the priests he did not repent of his mistake, but became wrathful. He did not have the heart of a David before Nathan or an Ahab before Elijah. He died of leprosy which the historian regarded an immediate punishment for his sins.

This lesson would not be so insignificant were it simply the pride and punishment of one ancient man. But, alas! it is a sad commentary on human nature. Speaking in general, man can more easily endure the utmost adversity in the proper spirit than he can endure too great prosperity and success! Find the man who has a tolerable amount of pride, and sufficient self-appreciation and ability to accomplish great things along any line, and who still maintain a becoming modesty and

humility, and you have found something the like of which is not seen every day. Sometimes, like Uzziah, he will display his haughtiness in trying to conceal it. It does not have to be so. But too frequently it is so. Men may know that that is a detestable spirit, and that they need to guard themselves against it with all diligence in striving for a success in life; and still one by one as they pass that way through that gate of success, they fall a victim to that form of insanity. The surest safeguard against that moral pitfall is a fuller appropriation of the spirit of the lowly Nazarene as our success is more and more accentuated in life, and not, as usually happens, a more and more meagre appropriation of this spirit. It does not require much grace to keep the insignificant man humble; but it does require a good deal of it to keep the important man meek. *Parl passu* with one's success in a material sense should go progress in a spiritual sense if his character and disposition is to remain the same that it was before. The lightning strikes the highest buildings and the tallest trees. And "Pride goeth before a fall."

J. Leonard Farmer.

#### MISSIONARY INTERPRETATION.

By the Rev. D. D. Martin, D. D.  
Lesson For Sunday, April 23, 1922.  
"When he was strong, his heart was lifted up."

It requires more grace to endure wealth than poverty. Uzziah did that which was right in the sight of the Lord, until under God's blessings he became strong; then his heart was lifted up. He was no longer a humble worshipper of Jehovah, but with arrogance he approaches the altar as though he could look God in the face, without the becoming reverence which had characterized his worship. He defied God and his priests. When he was demonstrated with he became angry until his blood was poisoned, and he went out a leper in to the darkness where there is no God.

Every king and nation that has gone in to the darkness of heathen superstition and despair, has defied or forgotten God. The Lord Jehovah never forsook any people until they forsook him. The centuries of wandering in darkness and blind feeling after God is because somewhere some time the people have turned away from God. The burden of the Gospel, the purpose of Jesus, and the call of the church, is to bring men back. The Missionary appeal is to save those who have forgotten God.

The peril of riches is clearly portrayed in the story of Uzziah. The man who obeys God other things being equal is the man who will prosper. It costs more in cash to serve the devil than it does to serve God; but as wealth increases men are liable to forget God. The government provides for balancing matters a little by the income tax so graded as to reduce the income of the rich. The Gospel plan of giving not only calls for a systematic tithe but that the tithe shall be "as God has prospered." If every Christian would heed the call, and do business in partnership with God, there would be no danger of "heap-

ing up riches," so long as the world is so sadly in need of the Gospel.

Uzziah became a leper. He was no longer of value to his kingdom, to himself, or to God. Money collected and stored will corrupt the spirit of any man. It only represents so much of life as we have put into its gathering, and should be used the same as any other part of life in the service of God. What we use to provide shelter, food, and clothing, should be used wholly with an eye to God's glory and all not so required should be placed where it will mean most to the coming of the Kingdom of God among men. No other cause is yielding more than the missionary enterprises of the church.

Gammon Seminary.

## District Rounds

### HATTIESBURG DISTRICT

#### Second Round

West Enterprise, April 29-30; Bay Springs, May 6-7; Stringer, May 8-9; Mallieina, May 10-11; Ellsville, May 13-14; Hattiesburg, May 19-21; Bentley Chapel, May 20-21; Collins, May 23; Laurel, St. Paul, May 27-28; Laurel, Wesley, June 29; State Line, June 3-4; Shuhuta Mission, June 6-7; Shuhuta Circuit, June 10-11; Quitman, June 17-18; Matherville, June 20; Shuhuta, Wayneboro, June 22; De Soto, June 24-25; Enterprise, June 27; Paulding, June 29; Heidelberg, July 1-2.

Now, dear pastor of the Hattiesburg District, remember that we are right in the Easter time and the best time to get the Centenary program put over. I am not holding any quarterly conferences until the last days of April in order that I may help several of the pastors in their Centenary drive. The pastors of the western division of the district will meet at Laurel, St. Paul, on April 25. Centenary call meeting, at 12 o'clock. The pastors of the eastern division, on the M. & O. railroad, will meet in a called meeting, bringing in their sheaves, on April 27, at De Soto St. John M. E. Church at 12:30 o'clock. Brothers, I hope to meet everyone on the given dates with an over-the-top report, in order that the pastor of the dear old Hattiesburg District may give a good account of himself at the council meeting in New Orleans on May 1.—W. H. Smith, D. S.

### GULFPORT DISTRICT

#### Second Round

Lumberton, April 27; Sumrall, April 29-30; Merrill and Bendale, May 4-5; Basin, May 6-7; Stillmore and Texas, May 12; McLain, May 13-14; Richton, May 16-17; McHenry, May 18-19; Bond and Wiggin, May 20-21; Gulfport and Turkey Creek, May 24-25; Gulfport, St. Mark, May 27-28; Bay St. Louis, May 30; Pearl and Waveland, June 3-4; Hattiesburg, June 6-7; Kiln and DeLisle, June 10-11; Biloxi, June 13-14; Ocean Springs, June 17-18; Escatawpa and Pascagoula, June 21-22; Three Rivers, June 23; Mossport, June 24-25; McNeil, June 28; Pass Christian, June 29-30.

Dear pastor, members and friends  
(Continued on Page 16)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

## EPWORTH LEAGUE TOPIC

APRIL 23—THE VISION FROM  
THE MOUNTAIN SIDE (INSTI-  
TUTE SUNDAY)

(Matt. 5:1-12)

## Daily Bible Readings

I. The Scripture lesson is the beginning of what we call the Sermon on the Mount. For our purpose let us think of it as—

## The Institute on the Mount

Read the first verse. Then seek out other references that tell of how Jesus took His friends apart to some quiet place, on the hillside and by the lake side to instruct them and train them (Mark 6:31). Is not this the lesson Jesus tried to teach in that much misunderstood incident about Mary and Martha? You will find the names of these early Institutors in Matthew 10: 1-5. You once learned their names in the Sunday School or the Junior League. How many of you can repeat them now?

Is there any reason why we may not call these early disciples Institutors?

Can we call modern Epworth League Institutors Disciples?

What is the difference?

Give a definition of an Epworth League Institute.

What is the object and purpose of an Institute?

Get a map of the United States and locate the eighty-seven Institutes held last year. Note the Institutes nearest you.

Is the nearest one too far? Where could a new Institute be organized more conveniently for you?

What makes an Institute successful?

What made this gathering so Epworthy? Was it not.

## II. The Presence of the Master at the Institute?

Once when the Jews were on their way to the passover they questioned among themselves: "What think ye that He will not come to the feast?" (John 12:56)

Sometimes some member of the faculty fails to come, and even a Dean has failed to put in appearance. But if the week should pass and Jesus should not be at the Institute—that would be a tragedy.

On what have we a right to base our expectation of His presence at our Institutes?

What about Matt. 28:19-20? Luke 24:13-35? and Matt. 18:20?

What are the conditions indicated in these passages that must be fulfilled to assure His presence?

The New Testament tells us that Jesus walked by the Sea of Galilee and called his Disciples and sent them out into all the world to teach men the things that He had commanded them. And in our day He

is walking the shore of every sea and lake and river. He is still calling men and women. And they are responding by the hundreds and the thousands.

More than ten thousand young men and women have heard His call and volunteered for some form of Christian service at the Institutes. Yes, He has been at the Institutes. —Let us pray that during the coming Summer His presence may be more real and potent than ever and that many more will respond to His challenge—"Follow Me."

III. What is the theme of the teaching of this Institute on the Mount? Well, let us read it and we find the word "Blessed" repeated many times. But the world "Blessed" may be translated "Happy." So that the theme of the Institute on the Mount is—

## The Secret of Happiness—How to be Happy

Now reread the beatitudes and read happy where the word blessed occurs.

Think of the Master of the Institutes seeking to teach all Institutes everywhere the Secret of Happiness.

What a theme for the Morning Hatch!

What a theme for Bible Study!

What a theme for Institutors to mediate upon!

Poor Germany misled by Nietzsche thought that success and happiness were to be found in the Will to Power.

Today, Leaguers who sit at the feet of Jesus and learn of Him must take the Sermon on the Mount into all the world and insist everywhere that only Jesus has the real secret of happiness.

## IV. After the Institute—What?

We will go away and forget? Shall we allow the fine resolutions and inspirations to die out, disappear and leave us poorer?

What is the purpose of the Institute?

What was the purpose of the Institute on the Mount?

The Master of the Institute suggests it in verses 13 to 16. These disciples were purified that they might become a purifying and saving salt. They were lighted so that they might shine. It has been said that a church full of people is like a box of candles. Both need to be gotten out of the box, both need to be lighted and set going before either will amount to much. (John 1:9).

The record of these early Institutors.

"They that were scattered abroad went everywhere preaching the word." (Acts 8:48).

The more than twenty-three thousand Epworth League Institutors of

last summer are scattered abroad. Are they preaching the secret of happiness by word, deed and life? Think what it would mean to have these twenty-three thousand new candles flaming out in the darkness of this old world?

## After the Institute—What?

Well, First the echo meeting with the home chapter when everyone is made to feel that he missed something by not going.

Then plans for Bringing the Institute Home, through the Indoor, Mid-Winter or Home Institute.

The chapters who have representatives of an Institute are entitled to get something back.

The Institute folk ought to be centers of light and new life in their Leagues and Churches.

To every Institutor I would like to read very earnestly again the words of Jesus to the Institutors on the Mount, found in Matt. 5:13-16. Let us read them together.

## For the Meeting

Have an Institutor tell what his vision was. If your chapter has never had a delegate at an Institute, write your district fourth vice-president asking him to send you a speaker, who can present the values of a week spent in the school of Christ.

Do not close the meeting without giving opportunity for definite decisions to go to the Institute.

Write the manager of your Institute, asking for the advertising material.

## Quarterly Conferences

LAKE CITY, FLA.—On March 24-26 the members of Washington M. E. Church witnessed their first quarterly conference, with the district superintendent, Rev. Scott Bartley, presiding. The meeting was indeed interesting. The reports were very good, notwithstanding the manner in which the Doctor managed it, and showed that Rev. Bartley knows how to hold conferences. We are small in numbers, but thank God our heart is as big as that of the largest church. Rev. Scott Bartley preached a soul-thrilling sermon at the morning service, at which there were 93 communicants at the table. Many were visitors from our surrounding sister churches, and we were glad to have our friends enjoy such a blessing. We were pleased to welcome Rev. Bartley as our presiding elder, since we have never had him. In the past it has been ours to hear the instructions of our friend and brother, Rev. S. P. Pratt, whom we still love. Rev. Bartley made some timely remarks concerning the Cen-

tenary and we are determined to do more for it this year than ever. In the evening quite a large audience heard the excellent sermon Dr. Bartley delivered, after which he was paid in full. The church has put on new life under our pastor, Rev. H. H. Hawkins. He is very active in all the departments of the church and seems to have the success of the church at heart. We believe our pastor and presiding elder will put forth every effort to carry out the Methodist program, with the help of the loyal members. Our Sunday School is quite alive, showing new life. Come again, Rev. Bartley.—Mrs. Leola L. Tate, Reporter.

COTTON PLANT, MISS.—Our first quarterly conference was held March 18-19, with the Rev. W. H. Golden, D. S., presiding. He did not leave a stone of the church work unturned. He urged that the Southwestern be put in every home. Rev. C. E. Moody comes to us with plans to put the work over the top. Our collection was good.—T. M. Foster, Reporter.

LEWISVILLE, ARK.—Our first quarterly conference was held March 18-19 at McDonald M. E. Church, with Rev. A. R. Ray, district superintendent, presiding, who was at his best and preached an able sermon to the delight of all. Collections were good. All reports were good. Our pastor, Rev. C. H. Howell, is leaving no stone unturned to bring this work over the top in membership, Centenary and other benevolences. We are planning to go over the top with our Centenary.—Mrs. Essie Brown, Reporter.

NEW SMYRNA, FLA.—Dr. J. A. Simpson, district superintendent of the Atlanta District, held our first quarterly conference at St. Paul M. E. Church on March 21. Our pastor, Rev. L. G. McLendon, had things well in hand. Every department of the work was carefully looked after. Dr. Simpson was greatly impressed with conditions and the way these loyal people had lined up with the pastor in five weeks' time. They have remodeled the parsonage at a cost of \$200 and have plans to remodel the church, which impressed Dr. Simpson. Just as the district superintendent opened the session five members marched in the parsonage and laid on the table 100 pounds. Revs. Simpson and McLendon made speeches of acceptance. The outlook for this church is bright.—O. J. Anderson, Reporter.

LAKE CITY, FLA.—Mount Carmel M. E. Church held its first quarterly conference on Saturday, Feb. 18, at 8:30 p. m. Scripture lesson for the evening, John 17 chapter and part (Continued on Page 16)

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# OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**NYAFFOR**—Samuel W. Nyaffor of Grandcress, Liberia, Africa, who came to this country to secure an education and thus fit himself to be of service to his people in Africa, passed away Monday night, March 20, at Meharry Medical College, Nashville, Tenn., where he was pursuing his studies. He died of the flu. Nyaffor had made a good record since he came to the United States. He completed his literary course at Wiley University and was at the time of his death in the Sophomore medical class at Meharry. He was an energetic young man and promised much for the future. His father was for a number of years king of Grandcress and an older brother is a local preacher in the Methodist Episcopal Church. The family was inclined to Christianity, which did not add to the popularity of the king among his heathen subjects. Nyaffor was a worthy example to the young men of Africa who come to this country. He made his own way in school, being willing to work at any honorable task to meet his expenses. He leaves a wife and one child. In addition to a small bank account, his widow inherits two insurance policies on the Standard Life Insurance Company of Atlanta, Ga. Mrs. Nyaffor carried his body to her home in Louisiana for interment.—I. B. Scott, Reporter.

**NEVILLS**—The Rev. G. W. Nevills, who departed this life March 30, 1922, was born in Mississippi in 1854. He was the son of Henry and Millie Gates. They moved to Texas and settled at La Grange when the boy was about 13 years old. Here he grew to manhood and was married to Rosy Hill at La Grange, Texas, in 1877. After thirty-two years of wedlock she passed over the river to await his coming. He was married to Mrs. Hester Bramlett on Nov. 28, 1909, and is survived by her and two children, Mrs. Elizabeth Richardson of San Antonio, Texas, and Oscar Nevills of La Grange, Texas; also a host of relatives. He was converted in September, 1886, under Rev. H. H. Harris, and about three years later was licensed to preach in the M. E. Church, joining the traveling connection in 1891. He held many charges in the West Texas Conference, continuing at his post even after his health failed. His last charge was at Belton, Texas, where he served six years. Here he became stricken on June 26, 1921, after one year's lingering. His life was one of service, hence he goes to reap his harvest. He realized that he must soon go, but kept cheerful, always rejoicing that his prayers had been answered, that he would go and leave his people free from debt,

as he had paid up everything. He fought a good fight and kept the faith, hence there is a crown laid up for him. So let us gently fold the drapery of his couch about him and lay him down to sleep where immortelles and sweet forget-me-nots will bloom over his grave. Let us bow with resignation to the summons that called him away and leave him with the angels who will stand at his tomb and keep watch over his slumbers. Funeral services were conducted by Rev. Wm. Money.—A. N. Hunt, Reporter.

**SMITH**—Sister Mary Smith was born in Howard county, Mo., in 1840, and departed this life March 24, 1922, at 82 years of age. She leaves a husband, six children, one sister, eleven grandchildren, six great-grandchildren and a host of friends. She joined the Methodist Episcopal Church under the pastorate of Rev. Allen Connor about forty years ago. She died in full triumph of faith, stating that she was willing and ready to meet loved ones on that bright celestial shore. Rest, rest, mother, rest upon eternal shore while we are striving for that rest, where parting is no more.—Elizabeth Watts, Reporter.

**TAYLOR**—Cornelius Taylor departed this life at 73 years of age. He was one of the oldest members of our church. He leaves a wife, one son, one daughter, twenty grandchildren and many friends to mourn his loss. He always met everyone with a smile, and had a willing heart to help the cause of the church. His remains were laid to rest in Mount Ridge Cemetery.—Pennie Collier, Reporter.

**ALLEN**—Brother W. G. Allen departed this life at 75 years of age. More than fifty years of his life was spent in the service of the Lord, he having been a member of Lakeside M. E. Church, Huntsville, Ala., that length of time. He had served faithfully every office in the church. All of the present membership found Brother Allen the yoke of the Master's work. At the time of his death he was a member of the trustee board. He leaves a wife, who joined the church at the same time he did, and is still a member, and other relatives and a host of friends to mourn his passing. Funeral services were conducted by the pastor.—Reporter.

**COGGIN**—Mrs. Biddie Smith Coggin, 50 years of age, died March 11, 1922. She was a loyal member of the M. E. Church for thirty-five years. She leaves to mourn her departure a husband, ten children and many friends. The floral offerings were unique. The church loses a jewel, spiritually and financially. The funeral services were conducted by the pastor, Rev. J. B. Maddux.

**COLLIER**—Like a thunderbolt out of a cloudless sky came the sad news of the death of Mrs. Hattie Collier, who lived in Cleveland, Ohio. Her name will ever stand out as an ornament to her church, for she was strong in every virtue and responsive to every demand. She was the daughter of Mr. Garland and Mrs. Luvonia Collier, a well known and progressive family of Pike county. Our church is glad to refer to him

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as one of the wealthiest men of color in the county. He has been blessed with a deal of real estate and is now considering the matter of titling. Mrs. Collier also leaves four brothers and four sisters, who grace the community in which they live. Miss Gazzia, one of her sisters, accompanied the remains home. Funeral services were conducted by the pastor, Rev. J. B. Maddux, of Zebulon, Ga.

**CUNNINGHAM**—The death of the late Mrs. Essie Isabel Cunningham, wife of Mr. W. T. Cunningham, of Atlanta, Ga., on Thursday, March 9, came as a distinct shock to her many friends. In the passing of this life there has been ended one of the happiest marriages of the younger generation and broken ties of many strong friendships. The home life was beautiful, love ruled the house, welcome and good fellowship was the watchword, and the late Mrs. Cunningham was the shining example of an ideal house wife and partner. As loved ones stood by the bedside at 2:40 p. m., He who doeth all things and who understandeth all, quietly and gently entered, beckoned, and Mrs. Cunningham was no more; she had entered with Him into the Valley of the Shadow. In the passing of the late Mrs. Cunningham there is left to mourn her loss, and yet to think of the great example that she had been, her husband, Mr. W. T. Cunningham; her son, Wendell Morrison; five brothers, Messrs. C. B. Morrison of Spartanburg, S. C., J. T. Morrison of Cleveland, Ohio, T. H., Herhert and Palmer Morrison of Atlanta, and a host of friends. Funeral services were held Sunday, March 12, at Warren Memorial M. E. Church, of which the deceased was

a member. Dr. N. D. Shamborger officiated. Interment was at Oakland Cemetery.

**GOODE**—Sister Edna Goode, a faithful member for thirty-one years of Pleasant View M. E. Church, Cowpens, S. C., departed this life Feb. 28, 1922. She leaves to mourn her passing a devoted husband, two sisters, a brother, and a host of friends. The funeral services were conducted by the pastor, Rev. A. L. McGill.—Mrs. A. L. McGill, Reporter.

**BARNES**—Mrs. Rosa Barnes departed this life in full triumph of faith in the Lord, March 2, 1922, at Gary, Ind., the home of her daughter, where she had recently gone in pursuit of health. Mrs. Barnes was a faithful member of St. James M. E. Church, Monroe, La., for forty-three years, during which time she never shirked duty, but was always found ready and willing to perform whatever task that was assigned to her. She is survived by six children, four grandchildren and many friends. Her pastor, Rev. H. Daniels, conducted the funeral services. Interment was in the city cemetery.—Reporter.

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### WHAT THE CHURCHES ARE DOING

(Continued from Page 14)

our beloved brother in the person of Dr. H. W. B. Wilson, D. D., secretary of the A. B. S. for the colored people of America. At the 11 o'clock hour Dr. Wilson took the stand and chose for his subject Matt. 19:16-22, and proved by his argument that a man may be wealthy, he may be in his youth, and he may have the power to rule, but down in his heart there is a longing for something greater; he is dissatisfied. All who heard him were delighted. We went to the home of Mr. and Mrs. James Belcher, where we enjoyed a lovely feast. At 6:30 we had a splendid league meeting; entering into our night service, we reassembled. Brother Wilson again preached a sermon which will be long remembered. God bless Dr. Wilson. We take pleasure in thanking our good Bishop for sending us our beloved pastor, Rev. Inman. He is a wide-awake young man as well as a great preacher of the Gospel. Since his appointment to this charge all departments have increased 100 per cent. Many members have been added. We are now organized and our unit leaders are at work. Our collection for the day was \$22.71. We are proud to say that we communed 150.—Reporter.

MEMPHIS, TENN. — We have moved into our new church, which the Centenary erected on Mississippi and Alston avenue. Our pastor preached a powerful sermon on that day, when we had many visitors. Dr. E. J. Cox is our pastor.—Jessie Carothers, Reporter.

### QUARTERLY CONFERENCE

(Continued from Page 13)

of the fourth verse. Hymn No. 404 was sung. Prayer by Brother Ransom McDonald. After which the elder had the secretary call the roll, 30 members present. Dr. Bartley made some very interesting remarks about the Centenary drive, which was well taken in by all present. The report from the pastor, Rev. E. D. Williams, was fine along all lines. The leaders all had good reports. The quarterly conference board was closed with a welcome reception given in honor of our recently appointed district superintendent, Dr. S. Bartley, and pastor, Rev. E. D. Williams, by the Ladies' Aid Society. The Sunday School opened at 10:30 a. m., with the usual order. There were 40 present, with officers, scholars and visitors. Lesson was taught by Mrs. F. C. McMichael and reviewed by the honored district superintendent, which was highly enjoyed by the whole school. The impressive remarks were soul-stirring. Dr. Bartley preached three noble sermons Sunday morning. Services began at the appointed hour, 3:30 p. m. Four persons joined the church. The superintendent was paid in full, the sum of \$19.50. We are grateful to the Bishop and the Florida Conference for having sent to us these two great and powerful men.—Mrs. Florence McMichael, Reporter.

DETROIT, MICH. — The fourth quarterly conference of Scott Memorial M. E. Church was held Satur-

day and Sunday, March 25-26. The district superintendent, Dr. D. E. Skelton, preached Sunday morning and night. Splendid music was rendered by the choir, which is quite a success to the church. The collection for the entire day was \$119.77, which was raised without any special effort. Rev. G. G. Buckner, our efficient pastor, is heading the way for the cause of the Master.—Marcelle Phifer, Reporter.

PEWEE VALLEY, KY.—The fourth quarterly conference, closing the third year's work of Rev. W. M. Miles, was the greatest in several years. The church has been newly decorated, furniture upholstered and a new choir stand erected. The great Centenary program is in full swing. This is a community with bright prospects for the future. It is 17 miles from Louisville, Ky. The increase in membership and fine spirit is very encouraging.—Narcisus E. Pope, Reporter.

SAYRETON, ALA. — The second quarterly conference was held March 23-26, with Rev. C. L. Dunn, the district superintendent, presiding. The reports of leaders showed that the work was in good condition. Paid the district superintendent in full Thursday night. Raised in the quarter \$41.60. Rev. Dunn preached a strong sermon Sunday night to a large congregation and baptized two infants and administered the Lord's Supper to more than 100 people. We think he is a wise and safe leader. The district under his leadership will succeed. We are striving to go over the top Easter Sunday, April 16.—Mrs. J. W. Wright, Reporter.

The Birmingham District Council of Pastors will meet at Enon Ridge Charge, Birmingham, Ala., April 19, at 10 a. m., to give account of your Centenary Easter Drive.

Report as follows: 1. Conversions and Accessions. 2. Centenary Money Cash and Vouchers. 3. Southwestern Subscriptions. If you see you can't get to this meeting, write me at Birmingham, the results. Yours, brotherly,

C. L. Dunn, District Supt.

BIRMINGHAM, ALA.—Mrs. Beula E. Moore, State President of Woman's Home Missionary Society calls the Birmingham District Woman's Home Missionary Society at Birmingham, Ala., with Enon Ridge Charge, April 19, and request that all the Pastors lend a helping hand by their presence and co-operation. We trust that each charge will send a delegate to the Women's meeting.

### DISTRICT ROUNDS

(Continued from Page 12)

of the district, we must not have anything on our minds but to go over the top with our Centenary quota on Easter, April 16. Please don't forget tithing week and decision day. Make these count for the Lord. On Wednesday, April 19, we want every pastor to meet at Haven Chapel, Gulfport, Miss., at 11 a. m., to report Centenary collection. We are planning for a great meeting. Please come with an over-the-top collection. Each pastor and the district superintendent must bring one cash yearly subscription for the Southwestern Christian Advocate.—P. H. Rembert, D. S.

### WAYCROSS DISTRICT

Third Round

Barnesville, May 6-7; New Zion, May 13-14; Liberty Hill, May 20-21; Forsyth, May 27-28; Pearson and Willacoochee, June 2; Waycross Mission, June 3-4; Waycross Station, June 9-11; Macon Station, June 16-17; Macon Mission, 3 p. m., June 18; Bolingbroke and Floyville, June 19-20; Eastman and Helena, E. T. Michael, June 24-25; Blackshear, June 23-25; Patterson, June 24-25; Douglas Mission, June 27-28; Fitzgerald, July 1-2; Tradors Hill, July 8-9; Cordele, July 15-16; Bainbridge and Faceville, July 22-23; Valdosta and Sparks, July 29-30.

Dear Brethren—Half of the conference year is passed. Let us stay on the job and do our best for all causes. Remember Childrens Day, June 11. Get your programs in time. Plan, work and pray for success.

The chief object of the church is to win souls for Christ and fight the evils of the world. We need money to help do the job. Send in your Centenary money. Every little will help.

The District Conference, Sunday School and Epworth League convention will meet at Valdosta, Ga., July 26-30. Each pastor is requested to bring ten or more subscribers to the Southwestern Christian Advocate.

All delegates, local preachers and exhorters are expected to be present. Those who fail to be there without a lawful excuse, their license will not be renewed.

Yours in Christ,

J. H. PINKNEY, D. S.

### BROOKHAVEN DISTRICT

Second Round

Columbia, April 22-23; Pinebur, April 12; Hub, April 29-30; China Grove, May 6-7; Sheraw and Tilden, May 6-7; Lampton, May 13-14; Summit and Magnolia, May 16-17; Fernwood and Liberty, May 20-21; McComb, May 18; Brookhaven Circuit, May 23-24; Kenolia, May 27-28; New Home, June 1; Barlow, June 1; Weson, June 3-4; Crystal Springs, June 10-11; Brookhaven, June 15; Hazelhurst, June 16-18; Crystal Springs Circuit, June 17-18; Bridgeville, June 24-25; Florence, June 28-29.

Dear Brethren—The Bishop, the Area Secretary, the District Superintendent and the Church at large are expecting every charge in the district to go over the top on Easter, April 16. The pastors will all meet at Brookhaven on April 25 to make report, so that I may be ready to meet and make report at Area Council in New Orleans on May 3. Let every pastor be on hand at Brookhaven promptly at 1 o'clock at the roll call.

Sincerely yours,

G. W. SMITH, D. S.

### JACKSON DISTRICT

Second Round

Tyler Chapel Circuit, May 6-7;

Yazoo, St. Stephen, May 12-14; Yazoo Circuit, May 13-14; Morton, May 20-21; Canton, May 26-28; Canton Circuit, May 27-28; Jackson, Central, June 2-4; Lamkin, June 3-4; Pelahatchie Circuit, June 10-11; Brandon, June 17-18; Pratt Chapel, June 23-25; Jackson Circuit, June 24-25; Benton Circuit, July 1-2; Couparie Circuit, July 1-2; Carthage Circuit, July 8-9; Cragg, July 15-16.

My dear brother pastors, local preachers, exhorters, officers and friends of the Jackson District, we are all doing fine. Let us all remember Moss Point, the seat of the next annual conference, which will tell the final story. Let us all complete our Centenary quotas and do our part for the episcopal residence, the Flint-Goodridge Hospital, put the Southwestern in every home, and get conversions and tithers.—L. W. Price, D. S.

### LAKE CHARLES DISTRICT

Second Round

Leesville, May 13-14; Shady Grove, May 14; De Ridder, May 15; Longville, May 16; Spring Creek, May 20-21; McNary, May 21; St. Martinville, May 27-28; Cade, May 29; Lafayette, May 30; Eola Circuit, June 3-4; Lottle Circuit, June 9-11; Eunice, June 12; Waxia Circuit, June 15; Teche, June 16; Washington, June 17-18; Opelousas, June 18-19; St. Peter, June 23-25; St. Paul, June 25-26; Welsh Circuit, July 1-2; Hubartville, July 7-9; Olivier, July 9-10; New Iberia, July 16-17; Crowley, July 20; Gueydan, July 21; Briggs, July 22-23; Lake Arthur and Jennings, July 26-27; Lake Charles, July 30-31.

Dear Brothers—From the outlook this is going to be our best year, and from reports already received quite a number of the men have raised the greater part of their Centenary money. This seems to be the best year on the district. Two new churches have been organized on the district this year, one at De Ridder and the other at Eunice. We are planning to go into Abbeville and Rayne, where we have a great opportunity to do great things for our church. The Missionary convention will be held at Welsh, La., April 19. Let us put every church over the top.

Yours in Christ,

JOHN W. TURNER, D. S.

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THE METHODIST BOOK CONCERN,  
Publishers

## THE MOST IMPORTANT THING IN THE WORLD



MISS MARIE JENSEN

Methodist Nurse in the Belgian Congo, teaching class of children

What is the most important thing going on in the world to-day?

The street corner test is never the true test of the importance of anything. Had you asked a Roman citizen in the First Century what was the most important thing in the world, he would doubtless have told you of some recent victory of the thundering Roman legions. But to-day we can see that the real truth was that the most important thing in the world, judged by its effect on the course of history, was a little Christian prayer meeting, meeting down in the catacombs, hidden from sight.

Had you asked an Englishman of the Eighteenth Century, he would have told you that the most important thing in the world then happening was the struggle for supremacy among the kings of Europe, being fought out on the continent. But the sober truth is that, the most important thing in England was that up in a quiet rectory at Epworth, a Christian mother was teaching her children to pray. For out of that rectory at Epworth there came a force that through the Evangelical revival quickened the world.

It is by such a scale of values that we must measure events to-day.

There are great events transpiring in all parts of the world which stagger us with their magnitude, but the greatest event is none of these. The greatest thing in the world is such a scene as that pictured above, where into the minds of youth around the circle of the world, the youth of America, China, India, Africa there is being placed the ideals and ideas of Jesus Christ. For that is the force which is shaping the future.

A great educator has said, "He who helps a little child, helps humanity, with an immediateness and directness possible in no other way."

Here then is the heart of the Christian world's effort and by so much, the very heart of the world's hope—that precious hope of a better to-morrow. It is the heart of the Centenary World Program of Methodism, building for the Christian civilization of to-day and to-morrow by shaping the minds and the wills of the next generation.

The great strategy of Jesus Christ has been put into striking modern words by Benjamin King: "An entire nation may be completely altered in character, in outlook and in motive in a single generation. Give us the young! Give us the young, and we will command, create a new mind and a new earth in a single generation."

That is the cry of the Methodist Episcopal Church as through the service of all of its organized Boards it is laying, at home and abroad, arresting hands on the youth of the world in the name of Christianity.



## ON NEGRO EDUCATION

United States Commissioner of Education, Dr. John J. Tigert on returning from the recent Nashville Conference on State and Federal Land Grant Colleges for Negroes, made the following significant statement:

"The neglect of Negro education has resulted in an immeasurable loss to the country. It has affected not only the material prosperity, especially of the South, where the Negro population is greatest, but has likewise affected the standard of living and the character of citizenship and has injured the morals of our people. If we had long ago made provision for the technical education of our Negro population, the increase in the value of our products, both agricultural and manufacturing, would have been incalculably great. The intangible and immaterial benefits which would have accrued can scarcely be estimated, nor can we form any estimate of what would have been the effect upon the Negro himself by way of encouragement, arousing his ambition and increasing his value as a citizen."

The significance of which statement lies not in the newness of its truth but in the fact that the corporate South through its outstanding leaders like Dr. Tigert is, though slowly, yet surely recognizing and promulgating the necessity of Negro education for the development of the Southland and all its peoples in the realm of industry, art, commerce, morals and even in religion.

We repeat that the truth is not new. More than fifty years ago, benevolent and philanthropic northerners recognized this fact as basal and Negro education as fundamental to a harmonious development within the social fabric. These same northerners poured out their money and their best lives into the educational and moral development of the recently emancipated and belated Negroes of the Southland as the expression of their creed that the Negro is a child of God and brother to every other man. The South has all along contended that those missionaries were dreamers, visionaries, impractical, meddlers in a situation that concerned only the southerner. "We know best what is needed; we will therefore handle our 'niggers' ourselves", was their attitude. They reckoned in the old terminology that colored folk were still "our niggers." Pity they were so slow to realize the national citizenship status of the Negro, allowing a provincial and ante-belum psychology to determine and delimit their services to their Negro neighbor until it was well nigh too late. The glory and virtue of the new South will be its prompt reversal of its traditional attitude toward its Negro population and its deliberate and liberal grant and guarantee to him as a citizen and a man, of every moral and civic right necessary to mutual respect, goodwill and Christian co-operation in the constructive tasks of a common civilization. In no field can this be more satisfactorily demonstrated than in the matter of educational interests to which Dr. Tigert, himself a native of the South, has already alluded.

It is truly interesting to note the stages of evolution of public sentiment of southerners concerning the Negro. Yesterday he was

a "beast" incapable of learning; later he was a human being but in the interest of white supremacy, must not be given education which might make him think and aspire; now, neglect of his education is regarded as calamitous to the South and its peoples. As sure as gun is iron, the time will come some day when the highest morality of the nation will express itself in unstinted effort to bring every unit of the population up to the point of highest industrial social and moral efficiency regardless of color or race.

This ideal has already become the consciously chosen and deliberately pursued objective of large numbers of our southern white neighbors. Much, of course remains to be done, but a splendid beginning has been made and the Negro will yet arrive. The forces at work in this direction are numerous. Important among these is the irresistible growing self-consciousness of the Negro himself. He thinks in moral terms as do all other men and therefore knows himself to be a man with like endowments as all other men. He experiences the same impulses, emotions, hopes, longings as do all others. In fact he knows himself as identified with the sum total of conscious human experience; and that he cannot be counted out. Thus he rightfully and effectively insists on a man's opportunity to enjoy, work, suffer, achieve; to share, learn, live, and arrive,

while others are doing these same things. And the voice of these millions is of necessity being heard.

But the liberalizing forces of society about us are likewise doing their part to effect these changes that make for more generous consideration of the claims of the Negro American. The Nation's institutions, designed for equalization of opportunity and character, are silently and surely doing their work; as also are our international contacts. The doom of group narrowness is sealed forever and the morn of the day of individual personal worth and dignity has already dawned upon humanity.

Foremost among these forces for liberalizing human society and demanding an adequate environment for human development unhampered, is the Christian Church. Whatever may be charged against her time-serving, man-pleasing proclivities in the past, the Church of Jesus Christ is now being aroused to the bigness and the sacredness of her task and is beginning already to gird herself, like her Lord, to go forth to serve. Come clear the way then, clear the way, Blind kings and creeds have had their day. Break the dead branches from the path; Our hope is in the aftermath— Our hope is in heroic men Star-led to build the world again. To this event the ages ran; Make way for Brotherhood, Make way for Man!

## THE CHURCH AND INDUSTRY

Can Christianity be applied in the sphere of the economic order? Has it a message to the thousands of captains of industry and the millions of toilers related to each other as employer and employee? Or is there a special and separate body of religious truth that has utility merely in the subjective personal experience of the individual apart from his relation to corporate industrial life? Is religion religion, and business business; separate as oil and water? Or should the religious passion, experience and idealism color and determine all the interests, values, and relations of men? There are no more pressing questions possible of consideration today. Rightfully, some time ago, the Commission on the Church and Social Service, of the Federal Council of Churches, said in a statement from which we quote,

"In some respects, the most urgent question before the world at the present time is the method of social reconstruction; shall it be by constitutional and peaceable methods, or by class struggle and violence? Shall we be willing suddenly to overturn the social order according to untried theories of industrial and political organization; or beginning where we are, and conserving what has been achieved in the past, shall we proceed by social experimentation, going as far and as fast as experience demonstrates to be necessary and desirable? In America, where, as in England, the people hold political power and freedom of discussion and association, and can do finally whatever they will, there is every reason for following the second method.

"The supreme teachings of Christ are of love and brotherhood. These express themselves, in a democracy, in the co-operation of every citizen, for the good of each and all. This results ideally in a noble mutualism and in equal and world-wide justice, which constitute the highest goal of human endeavor. The doctrine of the class conscious struggle is opposed to this ideal. It is a reversion to earlier forms of competitive struggle. It not only strikes at injustice by greater and more savage injustice, but tends in practice to the breaking up of society, even of racial groups, into bitterly antagonistic factions, thus defeating its own ends. The dictatorship of the proletariat in practice is a new absolutism in the hands of a few men, and is as abhorrent as any other dictatorship. The hope of the world is in the co-operation of individuals and classes and the final elimination of classes in the brotherhood of a Christian society. To build up this cooperation should be the supreme endeavor of the churches."

"A deep cause of unrest in industry is the denial to labor of a share of industrial management. Controversies over wages and hours never go to the root of the industrial problem. Democracy must be applied to the government of industry as well as to the government of the nation, as rapidly and as far as the workers shall become able and willing to accept such responsibility. Laborers must be recognized as being entitled to as much considera-



tion as employers and their rights must be equally safeguarded. This may be accomplished by assuring the workers, as rapidly as it can be done with due consideration to conditions, a fair share in control, especially in matters where they are directly involved; by opportunity for ownership, with corresponding representation; or, by a combination of ownership and control in co-operative production."

To consider such questions in the light of the growing consciousness of the Church of its responsibility for the Christianization of the social order, more than seventy-five leading churchmen, clerical and lay, of the nation have issued the following call for a Conference on Christianity and the Economic Order, to be held at Evanston, Ill., on May 23, 24, 25, under auspices of the Methodist Federation For Social Service. Dr. Harry F. Ward is secretary of the Federation and Bishop Francis J. McConnell is chairman of the Executive Committee. Proceedings and addresses of the Conference will be furnished our reader thro the columns of the Southwestern. The call follows:

#### CHRISTIANITY AND THE ECONOMIC ORDER

A Conference to consider the meaning and application of Christianity in the economic order will be held in Evanston, Ill., on May 23, 24 and 25, under the auspices of the Methodist Federation for Social Service.

It will be a discussion conference of seven sessions, each topic to be opened in a thirty minute presentation, the rest of the session to consist of questions and discussion.

The topics to be discussed are:

The Economic Order—What it is.

Christian Principles Affecting the Economic Order.

Competition—What forms are Christians and what un-Christian.

The Profit Motive—Its Place, Power and Value.

Property—Its Rights and Consequences.

Income—How Determined and Controlled.

The Conference is open within the limits of its capacity to any Methodists who are seeking to find their way in the field of thought and action which it covers. The only conditions are a vital interest and an open mind.

The Conference is necessarily limited to two hundred members. It is desired that the personnel should be as widely representative as possible, both geographically and otherwise. With this in mind, applications will be considered by the Committee on Arrangements in the order received. Bed and breakfast will be provided in the homes of Evanston Methodists for those desiring such entertainment. Hotel room rates are \$2.50 per day and \$1.50 per day where two persons share a room. The registration fee will be \$1.00.

We, therefore, invite those of our fellow Methodists, ministry and laity, who in these troubled days are anxiously inquiring whether the Christian way of

#### STATISTICS OF RELIGIOUS BODIES IN THE UNITED STATES

Our readers will find the following summary of denominational gains and losses for the year 1921 interesting and valuable. They were furnished thro the courtesy of the Christian Herald for whom they were compiled by Dr. H. K. Carroll, Compiler of the First Complete Official Census of Religions in the United States.

Denominations	Ministers	Ch'chs	Comu'cts	Gains in 1921		
				M'n	Chs	Com
Adventists 5 Bodies	1,629	2,911	136,579	d36	d73	1,854
Assemblies of God	700	200	10,000			
Baptists, 14 Bodies*	45,995	59,901	7,825,598	3	d19	d1,564
Brethren (Dunkard), 3 Bodies	4,057	1,280	137,142	214	4	2,963
Brethren (Plymouth), 6 Bodies		458	13,244			
Brethren (River), 3 Bodies	204	122	5,962	1		
Buddhist Japanese Temples	34	12	5,639			
Catholic Apostolic, 2 Bodies	13	13	2,768			
Catholic, Eastern Orthodox, 8 Bodies	459	491	645,444	45	d11	149,750
Catholic, eastern, 3 Bodies	22,009	16,811	15,342,171	330	130	75,372
Christadelphians		76	3,890		2	78
Christian, American Convention	861	1,094	97,084	35		d7,306
Christian - Union	350	320	16,800			
Church of Christ Scientist	3,206	1,603		6	3	
Church of God and Saints of Christ	101	94	3,311			
Church of God (Winebrenner)	421	525	28,672			
Churches of God, Gen. Assembly	763	553	18,248	78	128	3,381
Churches of the Living God (Colored), 3 Bodies	200	165	11,000	d225		d1,000
Churches of the New Jerusalem, 2 Bodies	128	139	9,400	d3	d7	d372
Communitistic Societies, 2 Bodies		19	1,901			
Congregational Churches	5,665	5,924	819,225			
Disciples of Christ, 2 Bodies	8,209	14,401	1,519,715	d216	d132	23,699
Evangelical, 2 Bodies	1,588	2,446	213,664	d9	47	4,617
Evangelistic Associations, 15 Bodies	444	207	13,933			
Evangelical Protestant	34	37	17,962			
Evangelical Synod	1,136	1,325	274,860	3	31	5,018
Free Christian Zion	29	35	6,225			
Friends, 4 Bodies	1,346	1,014	117,391	15	29	d1,903
Jewish Congregations	721	1,901	357,135			
Latter-Day Saints, 2 Bodies	8,138	1,721	587,701	69	d13	47,496
Lutherans	9,996	13,948	2,429,561	350	d132	18,093
Swedish Evangelical, 3 Bodies	536	437	36,802	d10	9	d1,850
Mennonites, 11 Bodies	1,751	982	82,553	d2	52	d648
Methodists, 15 Bodies	42,955	63,283	8,001,506	529	d268	298,961
Moravians, 2 Bodies	151	146	23,745	1	3	375
Nonsectarian Bible Faith Class	48	61	2,946	22	3	673
Pentecostal Churches, 4 Bodies	1,673	1,765	61,973	220	371	15,377
Presbyterians, 9 Bodies	14,275	15,818	2,318,342	d30	d26	62,649
Protestant Episcopal, 2 Bodies	5,801	7,955	1,092,805	d5	d38	5,768
Reformed, 3 Bodies	2,222	2,716	510,905	d36	d59	d12,771
Salvation Army	3,728	1,117	108,033	810	160	59,247
Schwenfelders	6	7	1,336			
Social Brethren	10	19	950			
Society for Ethical Culture	11	7	3,210	2		469
Spiritualists	500	600	50,000			
Temple Society	2	2	260			
Unitarians	505	406	71,110a	d11	d67	
United Brethren, 2 Bodies	2,147	3,776	376,182	d38	d39	13,245
Universities	620	850	59,650			
Independent Congregations	267	879	48,673			

Grand Total in 1921 195,414 230,572 43,523,206 1,791 88 761,727

Grand Total in 1920 193,623 230,474 42,761,479 899 d1,030 814,094

(\*) Small increase due to fact that returns for 1921 lacking for 4 chief bodies.

(1) Unusual increase due to organization of junior soldiers.

(a) Returns for 1921 not yet ready. Constitutency, 103,421.

The grand total is now 43,523,206. In 1911 it was 36,095,685. There has accordingly been a net gain in the ten years of 7,427,521, which is at the rate of 742,752 a year, or somewhat more than 2 per cent. This is a low rate, but the period covers the years of the Great War.

The total of ministers, 195,414, shows an increase of 1,791, absorbed largely by the Roman Catholic Church, 316, the Dunkard Brethren, 214, the Lutheran group, 350, the Methodist group, 529, the Pentecostal Churches, 220, the Salvation Army, 810, and the Utah Latter Day Saints, 69.

The aggregate of churches, 230,572, shows a small increase, 88, in place of a decrease in the previous year of 1,030. The Methodist group loses 268, the Lutheran, 132, the Presbyterian 26, the United Brethren 39, the Protestant Episcopal Church, 38, and so on. The Adventists lose 73 and the Disciples of Christ 132. The chief gains are of the Roman Catholic Church, 122, and the Pentecostal bodies, 371. If smaller churches are being consolidated the declines are not all to be regretted.

life leads, to help each other, and it may be the whole company of the followers of Jesus, by attending this Conference and participating in the discussions, if possible, and in any event to bear the Conference in their thought and prayer.

Those desiring to attend, should notify the Reverend Ernest F. Tittle, in care of the First Methodist Church, Evanston, Ill.

The Trustee of Boston University announce that the pledges secured so far from students and alumni, most of them in Metropolitan Boston, have reached almost one million dollars.

They have also received word from New York that the General Education Board has appropriated four hundred thousand dollars towards the one and one-half million new endowment for the College of Liberal Arts, which is part of the four and one-half million dollars which the Trustees will soon ask for Boston University. So far there has not been a canvass outside of the students and alumni in Metropolitan Boston.

**IS IT TRUE that 350,000 Methodist Negroes are not able to support a 16 page Church and race paper. They have never done so.**



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



### THE GLAD AWAKENING:—

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.—Psa. 17: 15.

## Personal and General

The Rev. S. H. Brown of Absury church, Baltimore, reported at the recent session of the Washington Conference, seventeen annual cash subscribers to the Southwestern. Dr. Brown believes in the Southwestern, and proves his faith by his works.

The Rev. W. B. Hester, our pastor at Micanopy, Florida, reports that Deaconess Jane Low, Field Secretary of the Woman's Home Missionary society, addressed his congregation to their great delight on the 7th of April.

The Southwestern representative at Belleville, Georgia, is Mrs. Mary F. Cook, who sends us this week three new annual cash subscribers with a "God Bless You."

The Danville Circuit, Fort Smith District, Little Rock Conference, through its pastor, the Rev. I. P. Parker, sends us this week three annual cash subscriptions to the Southwestern. This kind of interest and work from every Methodist pastor and the thing would be done.

Badlwin-Wallace college at Berea, Ohio, launched its New Day, Sunday, March 26th. It was the formal beginning of the great undertaking to set the college on a worthy financial basis. The occasion was celebrated in many pulpits by the presentation of the claims of Christian Education. Many people participated in the launching of the New Day.

The Messenger, official organ of Warren Memorial Methodist Episcopal church, Atlanta, Georgia, is a newsy little sheet, and is doing much to inspire the membership. Dr. N. D. Shamborguer is pastor.

The Rev. Robert L. Burnett, who last year

transferred from the Atlanta to the Washington Conference, is giving good account of himself according to his district superintendent. He has organized a flourishing congregation, purchased a valuable property for church building with auditorium, rest rooms, pastor's study and Sunday School provisions. The first grand opening all-day service and monthly communion was held Sunday, March 5th, and was a great occasion.

Bishop and Mrs. R. E. Jones, announce the marriage of their daughter, Miss Grace Claudia, to Mr. Norman S. Minor, at Cleveland, Ohio, on February 14th.

Bishop Clair and Mrs. Clair will sail from Monrovia about the middle of April and will probably reach New York toward the end of June. Bishop Clair has been fourteen months in the hard climate of Liberia, but has stood the climate remarkably well, but Mrs. Clair has not stood the climate so well.

We are in receipt of the Clark Mentor, Clark University Bulletin for March. In mechanical appearance and items of news in-

### A GOOD NAME

By David G. Downey, D. D.

That Methodism has a good name among the peoples of the world is not open to question. Her orphanages, her schools, her hospitals and her missionaries have won for her an enviable reputation. In the extension of her work and the increase of her activities made possible by the success of the Centenary movement she has an asset of incalculable value. It is a base line for future and further advance. While the Centenary has not as yet accomplished all that was hoped for, it has so widened the horizons, so stimulated the thought and so quickened the zeal of the Church that recession to the previous standards of Church thinking and doing is simply impossible. There is only one direction in which we can go—forward! Methodism's good name is at stake, her "place in the sun" is in the balance. Today the praise of her ministry and service is in all lands. Surely the Church that has done so much for humanity, that has won so large a place for the Master's spirit, will not now lessen her activity and dim the lustre of her name. It is Methodism's day of opportunity. If we will gird up our loins and mobilize all our resources, material and spiritual, for larger service, not only the past but the future is secure.

terest, it ranks favorably with any similar sheet we have seen. The front cover page carries on it a splendid cut of the stately magnificent Leete Hall, recently dedicated with imposing ceremony by representatives of the Board of Education for Negroes of the Methodist Episcopal church. Clark University has evidently entered upon an era of expansion and achievement to surpass any period in its already glorious history.

Dr. J. G. Shaw, a prominent physician of McGehee, Arkansas, will deliver the alumni address at Rust college, Holly Springs, Miss., in May, at commencement time.

It is a courageous undertaking that the

women of Metropolitan Methodist Episcopal church of Baltimore, have begun. More than \$5000 in needed improvements were ordered by the trustees of the church. Only \$3200 have been paid. The balance of \$2000 is to be covered by Ladies' Aid society No. 1, in its annual May rally on Woman's Day, May 7th. And they will raise it! For the people at Metropolitan have a mind to work.

Frank L. Brown, LL. D., general secretary of the World's Sunday School association, died on March 23rd after a brief illness. The news of his death was a shock to the entire Sunday school world.

He held a unique position in the Sunday school work. As superintendent of the Bushwick Avenue Methodist Episcopal Sunday school, which at one time was the largest in America, he was thoroughly conversant with every detail of organization and methods. This experience he shared with others through the numerous books which he had written. In the organized Sunday school work, he was related to the County, State, International and World's associations. Then he held a prominent place in his own denominational work and was affiliated with many religious and benevolent organizations.

Dr. Brown has been connected with the World's Sunday School association since 1911, when he was made a field secretary and began his trips to the Orient, which, with the last one, at the time of the Tokyo Convention, totaled four. On these various trips he was instrumental in organizing National Sunday School Unions in Japan, the Philippine Islands and Korea. He also participated in a Sunday school visitation to South America. In 1914 he became general secretary of the World's Sunday School association.

The funeral was held in the Bushwick Avenue Methodist Episcopal church, Brooklyn, on Sunday, March 26th. Dr. Brown was one of the founders of that church and had been superintendent of the Sunday school for the 36 years of its history. At the service all the former pastors were present and took part. Bishop Luther B. Wilson of the Methodist Episcopal church and Marion Lawrence, Litt. D., general secretary of the International Sunday School association also participated in the service. The church and the connecting Sunday school rooms were thronged to capacity with those who personally knew Dr. Brown, the service being held at the Sunday school hour. At least four thousand people viewed the remains. The members of the World's Sunday School association in attendance acted with the church officials as honorary pallbearers. As the thousands viewed the remains and left the church, they congregated in the streets intersecting in front of the church, that they might show their personal appreciation and respect as the body was carried out. It was a most remarkable testimony. Dr. Brown is survived by his widow, a daughter and a son.

**YOU MUST SELL the Southwestern Christian Advocate to the people. Hardly any article sells itself. It requires a good salesman back of it to tell the public of its merits. Be a Southwestern salesman!**



## HISTORICAL SESSION OF WASHINGTON ANNUAL CONFERENCE

By the Rev. C. E. Queen

The fifty ninth session of the Washington Annual Conference met in Clarksburg, W. Va., Wednesday, March 27, 1922. Bishop R. E. Jones, D. D., LL. D., presiding.

Clarksburg is a picturesque city with about thirteen hundred of its citizens members of the Colored race. The city is nestled in a bowl of mountains, that slope toward the city from every side. These majestic green hills studded with rock and dotted over with locust trees make a beautiful sight to look upon. The people have a peculiar pride in their city, their homes, their school and their churches, all of which are splendid, and especially are their homes beautiful. They are proverbially hospitable.

The Conference had the honor, through the courtesy of Dr. Engle, the pastor, the board of trustees, and the members of The First Methodist Episcopal Church, to hold its session in that magnificent one hundred thousand dollar brown stone structure. An exceptional courtesy indeed extended by Christian white people to their Colored fellow-Christians. The Conference expressed a most hearty appreciation for this valuable service. The community spirit is the best ever witnessed.

The Bishop called the Conference to order at 9 a. m., and proceeded with the devotionals. His edifying address during the administration of the communion lifted the Conference to spiritual heights such as made evident our fellowship in suffering with Him whose death we would thereby show forth. How the Bishop entreated and admonished the brethren to live "spiritually minded!"

The Conference officers were elected, Dr. C. S. Harper, secretary; Dr. J. S. Carroll, treasurer; Rev. C. S. Briggs, statistician. The memorial service followed for three deceased preachers, Revs. B. F. Myers, J. T. Reed, and W. H. Gains, and two preachers wives, Mrs. Josephine Thomas, and Mrs. Moon; to whose memory the Conference paid high, well earned and unstinted tributes of respect.

The reports of the five District Superintendents showed an increase in membership and in ministerial support but a decrease of \$12,000 from last year's total Centenary collection. There were three members transferred in the Conference and Dr. W. C. Thompson was transferred to the Delaware Conference to take the place of Dr. J. U. King, who came from there to Asbury Church, Washington. Those ordained Deacons were Henry W. Brown, Wm. T. Graham, Lewis C. Nixon, Chas. C. Sims, Ernest J. Green, Lewis E. Ford, and Fred D. Myers. And those ordained Elders were Richard L. Ball, Eli L. Lofton, Robert A. Griffin, and John W. Richardson. The address of these brothers upon their election to Orders was deep in wisdom and had the warmth of the spirit of a truly big brother. They must have been deeply impressed with the sacredness of their "high calling in Christ Jesus" and of His glorious ministry for which they were qualifying and also all who heard him were moved.

The Anniversaries were up to an unusual

high water mark. The crowds were immense every night. Dr. Butler spoke for the Epworth League; Dr. Penn for the Board of Education for Negroes; Dr. Hughes for the Board of Home Missions and Church Extension; Dr. Coggin for Prohibition and Public Morals; Dr. Bowen, Jr., for the Board of Sunday Schools; and Editor King for the Southwestern Christian Advocate; Dr. Ehnis and Dr. Swartz for the Centenary in almost alarming terms for Stewardship and Tithing.

These are all orators of the first magnitude. Inspired with their burning messages and thrilled now with the rapt attention, and then with the thunderous applause of this vast audiences, they were at their best and the causes which they advocated were never presented to better advantages. The music on the several occasions was high class and varied. The best musical talent of the city rendered selections. Miss Washington the directress of music in the high school rendered valuable services personally and as directress of the Glee Clubs and Chorus singing by the students. Miss Moon a prima dona rendered several selections.

The Laymen's Association met Friday. The attendance was small because it was far from the center of membership.

President Ford, Brother Beason and other prominent leaders pushed the work forward nevertheless. Sunday, several of the members of the Conference were invited to preach in the white people's churches which they did to a large number of the white people who assembled for worship. Others preached at all of the churches among our people.

The conference held three sessions Monday and closed about 8 p. m. After the Bishop read the appointments consisting of more changes among the larger appointments than was ever known before.

By special resolution, the Conference unanimously endorsed the approaching Semi-Centennial Anniversary of the Southwestern Christian Advocate for the year 1923, and pledged Editor King at least a thousand new subscriptions for this Conference year.

### APPOINTMENTS, 1922.

#### ANNAPOLIS DISTRICT

J. S. Carroll, District Superintendent, Baltimore, Maryland; Annapolis, A. J. Mitchell; Atholton, L. J. Valentine; Balnew, J. M. Beane; Baltimore: Centennial, C. S. Briggs, Eastern, S. A. Lewis; Broadneck, J. H. Goodrich; Brooklyn and Patapsco Park, D. W. Hays; Buckeystown, J. N. Yearwood; Catonsville, T. S. Tildon; Centreville, G. H. Booze; Chesapeake Beach, Frank Giles, (supply); Churchton, J. L. Brown; Davidsonville, J. T. Moten; Eastport, C. C. Brown; Ellicott City, I. H. Carpenter; Fairview, R. R. Boston; Glenburnie, J. W. Dockett; Huntingtown, Elijah Ayres; Lancaster, Va., J. W. Richardson, (supply); Lusby, W. E. Williams; Magothy, C. A. Johnson; Middletown, S. H. Harris, (supply); Mount Hope, E. D. Hall; Mount Zion, C. H. Arnold; Mutual, J. H. Lewis; New Market, J. W. Lang-

ford; North Point, B. S. Holt, (supply); Prince Frederick, J. W. Warren; Skidmore and Camp Parole, J. D. Moates; South River, J. B. Arter; Sparrows Point, J. C. Allen; Sykesville, T. P. Thomas; Waterbury, G. A. Davis; Weems, Va., Joseph Spencer, (supply). Note: All the above appointments are in Maryland, except as indicated.

#### BALTIMORE DISTRICT

E. S. Williams, District Superintendent, 2344 McCulloh Street, Baltimore, Md.; Aberdeen, R. F. Coates; Baltimore: Ames Memorial, Ernest Lyon; Arlington, A. J. Smith, (supply); Asbury, S. H. Brown; Asbury Mission, L. C. Nixon, (supply); John Wesley, J. H. Jenkins; Metropolitan, B. T. Perkins; Mount Zion, S. A. Virgil; Saint Matthews, R. A. Green, (supply); Saint Paul, L. B. Miller; Sharp Street Memorial, W. H. Dean; Whatcoat, John A. Holmes; Belair, F. F. King; Chase, R. A. Griffin; Churchville, C. E. Jones; Fallston, J. H. Ruff, (supply); Federal Hill, J. J. Thomas; Frederick, E. M. Mitchell; Gettysburg, Pa., H. L. Denman, (supply); Green Spring and Mt. Washington, J. F. Monroe; Hagerstown, H. A. Johnson; Harrisburg, Pa., R. S. Bedford; Hereford, C. C. Nelson; Libertytown, J. W. Hardesty, (supply); Lutherville, C. G. Cummings; Mount Winans, J. M. Barnes, (supply); New Windsor, R. L. Ball; Reisters-town, Matthias Williams; Westminster, J. A. Reid; Williamsport, J. H. Johnson. Note: All the above appointments are in Maryland, except as indicated.

#### CHARLESTON DISTRICT

W. A. English, District Superintendent, Martinsburg, W. Va.; Alderson, I. R. Berry; Buchannon, Silas Mack, (supply); Charleston, A. H. Whitefield; Charles Town, J. C. Lowe; Clarksburg, Eli L. Lofton; Harpers' Ferry, W. H. Kent; Hedgesville, J. J. Cecil; Hinton, J. T. Harris; Huntington, C. S. Harper; Inwood, Levi C. Chase; Lewisburg, W. R. Grigsby; Martinsburg, J. C. Johnson; Montgomery, J. E. Tanzy; Moorfield, W. E. Brooks, (supply); Mount Hope, M. L. McKenney, (supply); Parkersburg, W. E. Jefferson; Point Pleasant, C. W. Matthews; Richwood, J. C. Scarborough; Riverview, James Anderson, (supply); Romney, J. C. Norris; Ronceverte, J. G. Grant; Seebert, W. B. Minor; Shepherdstown, E. W. D. Hollands; Sistersville, J. H. C. McPherson; Talcott and Red Sulphur Springs, J. R. Davis; Union, V. T. Key, (supply). Note: All these are in West Virginia.

#### PITTSBURGH DISTRICT

M. J. Naylor, District Superintendent, Aspinwall Pa.; Beaver Falls, Pa., Robert Burnett; Connellsville, Pa., Stephen Fields; Cumberland, Md., R. A. Hart; Fairmont, W. Va., J. D. Brown; Frostburg, Md., T. A. Thomas; Grafton, W. Va., L. H. Revels; Johnstown, Pa., C. A. Brady; Keyser and Piedmont, W. Va., A. D. Brown; McKeesport, Pa., J. E. Dotson; Morgantown, W. Va., Nathan Minor; Pittsburgh, Pa.: Camphor Memorial, D. M. Pleasants; Grace, C. W. Burnett; Warren, R. W. S. Thomas; Verona, Pa., S. M. Gordon, (supply); Washington, Pa., E. A. Love; Wheeling, W. Va., C. E. Hodges; Woodlawn, Pa., I. L. Johnson.

#### RICHMOND DISTRICT

W. S. Jackson, District Superintendent.  
(Continued on Page 13)



## THE LIBERIA CONFERENCE PROCEEDINGS AND APPOINTMENTS

The 89th, Session of the Liberia Annual Conference convened in Mt. Scott Methodist Episcopal Church, Harper, Cape Palmas, January 25-30. Bishop Mathew W. Clair, LLD. presiding. At the opening the Sacrament of the Lord's Supper was administered by the Bishop assisted by Dr. W. T. Hagan and the District Superintendents.

The Conference organized by electing the following: L. W. Wah, Secretary; J. N. F. Russ, Assistant; J. T. Datress, Statistical Secretary; J. O. W. Garber, G. E. Knuckles, Assistants; J. F. King, Treasurer; Lee Anderson, Assistant, Dr. J. H. Reed was elected newspaper correspondent.

The attendance on the part of the members and lay workers of the Conference was good and the interest ran high. The reports from the various sessions indicated progress. To our very great delight there was an appreciative increase in membership and the benevolent collections.

A fact worthy of note is the intense desire upon the part of the native for schools and Christian training for their children. Representatives from native towns far back in the interior came to the Conference to make personal requests of the Bishop to send to their towns, for the sake of their children, Christian teachers. They would say, "We want our children to learn book and God way." They held on insistently, would not leave without a definite promise.

One morning two delegations called at the Bishop's stopping place and made known to him their wishes. He said, "See me at the Church." They sat in church all day waiting their chance; late in the afternoon when the afternoon session had adjourned they rushed to the Altar, demanding a hearing. What was to be done? We had no money with which to support the teachers, if appointed. But they continued to press their claim and persistently refused to accept a negative reply, saying, "We have waited for years." (In the case of one it was ten years). There was nothing to be done but to accede to their request. The Bishop turned to the District Superintendent and said, "Find the teachers, by the help of God the money will come from some source."

When they understand that the teachers would be sent, with an expression of entire satisfaction they turned from the Altar, saying, "We go just now." These are only two of the many cases demanding attention. Necessity is upon us, and woe to us if we fail to make good the promises that conditions and inviting opportunities force upon us.

The following is a copy of a letter sent to the Bishop three days after Conference had adjourned:

"Dear Bishop  
Of M. E. Church,

Dear Sir:

I am here sending my people to you asking to please give me a teacher to teach our children we have no preacher and are in need of one so I learn you was in town so I send direct to you. Please give us Mr. Jonney Harris of Jacksonville to teach and preach for us we have never had a teacher so we beg you send him at once; we want a church and a teacher we have plenty children and we have to go to another town and it is too far. We



Patten Memorial Day School, Krootown, Monrovia; Miss N. E. Williams, Miss A. J. Smith, Teachers.

ask you for Mr. Jonney Harris. So try to send him.

I remain,

KING TABA."

This indicates how intense the desire is among aborigines of the Republic for enlightenment and Christianity. The fields are indeed white for the harvest; the call, loud and strong, is for consecrated workers and money to go forward into the heart of this mass of human beings submerged in the dense darkness of ignorance, superstition and heathendom. To Christians at home we cry, come over and help. Of the unreached millions, over whom the Lone Star floats, Methodism is responsible for at least 800,000. This statement calls to mind the words of the prophet, "Enlarge the place of thy tent,—stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes."

We appeal to the church to marshal her forces and make it possible to stretch the Banner of Righteousness from Mano River to the Cavalla, and from the sea to the Boundary.

Three new districts were made to prosecute our Forward Movement Plan. These three District Superintendents are to establish the standard of the Cross in sections hitherto without the range of Civilizing and Christianizing influences. In His Name the work goes forward, and success awaits us.

All hail Liberia, under civilizing and christianizing influences.

The appointments follow:

### BASSA DISTRICT

N. B. Whitfield, District Superintendent, (P. O. Lower Buchanan.); Camphor Memorial, C. H. Johnstone; Edina, T. J. King, Lucy Page; Fortsville, J. J. Johnson; Harlandville and Paynesbury, J. S. Dickerson; James Richardson, Gibson Montgomery; Lower Buchanan, Lee Anderson, J. R. L. Johnson; New Cess, F. G. Addoe; New Sottroh, A. R. J. Johnson; River Cess, J. H. Deputie; Timbro and Krootown, O. S. Potter, Ellen S. Potter; Upper Buchanan, J. T. Innis, supply, M. E. White.

### CAPE MOUNT DISTRICT

J. E. Sims, District Superintendent. (P. O. Robertsport); Beesa, to be supplied; Beulah, to be supplied; Bomba, to be supplied; Gleema, L. L. Huff; Liberia Jenne, to be supplied; Robertsport; J. E. Sims, Hannah Fare; Talla, J. R. White, supply; Wealla, to be supplied.

### CAPE PALMAS DISTRICT

F. A. Price, District Superintendent, (P. O. Harper, Cape Palmas); Barraka and Stations, H. H. Evans, Mary Evans, Thos. Newton, George Stevens, Ross Taylor; El-Bethel and Stations, A. R. Harmon, Danlet Neal, S. A. Bowman; Garraway and Stations, Bestman Kolenky, Anna E. Hall, Mary J. Johnson, Clara Harmon, George Purser, Donald Kolenky, Paul Smith, Geo. W. Natt, Jr., James Wilson, Moses Doe, Josiah Haah, Edward Nyaffo; Grand Cess and Stations, Thos. N. Twieh, Hattie T. Hooks, John Grando, Glasgow Dola, Jackson Weiley, Charles Nyeneto, Samuel Tudey; Mt. Scott and Bassatown, E. A.



Miss Hall Directing the Building of the Dining Hall at Garraway.

Price, W. A. Harmon, Josiah Yancy, Epsie Tull; Mt. Tubman, J. T. Dayrell, D. F. Johnson; Tuskegee Chapel, G. E. Gibson, Elizabeth R. Tubman; Piccanini Cess and Stations, Geo. W. Natt, Sr., Wm. S. Nimley, Jeremiah Kume, Wm. Boh; Wedabo, J. R. Harris, Mary Harris; Wissika and Stations, John K. Stark, Nancy J. Warner, Paul Brown, Jessie Teplah, James Davis, Moses Sherrill, John Nimley, Mark Richards, Peter Hney; Cape Palmas Seminary, J. T. Dayrell, Principal; Luna J. Price, Preceptress; Nathan Barnes, J. L. Wells, Martha A. R. Pratt, Antoinette Wood, Joseph Baker.

### MARSHALL DISTRICT

J. E. Padmore, District Superintendent, (P. O. Marshall); Geebe Country, J. D. Stryker; Leonard Mission and Mt. Olive, W. H. Fisk,





### BISHOP CLAIR VISITS GARAWAY MISSION

R. C. Cooper; Marshall, J. E. Padmore, E. M. Marshall; Powellville, J. J. Powell, E. E. E. Powell.

#### MONROVIA DISTRICT

J. H. Reed, District Superintendent, (P. O. Monrovia); Gardnersville, J. M. Moore; Johnsonville, M. K. Daniels, King Gray Mission, C. S. Sanso; Monrovia, First Church, T. E. Ward; Patten Memorial and Claratown, C. W. Duncan, W. L. Turner, N. E. Williams, A. J. Smith; New Georgia, J. H. Davis; Paynesville, A. L. Williams; West Point, to be supplied; College of West Africa, Irene A. Gant, Rosa E. Lee, J. K. D. Baker, T. F. Howard, Urias G. Dixon, Anna Cooper, Fannie E. Turner, Martha Cephas, Georgia Matthews.

#### SAINT PAUL RIVER DISTRICT

P. T. Barker, District Superintendent, (P. O. Monrovia); Bensonville, J. D. Brent; Brewerville, T. E. Davis; Caldwell, J. A. Wilson;

Careysburg, J. W. Brent, W. E. Knuckles; Clay-Ashland, R. V. Richards, Cox Memorial Institute and DeCoursey, J. F. B. Coleman, Principal, D. D. Starks, Maud Starks, C. H. Henry, R. C. Stevens; Crozierville, J. F. B. Coleman, H. E. Williams, Fendall, J. D. Johnson; Harrisburg, A. M. Harris, supply, Emma Harris; Heddington, to be supplied; Millsburg, G. E. Knuckles; Road Center, J. I. Weeks, supply; Sasstown and Louisiana, C. F. Innis; Virginia, R. R. Sims.

#### SASSTOWN DISTRICT

J. H. Peters, District Superintendent, (P. O. Harper, Cape Palmas); Boroh, G. B. Robertson; Guwah Country, to be supplied; Nana Kroo, Asbury, J. O. W. Garber; Mission, W. B. Williams, Maud Williams; Sasstown, J. H. Peters, Hattie Peters, John Jerreh, Dick Moore, B. T. Treah, James Bolah; Sobobo William Mark.

#### SINOE DISTRICT

M. N. Williams, District Superintendent, (P. O. Greenville, Sinoe); Bluntsville, C. H. Railey; Crobar and Neah Point, J. D. Robinson, supply; Ebenezer; C. A. Lincoln; Greenville; M. N. Williams, J. N. F. Russ, Martha E. Glenn, Jonah Jelletie; Lexington and Louisiana, I. W. Wah. Minnie Wah, James Madison, John Brown; Sanquinn, J. D. Freeman; Settra Kroo and Nyapo; Bardee Noah; Sinoe River Ind. Mission, W. B. Geegbey, Frances Frazier; Wah Country, James Myer; Watta Dorsey Hansford.

#### SPECIAL APPOINTMENTS.

Mission Treasurer, M. A. R. Camphor; Editor Liberia Methodist, J. H. Reed; Acting President, College of West Africa. T. E. Ward; Dean, Stokes Bible Training School, W. L. Turner; on furlough, E. G. Coleman, M. L. Reed, C. King, F. S. J. Robertson.

## METHODISM ENLARGING FACILITIES FOR NEGRO EDUCATION

P. J. Maveety and I. Garland Penn, Corresponding Secretaries, Board of Education for Negroes, of the Methodist Episcopal Church

The Centenary is writing a new Proclamation of Emancipation for the Negro race. President Lincoln freed the Negro from the bondage of slavery, the Centenary is helping to free him from the bondage of illiteracy and ignorance, and give him a fuller vision of Jesus Christ.

Under the supervision of the Board of Education for Negroes, of the Methodist Episcopal Church, the educational program made possible by Centenary funds is revolutionizing the schools and colleges for Negroes in the Southland. Never before has such progress in the remodeling of buildings, the purchasing of new property, and the building of new buildings been possible.

The development of schools and colleges for Negroes is especially significant when we realize that in most of the Southern States there is very little provision for the education of Negroes beyond the eighth

grade. The active interest of the Methodist Episcopal Church in education of the Negro is attracting the attention and interest of people all over the United States. This new interest is bringing about a Christian fellowship between the white people and black people, which will be a vital factor in decreasing race hatred.

An outstanding example of new interest in Negro education is the establishment of the endowment of \$500,000 for Meharry Medical College, Nashville, Tennessee; \$200,000 of which came through the Centenary funds, while \$300,000 was given by the General Education Board and the Carnegie Foundation. Meharry is now the finest and largest medical college for Negroes in the world.

Recent activities of the Board of Education for Negroes, of the Methodist Episcopal Church have been felt throughout the entire

South. Within the past year most of the Negro schools and colleges under Methodist Episcopal supervision have been renovated, repaired and improved; and several extensive additions and new buildings have been constructed.

Bennett College at Greensboro, North Carolina, has just laid the corner stone for a beautiful refectory and a large dormitory for girls, at a total cost of \$100,000. Bennett College is attracting wide attention and is recognized as the leading school for Negroes in the state. Both the State Board of Education and the County Board of Education were represented at the laying of the corner stone, which shows that the college is commanding the attention and interest of the leading educators of North Carolina.

Clark University located in Atlanta, Georgia, is the center of higher education for Negroes in the whole state of Georgia. The fine new three-story Hall and Chapel just recently dedicated is welcomed by Negro youth all through the state and the adjoining states, for this new building makes pos-

(Continued on Page 9)



## THE NEW DAY OF HOME MISSIONS CENTENARY RESULT

1921 Records Marvelous Achievements and Discovers Tremendous Unmet Needs.

Dr. David D. Forsyth,

Corresponding Secretary of the Board of Home Missions and Church Extensions of the Methodist Episcopal Church.

The new day of Home Missions in the Methodist Episcopal church, made possible by the Centenary, is one to cause both great rejoicing over achievements made possible and heart-burden and grave anxiety over the appalling needs yet to be met. For responsibility and opportunity stand side by side with the great blessings which Centenary funds have made possible, and the thousands of men, women and children ministered to in a more adequate way the past two years emphasize the necessity for the Methodist Episcopal church to complete the great task of Home Missions it has set for itself, until it shall have done its full share of making the United States Christian in the fullest possible sense.

Only a very few cases of achievement and unmet need can be mentioned here, but they are typical of the entire Home Mission field.

### With Our Colored Members in the South.

One serious drawback in the development of the south, has been in the very inadequate and even repulsive church equipment for Negroes. In towns of large population, as well as in the open country, one room, unpainted buildings have been the rule. The few brick buildings these people have had are usually poorly constructed. Provision has been made for meetings, only very little of no educational or social work has been possible. When it is remembered that the church is often the only building available for public work among the Negroes, the reality of this handicap becomes apparent.

Many of their churches are badly located and can be reached only after wading through mud or after searching diligently through back streets and alleys. These conditions have been particularly true in our own denomination. Someone has said that while we have built good schools, other denominations have built excellent Negro churches, and the pulpits of these other denominations have been supplied by men trained in our own schools. The small buildings in the midst of great populations have kept our societies small and have militated against the development of good leadership, for a small society can not often employ an efficient man.

The Negro church, even more than a white church, needs to provide community center features. Although the Negroes in the payment of their taxes help to support the public library, they are not allowed to participate in its benefits. Many of the Negroes desire to attend night school. These and other services must be provided, by the churches.

What the Centenary is meaning to the Negroes of the south because of making possible church extension appropriations by the Board of Home Missions and Church Extension is indicated by a few illustrations.

In Mississippi, where our people are in a constant state of unrest and fear because of the lynching, lack of suffrage and where

moral conditions have been very bad, we are making very significant progress. At Greenwood, an important commercial town in the center of the great Mississippi delta, a church to cost \$55,000 is nearing completion. It is located in the center of a Negro population of three thousand. Thirty rooms are provided in the plan, space equal to that in buildings costing more than \$100,000 in the north has been provided. All of their bills are available for public examination, the membership having done their own buying, hiring and firing. The excellent outcome of their management has secured favorable recognition on the part of the white population. Representatives of the city government and chamber of commerce attended the dedicatory exercises at which Bishop Robert E. Jones spoke. Our co-operation here has not only secured adequate equipment for the people, but has done much to bring about a better understanding between the two races and a marked increase of tolerance on the part of the white people. Newspapers of this city and of larger southern cities have commented favorably upon the accomplishment.

At Clarksdale, Mississippi, we have a one room church located in the midst of a Negro population of three thousand. This building is crowded on a very small lot. New property has been purchased adjacent to this and construction of a modern building planned by our Bureau of Architecture will be started this spring.

In Memphis, Tennessee, where our congregation has been housed for several years in a building which has been condemned as being unsafe and which leaks like a sieve when it rains, we have assisted in the construction of a new plant, the basement of which is now being occupied by the congregation. On account of the financial depression, the basement has been roofed over and the structure will not be completed until better business conditions produce greater financial resources, but in this basement there are provided four large rooms. The city library has agreed to deposit books in the building, making it a branch library. The chamber of commerce has expressed its willingness to assist in the establishment of a welfare station, and the plant will be a real community center.

This list could be extended for several pages, for the Board of Home Missions and Church Extension, was able, because of the Centenary, to co-operate in 208 building enterprises in Negro Conferences during the year 1921. And the story would be fuller still very far from being met.

### Migration Problems Still Serious.

In the cities of the north, the problems developed by the migration of hundreds of thousands of Negroes during the war are still largely unsolved. In the Harlem section of New York city, where is the largest congested Negro group in the world, our one Negro church, the Salem Methodist Episco-

pal church, with a membership of 2,300, has an old double house with the dividing wall partly cut out as a house of worship. We need there at least two great church buildings adequate for ministering to a membership of 2,500 each.

In and around Pittsburgh, there are so many unchurched Negro communities, that a new Annual Conference District was organized, yet up to the present time we have only two or three housed centers of worship. And the situation in Philadelphia, Chicago, Columbus and a number of other large cities is equally as grave.

### Among Our New Americans.

There are 36,385,000 foreign born, or of foreign parentage in the United States. New England is more Latin and Slavic than American. The coal regions are largely Slavic and Italian. Thousands of Russians have settled in North Dakota. The great rural wheat fields of the northwest are largely Scandinavian and German. One million Mexicans live along the southwestern border. The Japanese and Chinese have settled along the Pacific coast. Millions of these folks from other lands live in the large cities.

These people are America's greatest missionary challenge. Methodism is helping them to become Christian Americans by a seven-day-a-week program of recreation, Americanization and evangelism. The Methodist Episcopal church has 1,344 foreign-speaking projects in nineteen different languages. They are organized in three groups:

(1) Eight hundred in twenty-one language Conferences and Missions; (2) Three hundred polygot under English-speaking pastors; (3) Two hundred and forty-four independent foreign pastors in English-speaking conferences.

There are 1,508 secular periodicals in foreign tongues in the United States and only 495 religious periodicals. Of the religious group, 13 are Methodist Episcopal.

The Methodist Episcopal church has a committee of six on foreign-language literature appointed by the general conference, which is publishing 27 tracts in 11 languages, as follows: Czech, 2; Italian, 2; German 2; Lithuanian, 2; Norwegian-Danish, 5; Polish, 3; Portuguese, 2; Russian, 2; Russian (excerpts), 3; Slovak, 2; Spanish, 2. But a much more adequate literature is needed.

More workers also are needed: (1) bilingual pastors of American parentage; (2) bilingual pastors of foreign parentage, but native born; (3) woman workers, native born, but of foreign parentage; (4) and directors of religious education.

Where the grimy toilers sweat at the smoking coke ovens, among the foothills of Southwestern Pennsylvania, we are meeting the challenge of the foreign-born through our Coke Missions. The Centenary has made possible expanding from a few scattered Sunday schools and churches to a definite social and religious educational force of 11 full-time workers and over 200 volunteers. This splendid group of Christian workers in answering the challenge by organizing Sunday schools, conducting preaching services in both English and foreign tongues, teaching Week Day Vacation Bible schools, conducting sewing classes and other social activities, visiting in



the homes, and by many other efforts they are making Jesus Christ and his church real to the people.

#### In the Mountains of the South.

A type of work in which the Board of Home Missions and Church Extension is attempting to meet the needs of the neighborhood, economic, educational, moral, social and religious, is found in Sevier County, Tennessee. Here at Pittman Center, near Emerts Cove, twenty-six miles from the railroad, Methodism is ministering to the every day needs of the highlander of the Great Smoky Mountain Range.

This section, while boasting some beautiful and fertile river valleys, is mostly limited to hillside farming with meagre returns for the labor invested. In such sections you find the rural moral slums. The tax income is so limited that the school term is limited to four or five months, and the general conditions are what might be expected with so little education.

To meet both the school and church situation the Board has built a church and school combined in the center of a large circuit. To this center the children are brought in wagons from distant points. The school has six rooms and its thorough modernness is a constant lesson for those whose homes lack sanitary conveniences and domestic efficiency. A domestic science teacher is on the staff. And under the Smith-Hughes act, an expert in agriculture, horticulture and animal husbandry have been assigned to the school. Our pastor there superintends the entire program of this Centenary project. The school district assumes the expense of the school for five months and the Board continues it

three months more, the Board representative selecting all the teachers.

#### Shall We Admit Defeat in the Southwest?

And what of our great southwest? For two generations the Methodist Episcopal church has ministered to the Spanish-speaking people there, but never until the Centenary period have we been able to secure for this section anything like respectable equipment. During the Centenary period we have built adequately at a half-dozen Spanish-speaking centers in Southern California, and at three important centers in New Mexico and Arizona. There are ten important centers in Southern California where we must have equipment soon or abandon the field. The same is true in New Mexico and Arizona.

#### The Achievements and the Challenge Ours!

No one can tell the whole story in so brief a space. It is one of the romance of our present-day life. It is rich in the redemption of human lives and in their redirection as participants in the affairs of the Kingdom of God. It is also challenging with the significant question, "If the Methodist Episcopal church is able to do such glorious things as have been done, why does it not gird itself to do its entire task, that Jesus Christ may be Lord indeed in the land we love so well?"

The achievements belong to us all. And we each must answer the question.

Footnote—Write to the Board of Home Missions and Church Extension of the Methodist Episcopal church, 1701 Arch. street, Philadelphia, Pennsylvania, for a free copy of "A Home Mission Board in Action," the illustrated story of other Home Mission Achievements for 1921.

measure, on the shores of the Dark Continent.

In this same "beautiful missionary chapter" is a reference to the years of consecrated and sustained unselfish service in Africa on the part of Miss Martha Drummer. The sight of her name recalls a Sunday, so many years ago, spent at Griffin, with the Rev. J. P. Wragg, now worthily wearing the title of Doctor of Divinity and for many years the efficient field secretary of the American Bible society. He called my special attention to a young woman of unusual gifts and promise of service. So on Monday morning we called at the humble home of Martha Drummer. I was deeply impressed with her bright eye, her eager longing for an education and her desire for equipment for a life of service. It was a privilege to open the way for her to come to Clark university. The story of her fine record there and in Thayer home; her preparation for Deaconess service and her acceptance of the call to Africa are now well-known throughout the church. Noble women these, and may God raise up others of like spirit, who through their labors shall, in the end, bind Africa with gold chains about the feet of God.

#### METHODISM ENLARGING FACILITIES FOR NEGRO EDUCATION

(Continued from Page 7)

sible the higher education of more Negroes. This new addition, built at a cost of \$220,000, has been dedicated Croghan Chapel and Leete Hall. Cogman Chapel is an auditorium seating 900 persons. Leete Hall comprises the gymnasium, modernly equipped with swimming pool, shower baths, large floor for athletic contests, class rooms and administrative offices on the second floor and science laboratories occupying the third floor. The drastic need of schools for higher learning for Negroes is more keenly appreciated when one realizes that there is only one four-year High School for Colored youths in the whole state of Georgia.

The Haven Institute and Conservatory at Meridian, Mississippi, has just recently dedicated a new building and property to the memory of Bishop Gilbert Haven. The new property was a white girls school and is worth about \$300,000. It contains one hundred acres of ground, on which are three large and commodious buildings, many teachers' cottages with large and adequate equipment. This new addition makes Haven Institute and Conservatory one of the best equipped colleges for Negroes in the South.

In all of the schools of the Board there is a new spirit of rejoicing. Arithmetic and the Bible, geography and social service, and history and personal discipleship to Jesus Christ all go hand in hand. These schools are the training ground of the Negro leadership of tomorrow. Their graduates are among the outstanding Negro leaders of today.

**They would hardly do so,—those subscribers who have been renewing their subscription to the Southwestern for the last forty years in succession, would hardly keep it up did they not get value received from the paper.**

## "STIRRING OLD MEMORIES"

Bishop Wilbur P. Thirkield.

I find that there is no church paper that I read with deeper interest than the Southwestern, which records the services of scores of brethren with whose lives I have been associated for the past thirty-eight years. The memories that are stirred by the very names of old students and associations reveal to me how deeply the roots of my life have struck down into our work in the south.

Here is the name of Aaron P. Melton, to whom Dr. Croghan pays a deserved tribute. He was one of the first ministers in Georgia to enter Gammon Theological Seminary soon after its opening in 1883. It took some courage at his age to enroll himself as a student under the single young professor, especially when his presiding elder opposed such a course. By his character and spirit, he brought strength to the student group. By his fidelity, his noble bearing, his prayers in the devotional services and his spiritual utterances, his very presence was a contribution to the larger life of the Seminary. Through all the years he bore a character above reproach. Only a few months since, when at the Seminary, learning of the illness, I found my way to the upper room where he lay in great weakness. His gratitude for having been given years of service in the ministry, his utter trust in God, his earnest responses to our prayer, abide with me as a fragrant memory. This record

would be incomplete without naming his noble wife, Mrs. Mary Melton,—a woman of exceptional strength of character and self-sacrificing zeal and devotion.

When you think of the service rendered by only three of the seven members of this first graduating class at Gammon,—A. P. Melton, James M. Cox and Handy N. Brown,—whose combined service since graduation is over one hundred years—surely this school of the prophets has justified its foundation.

In the same issue I note the name of Miss Anna Hall, with a fine account of the efficient work of this noble woman of radiant personality and fine spirit of consecration, on the West Coast of Africa. The account of the self-sacrificing services of this woman recalls the fact that during my first two years at Gammon, I accepted appointment as pastor of the old College church to relieve President Thayer, who was overburdened with work. Scores of students were converted and united with this church and, as I recall, the name that heads the list on the church record is that of Anna Hall. Many students of Gammon and Clark have recalled with gratitude the influence of these church services with the preaching of the professors as the strongest single spiritual influence during their years upon the campus. Here is one of them building a little Kingdom for Christ, the influence of which no one can



## ALL TOGETHER!

What the Every Member Canvass Means To the Kingdom

By Charles K. Morris

If Abraham had stopped his prayer for Sodom after his first petition and gone out and made an every member canvass, he doubtless would have had little difficulty in locating his fifty righteous men. Nothing reveals more quickly the hidden and unsuspected resources of a church or community than does an individual canvass of its membership. Such an enterprise does more to dignify the program of the church in the eyes of those who support it than many sermons. It not only magnifies the importance of the individual himself, but it also provides the most effective means yet devised for relating the ordinary church member—be he



GOING OUT IN APOSTOLIC FASHION—  
TWO BY TWO

butcher, baker—or candle-stick maker—in the great world-wide program of the church. It gives a chance to lift the entire membership of church and community out of its provincialism and to make it throb with international and interracial sympathies. Incidentally also it provides a good opportunity to look up delinquent and lapsed members, to discover new workers, and to stimulate church loyalty and church attendance as well as to increase the number of systematic contributors to the work of the church.



TRAINING CONFERENCE FOR THE CAN-  
VASSERS

Curiously enough, however, it is an extremely difficult thing for canvassers to take the "Every Member" part of the canvass seriously. Either through embarrassment or lack of understanding they often do their work on the assumption that what they are making is an "Every Family" canvass. Now such a canvass is doubtless better than none at all, but it falls short of the possibilities of the situation. One of the very important purposes of the Every Member Canvass is to get away from the idea and practice of having the head of the family do all the giving for the family group. Such a method

is fully as unwholesome as for the same individual to do all the praying or all the Bible reading or all the church attendance for the



"I'M HERE ON BUSINESS FOR MY KING".  
MAKING THE CALL

family. In spite of that fact two canvassers recently called on a family of five, on a Sunday afternoon when everyone had been requested to stay at home to greet the visitors, and completely ignored the fact that they had been commissioned to see every member of the family. Instead they addressed all of their remarks to the head of the house; they presented a single pledge card, and they did not so much as suggest that each member of the household might be willing to contribute, to the program of extending the Kingdom of God on earth. This tendency reminds one of the boy who when charged with the fact that the "hot buns" which he was hawking were stone cold, explained "That's just the name of them". It seems sometimes as though we had gotten the idea that "Every Member" was just the "name of it" and was not to be taken seriously.

### The Joneses—For Instance

Even church treasurers occasionally fail to get "into the game". It may seem like good



PRESENTING THE WORLD VISION FROM THE  
PULPIT

company to make one financial statement cover the accounts of both Mr. and Mrs. Jones and also that of Ruth and Raymond, but the chances are that it is the falsest kind of economy. The educational value of the entire process is often lost by such a slipshod method of procedure. If Ruth and Raymond are not worth extra postage stamps then we might as well carry our economy a little further and include also the statements for the Browns and the Smiths because they chance to live near the Joneses.

The fine art of treating individuals as individuals and of helping them to express their religious life as such is the secret of success of the every member plans. Some churches have achieved the art; some are working toward it; others still lack the vision.

Jesus believed in the every member plan and put it into practice by calling his disciples one by one to a definite task. It is the privilege of his followers today to go out and enlist those who have acknowledged his leadership in a definite program for extending his sway to the ends of the earth. The

plan has passed the stage of testing and has fully demonstrated its right to a permanent place in the life of the church. It will not, however, work itself.

### A Great Opportunity for Education

If the Every Member Plan is to be made effective in a local church it will be through definite preliminary planning, through adequate preparation, and through consecrated effort on the part of those particularly responsible. The time to plan an Every Member Canvass of the congregation is not a few days or a week in advance of the time set for carrying it out but as far in advance as possible. This gives opportunity for educating the church in the fundamental idea of Christian stewardship, in the methods of the canvass itself, and in regard to the objects for which the money sought is to be used. It also allows time for the intensive training of those who are to make the canvass. The prospective canvassers should be trained in the method of making calls and they should also be thoroughly informed as to the objects for which the money is to be used. A mere technical carrying out of the canvass will yield important results, but these results will



SECURING PLEDGES FROM EVERY MEMBER  
OF THE FAMILY

be multiplied when the canvassers really understand at least the broad outlines of the world-wide work of the church, when they know something of the urgent and pressing needs, and when they are themselves enthusiastic supporters of the entire program. Among other things it may be well to make a preliminary canvass of the canvassers themselves in order that they may go out with the consciousness that they have already committed themselves to the program which they are to present to others. If this is done and if full and repeated announcement of the plan has been made to the congregation the canvassers may do their work without embarrassment and make their calls with the full assurance that their visits will not only be expected but, in the majority of instances, welcomed. To fail to make any of the calls which are assigned is to run the risk of offending those who are missed and to use the easy method of telephoning to the individuals concerned rather than making a personal visit is to cheapen the entire proceeding and to miss some of the finest results which the canvass has to offer.

### For New Members

Every year the church is taking in new members. Many of them know little or nothing of its missionary program or its needs. To assume that they are already informed is a serious mistake. It will be far better for the canvassers to tell many things that individuals already know, rather than to assume that people know when they do not and thus leave them as ignorant of the broad program of the church as before the canvass was made.

(Continued on Page 12)



## METHODISM HAS ADVANCED, BUT WITHER?

A Plain Statement by the Treasurer of the Committee on Conservation and Advance, Morris W. Ehnes

During the first two and one-half years of the Centenary period, June 1, 1919, to November 30, 1921, which is one-half of the Centenary period, there was paid in \$39,613,143.12. This is a most gratifying result and every Methodist has cause for thanking God and praising the people for their devotion to the World Wide enterprises of our Church. While this achievement is significant, there are some facts that we should know in order that we may see the direction in which we are going.

per cent of the expenses. For example, last year the Board of Foreign Missions and the Board of Home Missions and Church Extension received 80 per cent of the income but paid 92 per cent of the expenses. In other words if there is ultimately a shortage of \$36,395,373.76 for the five-year period the above named Boards will be forced to curtail their plans by that amount. The shortage of \$18,197,686.88 for the first half of the Centenary period is an established fact.

Next let us study the expectation on the

during the same months of this fiscal year 1921-1922 \$2,180,866.69. The decrease for the four months of 1920-1921 below the previous fiscal year was 82.5 per cent and for the four months of 1921-1922 below the same months of 1920-1921 was 221.5 per cent or if we compare the four months of the fiscal year 1921-1922 with the four months of the fiscal year 1919-1920 there is in two years a decrease of 284.5 per cent. In other words, the income for the four months, November 1, 1921 to, February 28, 1922, was only 71.15 per cent of that for the corresponding months of 1919 and 1920.

Let us face the facts as they obtain today. The program of our Missionary Boards is on

a rapid decline. The emergency brakes must be applied quickly. Let us avoid the psychology of our allies in the early days of the war when they were giving the impression that they were getting along nicely while the Germans were making progress. Our Board officers are now fighting with their backs to the wall. Many of our missionaries in the foreign fields are facing certain recall if a declining income continues. Dr. F. M. North, the Corresponding Secretary of our Board of Foreign Missions made the statement at a recent meeting that if the present rate of decrease for the first four months of this year, which is 22 per cent below last year, continues, during this fiscal year, that not a single additional missionary can be sent to the foreign field. Great and pressing projects on the home field will not be undertaken. Can we Methodist permit this to happen?

There are reasons for our present decrease in income. The enormous profits of the war days have ceased. Retrenchment and readjustment are in the atmosphere. The income of some has been seriously impaired. Prices of agricultural

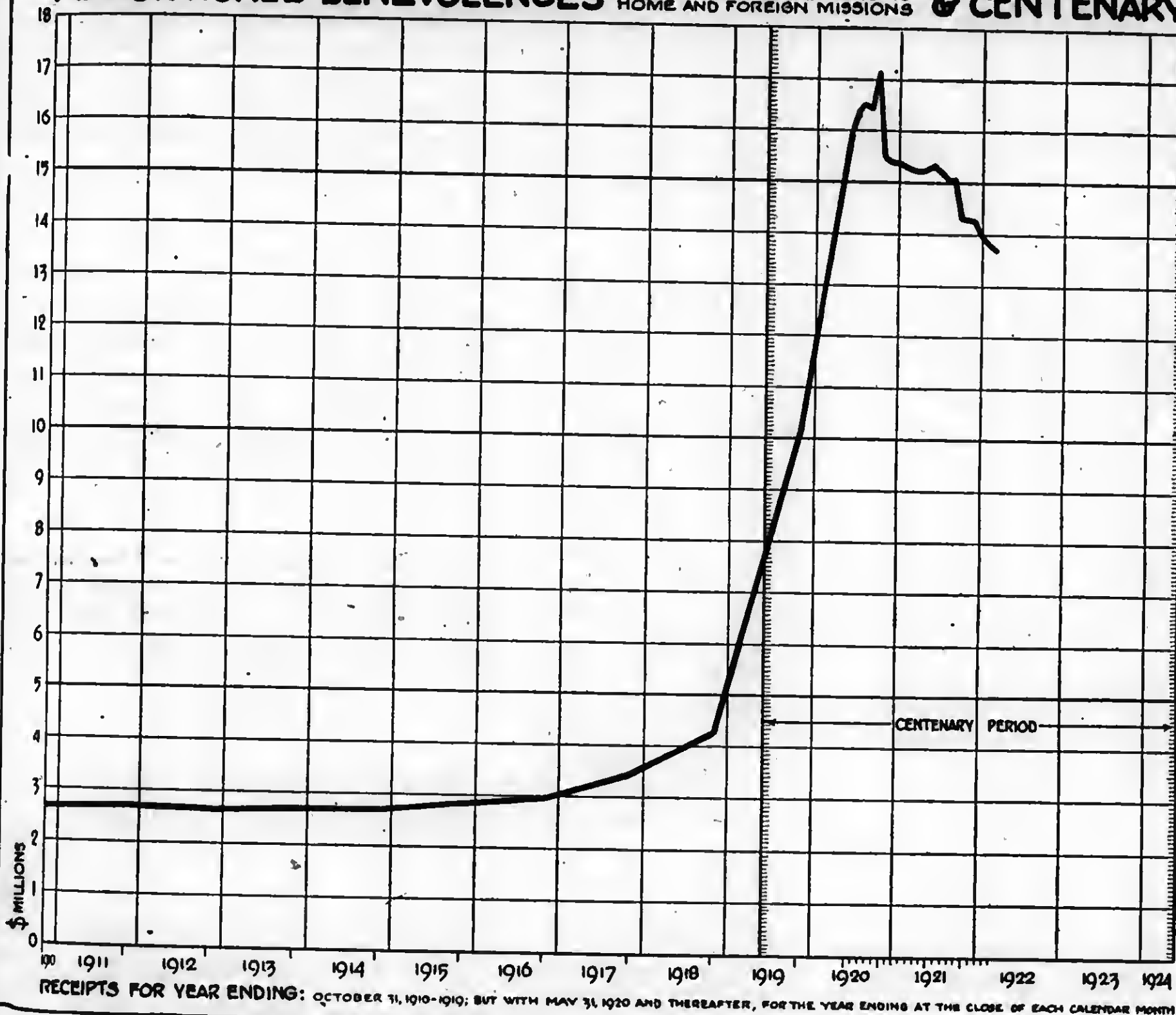
products declined, factories closed and men dropped from the pay rolls. But nearly everyone refuses to remember the profits during the days of plenty.

Conditions are now improving. Corn, wheat, oats and cattle are increasing in price, money is cheaper and the wheels of industry are beginning to move. There is wholesome and substantial improvement.

Here are a few facts which must not be overlooked. In 1920 the people of the United States spent \$22,000,000,000 on luxuries. As our group of Methodists number about 4,000,000 or one twenty-sixth of the population and if we were average spenders on luxuries our share would be \$800,000,000. But suppose we should say our share is only one-fourth of the average, the total would be \$200,000,000.

Here is another fact. Mr. Babson estimated the wealth of the United States in 1920 as over \$290,000,000,000 and the annual income at \$65,000,000,000. Let us assume that

### APPORTIONED BENEVOLENCES INCLUDING SPECIAL GIFTS TO HOME AND FOREIGN MISSIONS & CENTENARY



First, let us study this income by comparisons with the apportionment transmitted to the Churches. The total apportionment for five years including a number of local causes was \$115,621,660. On this apportionment there was due at the end of two and one-half years \$57,810,830. This amount was the original expectation of the Boards. However, on this there was paid \$39,613,143.12 or \$18,197,686.88 less than was expected. In other words if only the present rate of giving is maintained, at the end of the five year period there will be a shortage on the original asking of \$36,395,373.76. It must be understood that this decrease falls entirely upon the Board of Foreign Missions and the Board of Home Missions and Church Extension as the other Boards have their apportionments paid in full, less their share of the expenses for education and promotion which are 8 per cent of the total expense budget. The Board of Home Missions and Church Extension and the Board of Foreign Missions pay 92

basis of a subscription of \$102,242,095 for five years. At the end of thirty months, or one-half of the Centenary period, there was due \$51,121,047.50. On this there was paid \$39,613,143.12 or a deficit of \$11,507,904.38. If the same rate of giving were maintained for the five-year period there would be a shortage of \$23,015,808.76 at the end of the five-year period, which must be faced by the Board of Foreign Missions, and Board of Home Missions and Church Extension, as the other Boards have their income guaranteed.

However, a more alarming fact is that this rate of giving is not being maintained. It is falling below the average and if the present rate of decrease continues it will spell disaster to the great enterprises of our church. Ponder these facts. The income during the months of November, December, January and February of the fiscal year 1919-1920 was \$3,062,839.30. During the same months of this fiscal year 1920-1921 \$2,804,080.74 and



our Methodists are average people, their income would be \$2,500,000,000. Last year there was paid into Methodist Episcopal Churches by members and constituents for ministerial support more than \$24,000,000 local expenses, buildings, and improvement, and other cash items, \$32,000,000 and benevolences \$24,000,000 or a total of \$80,000,000. This represent a little less than one-third of a tenth of our estimated income. It is very evident that the giving power of our people has not been exhausted.

In order to avoid a further decline in our missionary and benevolent income the Bishops and other Church leaders are suggesting two plans.

First there is the Experimental Easter Week Tithe. All our people are asked to honor their Lord on the anniversary of His great sacrifice by tithing their income during Passion Week and bringing it to the Church on Easter Sunday to be applied toward the Centenary. It is hoped that this experiment in consecrated partnership with Christ during Passion Week will result in a perpetual sacrificial fellowship with Him. If the

members of the Methodist Episcopal Church would bring the tithe of their income to the Church on Easter Sunday the sum would total nearly \$5,000,000. Let us move forward on Easter Sunday.

The second plan suggested to help us recover from a sagging income is an Every Member Canvass. However successful the original canvass was it is safe to state that a considerable per cent of our membership and constituency were not canvassed and did not subscribe. Since then about 200,000 have been added to our Church roll most of whom have not been solicited. In order to recoup our losses through deaths and otherwise May 1 to 21, 1922, is suggested as the period for a Church wide every member canvass. This should be carefully planned for. Literature has been sent to every pastor for this purpose.

Let us remember that we are in a great spiritual enterprise which has for its aim World Redemption. While we may use every plan and method suggested let us not forget the words of a great Christian leader, "Let us advance upon our knees."

## CENTENARY SUSTAINS THE BOARD OF SUNDAY SCHOOLS

Rev. William S. Bovard,  
Corresponding Secretary.

The Board of Sunday Schools of the Methodist Episcopal church is the connectional helper of 36,000 Methodist Episcopal Sunday schools. We sometimes say that each of these schools is auxiliary to the general board. It is equally true that the board is auxiliary to each of the schools.

The Methodist Episcopal church was never freer from confusion than when she created the Board of Sunday schools. This statement is verified by the following summary of duties assigned to the board:

1. To found Sunday schools in needy neighborhoods.
2. To contribute to the support of Sunday schools requiring assistance.
3. To educate the church in all phases of Sunday school work, constantly endeavoring to raise ideals and improve methods.
4. To determine the Sunday school curriculum, including the courses in teacher training.
5. To give impulse and direction to the study of the Bible in the church.
6. To promote organizations of men, such as organized Bible classes, brotherhoods, and kindred organizations.

There have been conspicuous achievements in all these assigned duties, as the following facts indicate:

3,721 new Sunday schools, out of which have grown 756 new church organizations, 381 new church buildings with \$986,311 property value.

7,809 grants of aid to needy schools at an expense of \$47,871.

132,863 persons have enrolled for teacher training courses.

46,623 persons are now enrolled in teacher training classes.

22,000 Sunday schools organized into missionary societies.

Over \$10,000,000 subscribed by the Sun-

day schools to the five-year Centenary campaign.

Over 2,000,000 members of the Sunday school converted to Christ since the Board was organized.

Over 200,000 Sunday school pupils united with the Methodist Episcopal church during the year 1921, nearly 4,000 every week.

In view of the urgent appeal coming from all fields for an adequate number of trained leaders, let me recite the story of the Board's effort to partially meet this need by the summer training schools at strategic centers.

Last year we conducted six of these schools for a period of ten days each. They were located at the following college centers: Northwestern, Syracuse, Dickinson, Southern California and Puget Sound, and one at Ocean Grove. Eleven hundred and forty-eight students enrolled in these schools for credit courses.

Teachers of university standing furnished the instruction. The courses offered included a study of the Bible as to its message and the methods of teaching it; courses for workers with children; young people and adults courses in missions, church organization and administration. Provision was made also for an appraisal of pageantry and supervised recreation as used in a modern program of religious education.

The following testimonials from many indicate how these all too brief summer sessions bear fruit in the local church:

"Our Sunday school sent three young women to the summer school at Syracuse last summer. All three girls are under twenty years of age, but they have revolutionized our whole primary department. The results are better than the usual revival, with the professional revivalist, because more permanent, more constructive and more efficient. This church never invested a hundred dol-

lars that produced such great returns. Our primary attendance has doubled. Other schools round about are visiting this department and taking notes. One of the young ladies in primary group leader for four villages."

Dwell upon the following simple expression of the fact that life does not consist in length of days: "I had all the dreams of college; cried myself to sleep night after night, but physical and financial conditions made it impossible, and now this school comes as a wonderful compensation, if only a glimpse, at this time of my life, of what I missed. I must give just this little expression of appreciation."

One teacher received the following significant note:

"My Dear Mrs. ———"

You have opened to me a wonderful new conception of our Christ. As a Roman Catholic, I knew a great deal about His divinity, but very little about His loving human side. May I thank you for what you have given me.

Sincerely,

In addition to these credit schools of ten days duration, a great service of quickening and direction has been rendered by the two day district institutes, which have been held in large numbers.

In the one type of service—leadership training—the Board of Sunday schools has fully justified its mission.

**HOW MANY Southwestern Christian Advocate subscribers are there in your charge, Brother? Have you put forth honest endeavor to help support the paper?**

**ALL TOGETHER!**

(Continued from Page 10)

Of course every canvass must have a follow-up. Details of the best laid plans sometimes go astray. Some people may be away from home. Others will be missed for other reasons. The canvass is not complete until all the members of the church, congregation, Epworth League, Sunday School and other organizations connected with the church have been personally interviewed in regard to the question of their support of the church in its entire program.

It is said that one of the difficulties which the United States government faces in teaching adult farmers to raise corn lies in the fact that they will adopt certain features of the tested methods of procedure and ignore other features. They then expect the same sort of results as though they had really followed the plan suggested. A similar difficulty is faced in connection with the Every Member Canvass. No subterfuge or less virile substitute will yield similar returns. Large and substantial gains follow as surely as day light follows darkness, when, in the spirit of the Master, the Every Member Plan is really taken seriously and put into effective use.

Wide-awake, appreciating laymen who have been helped in their personal and official church life by the ministry of the Southwestern would do us a favor to urge their friends to subscribe to this paper.



## PRESIDENT MELDEN OF NEW ORLEANS UNIVERSITY, ITINERATES.

We were greatly honored to have Dr. Chas. M. Melden on the Alexandria district for six days, during which time he visited Bunkie, of which Rev. O. J. Harvey is the pastor; Booneville, of which Rev. J. H. Thompson is the pastor; Natchitoches, of which Rev. W. L. Lang is the pastor; Pineville, of which Rev. Dyas is the pastor, and wound up on Sunday night at Newman, of which Rev. Robt. Wilkins is the pastor.

At each stop, Dr. Melden gave great enthusiastic and encouraging addresses to greatly interested audiences. Each pastor showed that he had his Centenary Campaign on a well organized basis by presenting his unit leaders, minute men and stewardship committees to both Dr. Melden and our well-beloved District Superintendent, Dr. G. C. Hayward, who accompanied him. We are glad to say that Dr. Melden praised our work highly. We are intensely thankful to our Area Secretary, Dr. E. M. Jones, for sending us such an able and inspiring representative—Mary B. Wilkins.

## THE FORT SMITH DISTRICT STEWARD'S MEET.

A meeting of the pastors and district stewards of the Fort Smith district, Little Rock conference, was called by our efficient district superintendent, Rev. G. A. Hall, and met at Conway, Ark., April 5, 6, 1922. All the pastors, and many of the district stewards were present. The district superintendent with well chosen words, set forth the object of the meeting, which met the approval of the district. At 10 a. m. the organization was formed and Rev. S. J. Brown, our pastor of the Fayetteville circuit, was elected secretary for the occasion. At 11 a. m. sermon by Rev. J. A. Swift, our pastor at Little Maumell, 2:30 p. m. Devotion by Rev. J. P. Parker, our pastor at Danville. At 3 p. m. (subject), "A call to Prayer," by Rev. S. J. Brown, and he gave proof which warranted the fact that prayer is the key that unlocks every door to get the remedy to apply to world emergency. 3:30 p. m. (subject), "The Master and the Hour," by Rev. W. D. Evans, our pastor at Morrilton. At 8 p. m. Devotion by Rev. A. L. Buchanan, our pastor at Ruland. The stewardship sermon was preached by Dr. A. T. Stephens, our pastor at Van Buren, Text, Lk., 20-25. 9:30 a. m., Devotion by Rev. J. L. Nelson, our pastor at Springfield. 10 a. m., (subject), "An Adequate District Program," by Rev. P. H. Myers, our pastor at Fayetteville.

A general discussion followed, after which the following persons were introduced. The pastor of the Colored Methodist church in America and principal of the public school, both made touching remarks concerning the hour. At 11:30 a. m. the principal and his students turned out in a body to take part in the service. Rev. P. H. Myers preached. 2:30 p. m., Devotion by Rev. C. H. Brooks, our pastor at Marche. 3 p. m., Meeting of the district stewards to fix the assessment of our District Superintendent which was raised from \$1090.00 to \$1450.00. At 7:30 p. m., devotion by the writer. 8 p. m., very helpful remarks by the Mayor of the city, 8:30 p. m.,

Stewardship by our director for the Little Rock conference in person of Rev. B. F. Neal, A. B. B. D., our pastor in Fort Smith, Theme, "The Supremacy of Jesus Christ."

In connection with the meeting, Dr. Neal held an institute which proved helpful to all. Many resolutions of gratitude were extended to Rev. M. McCrossky, the pastor, and his good people, for the manner in which we were cared for. The motto of the Fort Smith district is 100 per cent this year. Peace prevails throughout the district. Our district superintendent is on the job.—H. Bright, reporter.

## JACKSONVILLE DISTRICT, METHODIST EPISCOPAL CHURCH

The Jacksonville district of the Methodist Episcopal Church is going forward by leaps and bounds. The pastor at each charge are working with the members for a great day Easter Sunday along all lines. Tuesday, April 18, the Rev. Dr. Stephens, district superintendent is calling all the pastors of the Jacksonville district to meet at Ebenezer Methodist Episcopal Church at 11:00 o'clock for a Post-Easter day report. Each pastor is urged to be present at this meeting. Business of importance.

Sunday, April 2, a new Church on the Jacksonville district was opened in Jacksonville. The day will long be remembered. The church was filled to overflowing. Dr. R. T. Weatherby, representing the Board of Home Missions and Church Extension of the M. E. Church, was present for this opening occasion. Students from Cookman, Boylan Home, Ministers of our local churches, and many friends were present. Among our distinguished guest were, Miss Balwin, former superintendent of our Woman's Home Mission School for girls in Savannah, Ga., and Mrs. Mary McLeod Bethune of Daytona, Fla.

The district superintendent took over the "Old Betel" church in Newton last week. Had it cleaned from pulpit to door. The church was named, Watkins Memorial M. E. Church. The opening exercise was Sunday, April 2, at 3:00 p. m. Dr. Stephens and Rev. Dennis Johnson prayed the two opening prayers. The music was led by the Cookman and Boylan Home School respectively. Dr. Weatherby preached the opening sermon Text: "Upon this rock, I build my church." Drs. Selmore, Wilson, Rutledge, Martin, Cummings and a number of other of the brethren were present to assist in this work. Prof. I. H. Miller and Miss Myser rendered some valuable service. The district superintendent announced that first collection to be taken in this church would be for the centenary board. The people responded heartily. \$25.00 was raised in a few minutes. At the conclusion of the service, a photograph of the church and people was made. The church is now one of the stations in Jacksonville. Service will be held morning, afternoon and night each Sunday. Mrs. B. L. Stephens opened a kindergarten school Monday, April 3, at 2:00 p. m., with a large number of little tots ready for whatever she had to give them. This kindergarten will be opened afternoons for the children in this community. Further announcements will be made later, regarding this work.

A. C. J.

## APPOINTMENTS, 1922.

(Continued from Page 5)

620 North 5th street, Richmond, Va.; Alexandria, E. A. Haynes; Bedford, G. W. Cohen; Bedford Springs, John Boardley, (supply); Bridgewater, R. J. Curtis; Brownsburg, R. R. Robinson; Buchanan, C. E. Smallwood; Charlottesville and Haden's Chapel, A. W. Jones, (supply); Covington, Ernest Johnson; Falls Church, E. D. Venture; Grottoes, J. W. Jenkins; Halls Hill, J. W. Carroll; Hamilton, Eugene Williams; Harrisonburg, T. N. Austin; Highland, W. H. Tyler; Leesburg, A. L. Jenkins; Leesville, George Brashears, (supply); Lexington, W. N. Holt; Lincoln, B. P. Jordan; Lynchburg, G. E. Curry; Pitts-ville, L. A. H. Moore; Richmond: Asbury, F. E. Nicholas; Leigh Street, C. C. Gill; Roanoke, M. W. Clair, Jr.; Salem, J. W. Colbert; Staunton, R. W. Stennett; Stewartsville, T. B. Dunable, (supply); Straustburg, P. R. Vauls; Upperville, James Holland, (supply); Waynesboro, J. W. Hollins; West Staunton, J. H. E. Carter; Woodlawn, Perry G. Myers; Woodstock, W. H. Polk. Note: All of these are in Virginia.

## WASHINGTON DISTRICT

D. D. Turpeau, District Superintendent, 1408 Hopkins St., N. W., Washington, D. C.; Barnesville, J. S. Cole; Bowie, D. L. Washington; Boyds, C. A. Randall; Brandywine, C. H. Toulson; Brookeville, (to be supplied); Charlottee Hall, (to be supplied); Chica-muxen, Rudolph Wheeler, (supply); Colesville, Benjamin Gross, Damascus, B. W. Brown; Lanham, W. S. French; LaPlata, B. F. Gantt; Laurel, L. E. S. Nash; Laytonsville, E. P. Moon; Linden, M. F. Hayling; Marlboro, L. L. Williams; Mount Airey, J. M. Roan; Nottingham and Croome, E. M. Dent; Oxon Hill, J. E. Roberts; Pisgah, F. D. Myers; Pomonkey, C. H. Matthews; Poolesville, P. O. Middleton; Rockville, S. H. Norwood; Saint Inigoes, C. D. Hughes; Sandy Springs, V. E. Johnson; Scotland, J. J. Jones; Valley Lee, Moses Lake; Waldorf, P. C. Butler; Washington Grove, Nathan Ross; Wayside, H. A. Brooks; Woodville, R. S. Reid; Washington, D. C.: Asubury, J. U. King; Ben-nings, C. E. Queen; Central, W. J. Tyler; Ebenezer, J. W. Waters; Fairmont Heights, W. H. Williams, Haven, William Brown; John Stewart Memorial, Crant Countee; Mount Vernon, A. J. Carr; Mount Zion, C. Y. Trigg; Nash Memorial, V. N. S. Hughes; Randall Memorial, W. H. Howard; Saint Lukes, W. T. Henderson, (supply); Saint Marks Walter Dorsey; Simpson Memorial, L. A. Carter. Note: All these are in Maryland, except those in the District of Columbia.

## SPECIAL APPOINTMENTS.

J. W. E. Bowen, Sr., Vice President Gam-mon Theological Seminary. Member of As-bury Washington Quarterly Conference.

W. A. C. Hughes, Secretary of Depart-ment of Colored Work of the Board of Home Missions and Church Extension. Member of Simpson Washington Quarterly Confer-ence.

J. W. E. Bowen, Jr., Superintendent Sun-day School Work, Washington Conference. Member Centennial Quarterly Conference.

J. Alfred Jackson left without appointment to attend school. Member of Asbury Wash-ington Quarterly Conference.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

APRIL 30, 1922

#### Subject: Isaiah's Summons and Response

In some respects Isalah was the greatest prophet that the Hebrews produced. He had the longest ministry, was the most imposing personality, had the greatest influence as a prophet, the broadest vision, and the greatest literary gifts. Indeed, he is sometimes spoken of as the greatest figure in the history of Israel after David. He was the first prophet to Judah who has left us his written sermons contained in the first 39 chapters of the Book of Isaiah. For very good reasons the last 27 chapters of the Book are generally assigned to a later unknown prophet designated (Deuterо-Isalah) Isalah II.

His ministry began in the year of the death of King Uzziah, whom we studied in our last lesson, probably around 740 B. C. (though the date is variously reckoned all the way from 759 to 736) and continued until 701 or 690 B. C. His call to the ministry is described with remarkable impressiveness in our present lesson passage. But let us remember that this was a vision. What he saw and heard was not seen and heard by the physical eyes and ears, but with spiritual ones such as he had reference to when he characterized his people as seeing but see not, and hearing but hear not (6:9). Some such vision as this is possible for every man of a genuinely religious nature to get, but one which comparatively few have got. It is not a rare utterance or spectacle which God reserves for His select few, but all around every man at all times is a similar utterance or spectacle which only the few who select themselves hear and behold. We mean to say that no matter what other explanation may be permitted, this call is also to be given a psychological explanation. We will, we think, preserve all the practical essentials of it if we explain it in some such way as the following:

Isalah was a man who had come to entertain very lofty conceptions of God and His requirements of His people, who with himself were failing grievously even to approximate His requirements. Somehow by the operation of the Spirit of God he one day had a genuinely religious awakening. As he sat there alone, almost lost in his serious reflections on the awful social and political conditions of his people, and in his deep meditations on their sin and manifest Godlessness, there came before his imagination a picture of conditions as they ought to be. In this fascinating picture he saw these conditions as Utopian; he saw his people

so righteous that even the Holy God would deign to dwell in their midst in the Temple (for the Temple was looked upon as an abode of God when He came to earth; the Hebrews did not have our Christian theistic views of God). In one transcendent moment he realized in his imagination what had not been realized in concrete life; the real became merged into the ideal; he beheld Israel perfect, and he beheld God seated in the Temple with all the majesty and attendants with which an oriental mind could picture divine things. Glorious picture! But he was not a mere dreamer. His somewhat ecstatic imagination soon yielded to the more practical and sober thought: How can that which is ideal in vision be made so in reality? At once came the insight: Only by righteous men going forth in the spirit and power of God and preaching to the people, persuading them from the errors of their way into the way of God. But where shall such a man be found? Even I myself am no more worthy than the people among whom I live! And in the very heartfelt desire to become thus worthy so that he could labor together with the Holy God toward the redemption of his people, he felt himself rendered worthy by God, which forgiveness of sins he described in the pictorial imagery peculiar to his age (6:61). This, in more prosaic and popular terms, is our explanation of this wonderful vision of Isalah. It was especially an honest and earnest decision first to get himself right with God; and, secondly, to spend his life in trying to get his people right with Him. It was that kind of profound decision that decides something.

Now what does this lesson, as we have outlined it, say to us today? We have already hinted at it above:

(1) We should always keep our spiritual eyes and ears open to the call of God. We do not have to sit idly by waiting for the call, admiring those who have heard, seen and responded, or excusing our negligence with the thought that we have not been thus called. We have only to listen and we shall hear, to look and we shall see, and to respond. For the call is thundering around us every day, and the manifestation of God is sun-clear by day and by night. If one does not get a call to service in some such way as we said that Isalah got his call, the fault is his own and not God's.

(2) The call of God is general rather than specific; it is for needful service, while we are to choose for ourselves the specific kind of

service we will render. I think the only or the principal sense in which we might say that His call is specific is that certain persons are better adapted by natural dispositions and talents for certain work than others. But we should not place too much emphasis here, for our natural dispositions are to a great extent of our own making, or the making of those who have immediate influence over us. And our talents are due a good deal to our interests rather than the reverse. If we parents will keep worthy interests before our children from childhood through youth, to a remarkable extent we may determine the general line along which their talents will lie.

(3) There are two common mistakes which need to be guarded against: First, some who hear the call, either do not respond or do it but half-heartedly. The very bigness of the task, coupled with their historical knowledge of its difficulties, either deters them from it or dampens their enthusiasm in it. What bad logic! What if thousands of heroic men have worked toward the same end ever since human history began without the end being yet realized? Have we not read of many an army which became the more enthusiastic and energetic as the battle with an enemy, before whom innumerable men had unsuccessfully fought, seemed more and more to be going against it, and presently turned the tide of battle and left the field last—victorious? Waterloo has only to be spiritualized! Secondly, many who hear the call respond, but, unlike Isalah, do not first get themselves right, and instead of preaching to others ought rather to be preached to! This is well worth serious reflection. For such responses have probably done more than anything else alone to destroy the seriousness of religion and Christianity in the eyes of many thoughtful and otherwise upright men. Have you ever seen anything worth while that you could not see with the natural eyes? Have you ever heard anything worth while that you could not hear with the natural ears? What did it say to you? WHAT DID YOU SAY TO IT?

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, April 30, 1922  
"Here Am I; Send Me"

(By Rev. D. D. Martin, D. D.)

This lesson is a forceful account of Isalah's call and his response. It is full of interest, in that it portrays the interest Heaven takes in the call of men to service. The vision of Isalah shows God's need of men in the great work of saving the world. The most significant question known to men is in this lesson: "Who will go for us?" The most meaningful answer possible is that which the prophet makes: "Here am I; send me."

CHURCH FURNITURE

Israel was lost and Judah carried into captivity, because there were not enough prophets like Elijah and Amos. The influence of the heathen and worldly was stronger than those who were devoted to the God of Abraham. When there is a lack of workers it is not that God does not call, but that so few heed the call. If God's plan could be followed, proper division would be made among the forces of humanity, so that no work or cause would suffer.

God's call is constituted by the needs of the work. This is what interests angels and sends them with the torch of inspiration to touch the lips of men. It is the needs of the work that emptied Heaven when the Son of God became the Son of Man that he might personally effect the salvation of a lost world. His work could not be carried forward save by those whom he called to be his followers. Every man among the disciples was called, a selected man. They were sent forth to be the ministers of helpfulness and of mercy to the world.

Never was the need greater than now, never the call more urgent. Jesus came to his own of the house of David; His disciples were told to begin at Jerusalem; Paul was called to the gentile or Roman world, as it was then. Each served their place well. We are called now, not to a nation or race; not to a continent or island; the world is open to us. Every missionary, every minister, every Y. M. C. A. or social service worker is called to the ends of the earth. We know the world in its need and must answer the call. We have never said yes to God, with "Here am I, send me," unless we sense our responsibility to the whole world, and it is our purpose to answer the world cry. Now that the Easter message is so fresh in our mind, let hundreds of our youth say to Him who died to save a world: "Send me."

GAMMON SEMINARY.

## District Rounds

SAN ANTONIO DISTRICT

Third Round

Gonzales and Elm, May 13-14; Hood, May 17-18; Hamilton Circuit, May 20-21; Floresville, May 24; Karr's Hill, May 27-28; St. Paul, May 28-29; Cuero, June 3-4; Smiley Circuit, June 5; Nixon, June 6-7; Sutherland Springs, June 8-9; Hondo and Uvalde, June 10-11; Pearsall, June 14-15; Seguin, June 17-18; Olmus.

(Continued on Page 15)





"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC April 30  
Growing A Character—The Soil  
The Soil

One of the best definitions of Christian character I have ever seen is this: "Christian character is character that finds an unobstructed way to God in its large-hearted fairness to me."

## The Parable of the Soils

The Bible reference which is given for our study has been called commonly "The Parable of the Sower." In reality it is "The Parable of the Four Soils," and the Master as he interprets the parable emphasizes one point—the danger of usefulness. "Three kinds of soils stand heartily condemned in the parable of the sower. One was hard and would not take the seed." "AS for those 'on the road' when the seed is sown there, as soon as they hear it. Satan at once comes and carries off the word sown within them."

One soil was stony and gave thin rootage: "Similarly those who are sown on stony soil are the people who, on hearing the word, accept it with enthusiasm; but they have no root in themselves; they do not last; the next thing is that when the word brings trouble or persecution they are at once repelled."

The third kind of soil was rich and grew choking weeds—worldly cares and loves of grain and mere "Good times" spoiled the fruit. "Another set are those who are sown among thorns; they listen to the word, but the worries of the world and the delight of being rich and all the other passions come in to choke the word, so it proves unfruitful."

But at last we find the word about the useful folks: "As for those who were sown on good soil, these are the people who listen to the word and take it in and bear fruit at the rate of thirty, sixty and a hundred fold."

These words have a familiar sound to anyone who has visited many Epworth League Chapters. These four kinds of soil are to be found in every League constituency, I list, I am sure.

## What Elements Make Good Soil?

The first requisite of the Christian, Jesus, said, is that he become as a little child—ready to be taught. The Pharisees were condemned because they were satisfied and unteachable. "Character is marked", someone says, not by its achievements but by its ideals, by its desires."

Again and again Jesus tried to make plain the fact that the Kingdom of Heaven belong to those who have the eager, listening spirit of the little child. No fruitage can result unless the earth is ready to receive the seed. The stony ground must be transformed into soil that will nourish the growing plant.

## A Desire to be Better

Then Jesus taught that wherever

there was growth of character there must be a consciousness of need.—There are many illustrations of this principle.

One story describes the two men who went down to the temple to pray. One of them was thankful that he was not like the other man—he was doing so many excellent things that he boasted about them to his Creator, the other realized his need and made it known in petition. Jesus saw possibility in the man who desired to have his life changed by God's help.

Again, Jesus tell the parable of the prodigal son and the older brother. The hero of the story is the boy who had gone astray—not because he had had thrilling, sad adventures, but because he came to a realization that he was not worthy. The older brother who complained so jealously was so self-satisfied that there was no joy in his heart because his lost brother had been found. Are we conscious of a need in our lives which only Christ can fill?

## A Responsive Will

One other requirement there is, if we are to give the Sower the best kind of soil, and that is a will that responds to God's direction. "He who does according to my word," Jesus says, "is a man who builds his house upon a rock. He builds a character that is unshakable, nothing can break it down."

## Beginning to Grow

It is quite popular to say nowadays "I don't believe in any creed. What I believe in is character. Very well, but what kind of character do you believe in? To begin to answer that question is to begin to formulate that creed."

"What think ye of me?" was a question which Jesus asked long centuries ago and which He is asking us today; and the answer to that question is determining character for us. Jesus did not give up rules for the building of a character, but the spirit and the motive for a new life. "Christ did not ground his Christianity in thinking or in doing, but, first of all, in being. It consisted in a certain type of soul and spiritual shape of an inner self."

Each one of us gives the Sower a different kind of soil in which to plant the seed of a character. It has been estimated that no two personalities will be alike in three hundred thousand billion individuals. Your individuality is absolutely unique, and some harvest can be raised as the result of your influence that no other person can produce.

Will you not make your will responsive to God's voice? Will you not, by careful study of Jesus Christ's life, create a strong desire to live more nobly? Will you not let God teach you day by day?

In this way, we may create the best soil for the development of Christian character.

## SPECIAL NOTICES

ASHLAND, ALA.—To the women of the Opelika District, Woman's Home Missionary Societies—dear sisters: We are now facing the time of our coming district convention to be held at Ashland Charge, April 27-30, 1922. Let us bestir ourselves, bring up a good report, and let each auxiliary meet all her pledges in full on time. Do not disappoint us. Let us organize new auxiliaries and revive our old ones, because its object is to aid in interesting Christian women in the work of the kingdom of God. Let each auxiliary bring all dues paid. The auxiliary paying the highest amount of membership dues receives the banner.

To the Queen Esther Girls: We are nearing the Opelika District meeting of the Woman's Home Missionary Society, April 27-30. Are you thinking of your report? Not just for the report's sake, but because a good report means that you are "playing the game," and that means that you are giving a chance to the other girls to play the part in the big game of life. Will you make every effort to have at least twenty-five per cent net gain in members? Interest yourselves in the girls of other churches and help them organize. We are counting on you to meet with the Woman's Home Missionary convention in Ashland, Ala. Bring up a good report and at least four subscribers to the Woman's Home Mission. Mrs. R. L. Williams, district corresponding secretary, and Young People's secretary.

ALEXANDRIA, LA.—To the members of the Alexandria District—dear sisters and brothers: Group meeting of the Woman's Home Missionary Society will be held at Boyce, La., April 27-28. We ask the president of each auxiliary on the district to be present that you might be able to do your part. Let us lead with the spirit of God leading us. We are also asking each pastor to be present, for we need your co-operation. Let each one come prepared to make a good report for Peck Home and Baldwin Orphanage. I am sure Rev. E. W. Jackson will make it pleasant for us. Pray that success will be ours on the district his year. I am yours in the work.—Lucy Davis, President.

The Woman's Home Missionary Society of the South Carolina Conference, M. E. Church, will hold its annual meeting in Kingstree, S. C.

Rev. William Baker, pastor. As usual, the first Sunday in July will be included.

Each auxiliary is expected to send a delegate. All district officers are asked to attend, bringing full reports, and as our national correspondent has so compactly expressed our desires. Twenty per cent increase all the way through in members, money and magazines.

For 1921 and 1922, we hope and pray that each auxiliary will reach the goal.

Let each member, each auxiliary and each district strive to bring up the standard set for us. There are many reasons.

M. B. COTTINGHAM,  
Cor. Secretary.

## DISTRICT ROUNDS

(Continued from Page 14)

June 17-18; Jacob's Chapel, June 25-26; Kenwood, June 24-25; Yorktown and Runge, June 29-30; Beeville, July 1-2; Corpus Christi and Kingsville, July 3-5; Pleasanton, July 6; Kerrville, July 8-9; Gonzales Circuit, July 17-18.

Dear Brethren—We are now preparing for our District Conference. All balances due the Centenary must be reported promptly on the first day of the conference. Conference claimant, Episcopal fund and general conference expense must also be reported. The date of the District Conference will be published later, but begin now to work on these claims. Remember, we are to have our Annual Conference early. Don't wait until the last week of the conference to raise these claims. It may rain or other hindrances may intervene. Begin now and do your best. God bless you.

Yours for the Master,

G. A. DESLANDES, D. S.

LA TECHE DISTRICT  
Second Round

Crawford, April 30; Union, April 28; Franklin, May 5-7; Centerville, May 6-7; Morgan City, May 13-14; Viron, May 19-21; Napoleonville, May 20-21; Woodlawn, May 21-22; Donaldsonville, May 28-29; Darrow, May 27-28; Thibodaux, June 4-5; Batteville, June 4; Houma, June 3-4; Schriever, June 6; Maringouin, June 9-10; Rosedale, June 11; Shilo, June 10; Plaquemine, June 18-19; Bayou Goula, June 17-18; Whitehall, June 24-25; Lutchet, June 25-26; Laplace, June 27; Hahnville, July 1-2; Camp Parapet, July 2; Baldwin, July 7-9; Goodman, July 8-9; Bayou Salle, July 10.

Dear Brothers—I desire to thank you for your faithfulness in the work to which God hath called you. You went over the top in your Easter and

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Centenary drive so easily that you cannot explain it. The truth is you proved yourself leaders of the people and went forth with faith in God. Our District Conference will convene in Morgan City, August 8, at which time we will have an old-fashioned reunion.

I am your co-laborer in the Master's vineyard.

W. G. ALSTON, D. S.  
NEW ORLEANS DISTRICT  
Second Round

Angle, May 12-15; Bogalusa, May 18-21; Slidell Circuit, May 26-28; Covington, June 1-4; Mallalieu, June 5-11; Williams, June 6-18; Peck Memorial, June 8-11; Thompson, June 13-18; Scott Chinn, June 14-July 2; St. Matthew's, June 20-25; Haven, June 18-25; Mt. Zion, July 2-3; First Street, July 4-9; Wesley, July 5-9; Trinity, July 6-16; Graco, July 11-16; Gretna, August 1-6; Ashbury, August 6; Mandeville, July 13-14; Franklinton, July 21-23.

Dear Brethren—The program of the church is not only for one time or one day, but it is eternally keeping at it. Your Centenary claimed your attention first, now for the Episcopal residence and the Southwestern Christian Advocate. Let there be no hindrances in our way toward the gate of success.

The District Conference will convene at Bogalusa, La., July 26. We are expecting every local preacher and a representative from every auxiliary to be present.

Your co-laborer,  
M. REESE WALKER, D. S.  
GRIFFIN DISTRICT  
Second Round

Oak Hill, April 22-23; Jonesboro and Red Oak, April 29-30; McDonogh, May 6-7; Brooks, May 13-14; Senola Mission, May 13-14; Williamson, May 20-21; Hampton, June 11-12; Jonesboro Circuit, June 3-4; Griffin Circuit, June 17-18; Griffin Station, May 28-29.

Dear Brethren—Let me again remind you that our resident Bishop has urgently requested each pastor on the Griffin District to collect and send his Centenary monthly to Dr. Morris W. Ehnes, Treasurer, 740 Rush street, Chicago, Ill.

A few of our loyal pastors are doing this. All can do it if they will get on the Centenary job like men and do a man's work.

Excuses are not going to count this year. The Centenary demands of our Church are too great. Every man of us must do our work well and produce results. Let each pastor carefully canvass his charge for tithing stewards and get every one signed up that he can. Remember, the number of your tithing stewards must be sent in to the Bishop on April 30.

Remember our slogan: "Every charge must do better than last year."

I will make a personal canvass for subscribers for the Southwestern Christian Advocate from now up to the District Conference. Our official Church paper must have a better circulation among our people.

Our District Conference will convene July 26. Full program will be out in good time.

Yours in the work,  
R. T. ADAMS, D. S.

## WHAT THE CHURCHES ARE DOING

SHUQULAK, MISS.—We take this method of thanking our friends of Tupelo, Miss., for their kindness during the illness of our daughter Mattie. We will never forget them.—Mrs. H. Y. Sauter, Reporter.

BELLVILLE, TEXAS. — A small storm blew over Jackson Chapel M. E. Church, surprising the pastor, Rev. L. H. Barnett. After the storm was over many good things were found on the table. Sister Georgia

Williams was captain of the storm.—G. H. E. Fields, Reporter.

MARTIN, TENN.—Sunday, March 12, was a high day in McCabe Temple M. E. Church, it being the birthday of the pastor, Rev. R. A. Dowell. At 11 a. m. the Rev. J. P. Price, the veteran of the Tennessee Conference, preached the birthday sermon. At 3 p. m. the officers and members rendered a very interesting program, consisting of papers, solos and duets.

## THE golden anniversary of so grand a day as Children's Day is an event indeed.

Surely it was a farsighted thing for the General Conference of 1872 to set aside this offering each year for the practical encouragement of higher education.

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All the churches were represented: Rev. E. W. Rogers, the Baptist; Mr. Eddie Phelps, the C. M. E.; Mrs. Scott England, the A. M. E.; Mr. T. B. Busby, the Epworth League, and the writer the Sunday School. Rev. R. H. Peoples, pastor of the Oak Grove Baptist Church, being senior pastor of the city, was master of ceremonies. A short history of his life in the ministry was read by the pastor, which showed that he had been in the traveling connection for thirty-five years, married 124 couples, preached 150 funerals, took in 1708 members, and claims the following as his sons: H. P. Belcher, W. B. Crenshaw, A. B. Thompson, J. A. Burnly, Rev. A. J. Goodall, and Rev. J. H. Thompson, who has been transferred. Rev. Dowell has been with us nearly six years, and the longer he stays the better we like him. He is a great worker. Mr. D. C. Martin, on behalf of the church and congregation, presented him a handsome collection and valuable presents. The church seems to have taken on new life. We had the Rev. Dr. Davis, district superintendent, with us on March 19, and he preached a great sermon, and the people said: "Did not our hearts burn while he talked to us?" Seven united with the church. We are planning for a great time on Easter.—Mrs. M. E. Harris, Superintendent.

LONOKE, ARK. — A surprising storm led by Brothers Jim Gelter, Paul Johnson and B. McCulley struck the parsonage of St. James M. E. Church on the night of March 20.

After enjoining "Blest Be the Ties That Bind," the pastor led in prayer. Many choice pounds of groceries were placed on the table, which brought much joy and comfort to the pastor and wife. Come again, brothers, you are welcome.—A. C. Cabean, P. C.

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# Southwestern Christian Advocate



LORENZO H. KING,  
Editor

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Publishers

## THE GARLAND OF HONOR

### I

I honor the men who work,  
Whose creed is "never to shirk;"  
Who carry their load  
O'er the ruts of the road,  
Ill caring that obstacle lurk.

### II

I honor the men who toil,  
Who wring their fruits from the soil,  
Determin'd not to fail,  
However the gale,  
Nor measure the cost of the toil.

### III

I honor the men who strive—  
Strenuous as bees in their hive;  
Who reckon with their neighbor  
In concert of labor,  
Constructing while others connive.

### IV

I honor the men who win,—  
E'en a margin the breadth of a pin:  
For the victors who count  
Are they who can mount  
Obstructions that rile and chagrin.

### V

I honor the men of soul  
Who never to evil pay toll;  
But who rise to the height  
Of superb moral Right,  
Move steady and sure to the Goal.

### VI

Heroes, these all, whom we crown;  
Who, tho now exalted, were down  
But, while others did stop,  
Persevered to the top  
Of the scroll of immortal renown.



# AN OPEN APPEAL TO THE AMERICAN CHURCH

We have just been reading a striking article from the pen of Sidney L. Gulick, Secretary of the Federal Council. In the article he makes a convincing appeal to the Churches and Christian people of America to unite their forces and efforts to carry on what he calls "*The Christian Crusade For a Warless World.*"

Mr. Gulick says:

"The Churches of the world can stop war if they will, and will go about it with intelligence and determination. If they now fail to grapple effectively with this frightful evil, this terrible menace to mankind; if they do not cultivate right international attitudes of mind and heart, and create the essential institutions and processes for world justice, liberty, security, and equal economic opportunity for all, the world again will be overwhelmed in frightful tragedy, and the people will again lament the lack of vision and the incompetence of the leadership of the Churches—because of which they perish."

We believe Dr. Gulick estimates aright the moral strength of the Church. We believe also that what the Church needs in combating any evil is an intelligent comprehension of that evil together with an adequate method of approach. This will include of course, the united endeavor of her scores of thousands of pastors and her millions of members moved by passionate enthusiasm in carrying out a practical program for realizing their object.

But we do not believe that the next step of the American Church is to wage a campaign for a warless world. The next great moral undertaking of this Nation and accordingly of the American Church is not international or foreign, but national and domestic. If Dr. Gulick and the Federal Council rightly sense the American situation they must see that more than all else for the moral health of our own Nation for the peace and security of the Nation in the future, *America's New Crusade*—MUST BE AGAINST LAWLESSNESS IN THE FORM OF LYNCHING AND BURNING HUMAN BEINGS AT THE STAKE. This is the new crusade worthy of the Christian Church of America and the one in which she has already shown too much tardiness and inertia of action.

This is true even as a near approach to a warless world. For upon the type of character of the individual citizen of a nation depends that nation's attitude in international situations. As long as there lurk in our national life those forces and habits that develop the wrong moods and ideals of character, so long will the Nation be breeding the germs of war. That type of American character is surely being developed under the lynching regime in vogue in this country.

The lynching habit in the Nation makes for blood-thirst and reckless disregard for human life. That Nation, which through a generation or more stands complacently by and permits its citizens to sport themselves in the practice of taking by lawless methods the lives of their fellowmen is developing a type of citizenship that will revel in war and all its hideous manifestations.

The lynching spirit shows the revelry of unrestrained passions and utter disregard for the rights of others whatever those rights may be. As long as present conditions obtain in this country the Negro is insecure in any of his rights as an American citizen and as a human being. He wants the Christian Church to give itself with determination and concern to the task of making his life safe, and conditions in America more tolerable for him and his children. Of course there are those who often urge the consideration that the lot of the Negro is better in America than elsewhere. If this contention be granted, still the Negro's lot here is far from what it should be in a Christian civilization.

It would contribute much also to the Negro's morale in the Nation both in times of peace and war, should the race be able to feel that the Nation gave him protection from the mob and those who would despoil him. It is no light consideration that there are within the body politic a group of twelve million of its inhabitants restless, dissatisfied, feeling a sense of fear and of injustice. No Negro who contemplates the fact that along time's avenues of thirty years are strewn in mutilated and charred form the bodies of over 3,000 of his brethren laid there by the hand of brutal, unchecked lawlessness, can feel that his Nation, tolerating such violence, is giving him and his the protection they should receive.

This consideration, together with his treatment since the war, has constrained the Negro to feel that the most pressing problem for him is whether he shall be made secure in his person and property within the Nation. He feels too, that this is the Church's task primarily. He does not understand the attitude of the Church, past and present. He cannot see why the Church press of the Nation remains relatively silent on a matter which concerns him so vitally. At the door of the Christian Church he hurls the scathing indictment of criminal negligence and challenges the Church in the name of the God of humanity to rise up and smite the evil of lynching with all her forces and resources.

Continuing his appeal, Dr. Gulick says:

"When in each denomination the ecclesiastical authorities, pastors and consecrated lay-men and women and young people, grapple as earnestly with the program for a Warless World as they did with their War Time Commissions and their support of the Government to win the great war, and as they long have for Evangelism, for Foreign Missions; and for Christian Education, we may hope to accomplish real results. Prohibition was put into the Constitution only because millions of Christians became intelligent and determined to end the drink curse."

The same should be said of the Church in relation to the lynching evil. It can be put down; it should be put down; it must be put down, but this will not be done until the ecclesiastical authorities, pastors, laymen and women, young and old develop a conscience sufficiently keen and alert to grapple as earnestly with the program for a lynchless Nation as they do for evangelism, Foreign Missions or Christian Education. For while the American Church is carrying on its stupendous propaganda for foreign missions, the call is most insistent that our moral obligations shall be as firmly pressed in the home land.

Then the New Crusade, so far as the twelve million Negroes are concerned should be THE NEW CRUSADE AGAINST LYNCHING IN AMERICA. And the Christian Church, to save her face, must lead this crusade. To save her conscience, American Christianity must begin in earnest, as it has never done, the crusade against lynching. "Have not we all one Father? Hath not one God created us?" Then should not the Spirit of this common God restrain our passions from the deliberate murder of our neighbor, at least?

Certainly for this sore festering spot in the morals of the Nation, the Church which is the conservator of the Nation's morals, must answer to God; must answer also at the bar of public opinion. Is it too much to say that even the future of the Church itself depends on whether the Church will courageously and effectively combat and destroy the lynching evil. The nation is reflected in its Church life. The Church cannot get beyond the characteristics of the citizens that make the Church. The Church depends for its virility upon the character and ideals of its community. It is the outgrowth, the moral expression of the community at its best. *Whatever the community is, the Church is.* If America allows herself to be normally a lynching community, the American Church will be like its community—blind, deluded, morally remiss, dead as to righteousness, having the form perhaps, but lacking the power of Godliness.

This paper therefore is sending this open appeal to the American Church, to its ecclesiastics primarily, clergy and lay, of all religious denominations, sects and persuasions in the hope that THE AMERICAN CHURCH, THROUGH YOU, MAY BECOME AROUSED FOR ITS OWN SAKE and for the Nation's, if not for your brother, the Negro's sake, that this Nation shall possess a virile Church competent and morally mighty to guide our sadly veering Nation, into God's highway of national righteousness.

To you, leaders of the total American Church, Protestant and Catholic alike, to Bishops, Elders, Deacons, Archbishops, Prelates of every rank; Conferences, Synods, Sessions, Conventions, Associations of every type—to every and each unit in the Nation, you who constitute the American Church; twelve million black children of God, call on you to arise, declare and conduct a crusade against lynching. Will you? Let the American Church speak!



## DR. MARSHALL CROSSES THE GREAT DIVIDE.

Among the colored men of our Methodism, particularly in the southwest, there has perhaps appeared no more interesting and forceful character than the Rev. Julian Franklin Marshall of this city, late of Chicago, who has just crossed the Great Divide. He was born April 16, 1847 at Port Economy, Va., and had he survived to see the 16th of the present month, would have rounded out 75 full years of sterling manhood. His parents were Robert and Aberrella Marshall. His mother was a devout Christian and passed away when he was quite young. Of his father he knew but little.

He was converted at an early age and joined the Methodist Episcopal church. He was determined to get an education and was practically a self made man, having spent but two years in Straight University, New Orleans.

In his early manhood, he felt a Divine Call to the Christian Ministry. Joining the Louisiana Conference he received his first appointment in 1877. For forty-three consecutive years he answered the roll call of his Conference, during which time he served nineteen years as presiding elder and district superintendent.

In 1878 he was married to Miss Alice Mary Smith. They were blessed with two children, Liattah and Gilbert Haven. Gilbert passed away at the age of two years. Rev. Marshall always said that "much of his success in the ministry was due to the devotion and untiring efforts" of his good wife.

He retired from his Conference in 1920 and decided to come to Chicago and live with his daughter. This he did in October of that year. He became associated with St. Mark church and quarterly conference. Owing to his declining years, as far as he was able, he was dutiful and faithful in service.

On Monday, March 13, 1922, he went about his daily duties as usual, apparently well and happy. Two of his old friends and parishioners called and for more than three hours he conversed with them. Feeling somewhat fatigued and desirous of a little rest and quiet, he asked his wife and daughter that he might be left alone for a little while in his room. In those few moments,

apparently with no pain or struggle, he quietly slipped away from this world, his friends and loved ones to answer the final roll call in the great beyond.

The funeral services were held from St. Mark church, Chicago, Friday 10:30 a. m., March 17, 1922, conducted by Dr. John W. Robinson, his pastor.

The following ministers served as pallbearers: Rev. P. T. Gorham, Fulton Street church; Rev. J. F. Franklin, St. Mathews; Rev. I. C. Smith, Robey Street; Rev. G. W. Baber, Trinity; Rev. F. H. Bunton of Madison, Wis.

Telegrams of sympathy were read from Bishop R. E. Jones, New Orleans, Dr. Ernest Lyons, Baltimore, Md., Dr. L. H. King, New Orleans, The Ministers' Alliance, New Orleans, Rev. H. J. Wright and Rev. Robt. Wilkins, Alexandria, La., and Mrs. Birdie Wallace, Atlanta, Ga. Resolutions from St. Mark church, St. Mark Sunday school and other auxiliaries were also read. St. Mark choir also furnished appropriate music.

Beautiful tributes were paid to him by Dr. F. H. Butler, Secretary of the Epworth Leagues for the Colored Conferences, on behalf of the church at large; Dr. G. R. Bryant, on behalf of the Chicago District Lexington Conference; Dr. Bunton, a life long friend, who claimed Rev. Marshall his father in the ministry.

Rev. John W. Robinson, his pastor delivered a very touching cheering and inspiring message which was a great comfort to the bereaved loved ones. The services were in keeping with his life, "Beautiful." His son-in-law, Mr. R. A. Crolley, with whom he lived in Chicago, writes:

"On his final journey to that Celestial City, the daughter, son-in-law and grand children are happy indeed that he spent his last eighteen months with us, giving out sunshine, cheer, smiles encouragement and love. His was a big **Christian Soul**. He made many and lasting friends in this city. His life has been a benediction to the world".

He now rests in Lincoln cemetery, Chicago, Ill., and leaves a wife, daughter, three grandchildren, son-in-law, other relatives, and many friends in all parts of the land, to mourn their loss.

founding of Methodism, became an increasing factor in its development.

Whenever economic conditions produced a considerable gap between the standard of living and the average ministerial salary, the actual and proportionate number of supply pastors has increased; and whenever ministerial support shall approach the normal standard of living the number and proportion of supply pastors will undoubtedly diminish.

The investigation made by Dr. J. W. Van Cleve reveals an increase in the number of supply pastors from 2,872 in 1900, to 4,321 in 1920. In 1900, nineteen per cent of the total pastoral charges in the Methodist Episcopal church were served by supply pastors; in 1920, twenty-six per cent. And this at an average annual salary of \$712.

A questionnaire to which 1,060 supply pastors replied showed that most supply pastors consider their work as being only temporary. Only sixty-six expected to enter the annual conference and 219 were over 60 years old.

The results of the study made show that the number of aged and disabled supply pastors (not including those in mission fields) does not exceed two hundred. The Board of Conference Claimants is this year receiving from the Council of Boards of Benevolence of the Methodist Episcopal church (following general conference action) \$10,000 for aged and disabled supply pastors, part of which is being used to complete the necessary survey as to actual conditions among these 4,321 heroic men, the balance to be used for the first relief distribution in 1923.

And they are heroes!

In a letter recently received by a former presiding elder from one of these aged supply pastors, he gives a record of his pioneer work in one of the frontier conferences of Methodism. In 1885 he sold his little farm and, with his wife and little boy, entered our work as a supply. For many years he continued in that relation, organizing circuits in country districts, preaching in log huts and school houses, establishing Methodism in little villages, which have since become large centers of population. At the death of his wife some years ago, he moved to California to spend his declining years. In his letter, he says, "Surely I am what may be called an old man, but it has never come into my head to make complaint and I never assumed that the church was under any obligation to me. My work was freely given, though at a financial loss. I am in my eighty-second year and would be glad to do something for the Methodist work in this state. If I had my energy as I once had, I would take up the matter with the superintendent of the district.

An aged and disabled supply pastor in one of Methodism's Eastern Annual Conference writes: "I was made a local preacher in 1880, ordained deacon in 1884 and elder in 1888. I preached (as supply) fourteen consecutive years, after which my health failed. For the last fifteen years I have been confined to a wheel chair. Have no income, and would be grateful for any income I might receive."

Surely Methodism, which has accepted the faithful services of many men like these in

(Continued on Page 4.)

## THE CENTENARY AND THE SUPPLY PASTOR

The Methodist Episcopal church is awakening to its obligation to the aged and disabled supply preacher. Under the law of the church he has not been permitted to share in funds raised for retired preachers. But today the vision of obligation on the part of the church is broadening. Tomorrow the supply preacher will be able to view the setting sun without alarm.

At first the supply pastor was a local preacher, tentatively and temporarily appointed to furnish pulpit service under the direction of the preacher in charge. Later a local preacher was sometimes designated to supply the pulpit regularly and, for all practical purposes, became pastor; sometimes being continued from year to year, until at last supply pastors were given a more or less recognized place in the ministerial

ranks and performed an indispensable service in the development of the church, especially during the missionary period. When weak scattered churches were grouped into pastoral charges, there was a continual demand for supplies, who have been pioneers in every conference of Methodism, and as the work expanded there has been a widening and increasing demand for his services.

The continual rise in the standards of ministerial preparation, involving more thorough education, resulted in the failure of some men to gain admission into the ministry, or in so discouraging them that they gave up the attempt; leaving to them the alternatives either of relinquishing ministerial work or of entering definitely and permanently into the class of supply pastors. Hence, the supply pastor, once an essential factor in the



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LORENZO H. KING, Editor.

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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



### TRUTH MAKES FREE:—Then

said Jesus, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8:31, 32.

## Personal and General

All preachers who intend to visit Glacier National Park this year and can stay over Sunday and would like to speak to the tourists, notify Rev. H. C. Mecklenburg, Browning, Montana.

Mrs. L. B. Smith, the wife of District Superintendent, G. W. Smith, of the Brookhaven District, Mississippi Conference, spent Saturday and Sunday of last week in New Orleans, and was a welcomed visitor at the Southwestern office. Mrs. Smith is an active church worker.

A Commercial company preparing a film to be entitled "John Wesley, the Methodist", has recently sent out advertisements soliciting the purchase of stock in the enterprise. The Methodist Episcopal Church through its connectional organizations has no relation whatever to this concern.

Governor Edward I. Edwards of New Jersey will address the opening Mass Meeting of the Spring Conference to be held by the National Association for the Advancement of Colored People in Newark, N. J. next June. Plans are under way to make this conference the greatest in the history of the Association.

The Commencement Exercises of Gammon Theological Seminary are being held during this week in Crogman Chapel. The Baccalaureate Sermon was delivered by President Philip Watters, D. D., while the Reverend John W. Robinson, D. D., Pastor, Saint Mark Methodist Episcopal Church, Chicago, Ill., delivered the Commencement address.

Bishop William Fraser-McDowell and Senator Frank B. Willis of Ohio, will be the principal speakers at the commencement exercises at Ohio Northern University. Senator Willis

is a graduate of Ohio Northern, and for a number of years was a member of the faculty, as professor of History and Economics. Bishop McDowell claims Ohio as his native state, and Ohio Wesleyan as his alma mater. He was ordained into the Methodist ministry in 1882.

Dr. Paul L. Vogt, superintendent of the Department of Rural Work of the Board of Home Missions and Church Extension was a speaker at the Southern Mountain Workers Conference at Knoxville, Tennessee, April 5 to 7. His subject was "Financing Self Help".

Dr. Vogt will also address the students of the University of Chicago at their 4:30 special hour June 29, his subject being "The Work of the County Church."

### A PRAYER FOR MAY 3 AND 4, 1922

Our Father in Heaven, Who art more concerned over all the peoples of earth than are we Thy children, we ask Thy guidance for the group of men gathered these days in Chicago to consider the great needs of those throughout the world who do not know Thee in the way Thy Son Jesus Christ has revealed Thee to us. As they debate the wisdom of revising the far-reaching activities of the Laymen's Missionary Movement which promotes unofficially the missionary program of Christianity to the end that the laymen of Thy Church may give themselves in increasing measure and in increasing numbers to the extension of the Kingdom of Jesus Christ, be Thou with them and direct their every thought. We ask this for the sake of the hastening of the coming of Thy Kingdom on earth, in the name of Jesus Christ. Amen.

Tindley Rural Society of the Muskogee District, Lincoln Conference, reports this the best year of that organization. Three meetings have been held during the year and district missionary and church extension matters have received careful consideration. Workers are confident that next year will show even greater results as the interest in the society is increasing with the better understanding of the work.

The Epworth Leaguers of the New York Area gave to Dr. Charles E. Guthrie, General Secretary, a farewell banquet in Newark, N. J., on April 3rd, the eve of his sailing on the Mauretania for Europe to visit Leagues in twelve different countries abroad.

The following morning a company of Leaguers waved farewell to him from the deck as the ship sailed.

On Easter Sunday Dr. Guthrie was the guest of the British Wesleyan Guild of Methodist young people in Birmingham, England. He is to bear to the Epworth Leagues of Germany greetings from the ten German Conferences in this country and will probably visit Petrograd, returning to America in time for the meeting of the Board of the Epworth League in Chicago on June 26th.

Dr. E. M. Jones, the successful Area Secretary of the New Orleans Area has just returned from a trip through Mississippi and Alabama helping several of the Pastors to raise their full Centenary apportionment. The reports coming into the office from the District Superintendent and Pastors are encouraging. An increase for the Area is expected when the

Area Council meets at Mount Zion M. E. Church, New Orleans, on May 3rd.

The Missionary Conference called at the La Salle Hotel, Chicago, May 3 and 4, to consider the advisability of resuming the activities of the Laymen's Missionary Movement will convene at luncheon, May 3. The Conference will be called to order by Mr. George H. Stineback, Vice-President of the Howard Severance Company, Publishers of Chicago, and Chairman of the Committee on Arrangements. Dr. William S. Abernethy of Washington, D. C., President Harding's pastor, will be the speaker. The afternoon and evening and the following morning will be given to frank discussion. At a general luncheon Thursday noon, a larger number of laymen of Chicago will be present, the speaker being Dr. James L. Barton of Boston, General Secretary of the American Board of Commissioners for Foreign Missions. Among the prominent leaders who will be present are: President J. C. Acheson, Pittsburgh; Dr. Herbert S. Johnson, Boston, member Baptist Board of Foreign Missions; Dr. William E. Lampe, Philadelphia, General Secretary, Laymen's Missionary Movement, Reformed Church in the United States; Mr. D. D. Spellman, Detroit, and Mr. W. C. Coleman, Wichita, Kansas. The conference is being limited to a comparatively small number and is self entertaining.

A man representing himself as pastor of a Methodist Church in Pittsburgh doing work among Arabians and Syrians—he has given the names of both peoples and may be using other names in the same connection—has been begging money at intervals in Columbus and Toledo—possibly other places—to pay his railway fare back to Pittsburgh on different pretenses. Methodists in Columbus and Toledo who loaned him money have not heard from him. He has given the name Mahomet and Charles Mohammed. There is no Methodist minister in Pittsburgh of either name, nor any Methodist Church among Syrians or Arabians in this city.

The Book Committee met in regular annual session last week in the Chapel of the Methodist Book Concern Building in New York. Our plan for our semi-centennial anniversary celebration of the Southwestern next year was heartily endorsed and will be clearly set forth and inaugurated at an early date.

The Rev. John W. Robinson, pastor of Saint Mark Methodist Episcopal Church, Chicago, gave two addresses before the Centenary Convention of the North West Iowa and Northwest Iowa German Conferences which met at Storm Lake, Iowa, recently. The impression Dr. Robinson made was such that the Northwest Iowa Conference has invited him back in June to give a series of addresses at the Epworth League.

### THE CENTENARY AND THE SUPPLY PASTOR.

(Continued from Page 3.)

establishing the kingdom in difficult pioneer fields with little or no compensation, has an obligation here. And Methodism will not fail, but will respond gladly and generously to this call for the relief of aged and disabled supply pastors. The appropriation of \$10,000 from Centenary funds is pointing the way!



## AN ANCIENT SITUATION WITH A MODERN PARALLEL

President Charles M. Melden, New Orleans, College

Little is known of the prophet Haggai. He was probably born in Babylon and was one of the company that returned to Palestine with Zerubbabel. Among the first enterprises to engage the attention of the repatriated people was the rebuilding of the Temple. The work was undertaken with great enthusiasm and actively prosecuted until the usurper Smerdis, influenced by their enemies, forbade the Jews to proceed farther. After this they became indifferent and lost all interest. Even after the accession of Darius to the Persian throne and they were at liberty to do as they pleased they did not resume work upon the Lord's House. The foundations and partly reared walls bore witness to their neglect.

In the meantime they built for themselves elegant residences and surrounded themselves with every obtainable luxury. While making the specious plea that it was impossible to rebuild the House of God they sought to increase their own wealth. They became selfish and miserly. They withheld from the Most High his due. Lavish in their expenditures upon themselves they were niggardly toward God. As a result his blessing was withdrawn from them. The very means employed to increase their riches tended to impoverish them. The windows of heaven were closed. Neither rain nor dew fell. The drought parched the land, their crops failed and want stared them in the face.

At this juncture Jehovah sent Haggai to the black slidden people to arouse them from their indifference. He cried aloud in their astonished ears—"Is it a time for you, yourselves, to dwell in your ceiled houses while this house lieth waste? Now therefore, saith Jehovah of Hosts, consider your ways. Go up to that mountain and bring wood and build the house and I will take pleasure in it, saith Jehovah. Ye looked for much and lo it came to little and when ye brought it home I did blow it away. Why? Because my house lieth waste while ye run every man to his own house. Therefore for your sake the heavens withhold the dew and the earth withholdeth its fruit. Ye have sown much and bring in little; ye eat but ye have not enough; ye drink but are not filled with drink; ye clothe you but there is none warm and he that earneth wages, earneth wages to put it into a bag with holes".

Their experience illustrated the truth. There is that scattereth abroad yet increases and there is that withholdeth more than is meet tendeth to poverty. And their experience has been often repeated. It is a grave mistake to plan narrowly for the work of the Lord. Churches acting either upon a false idea of economy or through fear of difficulties sometimes pursue a parsimonious policy. The end is always disastrous. Their efforts in other directions are fruitless. Their wages are put into a bag with holes.

They suffer the house of God to become dilapidated, repairs are neglected until it becomes uninhabitable. The homes of the church members may be neat and comfortable but the church building is untidy, ramshackle, inconvenient, uncomfortable, a reproach to those who worship in it and a disgrace to the neighborhood in which it stands. It proclaims to

an observant and sometimes hostile community the carelessness and indifference of church people; it mocks their profession of devotion to Christ. It is a grim satire, a glaring travesty, a hollow pretense to call such a place the house of God.

Such a policy toward the church is as unwise as it is wicked; as wasteful as it is miserly. No society that pursues it can hope to prosper. Like the laborer who puts his hard earned money into a ragged pocket, such a society finds its efforts without result. Their wages are put into a bag with holes. People who might otherwise be glad to worship with the congregation are repelled. Young people are weaned from the church; audiences grow smaller, spiritual dearth dries up the fountains of religious life, finances are difficult, in fine, all interests suffer and the society languishes if it does not die. The people wonder why this should be? Why their prayers are unanswered? Why there is no fruit of their labors? The answer is their prayers, their exhortations and their efforts are as wages put into a bag with holes. Prosperity will never come to any society which neglects the house of God and suffers it to fall into ruins. Happy that people to whom the Lord sends a Haggai with the message: "Thus saith the Lord, consider your ways. Go up into the mountain and bring wood and build the house and I will take pleasure in it and I will be glorified". Happier still if they listen and obey. Many a society which has been leading a precarious existence feeling that it was impossible to do anything, aroused by the prophet's voice and trusting in Him whose is the earth and the fulness thereof has dared great things. In the name of their God they have sounded the advance, the people have rallied and great things have been accomplished. The church property has been improved, souls have been saved and our God glorified. "Bring ye all the tithes into the storehouse that there may be food in my house and prove me herewith, saith the Lord of Hosts, if I will not open you the wonders of Heaven and pour out a blessing that there shall not be room enough to receive it."

### A New Slogan for the Louisiana Conference.

The Louisiana Conference needs a Haggai to preach an evangel of church building. There is crying need of a revival of interest in this respect. As in the day of the prophet, in too many communities, it is a fact that the house of the Lord "lieth waste". This is especially true in the rural districts. The buildings are unpainted and dilapidated. Their roofs are leaking and their foundations are decayed. A not uncommon sight is that of a church shored up by ugly timbers to prevent it from collapsing or being blown over by a moderate wind. The windows are without glass, newspapers or other material being employed as a substitute to keep out the cold. At night the interiors are poorly lighted by ill kept lamps so that it is almost impossible for a speaker to see his congregation. The seats are crude and uncomfortable, the pulpits mere boxes roughly constructed and a catch-all for unused papers, leaflets, etc. The Bible is old and torn, its leaves loose and soiled with many missing. Indeed the whole building and furnishings in too many instances are a reproach to the congrega-

tion who worship there; a blot upon the landscape and a sin against God.

In some of these communities nothing has been done to improve the church property for many years. The good men and women who built, did their work and have gone to their reward. Their successors have not had sufficient enterprise or devotion to even conserve, to say nothing of improving, their inheritance. Year after year has passed and nothing has been done to repair the ravages of time. But the inroads of decay have been constant until now many congregations occupy almost uninhabitable quarters. And what is worse both pastors and people seem content with the conditions. They are at ease while the Lord's "house lieth waste".

It is idle to expect prosperity under these circumstances. "Because", saith the Lord, "of my house that lieth waste \* \* \* therefore for you sake the heavens withhold the dew and the earth its fruit. I called for a drought upon the land \* \* \* upon that which the earth bringeth forth and upon men and upon cattle and upon all the labor of their hands." Some congregations excuse their neglect of God's house on the ground of "hard times". I wonder if they have not got things confused; if instead of the hard times causing the neglect of the church, may it not be true that neglect of the church is the cause of hard times? May not the boll weevil and the Palmer worm be an effect as well as a cause? May it not be true of men and women in Louisiana as well as in Palestine that they earn wages and put it into a bag with holes?

The word of the Lord comes to you, O Methodists of Louisiana, "Is it not time for us to come, the time for Jehovah's house to be built?" Could we do better than to launch a campaign for better churches? For the next few years the slogan should be "*Better churches: Better parsonages; more Beautiful grounds.*"

What is needed is first to realize the need and then to address ourselves to it. The need is apparent shall we not then rally to the performance of this great work? The disposition to do is more important than anything else. If the "people have a mind to work" difficulties can be overcome, obstacles conquered and ideals realized. In every parish there are men having more or less ability as carpenters, painters, etc. Let these men employ their skill in repairs on the Lord's house. Others that are less skilled can do rougher work of which much is to be done. Materials are not expensive, time can be given, talent employed and a transformation accomplished. If only there is a will, there is a way. Make it fashionable to hold a church repairing, a church cleaning, a ground beautifying Bee. Making a joyful, a merry occasion, serving the Lord with gladness.

In this work the pastor should be the leader. He should be a modern Haggai calling the people to their duty, to their high privilege. By word and by example he should lead his people in a new departure. He should not be content to let things drift. Like the workers in the time of Nehemiah, he should work with the sword of the spirit in one hand and the tool of the artisan in the other until the Lord's house is repaired, cleansed and beautified becomes a fit dwelling for the Most High through the habitation of the spirit.



## CONFERENCE OF CITY LEADERS, ATLANTA, GEORGIA, MAY 10-14, 1922, PROGRAM

### NEGRO CITY PASTORS TO MEET

The first conference of city leaders of the Methodist Episcopal Church to study the task of the city church from the racial and inter-racial point of view will be held in Atlanta, Georgia, May 10-14, and is called by the Bureau of Negro Work of the Board of Home Mission and Church Extension of the Methodist Episcopal Church, of which Dr. W. A. C. Hughes, of Philadelphia, is Director, and the Department of City Work of the same Board, of which Dr. Melvin P. Burns, of Philadelphia, is Superintendent. While in Atlanta the delegates, mostly pastors of Negro city Methodist Episcopal Churches, will be the guests of the Atlantic City Mission and Church Extension Society of the Methodist Episcopal Church.

### SPEAKERS PROGRAM WEDNESDAY, May 10th

#### Morning

- 9:30-10:00—Devotions, Dr. J. W. E. Bowen.  
10:00-10:20—Greetings, Bishop E. G. Richardson.  
10:20-10:30—Greetings, J. C. Arnold.  
10:30-11:00—"The City Challenge", W. A. C. Hughes.  
11:00-11:30—"Methods in Evangelism", G. B. Dean.  
11:30-11:50—"The Responsibility of the Church for the Religious Education of its Constituency", F. J. Handy.  
11:50-12:00—Discussion, J. B. Redmond.

#### Afternoon

- 2:00-2:30—"The City Survey", James C. McMorries.  
2:30-2:50—"Making the Social Life of the Church a Fundamental Responsibility", W. H. Stevens.  
2:50-3:20—Discussion, C. Y. Trigg.  
3:20-3:40—"Is Religion Opposed to Recreation and Play", J. R. Brown.  
Discussion, J. S. Scott, E. S. Williams.  
3:50-4:30—Symposium "The Community House".  
Day Nursery, J. W. Robinson.  
Kindergarten, N. D. Shamborguer.  
Boys and Girls' Clubs, W. T. Weatherby.  
Educational Activities, I. G. Penn, Jr.

#### Evening

- 7:30—Address, Bishop R. E. Jones.  
Stereopticon Address "The Centenary Program as Applied to City Churches", M. P. Burns.

### THURSDAY, MAY 11th

#### Morning

- 8:40-9:00—Devotions, J. W. E. Bowen.  
9:00-9:30—"Methods in Evangelism", George B. Dean.  
9:30-10:05—Symposium "The Negro in Northern Communities".  
"An Economic and Social Study", Pezavia O'Connell.  
"The Negro Church and Negro Industrial Worker", M. J. Naylor.  
Discussion.  
10:15-10:30—"The Family in the New Community", G. R. Bryant.  
10:30-11:00—"Negro Health Studies" (Problems), Rbscoe C. Brown, Public Health

Service, Washington, D. C.; Fletcher Penn, Atlanta.

11:00-11:30—"The City Survey" Part II, James C. McMorries.

11:30-12:00—"Industrial Evangelism", Edgar J. Helms.

Discussion.

#### Afternoon

2:00-2:30—"Publicity and the City Church", Ralph W. Keeler, W. Scott Chinn.

2:30-2:50—"The Church Paper and City Task", L. H. King.

3:00-3:20—"To what Extent Can a City Church Promote Inter-racial Co-operation", J. N. C. Coggin.

Discussion, D. L. Morgan.

3:30-3:50—"Recruiting for City Leadership", F. M. Butler.

Discussion, J. W. Waters.

#### Evening

7:30—Lecture, "The Development of Democracy Through the Negro", Pezavia O'Connell.

### FRIDAY, MAY 12th

#### Morning

- 8:40-9:00—Devotions, J. W. E. Bowen.  
9:00-9:30—"Methods in Evangelism", George B. Dean.  
9:30-10:00—"The Relation of the City Society to Methodism and Other Agencies in Working out City Problems", Daniel Marsh.  
10:00-10:30—"Juvenile Delinquency", Frank Orman Beck.  
10:30-10:50—"The Seven Day a Week Program of the Church", R. W. S. Thomas.  
Ten minutes Discussion, G. G. Buckner.  
11:00-11:30—"The City Task From an Inter-Racial Viewpoint", W. W. Alexander.  
11:30-12:00—Discussions.

#### Afternoon

- 2:00-2:20—"How Can We Encourage the Negro of Education and Means to be a Greater Force in the Local Church", J. W. Haywood.  
Ten Minutes Discussion, E. W. Kelly.  
2:30-2:50—"A Down Town Church With an Uptown Membership", D. H. Stanton.  
Ten minutes Discussion.  
3:00-3:20—"The Relation of the Church to Civic Welfare", Ernest Lyon.  
Ten minutes Discussion, A. J. Mitchell.  
3:30-4:00—"Educating Our Youth for the Moral and Spiritual Leadership of the Race", I. G. Penn, Jr.

#### Evening

- 7:30—Address, C. A. Tindley.  
Stereopticon Address, Daniel Marsh.  
Social Hour.

### SATURDAY, MAY 13th

#### Morning

- 9:00-9:30—Devotions, J. W. E. Bowen.  
9:30-10:00—"Methods in Evangelism", George B. Dean.  
10:00-10:30—"Centralized Leadership for the City Task", Millard L. Robinson.  
The cities to be represented:—New York City, Baltimore, Philadelphia, Washington, Cincinnati, Columbus, Chicago, Cleveland, Indianapolis, St. Louis, Louisville, Chattanooga, Nashville, Memphis, Greensboro, Charleston, Savannah, Birmingham, Meridian, Jackson, Baton Rouge, New Orleans, Houston, Galveston, Fort Worth, Atlanta, Detroit, Pittsburgh.

### WINSTON DISTRICT GROUP MEETING

The ministers of the Winston District of the North Carolina Conference met at Wesley's Chapel Church, March 22, 23, 24, 1922, in Centenary group meeting. At 2 o'clock p. m. the meeting was called to order, after which the body organized with Rev. A. M. Ervin of Mt. Airy, N. C., as chairman; Rev. J. J. Blanton of Elkin as secretary; Rev. W. M. Crawford as treasurer.

Many subjects were presented and well discussed. The Religious Evangelistic Campaign throughout the mountain sections of North Carolina, for our Methodism, was the leading topic. The brethren found that there were no better methods than the Centenary plan, whereupon every brother was urged to take a full and careful survey of their entire field of labor; every church however seemed to be well organized.

The special revival meeting to be held and run by well organized forces. Brother H. J. Jones was elected as the leader of the devotional meetings, and W. M. Crawford was elected director of all the music for such meetings. Our Southwestern Advocate passed a resolution to stand behind the paper and to urge its claims and to secure all the subscribers possible this year.

Our Area and the Centenary brought forth a lot of discussion, but the brethren left the meeting determined to do their best for the Centenary cause. As a body we were highly entertained by the Rev. J. J. Blanton and his fine membership. God bless them.—Rev. W. M. Crawford, reporter.

### THE ONE AND ONLY CURE.

In one hospital in New York City last year, 2,381 cases of alcoholic poisoning were treated. These were not at all the old and usual cases of alcoholism, but were of an entirely new kind of poisoning by deadly alcoholic liquid. The figure stands without a parallel. In no other year were so many cases of alcoholism of any kind and all kinds treated by this hospital.

From the record three things are deducible: One, the present sellers of whisky are wilful murderers. Always the man who provided the whisky was a destroyer of his fellowmen. But in a former time he had acquired some degree of social acceptance; and probably in many instances he was, outside of his participation in a trade in which our Government had a partnership, quite a respectable and helpful citizen. But selling whisky always was murder; and the present whisky sellers show that they are deliberate murderers. Two, the drinker of whisky today is willing to be poisoned. Always, the man who indulged to any excess in alcoholic beverage took death into his system. But he excused himself by the assertion that he only drank the "pure stuff." The pure stuff always was poison and the impure stuff is now as deadly as strychnine, and still the whisky drinker drinks. Three, there is only one cure for the poisoner and his willing victim: that is to put the poisoner in the electric chair for murder and to hold funeral services over the victim, if he die, or to put him in jail for attempting suicide, if he survive.—Exchange.



## A FRIEND OF FRIENDLESS CHILDREN.

The Romantic Story of One Woman's Influence.

By Ezra Squier Tipple, D. D.

Presiden Drew Theological Seminary

It was an Easter Sunday some thirty and more years ago, in a then well-known and far-famed church, "old St. Luke's", close by Bryant Park, which is just to the west of the great Public Library at Fifth Avenue, and Forty-second street, in New York City, that I first saw the gracious, gentle woman of whom I write with gratitude and affection. The choir and people were singing that exultant hymn, the Easter hymn of the Russian Orthodox Church, written by John of Damascus;

The day of resurrection,  
Earth, tell it out abroad,  
The passover of gladness,  
The passover of God,

when I noticed a woman with a radiant face reach out and take the hand of a timid child standing hesitant in the aisle, and draw her into the pew beside her. Later I was to learn how characteristic this was! She was a lover of children, all kinds of children, especially poor and forlorn children, and they instinctively knew and understood.

At the close of the service I met this kindly woman, Mrs. Ette Angell Wheeler, and thereafter until her death, November 6, 1921, she honored me with her friendship, especially in the early days of my ministry when without pulpit or pastoral experience I found myself by episcopal decree in the very heart of the metropolis and in a situation so delicate and so difficult that had I not been both painfully young and inexperienced, I fear I would not have had the courage to undertake the task set for me, always seemed to me a veritable gift of God.

Mrs. Wheeler at that time was something more than fifty years of age, and looked very like the photograph here reproduced, taken in 1891. She was a most interesting woman, and from the opening days of my ministry I found her a sympathetic, helpful Christian worker. She was cultured, had travelled widely, found delight in books and in music, but her time was largely given to the poor. Her devotion to the church was complete. While she was at home in the humblest meeting house, she found deeper satisfaction, I am sure, in stately Gothic worship. Yet with all her feeling for form and churches, and in the more formal services of color, for ritual and sacrament, for reverent observance of the "appointed means of grace", I have known her time and again to steal out of God's house into the black night of the misery and shame of New York's tenement district to search for some wayward, straying child. I think it was she who one day called to my attention a motto which the well-known Professor Austin Phelps of Andover Seminary always kept before him: "The one who belongs to no one belongs to me, and I am responsible to God for him". It was this feeling of ownership, of personal responsibility which she felt so keenly and so constantly that will cause her name to be remembered wherever the Gospel of Christ's concern for children is preached.

"The One Who Belongs to No One, Belongs to Me".

It was in 1881, only a half dozen years be-

fore I met her, that Mrs. Wheeler found in one of her frequent visits among the poor of St. Luke's parish, a group of homeless children, who apparently did not belong to any one, and who therefore must belong to her, and who must be provided for somehow, somewhere. Chancing to meet a friend she told the story of the homeless children she had found, and it so happened in the providence of God, that he had that very day closed a successful business year and had resolved to make a thank-offering to the Lord. Before she had finished the story of their need, he said: "Take a house for them, and provide for their care, and send the bills to me". This was the beginning of St. Christopher's Home, now located at Dobb's Ferry, New York, the holy purpose of which is indicated by the name given to it. With the founding and development of this very successful home for children, Mrs. Wheeler was intimately connected. To the day of her death her interest in it knew no abatement.

Methodism forty years ago did not have many homes for friendless children. The German Methodists had opened two "orphan asylums" in 1864, one at Warrenton, Missouri, the other at Beres, Ohio. In 1873 the Kelso Home for Orphans had been begun in Baltimore, and six years later the Methodist Episcopal Orphanage in Philadelphia was established. It seems scarcely credible that not much more than a generation ago there were only these four shelters for homeless waifs, maintained by the Methodist Church which even then counted its adherents by the hundreds of thousands. Now there are a half hundred or more, and to the growing interest in this form of Christian service the beautiful ministries of St. Christopher's Home have contributed much. I really ought to use the plural and say St. Christopher's "homes", for here the "cottage system" was the plan adopted, the first children's home in American Methodism to be established on this basis,—giving to every member a real sense of home, of personal affection and care.

Twenty years ago, during a campaign for funds for St. Christopher's, Miss Mary A. Lathbury, the writer of the Chautauqua vesper hymn, "Day is Dying in the West" wrote at my request another hymn, entitled "The Child at the Door":

"There's a Child outside the door,  
Let him in!  
He may never pass it more,—  
Let him in!  
Let a little wandering waif  
Find a shelter sure and safe  
In the love and light of home,  
Let him come!"

It was in the spirit of the Christ that St. Christopher's Home was founded by Mrs. Wheeler, that unloved and forsaken girls and boys might "Find a shelter sure and safe, In the love and light of home", and for this she will be, she is remembered. Just after her death, one of the St. Christopher's girls who had found both safety and affection there, wrote to a long time associate of Mrs. Wheeler and others in this beautiful Christian enter-

prise: "I am saddened as we loved her dearly, and I will tell as many of the old girls and boys as I am in touch with. They will also be saddened and grieved. Mrs. Wheeler spent two days with me in my home just two years ago and I will have that dear memory of her. I received a letter from her only a short time ago. We corresponded regularly as I could usually give her information of a number of the older children which made her very happy".

But Mrs. Wheeler's influence was much wider in its reach than this. It literally touched the ends of the earth, and will through all time. Her greatest contribution to the well-being of children was not in the founding of a home or homes for children, but in setting in motion forces for the protection of neglected and abused children in all lands, for it was this gentle woman whose concern for a cruelly beaten and constantly ill-treated child in another West-side tenement started a child saving crusade throughout the world.

### "Little Mary Ellen's Legacy"

I once asked that notable American citizen and social worker, Jacob A. Riis, whom Mr. Roosevelt characterized as the foremost citizen of New York, and who knew as almost no other person the sorrows and miseries of the children of the metropolis, what was the most vivid recollection of his life as a reporter, and he told me that it was the story of little Mary Ellen, whose sufferings made light and hope for neglected children the world over, and he added with characteristic emphasis, "It is a story which every man, woman and child should know as a Christian duty". Mr. Riis tells the story in his book "The Children of the Poor" published by Scribner's in 1892. It is Chapter IX of this book, and is entitled "Little Mary Ellen's Legacy". But I had the story of Mary Ellen from Mrs. Wheeler's lips, and shortly after I met Mary Ellen, grown to young womanhood in the home of Mrs. Wheeler's sister. The story is perhaps too long to be given here, but I agree with Mr. Riis that it ought to be more widely known and it may be read in the book mentioned above and indeed, Mrs. Wheeler herself wrote it down some years ago, at the request I suspect of the Society for the Prevention of Cruelty to Children", which was itself born of the travail of little Mary Ellen's sufferings. It is a story of a poor motherless child, adopted by a cruel man and woman, living in a rear tenement in West 41st Street, the very street in which St. Luke's Church stood, who tortured her daily, week after week, month after month, and frequently left her the entire day alone, locked in an inner room, and so completely a prisoner at all times that she was seen by other occupants of the tenement house only once in two years. The child's piteous cries excited the sympathy of all the neighbors, and in particular a poor sick woman who had not long to live, and who was visited by Mrs. Wheeler almost daily. When she heard of this abused, terrified child, Mrs. Wheeler immediately tried to find some way to effect a rescue. She asked advice, but there was none to be given, she sought help, but none was to be found. She went to the police, to lawyers, and judges, and philanthropists, but they all said they were powerless to aid. And so weeks went by. Easter Sunday came,—it was an Easter day thirteen years before the one of which I wrote in the opening paragraph,—



bright with sunshine, and warm with the breath of Spring. Mrs. Wheeler told me how that Easter she went into St. Luke's Church, passing from the brightness without to beauty of lillies and palms and organ strains within, and how the thought of the dying woman and the suffering child smote upon her, and how taking a few flowers from the altar steps she left the church and went to spend the morning in the tenement. While she sat by the sick bed the dying woman told her of Easter Sundays of her childhood in her beloved Rhineland, all home-sickness for which had passed into longing for the Homeland where neither death nor sorrow ever enters, but that she wanted to live until the child locked in the dark bedroom, the Easter sunshine shut out, had been rescued. And in the providence of God the desire of her heart was to be realized!

#### Founding the Society for the Prevention of Cruelty to Children

Easter day passed, and on the Tuesday following the good woman of whom I write was sitting in her room trying to think of some way to obtain possession of the abused child, when suddenly her little niece, who was playing in the room, and at whose home in Western New York Mrs. Wheeler died, exclaimed; "Auntie, why don't you go to Mr. Bergh, the child is an animal isn't she? How marvellously God works. There are no such things as trifles in the working out of His purposes. A single word in a sermon preached by an Augustinian friar at Faenza in 1474, brought about the life decision of a young man by the name of Savonarola. It was a chance suggestion of the old Quaker Thomas Ellwood which led Milton to write Paradise Regained. Do you know how gunpowder, the barometer, spindles, photography were "discovered"? In the ancient city of Middleburg, Holland, on a clear autumn day in 1606, an old optician was repairing a pair of spectacles and for a moment laid the thick circular glasses on his work table which stood near a window overlooking the roofs of the town and the flat country beyond, in the midst of which, three miles distant, stood a church with a spire, whereon was a clock. His little grandchild, playing by his side, lifted the lenses from the table and looking through them, this way and that, suddenly exclaimed: "Oh, grandfather, I can see the hour," and three years later, 1609, Galileo constructed the first telescope. Ah, God does indeed choose the weak things of the world to confound the things that are mighty.—He makes some of

His revelations not through the wise but through babes.

"Auntie, why don't you go and see Mr. Bergh," and to Mr. Bergh she went that very day, and Henry Bergh, the head of the Society for the Prevention of Cruelty to Animals, said that if there was no law to protect a child, she should at least have the protection given to a homeless mongrel dog in the street. Two days later, Thursday following Easter, there was brought into a New York Court, a frightened half-naked little creature, wrapped in a horse blanket, her body covered with bruises and sores, her face disfigured, gashed the day before with a pair of shears in the hand of an infuriated woman, and from that moment little Mary Ellen was free and safe.

#### "Making A Child the Equal of A Dog"

The next day the sick woman in the tenement, "who had so often forgotten her own suffering in pity and prayer for the child" on the other side of the wall of her bedchamber, died, happy and content. Seldom has New York been so stirred as by the sight of the bleeding wounds on little Mary Ellen's body, and the story of her sufferings. The immediate and direct result of this now far-famed case was the founding of the Society for the Prevention of Cruelty to Children, and there is not a country in the civilized world that has not copied the laws then enacted in New York for the protection of helpless childhood. I have before me, as I write, the Forty-sixth Annual Report, that for 1920, of the New York Society, and I have been strangely stirred, as I have read the long long lists of similar societies organized after the New York Society, throughout the world, Societies in every state of the United States, literally hundreds of them in the Philippine Islands and Porto Rico, in Canada, England, Scotland, France; in Italy, Belgium, Netherlands, Spain, Switzerland, Australia and India. Could we see the army of many thousands crippled, wretched little ones in New York City alone—there were 18-582 cases in 1920—who have been saved from cruelty by the Society that was shocked into existence by Mary Ellen's dreadful experiences, and the infinitely larger army throughout the world we would give increasing thanks for this noble Christian woman, who loved God and children and everybody, and who by her devotion to her Lord and His ideals of discipleship made the world a happier and better world for children and all mankind.—Madison, N. J.

Graham conducted these four sacred periods in most acceptable and effective manners. The hours for the Institute lessons were as follows: 10:45 a. m., Bible Study. Instructor Dr. W. E. J. Gratz. The same hour, John Wesley, Jr., Instructor, Rev. E. M. Hurley. 11:30 a. m., Junior Methods, Miss Emma A. Robinson, Recreation conducted by Professor O. W. Bryant. Over 300 participated in these callisthenics and athletic exercises, games, and sports. This "Re-creation" period, as Dr. Gratz frankly and wisely called it, was a stimulant and anodyne to sustain the desired enthusiasm and to expell lethargy. This end and aim was perfectly accomplished. The vigor and interest with which the play and fun produced was ideal and enjoyable. 11:45 a. m., Evangelism, Instructor, Dr. W. E. J. Gratz. The same period, Stewardship, Instructor, Miss Emma A. Robinson. The same period, Evangelism, Instructor, Dr. F. A. Butler. 3:45 p. m., M. E. L. Methods, Instructor, Dr. F. H. Butler. At each noon hour, different ones of the Institute Faculty, discussed separate departments of the operations of the Epworth League Institutions and their numerous requirements. At each evening session, there was an illuminative and powerful lecture, emphasizing the possibilities of the youth in the Methodist Episcopal Church, the splendid opportunities for growth and achievement in the Epworth League, and the encouraging outlook for a world's reformation and redemption. Miss Emma A. Robinson, with her vast and ripe knowledge of Junior Epworth League work, delivered an instructive message, entitled "My Experience of the Junior Epworth League efforts in Mexico and South America." Dr. W. E. J. Gratz presented his famous and brilliant address, theme, "What Time of Day Is It With the World," in his inimitable and scholarly style. The speech subject, "In No Man's Land Is Every Man's Chance," was a masterpiece and received its due exposition from Dr. F. H. Butler. Mrs. Phyllis E. Gibbs gave a very interesting report from the Epworth League of 1920. Miss Emily Reid read an excellent paper on "What Has Our E. L. Done for the Young People."

Four days brim full of thought, hard work, studious concentration, inspiration and consecration were profitably and sanely spent by the large delegation at the Institute. They caught the spirit and felt the mighty throb of the Institute. They will return to the arivous sections of the state to defuse that power and influence in their local Leagues.

Prof. H. Pearson, the local E. L. Institute Dean, made the delegation "Welcome" in a fine speech, in behalf of Claflin University. Rev. W. H. Hanna, pastor of Trinity Methodist Episcopal Church, "Welcomed" our guests in behalf of his church and the city.

On Thursday night Claflin Alumni Association treated the delegation to a brilliant drama, "A Noble Outcast". This play brought out many valuable and helpful morals and impressed the audience of the educational and spiritual ability of both her student and graduates.

The big and enthusiastic Institute closed Friday night triumphantly with 230 smart students, who had matriculated in the institution, and passed honorably the first one of the four years curriculum of the officially organized E. L. Institute and received their certificate of promotion.

## EPWORTH LEAGUE INSTITUTE AND BOY'S CONGRESS HELD AT CLAFLIN

By the Rev. John C. Gibbs

The State Wide Epworth League Institute and Boys' Congress met at Orangeburg, S. C., April 4-7, 1922, in Claflin University Chapel.

This was the second Institute without the Boys Congress attached to it to have convened in the state. The first Institute was held at Gaffney, S. C., August 1920. It was a mammoth success in every anticipation.

In advance of the E. L. Institute work, Miss Emma A. Robinson, Superintendent of Junior Division, and Dr. W. E. J. Gratz, Secretary of Institutes and Life Work Epworth League, held a conference with the local E. L. officers and planned the skeleton of the E. L. Institute classes and literary program. Monday, April

3, still preceeding the convention of the E. L. Institute, these two specialists assembled the public, including Claflin Faculty, and the student body, and briefly outlined the various phases of the Institute requirements. These precise preliminaries and adjustments, made the Institute sessions facile and felicitous, and taught the significant and indispensable lessons of preparation, systemization, and consecration for successful service.

April 4, the Epworth League Institute opened at 7:00 A. M., with Morning Watch. This inspirational meeting lasted a half hour and was averagely attended by 150 delegates and students. Drs. W. E. J. Gratz, and W. F.



## TWO CHEERING YEARS OF HOSPITALS AND HOMES

Rev. N. E. Davis, Corresponding Secretary, Board of Hospitals and Homes of the Methodist Episcopal Church

Methodism is a movement that never retrogrades. Each department of the Church work pushes forward to seize upon every new opportunity for serving God and mankind. The causes of evangelism, education, benevolence and philanthropy are promoted in a systematic, persevering manner.

The Board of Hospitals and Homes deals with all of these causes but gives its special attention to the causes of philanthropy.

### Organization.

1. The organization of the Board of Hospitals and Homes of the Methodist Episcopal Church in 1920 found the Church with 150 Hospitals and Homes, many of which were practically private institutions, operating under a Methodist name, but without any direct or legal relation to the Methodist Episcopal Church. With the organization of the Annual Conference Boards of Hospitals and Homes, a large part of the loose organizations has been replaced with definite and legal relations to the Annual Conferences.

2. Many institutions have been entirely reorganized and new life put into their program by the conscious touch which permanent and strategic organization engenders. The Church is a life giving organization and always yields power when the proper connections are made.

3. Fifteen new Hospitals and Homes have been organized in needy fields and are operating in their various lines of service. Requests have been presented to the Board from thirty cities, asking for surveys and looking forward to the establishment of new institutions.

4. New buildings to the value of over \$3,000,000 have been added to the previous assets of this department.

5. Two hundred and sixty-five thousand patients were treated in the hospitals and dispensaries the past two years, during which time the Church gave guest service to ninety thousand people, costing \$1,000,000. No one needs to be sick and not receive service if he but applies.

6. Five thousand boys and girls received the care of loving hearts and tender hands,

in our 44 Children's Homes. Hundreds of little babies are nurtured in a Christian atmosphere and are growing to be followers of their loving Shepherd.

7. Four thousand aged people received sanctuary and beautiful care in 38 Homes for the Aged. Life burdens have been lightened and worry cast aside.

8. Other features such as Tubercular Sanitariums, Rest Homes, and homes for young people in large cities have all added their contribution in making life happier and more Christ-life.

The sum total of the service in value cannot be estimated but it all helps Him to build the Kingdom upon Earth.

### Standards and Efficient Service

The Board of Hospitals and Homes has endeavored to help the Hospitals and Homes to reach the highest standards in every department. A very creditable showing has been made. Many hospitals have installed the best equipment in the laboratories and made necessary improvements to meet the standards adopted.

Thirteen hospitals with 100 beds or more have met the requirements of the American College of Surgeons and many smaller hospitals have also met these standards, but are not listed.

Many of the Homes have met the standards adopted for them, and others are on the way to meeting the requirements.

The Church has responded in a very enthusiastic manner to the program of the Board of Hospitals and Homes and is desirous that the very best service shall be rendered to each class of people who come to our various institutions.

Another year of activity will mark much progress and growth along all lines of Hospitals and Home work.

The Centenary has been a great stimulus and help to the program of the Board of Hospitals and Homes. It has given an incentive to the churches to expand their range of activities and provide the necessary funds to do the work.

needs to be regulated. Some of these people do not eat enough to keep up a kitten, while others eat so much until the weight of it makes them tired. Then on the other hand, you may be sure enough sick; as incipient tuberculosis, malaria, or typhoid may be stealing in upon your frame. While you have given yourself the "once" or the twice over, it would be well to let a doctor keep his eye on you also. As the little boy said in offering up his evening prayer, "Dear God take care of mamma, and if you don't mind, I expect that you had better keep an eye on the old man too."

In the olden days before we had canned fruits and vegetables for winter use, the people had to confine their diet to "bread and meat." This caused the body to be in a run-down condition when Spring came. Very wisely, our mothers always remembered to give the members of their household the Spring cleaning out. Calomel was given in such massive doses that it loosened everything, even the teeth of the head. This was followed by her Spring tonics of sulphur and molasses, sassafras root, cherry bark, slippery elm, and bone set tea. While that line of treatment was good then, it is not needed so much now since we have a more mixed diet all the year round. If one would use the proper diet of fruit and vegetables and watch the avenues of waste, there would be little need of the annual Spring so-called "blood purifiers".

The treatment of this tired feeling is very simple—so simple that even a woman can understand it. The principle things to remember are plenty of sleep, plenty of rest, proper recreation, regulated diet, plenty of fresh air, and sunshine. And also try to make your work a pleasure. At times all men get tired doing their work, and sometimes women act like they are tired. We all have our hours of sadness and gloom. What is needed in these cases is good cheer, and a word of praise to our fellowmen. Walt Mason says:

Praise is a simple potion that makes the tired feel gay;

It is a healing lotion that drives the pain away.

## "THAT TIRED FEELING"

By D. A. Bethea, M. D.

Men who write homilies on Medical Lore assert that "the tired feeling", which we call the Spring fever, is an ailment of the mind and not of the body. They have "gotten us told" that there is just about as much sense in saying Spring fever as fall fever, or winter fever. Whether it is a state of mind or a state of the body, people continue to suffer from it. It is something like the "ghost" superstition; these great men assure us that there is no such things as a ghost and that it is simply imagination, and that those who believe in such things are cripple under the hat. However, it would be easier to make a camel go through a needle's eye than to make one of these men stay all night in a haunted house all by himself.

It sometimes happens that you wake up some Spring morning all out of tune. You

don't feel like saying your prayers; if you do say them at all, you are tempted to say them backwards. As the day wears away, you have a listless feeling; with no ambition, and no remembrance of anything, or you may be drowsy and have no appetite. You just feel like you "don't care a rap whether school keeps or not"—if anything, you had rather that it did not keep. In other words you have "that tired feeling." This condition may go on for days, and if it does, the chances are that you have the "Spring fever".

At this stage, it is well to look yourself over. It might be that your lodge has kept you out too late—you know that some people go to lodge every night; or it might be that your bedroom window is fastened down and you are continuing to breathe over again last winter's air. In many cases the appetite

Some of the Methodist Episcopal Churches whose pastors is to attend the Summer School, for Town and Country Pastors, conducted by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, at Wiley University, Marshall, Texas, May 1 to 20, are planning to send the pastor's wife. This seems to be a fair arrangement. She gives her time to the church and gets very little for her work. Those churches that are arranging for this are showing a fine spirit of co-operation. The Board of Home Missions and Church Extension of the Methodist Episcopal Church is arranging to pay half of her expenses while at the school. There will be several courses at this school which will be of special interest to the pastors' wives.

**DO IT NOW! Make the Southwestern self-supporting now and forever silence that monotonous song about "self-support."**



## THE DEACONESS MOVEMENT GROWS GREATER.

Dr. D. W. Howell,

Corresponding Secretary, General Deaconess Board of the Methodist Episcopal Church.

The gifts of Methodists to the Centenary and Disciplinary Apportioned Benevolences, render services in untold thousands of channels. The achievements made possible the past year by the General Deaconess Board, is one of many illustrations of what it means in human relationships.

The past year has been one of goodly success to the General Deaconess Board. The growth in property in the United States has been noteworthy. The extensive and prosperous Deaconess work of Europe has been more closely identified with the Board. The Endowment Fund is considerably larger than it was one year ago.

The number of young women in training is increasing. There are some achievements worthy of attention.

### The Increase in Deaconess Property.

While property is not the only criterion by which success is to be judged, yet property acquisition is not to be despised. It is worthy of mention that the Deaconess Movement has added in one year to Methodist property, \$2,057,944. It is also worthy of attention to note that this is the largest single year's increase in the entire history of the Deaconess Movement in the Methodist Episcopal church. When it is taken into consideration that this fine result was brought about by quiet and persistent labor and not by campaigns, we are justified in inferring that the church approves of the form of service which the Deaconess represents. This addition brings the valuation of Deaconess property in the United States to \$12,77,050. Add to this that of Europe and it will be found that the Deaconess Movement in the Methodist Episcopal church has nearly \$15,000,000 worth of property.

### The Progress of the Pension Fund.

Three years ago there was no endowment fund in the General Deaconess Board; now it has nearly forty thousand dollars on investment. Three years ago there was no connectional pension system; now there are nearly sixty retired Deaconess and they receive about \$21,000 in church pensions. It is an achievement to have a pension system that makes every retired Deaconess eligible to receive a pension in accordance with her years of effective service.

### Closer Affiliation With Work Outside the United States.

Europe and America have united in Deaconess Work. There is now a closer tie with that splendid work on the European continent. There are fine hospitals in that country that would grace American cities; these institutions will compare favorably in size, equipment and number of patients, with similar ones on this side of the ocean. In these hospitals are fully nine hundred Deaconess Sisters, who in consecrated service are giving themselves to the Christlike ministry of alleviating human suffering.

Mexico has well inaugurated Deaconess Work. Only a few weeks ago in Mexico City a building was completed and opened as a Bible School for the Training of Mexican Young Women for Christian Service. This building is on the grounds of the Sarah

L. Keen college and the entire property is owned by the Women's Foreign Missionary society of the Methodist Episcopal church. Already a Mexican young woman has been consecrated as the first deaconess among her people. The prospect is exceptionally bright for Deaconess Work in that country.

### The Interest of Young Women in Deaconess Work.

It is gratifying to find that the number of students in the Training schools is constantly increasing. This is evidence that young women are thinking of Christian service as a life work. It is also found that there is a growing inclination toward Deaconess work. In one school nearly seventy-five per cent of the students expect to be Deaconesses; in another about fifty per cent; in another is a Deaconess Band of nearly forty, alive with high enthusiasm. The mere fact that young women in appreciable numbers are even thinking of Deaconess work is an achievement.

### The Imparting of Life.

The greatest achievements of the year by the Deaconesses of the Methodist Episcopal church are impossible of tabulation. By far the biggest work they have done is to impart themselves in impressions on others. They may have dropped a seed, thought into a heart and failed to see it lodge; some day it may be a matured Christian, will be the result. This year a Deaconess touched the life of a girl, whose development was hindered by a frail body. With the holy thought went also Deaconess spiritual vitality. A weak child was moved. This child influenced mother, father and the others of the family, and now an unbroken family worship in God's church.

But did the holy thought stop? It was started on its way and neither wind nor whirlwind could stop it in its flight. It may fly over continents and through centuries, and its mission of love and mercy will not cease until it rests at least in the heart of God, from whence it came. The imparting of life in holy thoughts is the biggest task the Deaconess performs.

## CHRIST AND HUMAN NEED.

The Only Adequate Answer to Civilization's S. O. S. Call

By Raymond J. Wade, D. D.

Corresponding Secretary Committee on Conservation and Advance—Remake the World.

The demand for a new world is voiced today in India, China, South America, Africa, Europe and the United States. Vast changes have already taken place and are in process. The past century witnessed marvelous material development, educational processes were enlarged and spiritual transformations were manifest.

But the present century promises to outstrip the century passed in all important developments. Shall religion lag? Shall Christianity lead? Shall not Methodism accept today's challenge?

Lord Northcliffe returns from a journey of many thousands of miles to see how things are and what is wrong with the universe and diagnoses the situation as one needing an entire change and prophesies that the century will see the "world remade."

Frank A. Vanderlip declares: "A year ago I came to Europe and made a diagnosis of the economic situation. This year, I came back to Europe to try to write an economic prescription. I am becoming more and more of the opinion that the only solution of the present world difficulties is a spiritual solution."

Mr. H. G. Wells, at the end of his "Outline of History" names six forces which will help to salvage civilization, and although of strong socialistic tendency, he begins with this assertion: "The unification of the world into one community will be based, first, upon a common world religion of brotherhood, creative service, self-forgetfulness, and the Kingdom of Heaven."

This is simply putting into modern expression the old, old words about Jesus Christ, "There is none other name given in heaven or on earth whereby men must be saved".

More and more men are coming to believe that the remaking of the world must be accomplished on this basis or not at all. The

Centenary was born to enable Methodism to play an adequate part in this world enterprise. She cannot do this unless she annually, consistently and completely remakes her own program and reconsecrates herself to this task. That is the measure of the Annual Every Member Canvass for Benevolences which has already so successfully been conducted in many churches and which is to be completed in all churches in May.

Yesterday the stewardship director of the Frederick District in the Baltimore Conference said to me, "I put on a stewardship educational campaign followed by the canvass on my charge and now the Centenary is better by hundreds of dollars than it was at the close of the original financial campaign."

Today a leading layman in the New York Area said, "You are going to hear from New York Area next year. We have a better organization than ever. All our men mean business."

And then to verify his prophesy he began to recite the victories of Lynbrook, Amityville, Chelsea, Grace, Madison Avenue, Hanson Place, Tranquility, Linden Avenue in Jersey City.

But they are not confined to the New York Area. East, West, North and South pours in the story of victory. Methodism is resolved that diminished giving shall stop. In spite of financial depression our morale is unbroken. Pray! Work! Tithe! Sacrifice! Today! Tomorrow the victor's song!

The world must be "remade" in righteousness.

**YOU MUST SELL** the Southwestern Christian Advocate to the people. Hardly any article sells itself. It requires a good salesman back of it to tell the public of its merits. Be a Southwestern salesman!



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

MAY 7, 1922

Subject: Isaiah's Ideal For A World at Strife

(Isa. 2:2-4; 11:1-9)

Our first lesson passage is found also in the prophecies of a contemporary prophet, Micah 4:1-3. With whom it was original no one is able to say authoritatively. A number of attempted explanations have been offered, some one of which must be true; but no one can say positively which one it is. But no matter who was its first conceiver, this is one of the great prophetic utterances of the Bible. It offers a solution to an evil which has existed in the world ever since the invention of Tubalcain. And, even though men may differ widely as to the possibility of putting this solution into effect, no one can reasonably deny that it is a solution which would really solve the problem. The evil is war than which there can hardly be anything else more horrible in life. Of course there have been wars that were justifiable on one side or the other. And certainly some wars have accomplished some very good and have vindicated great and noble principles in the world. But still it is a horrible thing which ought by some way or other be permanently ended. When nations are engaged in it the whole world seems to be out of joint. Both men and nature seem to be red in tooth and claw with ravine, and to vie with each other in their toll of human life. When the sword of the enemy spares pestilence overcomes; who escapes pestilence runs into the arms of the rampant criminal; and who avoids the criminal meets starvation! Besides, there is a ruthless destruction of property, the enormous expenditure of wealth, a great impetus given to crime, and suffering of various other descriptions caused by war. No wonder that this thing has always struck the more reflective and pious souls of all the ages in every land as horrible, and that they should ardently hope to see it eventually done away with forever. Not the Hebrew seer alone, but the prophets of all the peoples of the ancient world voiced this hope which is written deep on the heart of humanity. We cautiously say the "heart" of humanity, and not its head. For we have never been able to convince ourselves that the head of the nations in general even today, and especially yesterday and the day before, are really as desirous of seeing war eternally ended as the great heart of the nations—the common folk who must always bear most of the sufferings and make most of the sacrifices in the time of war. Since the recent world war the heads of the great nations have apparently come to be in earnest about ending

war. But it also seems quite evident to the careful observer that their reasons for this are not moral or ethical, that is, religious, but predominantly economic. Well, thanks to bad economic conditions all over the world if they are to be the cause of the death of Mars!

But this is also true: If bad economic conditions alone cause the death of Mars, very prosperous world conditions are very apt to cause his resurrection. We saw in our last lesson but one that men in general cannot endure too great prosperity without becoming monstrous. And this is just as true of nations as it is of individual men. If war is to be permanently ended, it must not be seen to be simply an unprofitable thing—that is, the gains set down in one column and the losses in another, and those compared, to find that the losses in preparing for and the prosecution of the war are greater than the gains. There have been many wars from which the financial gains to one nation have been vastly greater than the expenditures. But war must come to be seen as an immoral, horrible and unrighteous thing, and that, too, by all the nations. It will not do much good for only one or two to see this unless they are themselves powerful enough to keep the others out of war without going to war against them.

When correctly understood this is the solution which Isaiah gives the problem. He believed that war would be permanently ended if there should be one universal religion: all the nations of the world worshipping the same God, putting Him foremost in their lives, seeking zealously to know His will and diligently to execute it. And because of his strong faith in God he ventures to believe that that state of affairs will come in the world.

I know what questions are passing through the thoughtful reader's mind now. He is wondering whether that is true. He is no doubt thinking of the recent world war, waged chiefly by Christian nations who boast much about Christianity being a universal religion, the best and final religion of the world. And yet these Christians who worship the same God fought the most sanguine war among themselves of all the ages! He is wondering what grounds there are for supposing that, even if all the world should become Christian, the nations would not then fight among themselves, each calling upon the same God to give deadliness to his weapons. These are questions well worth raising and thinking on,

if we are not to be merely sentimental rather than thoughtful. And I would answer them somewhat as follows:

Isaiah thinks of all the nations of the world, not as being mere nominal worshippers of Jehovah, but as being zealous in seeking to know His will and diligent in executing it in their international principles and policies. Can anyone truthfully say that this has been or now is the characteristic of all the leaders of all the Christian nations of the world? One should be slow in judging the hearts of men in high public offices, knowing that because of the perseverance and obstinacy of other men with whom they have to deal, such men cannot always do what they may desire. So we would not be warranted in saying that this is not characteristic of any of the leaders of any of the Christian nations of the world, but we can safely say that it is not characteristic of them all. And until it becomes so, the few of whom it may be characteristic are greatly handicapped: their national policies must to a large extent be determined by the policies of other nations with whom they must deal. For national leaders must be practical as well as idealistic. This is to say that the Christian Church has about as great a task on its hands to Christianize the converted nations as to convert the heathen ones. If this is done, war will be an utter impossibility. It is still the task of the Christian Church to make Isaiah's dream come true.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, May 7, 1922

(By Rev. D. D. Martin, D. D.)

"The earth shall be full of the knowledge of Jehovah."

The day has not yet come when the earth is full of knowledge of God. It will come when the Word tells us so. The movements of the Kingdom are in that direction. There has not been a generation since Christ hung on the cross that has not increased the number of its followers. It may seem slow to us who sense so keenly every discouragement, but God's reign over the kingdoms of earth and in the hearts of men is surely coming.

This chapter is characteristic of the burden of Isaiah. He felt the need and the shame of his people; his message is filled with the Messianic hope. We are not thus in the foreshadowings of His coming. We are filled with the thought that he is come, first in the incarnation as the Son of Mary, and, second, in the gift of the Spirit whom he has sent into the world that the world may be "full of the knowledge of Jehovah."

Our business is to fill the world with the knowledge of God. This we can do, first if he know Him ourselves. It is essential that every Christian worker should himself be full of the knowledge of God. We cannot spread the influence of this light save as we are filled with the light ourselves. It is the overflow

from Christian that is to save the world. "Ye are the light of the world."

We can fill the world with the knowledge of God, in the second place, by supporting every means he has ordained with which to spread the knowledge of himself. Every mission station in every land is helping fill the world with a knowledge of God. Every Christian school in this and other lands is making God known, and better known to all nations. The circulation of God's word in every language among men is filling the world with the knowledge of God. Good books and periodicals are a great help.

Let us never more doubt. "The earth shall be full of the knowledge of Jehovah as waters cover the sea." There is no room for pessimism or doubt. The word is clear, progress is being made. The battle is full of interest and excitement, but victory is assured. Let us not fall in doing our part.

GAMMON SEMINARY.

#### Quarterly Conferences

LAUREL, MISS.—The first quarterly conference was held at St. Paul M. E. Church, Feb. 24-26. All reports showed that the work is in a very prosperous condition. The people have been together three weeks and have had four accessions. They raised \$135.30. Pastor and people are happy together. Rev. W. H. Smith preached two able sermons Sunday. We are now looking over the top and will go over not later than Easter.—B. S. Hammond, P. C.

GONZALES, TEXAS—Our second quarterly conference convened March 5-6 at Henson Chapel M. E. Church with the district superintendent, Rev. G. A. Deslandes, presiding. He preached a most wonderful sermon on Sunday at 8:30 p. m., after which the Lord's Supper was administered. The services were very impressive. All who have heard Brother Deslandes are loud in their praises of him as being an able Christian gentleman. On Monday, March 5, the business session was held at Elm. All officers made favorable reports. Promptly at 8:30 p. m. the superintendent ascended the rostrum and took for his text, "What is man that thou art mindful of him?" His sermon was indeed a masterpiece. The audience was held spellbound while this man of God preached out of the depths of his heart. After the services were over the good people of Elm royally entertained us with a banquet, complimentary to Dr. Deslandes. This proved to be an excellent affair and all feasted to their heart's content. The people of Elm are noted for their hospitality. The entire assessment was raised. Our worthy pastor, Rev. W. M. Ellison, has just closed a very successful revival, in which many souls were brought to Christ. He secured the services of Rev. H. C. Anderson, whose noble sermons drew large crowds out each night to hear him.

(Continued on Page 13)



"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC  
MAY 7, 1922

Subject, "Growing a Character,  
The Seed"  
(Mark 4:4)

Character, in truth, is a thing of growth. It cannot be imputed, it cannot be secured by spontaneous creation; it must grow. Like other growing things, it has its necessary conditions and limitations. We are to speak now of the seed from which character grows.

Good Seed Necessary to Good  
Character

I have seen the farmer husking corn to feed the stock. Now and then he would husk an ear, examine it carefully, and throw it into a special receptacle. The ear thus handled was larger than the others, the grains were larger and more vigorous looking. This was his seed corn, selected and put aside because specially fitted to produce a healthy, vigorous crop. The farmer would never use as seed corn a little, shriveled up "nubbin." He knows he would get nothing but runt and dwarfed corn. It is so with character. Good character must be the fruitage of good seed. What are these character seed?

1. Our Thoughts: As a psycho-physical organism we are so constituted that all conscious processes issue in some sort of action. We often say we fail to act on our thoughts. Well, as paradoxical as it appears, the failure to act involves action. It is action of the type we call inhibition. Thinking, then, is acting. To think evil is to act evil. Jesus had this principle in mind when in His exposition of the sayings of those of old He said to His audience: "Whosoever looketh on a woman to lust after her, hath committed adultery in his heart." If, then, we think vain thoughts, vile thoughts, evil thoughts, we must expect to grow that kind of a character, for here in the realm of biology like begets like.

2. Our Actions: The connection between character and action is more manifest than it is between character and thought.

Sow a thought, reap an act;

Sow an act, reap a habit;

Sow a habit, reap a destiny.

Action is the immediate antecedent of habit. And habits are the stuff out of which character is made. Good character can only be grown by cultivating good acts. This implies not merely refraining from doing bad things; but actually doing good things. Herein lies all the

value of education. And education only has value in proportion as it emphasizes the infixing of right action. We shall gain much in our giving religious education to the children of the Church when we learn that it is worth infinitely more to let a child take a Christmas gift to his little neighbor in the back alley than it is to tell him a thousand times over that Christ expects him to do it. Doing it the first time makes the second time, the third time, etc., all the easier.

Eternal Issues Hang on the Seed

"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." Herein is set forth an inexorable law. Let no young person feel that because he succeeds in fooling the preacher, or his parents, or the folks generally, that therefore his reaping will be other than his sowing. Sow, if you will, in secret, vile thoughts, questionable actions; be sure when your sickle is thrust in for the reaping the harvest will be identical in kind with that which you have sown. Take heed, then, O young man, young woman, to the kind of seed which day by day, hour by hour, moment by moment, you are sowing. For either with rejoicing or in tears must you reap just what you have sown.

J. W. HAYWOOD,  
Morgan College.

## District Rounds

KANSAS CITY DISTRICT

First Round

Armstrong, April 22-23; Blackburn Circuit, April 22-23 (quarterly conference April 25); Des Moines, Iowa, July 1-2; Gilliam, April 22-23 (quarterly conference April 24); Glasgow, April 29-30; Glasgow Circuit, April 22-23; Independence, June 17-18; Kansas City, Centennial, June 3-4; Kansas City, Clark Chapel, June 10-11; Lexington, July 22-23; Malta Bend Circuit, May 9-10; Marshall, July 29-30; Mason City, Iowa, July 8-9; Marshall Town, Iowa, July 15-16; Mexico, May 13-14; Moberly, May 27-28; Montgomery City, May 20-21; Oskaloosa, Iowa, July 18-19; St. Joseph, June 24-25; Sturgeon, May 16-17; Wellington Circuit, May 18-19; Wellsville Circuit, May 23-24; Slater, May 6-7.

District Stewards will meet May 13, Moberly, Mo., 1 p. m.

Dear Brother Pastors—I am asking your co-operation and forbearance in the beginning of this our conference year, and first quarter.

Kindly adjust all church relations so as to make these dates a success in the different quarterly meetings. With your assistance we may be able to have a better itinerary for the second quarter. At present write me at 2100 Woodland avenue, Kansas City.

Your brother in the work,  
A. H. HIGGS, D. S.

MARSHALL DISTRICT  
Third Round

Ore City Circuit, May 27-28; Ebenezer, June 4-5; Mallalieu, June 4-6; Zion and Edwards Chapel, June 4-7; Jefferson Circuit, June 10-11; Lassater Circuit, June 17-18; Hawkins Circuit, June 17-18; Texarkana, St. Paul, June 23-25; Texarkana Circuit, June 24-25; Mineola Circuit, July 1-2; Woodlawn Circuit, July 1-2; Concordia and Longview, July 6-9; Daingerfield Circuit, July 8-9; Smithland Circuit, July 15-16; Harleton Circuit, July 15-16; Pittsburg, July 21-23; Lodi Circuit, July 22-23; Marshall Circuit, July 29-30; Queen City Circuit, July 29-30.

Dear Brethren—May I urge you to put forth your greatest efforts to raise the Episcopal claims, the General Conference expenses, and all of the other benevolences during this quarter? If you will do this, you will relieve yourselves of an embarrassing burden that will otherwise confront you during the last quarter. I trust you will not fail to gather in the askings for the hospital, the Episcopal residence fund, and also the amount asked for the support of the Summer School to be held at Wiley. Put on a thirty days' rally for the Southwestern Christian Advocate and make it a special theme for every service during the month of June.

With every good wish, I am

Sincerely yours,

A. WADE CARR,  
District Superintendent.

SEDALIA DISTRICT  
First Round

Clinton, April 15-16; Appleton City, April 17; Osceola, April 18; Versailles, April 20; Tipton, April 21; California, April 22-23; Otterville, April 24; Butler, April 29-30; Harrisonville, May 1; Holden, May 2; Knobnoster, May 3; Georgetown Circuit, May 6-7; Warrensburg, May 6-7; Rolla, May 13-14; Lebanon, May 15; Marshallfield, May 16; Sweet Springs, May 20-21; Greenfield, May 20-21; Jolly, May 25; Neosho, May 26; Carthage, May 27-28; Joplin, June 3-4; Springfield, June 10-11; Dresden Circuit, June 14; Parish Fork, June 17-18; Fulton, June 17-18; Columbia, June 24-25; New Franklin, June 26; Fayette, July 1-2; Sedalia, July 7-9; Beaman Circuit, July 7-9.

Dear Brethren — We have just closed one of the greatest sessions of the conference in the history of the Central Missouri Conference, to which we made report. I am proud of your record. As we go forward this new conference year we face the future with faith. Co-operation is the path to success. Centenary raised \$3755, an increase of \$530 over last year. Don't fail to attend the League Institute at George R. Smith College this year. The date

will be announced later. I expect to see the Sedalia District well represented. Remember the plans for stewardship follow the program. Begin now to raise your Centenary. District Stewards meeting at Sweet Springs, Mo., May 22, 3 p. m. District Conference at Noosho, Mo., August 17-20. Please do not forget the Southwestern.

Faithfully,

L. R. GRANT,  
Superintendent.

WAYNESBORO DISTRICT  
Third Round

Herndon, May 6-7; Augusta, St. Mark, May 13-14; Rock Ford, May 20-21; Hagan, May 27-28; Stillmore and Summit, June 3-4; Charlestown, June 10-11; Millen, at Burden, June 17-18; Hiltonia, June 24-25; Statesboro, at Brown's, July 1-2; Waynesboro and Asbury, July 8-9; Dublin, July 15-16; Pulaski, July 22-23; Sylvania, July 29-30; Newington and Lee, Aug. 5-6.

Dear Co-Laborers — The District Conference will convene with St. Andrew's Church, Sylvania, Ga., July 28-30. Come with your conference year's report complete; each one's quota raised for Centenary; a new list of subscribers for the Southwestern Christian Advocate. Pray and preach repentance and free salvation. Let's all pull together.

Yours in His service,

J. S. STRIPLING,  
District Superintendent.

NAVASOTA DISTRICT  
Third Round

Anderson, May 20-21; Bedias, May 27-28, June 3-4; Millican, June 10-11; Brenham Circuit, June 11-12; Brenham Station, June 17-18; Bellville, June 24-25; Hempstead Circuit, June 25-26; Hempstead Station, July 1-2; Stoneham, July 8-9; Somerville, July 15-16; Sealey, July 22-23; Madisonville, July 29-30; Caldwell, Aug. 5-6; Hufsmith, Aug. 5-6; Brookshire, Aug. 5-6; Hockley, Aug. 12-14; Navasota, Red Hill, Aug. 28.

Dear Brothers—It is true that everything does not go to our liking, but let us continue to pull, and pull together until we reach the desired goal. Many of you failed to raise your full quota on Easter Sunday, while at the same time some of our men went over the top. We should appreciate the effort of the over-the-top men most because if we are able to rejoice over a small or a partial victory certainly we have an increased appreciation and joy over a complete victory. This is true to the winner himself. Some of us have not experienced the religious pride which comes to those who can say to the head of the church, "I have finished my task which was given me; I am an over-the-topper." Let us aim at presenting to the annual conference a solid front of every man on the Navasota District as an over-the-topper. Let us not give up. If nature smiles, Heaven will, I am sure. My prayers are for your success.

B. R. REID,  
District Superintendent.

CLARKSDALE DISTRICT  
Second Round

Scholar, May 6-7; Avelon and Money, May 13-14; North Carrollton,



May 20-21; Archula, May 26; Phillips, May 27-28; Minta City, June 3-4; Glendora, June 9; Drew, June 10-11; Quiver, June 16; Ruleville, June 17-18; Webb, June 24-25; Boyle, June 29; Mound Bayou, June 30-July 2; Shelby, July 1-2; Grinson, July 8-9; Clarksdale, July 14-16; Clarksdale Circuit, July 15-16; Tutwiler, July 22-23; Beverley, July 22-23.

Brethren—The outlook for the second quarter is much brighter than the first. Let each pastor make much of it. Plan well for putting over the balance on your Centenary and other claims on Children's Day.

J. M. MARSH,

District Superintendent.

#### FORT SMITH DISTRICT Second Round

Danville, April 9-10, Easter Sunday District Centenary rally, one which date \$1,000 have been pledged to be raised; Roland, Mannell, April 21-23; Marche, April 29-30; Parham, May 3-4; Conway, May 6-7; Morrelton, May 12-14; Solgohachia, May 20-21; Springfield, May 27-28; Van Buren, June 1-2; Fayetteville Station, June 8-9; Fayetteville Circuit, June 22-23; Bentonville, June 29-30; Fort Smith, July 5-6.

Dear Brethren—You remember the Ministers' Institute held at Conway and how high the Centenary tide ran. We want to come to the conference with round reports. We shall expect on an average of five new subscribers to the Southwestern from every charge in the district. Come to the conference with vouchers in hand representing all claims of the church. Send all moneys in as soon as collected and get vouchers.

G. A. HALL,

District Superintendent.

#### ST. LOUIS DISTRICT First Round

Hannibal, April 15-16; Clarksville, April 19-20; Louisiana, April 22-23; Elsbery, April 26-27; Bowling Green, April 29-30; Curryville, May 3-4; Troy, May 6-7; Forestelle, May 10-11; Truesdale, May 13-14; Peoria, May 14-16; Buffalo, Ill., May 17-18; Springfield, May 20-21; Jacksonville, May 21-22; Webster Grove, May 27-28; Kinlock, Mo., May 28-29; Union Memorial, June 4-6; St. Charles, June 3-4; Poplar Bluff, June 7; Fredericktown, June 8-9; Farmington, June 10-11; De Soto, June 14-15; Festus, June 17-18; East St. Louis, Ill., June 24-25; West Bell, July 1-2; Asbury, July 8-9; Howard Place, at 7:30 p. m., July 9; Compton Hill, July 15-16; Gratiot Station, at 7:30 p. m., July 16.

Dear Brethren—The district conference will convene Wednesday, August 2, at Festus, Mo. The District Stewards will meet at West Bell Church, 4168 West Bell Place, St. Louis, Mo., May 24. Dear brothers of the district, we did fairly well last year, but let us resolve at the very beginning of this conference year that greater victories shall be ours this year than in any of the years of our ministry.

I am yours in Christ,

LEROY WOOLRICH, D. S.

#### MARION DISTRICT

##### Third Round

Akron Circuit, May 8; Gordo and

Buhl, May 10-11; Tuscaloosa Station, May 12-14; Eutaw and Springfield, May 19-21; Mount Sterling Circuit, May 26-28; Bessemer and Reedors, June 2-4; Gainesville Circuit, June 9-11; Mantua Circuit, June 16-18; Clinton Circuit, June 23-25; Union Circuit, June 30-July 1; Newberne and Jackson Chapel, July 7-9; Oak Grove and Walthal, July 14-16; Pine Grove Circuit, July 21-23; Marion Station, July 21-23.

My Dear Workers of the District—I appreciate very much your splendid co-operation in helping to make an increase in the Easter offering over last year. I trust every charge has made an increase that is praiseworthy. This is, I hope, the beginning of a great and successful ending. Brothers, we must pay up in full the quota for this year and begin to bring up the arrears for the past years. If this is to be done, we must do it by systematic contributions. Put on the great program of the church. Is your church really interceding? Is it Evangelistic? Is the life service groups organized? How is the tithing band? Do your people pay the benevolences systematically? These things must be done, brothers, if the Kingdom work is to succeed. See that you get every dime possible to me this month and May. Make Mothers' Day and Children's Day great days to add to your report of Easter. See every member and friend in May and get a pledge for the benevolent budget for the years to come, which may be supplemented at any time. Preach, practice and urge tithing. Pray for and persuade life service recruits. We must have many to fill the vacancies being made in the profession. Put on the spiritual program, and the financial program will be easily launched. An example: Toxey Mission, with the spiritual life quickened since the annual conference, has doubled its membership; all claims to date have been paid, even the full year's quota for the Centenary, and is now planning a new building rally. Make your church spiritual. Push the Southwestern Christian Advocate until your full quota of subscriptions have been secured.

I am sincerely

Your co-worker,

ROBT. R. WILLIAMS,  
District Superintendent.

#### QUARTERLY CONFERENCE

(Continued from Page 11)

We are glad to say long live Brother Anderson, that he may continue to preach an uncompromising Gospel.—Reporter.

ST. MARTINVILLE, LA.—Our first quarterly conference was held Feb. 25-26. District Superintendent J. W. Turner presided. He expressed himself as well pleased with the manner in which the work of the church was being done, and approved and praised our plans for the ingathering of our Centenary quota. The estimating committee fixed our pastor's salary at \$1100. On Feb. 26, despite the downpour of rain, a large crowd listened to the inspiring sermon delivered by Superintendent Turner. On Friday night, March 10, a pound party

was tendered Rev. J. A. Williams, our efficient pastor, and he and his loving consort were the happy recipients of more than one hundred and fifty pounds of choice groceries and a purse. Some of the best white citizens were represented among the givers. The pastor, in a few well chosen words, thanked the members and friends for their generosity.—Miss Albirda Drake, Reporter.

UNION GROVE CIRCUIT — The quarterly conference was held at Union Grove M. E. Church, March 11-12, with Rev. W. H. Golden in the chair. Some brief remarks were made by him concerning the Centenary and other business matters of the church. A great sermon was preached Saturday at 1 p. m. by Rev. O. W. Crump of Ripley. Many were present with reports. On Sunday we had a splendid Sunday School. At 11 a. m. a great sermon was preached by Rev. W. H. Golden, after which the Lord's Supper was administered to 75 people. Collection was good. Rev. R. B. Adams is pastor.—J. M. Miller, Reporter.

MINEOLA, TEXAS—The quarterly conference, according to appointment, was held by our most worthy district superintendent, Rev. A. W. Carr. Quite a number of the members of the quarterly conference were present, and from the different reports showed that every phase of the work was being looked after and marked improvements are beginning to show at each point on the circuit. At 11 o'clock a. m. and at 8 p. m. the district superintendent preached two soul-stirring sermons to a well attended house. The administration of the Lord's Supper was quite an interesting feature, as it had not been observed in a long time and all seemed to be hungry and thirsty for it.—C. G. Curtis.

THIBODAUX, LA. — On Monday, March 20, we held our first quarterly conference. The devotional exercises were conducted by Brother Jefferson Welton. The conference was called to order by the district superintendent. All members were present with written reports. The superintendent was well pleased with the work done thus far. Cahary has put on new life. Sunday was a high day. Our pastor delivered a special sermon at 11 o'clock, and at 7:30 p. m. our district superintendent, Rev. W. G. Alston, delivered his first quarterly sermon; subject, "Thy Kingdom Come." We can but hope for success to be ours with such a leadership as Rev. L. H. Smith.—L. P. Wilson, Reporter.

ALGIERS, LA.—The first quarterly conference of Asbury M. E. Church was held April 2, with Rev. M. R. Walker, district superintendent, presiding. The quarterly session was well attended. The district superintendent baptized two children, assisted by Rev. A. Robinson of St. Matthew's. He administered the Lord's Supper to a large crowd, assisted by the pastor, Rev. R. Jones. Rev. Robinson also preached an able sermon. We were pleased to have with us Mrs. M. R. Walker, who spoke words of encouragement to us; Brothers Clark, Razier, Riley, Stanley and others.

The superintendent was paid in full. Collection \$16.20.—J. Howard, Reporter.

MACON, MISS.—Our first quarterly conference was held March 25-26, with the district superintendent, Rev. J. H. Talbert, presiding. Most of the officers were present with good reports. The district superintendent explained the program of the church, especially the Centenary movement, and we are planning to go over the top. Our pastor, Rev. Kinard, had everything in good shape and the superintendent seemed well pleased with the way he found things. The pastor's salary was fixed at \$1,000 per year and the district superintendent \$35 per quarter. Rev. Talbert visited all four of the churches, beginning at St. Michael Thursday night and Rock Hill Friday night. Bethel Church entertained the conference and served a delightful dinner Saturday, and the district superintendent preached on Sunday to the delight of all who heard him. On Sunday night he preached at New Hope, and, despite the rain, quite a crowd gathered to hear him. Collection \$56.71. Paid the district superintendent in full. We are going to stand by Rev. Kinard and our district superintendent in helping to put the program of the church over.—Mary W. Davis, Reporter.

BOYCE, LA.—Our first quarterly conference was held March 18-19, with Rev. G. C. Hayward in the chair. All the officers were present with written reports. The district superintendent preached a noble sermon Sunday night and gave a lecture on the Centenary. The superintendent was paid in full for the quarter. On April 27-28 the district Woman's Home Missionary Society will convene at Kynett M. E. Church with Mrs. Lucy Davis, district president, presiding. Everything points to success on this circuit. Recently, on Thursday night, at Kynett M. E. Church, a grand surprise party was given the pastor and family, led by the sinner young men of the community. Just as the services were closing the crowd was led in the church by Mrs. Frances Young and laid on the table 250 pounds. We especially thank Mrs. Leatha Wester and Mrs. Cora Powels for their gifts.—Rev. E. W. Jackson, P. C.

LAUDERDALE, MISS.—Our first quarterly conference was held at Shiloh M. E. Church. After the pastor, Rev. E. W. Rogers, announced a hymn, the district superintendent read a part of the 12th chapter of Romans and led in earnest prayer. The conference was organized and F. Atts was elected secretary. Dr. McMorris took the chair and opened the business session. The pastor's report showed that the charge was well organized, and also an increase over that of the past year. Nearly all officers were present with good reports. Dr. McMorris was at his best and preached a great sermon. He was paid in full. The members of the Lauderdale charge thank Bishop Jones and his cabinet for sending us the Rev. E. W. Rogers.—M. D. Morgan, Reporter.



## WHAT THE CHURCHES ARE DOING

**BUNKIE, LA.**—Centenary Group No. 1 met at Bunkie, March 10, with Rev. J. H. Thompson, president, presiding. The following members were present: Revs. J. H. Thompson, F. M. Washington, O. J. Harvey. Our district superintendent, Rev. G. C. Hayward, being present, presented the new men of the district to the president, among whom were Revs. Robert Wilkins, pastor of Newman Memorial, Alexandria; W. L. Dyas, Pineville, and J. D. H. Frazier, Alexandria Mission, all of whom gave helpful addresses. The district superintendent gave his program—the plans for stewardship and the success of his district. Dr. Hayward is leading the Alexandria District on to success. At night Rev. W. L. Dyas preached a soul-stirring sermon. Our hearts were made glad. Three persons joined the church.—O. J. Harvey, Reporter.

**SAN ANGELO, TEXAS**—On Sunday, March 5, the members of Wesley Chapel held a six-club rally, in which they raised \$402.50. No. 1, G. W. Edwards, \$46.11; No. 2, Pearl Berry, \$54.00; No. 3, Corinne Callahan, \$60.00; No. 4, Emma Hudson, \$50.77; No. 5, Birdie Perry, \$48.38; No. 6, S. A. Jones, \$24.01. Entertainments, Sunday School, Epworth League, Ladies' Aid and public collection, \$118.23. We are working very faithful with the help of the Lord and our good pastor, Rev. M. L. Wyatt. We desire your prayers that we may do more in our next rally, as it is continued until Easter Sunday.—R. L. Sneed Reporter.

**RAPIDES, LA.**—A pound meeting was held by the members of Macedonia M. E. Church, of which the pastor, Rev. F. J. Thomas, was the receiver. This was conducted by Brother F. Norris, Brother Curtis Martin and Sister Ida Hampton. The closing remarks were made by the pastor.—Reporter.

**HATTIESBURG, MISS.**—On Monday evening, Feb. 13, an immense throng of members and friends assembled at the parsonage of St. Paul M. E. Church to give honor to our pastor and wife, Rev. and Mrs. S. H. Cannon. A grand reception was given in token of love and appreciation. A half hundred sons and daughters of Wesley came without invitation through the storm and rain, headed by Mrs. M. V. Hale, president of the Woman's Home Missionary Society. Impressive addresses of welcome were delivered by Mrs. L. J. Hall and J. A. G. Coleman, which were responded to by the pastor. Our district superintendent, Rev. W. H. Smith, was present and made some remarks, and after a most delightful and enjoyable feast and cordial greetings and good wishes the happy crowd dispersed.—Reporter.

**ROME, GA.**—Metropolitan M. E. Church, Rev. K. D. Hough, pastor: We, the members, have been able to see the wisdom of Bishop E. G. Richardson and the cabinet in appointing him as pastor of the above

named church. Rev. Hough has brought to us the program of the church as outlined by the general Church, and also his leadership is proving to be both progressive and aggressive. The way that he is handling the church is proving very satisfactory to the members. The congregation, both morning and night, is very creditable. The church is averaging in its collection through all its sources \$45.00 a week. The church is now planning a great revival. The pastor and members have been holding college prayer meetings to the number of 100. Several letters have been written to sinners and eight persons have been fellowshiped in the church. The church is making progress along all lines.—Reporter.

**HATTIESBURG, MISS.**—We are indeed glad to note the rapid growth and prosperity of the adult Bible class of St. Paul M. E. Sunday School, and to know that we are continually progressing; and also glad to state the fact that we highly enjoyed a nice social at the home of Mr. and Mrs. Rufin Jones on Thursday night, March 30, with a large enrollment. The audience was wonderfully instructed by Prof. J. A. G. Coleman; topic, "The Christian's Duty and Responsibility to the Uplift of Humanity." Response by Prof. T. R. Smith and others. The motto of the mid-week service of the adult Bible class is to furnish an insight to the Sunday School worker and to arrange plans that will be a benefit to the class and also the community. The program committee postponed the arrangements of programs on account of the congested business until the next regular meeting. After finishing the discussion, a beautiful song was led by Mrs. Lillian G. Coleman, which furnished sweet melody, and the audience was dismissed with much gratitude.—L. B. Hartfield, Reporter.

**ALAMO, TENN.**—Midgett Chapel M. E. Church seems to have awakened and put on new life. Why not, with our beloved pastor, Rev. A. D. Butler, who knows how to bring things to pass. Last Sunday was Communion Day and 40 partook thereof. Our Sunday School is doing fine. Our superintendent, Rev. L. D. Thomas, with the help of the teachers, are putting forth every effort to make it one of the best on the district. Last Sunday was a great day. Rev. Butler preached a soul-stirring sermon and succeeded in raising \$30. The Epworth League is growing rapidly.—W. R. Winston, Reporter.

**MT. HOLLY, N. J.**—St. Paul Methodist Episcopal Church has enjoyed a very peaceful and prosperous year under the leadership of our most able pastor, Dr. J. A. F. Faust. The Epworth League under the leadership of Mrs. B. Stanley, is alive. The young people conduct the weekly devotional services. The members and friends have worked faithfully to raise the Centenary. Miss Beatie Glibert who

is widely known as a successful church worker, raised \$135.00. The Sunday School is growing under the leadership of our new superintendent, Mr. Bradley. All of the organizations connected with the church are doing well.—Mrs. E. J. Redding, reporter.

**CHIPLEY, GA.**—The South La Grange charge has been changed and is now known as the Arber and Burks Chapel charge. The Rev. R. R. Oneal and Rev. J. S. Shuman exchanged one of their appointments. Brother Shuman has Burks and Arber Chapels and Rev. Oneal has Mt. Airy and Wilson. Brother Shuman was at Arber Chapel for his first preaching on the first Sunday in March, and met with good success. The people gladly welcomed him. He is a good pastor and strong leader. Both memberships are planning to work together to go over the top.—Maggie Roberts, Reporter.

**REDDICK, FLA.**—Rev. J. M. Trammell finished his three years work at Sanford, where he was building a \$12,000 structure, having spent over \$3,000 on that church last year. He felt satisfied to be transferred to the Florida Conference, to spend his remaining days among the old giants of the state. Bishop E. G. Richardson was very kind to him in making the transfer. He is indeed kind to all of the men. God bless the good Bishop. Reddick is an ideal place. There are among them some of the best people in the state. They are systematically organized. The Methodist Brotherhood, Willing Workers Club, The Woman's Home Mission was already organized and up in line with Mrs. C. White, president; Mrs. Susie Evans, treasurer; Mrs. Mathilda Sanders, secretary. The Boy Scouts, the war department of fifteen generals and these good people are down to business. Bro. E. Chesborough, recording steward and trustee; J. C. Riley, District Steward and Sunday School Superintendent; McRead, James Bell, and P. Jackson. B. J. White, Brown, are the real leaders behind the guns at Mt. Zion Methodist Episcopal Church. Rev. R. H. Debose, District Superintendent was with us on Saturday and Sunday and held our quarterly conference and preached a soul stirring sermon. It was greatly enjoyed.—Rev. J. M. Trammell, P. C.

**MONTGOMERY, ALA.**—The Bishop's appointment of Rev. J. W. Thomas to the pastorate of our St. Paul Church, at the last annual conference was evidently the dawn of a new era for our work here. The church has been greatly embarrassed with a heavy debt since it was built some twenty years ago. Our membership was almost gone. Rev. Thomas came here and sacrificed his own claim and comforts until the church could be relieved of its debts. The last part of the debt was raised February 9th, by the influence of and under the inspiration of Bishop Jones. He made a great speech in a few words which inspired the membership to action. In a few moments the work was done. The same meeting brought together all the principal pastors of the district together with Drs. J. N. C. Coggin, Wm. Jones, and E. M. Jones.

**CHURCH FURNITURE**

Dr. J. L. Wilson pastor of Warren Street Church, Mobile, preached an excellent sermon, subject: "Religion". Dr. Coggan spoke on Christian Stewardship and his speech has utilized our financial system. Rev. Wm. Jones spoke on life service to the credit of himself and the satisfaction of all his hearers. Rev. Wm. Jones, showed that he has his heart in the church, by subscribing \$10.00 per month to the church's financial budget. We have just closed our second quarterly conference. Reports were all good. The superintendent Rev. J. C. Carson, preached an able sermon on "Heavenly Protection". He was paid in full. He stressed upon the minds of the people, the Centenary and Southwestern Christian Advocate. He announced that he is a tither and will be until death. He pays his tithe here at the home church. Everything bids fair for a Centenary victory on Easter.—Irene Carson, reporter.

**TYLER, TEXAS**—Our Rally was a success. We raised \$95.00. We have a three room parsonage completed and our little band of members are still struggling. We are preparing to start work on our church. Our Centenary is being provided for. Our District Superintendent, Rev. R. R. Booker is helping us greatly in our work here in pushing this over the top.—Rev. Aaron Taylor, P. C.

**NATCHITOCHES, LA.**—Rev. W. H. Lang and wife were tendered a grand reception on Tuesday night, March 21, by the members and friends of Asbury Chapel M. E. Church. Dr. Taylor offered prayer. Sister Ceal Neal made a welcome address on behalf of the members and friends for their return for the second year. H. J. Lewis, in well chosen words, responded on behalf of the pastor and family. Many guests were invited for this occasion.—Geneva Rechal, Reporter.

**ACKERMAN CHARGE**—On Jan. 30 just after the pastor returned from conference, the good people expressed their appreciation by a good number of members visiting the parsonage about 8 o'clock, led by Sister Belle Gladney. When they were near the parsonage they began to sing "Bringing in the Sheaves" and entered the front door and passed into the dining room, and placed on the table many pounds of various kinds. Too much thanks cannot be given the members and friends of Ackerman Charge. Such surprises are always welcome.—Patience Wesley, Reporter.

**PLYMYER CHURCH**

**PRESTO FACE CREAM**  
YOU'LL BE SURPRISED at the wonderful improvement of your skin after using one jar of PRESTO. See all druggists, or send postpaid on receipt of price. T. L. MILLER, 1746 Broadway Street, New Orleans, La.



## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

### IN MEMORIAM

(In sad but loving remembrance of my beloved husband and our father, Jesse E. Holmes, who departed this life one year ago, April 22, 1921.)

In our hearts your memory lingers,  
Tender, sweetly, fond and true;  
There is not a day, dear Jesse,  
That we do not think of you.  
Never shall we cease to love you,  
Never shall your memory fade;  
Sweetest thoughts forever linger  
Around the grave where you are laid.

—His Wife and Children.

### MY FATHER

Leonard C. Baker, Entered Life  
March 26, 1922

He was not a minister, nor a judge, nor a doctor, though strangers had taken him for such; his bearing was ever quiet and self-respecting, his appearance immaculate, but he was what the world calls "a common working man." The sweetest things of earth are the common things — returning morning, daily bread, refreshing water, and the years had made him sweet and lovable. Through all his common task he was faithful. This is the testimony of those who saw him day in and day out. How kind of the Master to call him to rest on a Sunday morning. He had gone to work the day before, finishing the task of that day.

Through the long years he never left us in the morning without kissing us goodbye; he was ever a sweetheart to mother. Whether I came home from China or from a short visit from a neighboring town, it was Daddy who always met me. How can journeys still be taken without that welcoming face!

Animals, baby robins in the nest, magnificent scenery, he loved it all. The world was ever new to him. Extremely sensitive about his deafness, he was shy with strangers; but in the home, especially if we had guests who loved him, he was the soul of fun and good cheer. I have known him to go out late on a Saturday night to pay some small bill for fear the man "might need the money before Monday morning." "Large was his bounty and his soul sincere," the pain or suffering of others touched him keenly.

He has all that earth can give — love, honor and tears of wife, daughter and friends; but it is so strange of him to cause us tears; if we were sad, he always tried in his dear way to comfort us. He has all that earth can give, and he has all that heaven can give, for he has the presence of the Father.

CATHERINE BAKER.

Tacoma, Washington.

JOHNSON—Sister Jennie Johnson, a faithful member of St. Paul M. E. Church, Pass Christian, Miss., departed this life in full triumph of faith, March 2, 1922. She leaves to mourn her passing four daughters, one son, and a host of relatives and friends. The funeral services were conducted by the pastor, Rev. H. E. Morgan.—N. E. Whitehead, Reporter.

CHAMP—On Friday, July 22, 1921, death took from our midst one who was loved by all who knew her, Mrs. Juanita E. Champ. Nine months ago she was laid to rest. We thank the good pastor, members and friends of Trinity M. E. Church, New Orleans, for their kindness during her illness. Her place in the home is missing. She was converted on her sick bed.—Relatives.

JOHNSON—Sister Margaret Johnson, one of the faithful members of Alexander Chapel M. E. Church, was burned and died a week later. She lived in Trinity, Texas, 14 miles from Lovelady, but did not move her membership. She is greatly missed by the membership, church and friends. The funeral service was conducted by Rev. A. L. Gabriel.

BURCHETT—Mrs. Alice Burchett departed this life in full triumph of faith. She was the mother of Mrs. Mary O. Harris and an active member of Beulah Chapel M. E. Church, Atoka, Tenn. At the time of her death she was 68 years of age. The funeral services were conducted by Rev. E. D. Taylor of Mason, Tenn., and Rev. J. W. Wade. She leaves one daughter, two brothers, five grandchildren, and a host of relatives and friends to mourn her loss.—Reporter.

BOLTON — Brother Coke Bolton departed this life March 21 at the Matty Hersee Hospital, Meridian, Miss. He was a prominent member of Wesley Chapel M. E. Church, Rose Hill Circuit. He leaves a wife, father, mother, three sisters, two brothers and a host of friends. His remains were brought to his home and laid to rest in New Hope Cemetery. The funeral was conducted by the pastor, Rev. F. L. Williams.

TIMMONS — Sister Myrtice Timmons, a member of Mount Zion M. E. Church, Clarence, La., died in full triumph of the Lord, March 12. She leaves a mother, brothers and sisters, two children and a host of friends to mourn her passing. The funeral was conducted by Rev. B. R. Jackson.

NUNN—Sister Nunn departed this life in full triumph of faith. At the time of her death she was 55 years of age. She was the wife of Rev. E. A. Nunn. She was loyal to her church and a helpful worker. She leaves five children and a host of friends to mourn her passing. The funeral services were conducted by Rev. L. C. Donkins.

GANT—Tennie Gant departed this life after a short illness. She professed religion on her death bed. She leaves a mother, brothers, three sisters, husband, three children and a host of friends to mourn her passing. The funeral services were conducted by Rev. L. C. Thomas.—W. M. Cuto, Reporter.

PEARCE—Brother Dennis Pearce,

## HAVE YOU RENEWED?

Look carefully at the Right of your NAME and ADDRESS and you will find the DATE OF YOUR EXPIRATION OF THE SOUTHWESTERN.

Did it expire 1-22 or 2-22 which are January 1922 and February 1922. Or did it expire 3-22 which is March 1922. In either case you MUST RENEW AT ONCE or we will have to drop your name from our Mailing list.

SEND MONEY ORDER TODAY

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

## SPECIAL NOTICE

NEWCASTLE, IND. — Rev. John W. Crook, pastor of Wiley M. E. Church, regrets very much that the write-up of the Wiley Church in the issue of April 13 failed to give account of the most earnest work of Dr. E. A. White, the district superintendent. Rev. White was present to appoint the building committee back to the ground breaking and picked the first earth to begin the excavation. Then back on July 31 to assist in laying the cornerstone, and back from Indianapolis on Nov. 27, brought fuel car with him to the opening. He has been very ready at all times to assist the pastor in raising money or any other help. The pastor, officers and members are all very grateful to Dr. White for his substantial help and the counsel and advice given.—John Crook, P. C.

## MARRIAGES

DEMPS-GRAHAM — Miss Evelina Graham was married to Mr. Algie Demps by the Rev. J. H. B. Madison, pastor of Mt. Zion M. E. Church, Jacksonville, Fla. Both the bride and groom are prominent members of our church.

JOHNSON-SMITH — Mr. Lewis Johnson and Miss Alberta Smith were united in the bonds of matrimony by the Rev. L. C. Thomas, pastor of Shady Grove Circuit. Both are members of the M. E. Church.

## TUSKEGEE INSTITUTE SUMMER SCHOOL FOR TEACHERS

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WRITE TO

## SOUTHWESTERN CHRISTIAN ADVOCATE

631 BARONNE ST.

NEW ORLEANS, LA.

### CRESCENT CITY NOTES

**PECK M. E. CHURCH**—The Easter services were at a high tide spiritually from 4 o'clock to the close of the night service. Rev. W. J. M. Price, pastor, delivered the resurrection sermon with much power and impression. The testimonial service at night kept the fire burning. One was baptized and four joined the church. The Sunday School Easter program was a treat under the direction of the organist, Mrs. J. E. Smith. It was evident that she labored to train such young minds. We regret that she was absent, due to illness, though the fruits of her labor were enjoyed by all present. We pray for her speedy recovery. The decorations were beautiful and artistic, and placed with much care by the Ladies' Aid. On the 11th our class service was crowded with joy and surprise with an Easter donation of \$14 to Mrs. W. J. M. Price by the Ladies' Aid, for which she was very thankful. Come see us, we are doing fine. —E. E. Smith, Reporter.

**MT. ZION M. E. CHURCH**—The Palm Sunday services were very impressive. The spirit of the season was expressed in prayer and song, as well as on the countenance of those who were present. Dr. Valcour Chapman assisted the pastor in administering the communion. More

than 233 persons received communion. The church and Sunday School rendered a very interesting program in their Easter services. Services began at 3 a. m. Sermon was preached by the pastor.—Reporter.

**WESLEY M. E. CHURCH**—Services started April 2 and closed Sunday, April 16, with 36 converts. The early prayer service and general speaking meeting started at 1 o'clock, led by W. B. Buchanan and L. L. Harrison, and continued until 3 o'clock. The pastor mounted the stand and took for his text 15th chapter, 1st Cor., 20th verse, "But now is Christ risen from the dead, and become the first fruit of them that slept." Fifty came forward for prayer and three harksliders were proclaimed. Wesley will close out with a good report for Centenary. L. L. Harrison, Reporter.

**SCOTT CHINN M. E. CHURCH**—Easter was a high day. We went over the top. At 4 o'clock the church was filled to its utmost. The district superintendent preached for us and was at his best. The sermon started at 4 o'clock sharp. Two persons were converted and three baptized following the surprise. At night the Easter program was well rendered by the children and was gratifying to all present. It seems that Scott Chinn has taken on new life and the pastor seems to be in a happy mood. It will not be long until we hope to see a new building in the place where the present one stands. The report of the day was \$700.—Thelma S. Fields, Reporter.

### A DOLLAR IN YOUR LINING!

Did you ever lose your pocket book and find yourself without car-fare enough to get home?

What a relief when you thought of that reserve dollar tucked away in your clothing!

Have you made a similar provision concerning your fortune?

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**George M. Fowles**, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, or

**W. J. Elliott**, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

#### TO ALL TOBACCO USERS

Brother—Pleasant Florida root easily, inexpensively overcomes any form of injurious tobacco habit. Fine for stomach troubles. Just send your address. **J. O. STOKES**, Mohawk, Florida.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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No. 19.

THE METHODIST BOOK CONCERN,  
Publishers

## "I Know Whom I Have Believed"

By John Oxenham

Not What, but WHOM, I do believe,  
THAT, in my darkest hour of need,  
Hath comfort that no mortal creed  
To mortal man may give.

Not What but WHOM.  
For Christ is more than all the creeds,  
And His full life of gentle deeds  
Shall all the creeds outlive.

Not What I do believe, but WHOM.  
WHO walks beside me in the gloom?  
WHO shares the burden wearisome?  
WHO all the dim doth illumine,  
And bids me look beyond the tomb  
The larger life to live?

Not what I do believe,  
But WHOM!  
Not What,  
But WHOM!



## BETTER CHURCH BUILDINGS

We are witnessing in these days, due largely to the Centenary program, an era of development of better church buildings among our group within the Church. This is a refreshing source of satisfaction, indicating as it does, an upward step in race development. The temples, the Church buildings of a people are the highest architectural expressions of their religious, their spiritual life. They are a fair index to the peoples' conception of their God. This has been eminently true of all the great religions as well as of Christianity. It is good then that we look well to our Churches.

In the past, we have suffered no little embarrassment from without and no less inward regret because of generally inadequate Church buildings obtaining throughout our entire Negro Methodism. To observe this condition one has but to look casually at the Negro church buildings in any community to which one goes. Of course there are notable exceptions to this but these even are a part of this more recent commendable movement for better churches, and obtains to a substantial degree mostly in towns.

As a rule our church structures are woefully inadequate. In point of utility, the structure bears but slight relation to the modern idea of what a church building stands for in the community excepting as it serves for an assembly room. The familiar long rectangular structure known as "the meetin'" house, as its name indicates was adapted to that purpose only. But it has outlived its day and happily is being displaced by the newer, better church building adequately adapted to fill every need for the expression of the total religious life of its congregation. It is a building in which open house is kept for anxious, inquiring humanity every day of seven in the week.

Besides useful church buildings we need them more attractive; more beautiful. For worship has its beautiful side. Humanity has its sense of the beautiful. The beautiful in Nature is everywhere. With these, the church building must show striking harmony. This was part of the charm of nature worship in the groves and forests, that the worshipper there found himself close to nature, beheld her in her bewildering beauty and fell down in awe and reverence to worship. The beautiful ministers to the sense of the reality and presence of God in the universe. Of itself, the beauty of a church building is alluring to the passer by, to the observer. Men like to enter beautiful shrines. These make for worship. A broken dilapidated poorly kept building is no fit place in which to worship because it cannot provoke adequate expression of the Godward moving impulses and passions of our nature. It is particularly true of the youth of a given community that they will be drawn to and attend that church whose architectural beauty appeals most strikingly to them.

If Methodists are to hold and win the youth of tomorrow, we must lay the emphasis heavily on better, more beautiful, church buildings. Strange as it may appear to some, the child's religious life needs beautiful cultural environment as truly as his body craves it. The unsightly church building cannot meet this need and the inclination of the child is to go where this is found. Even denominational lines afford no effective barriers in this situation. In the past, we Methodists have suffered, and are

now sustaining no inconsiderable losses from this score. Frequently, all too much so, in rural sections and smaller cities and towns, we suffer by comparison with other denominations in respect to our church buildings. Often ours is the least attractive church building and does not adequately represent that type of individual character and church pride which is our frequent boast.

True, oftentimes in undertaking establishment and erection of church structures, the other denominations have the advantage of us Methodist Episcopalians in the point of favor from the local community. This is done to encourage the distinctly Negro denominations as against the "Northern" church with its Negro constituency. The contact of the Negro in the Methodist Episcopal Church is frowned upon in some quarters as an undesirable one by

many who do not believe in the broad principles of Christian brotherhood as practiced in our Church toward all race groups.

Suffering from such handicaps, the Negro in the Methodist Episcopal Church in many communities in the South especially have not been able to make the most satisfactory progress in building and equipping churches as was desirable. But thanks to the Centenary, the day is coming and is now when a building program has been launched and we are coming into our own. In great centers in the South, rural and urban, commodious and beautiful buildings are being erected, adequately equipped and admirably adapted to community uses for worship. These are making increasing appeal to membership and community in general and we may have reason to expect large returns upon the investment. Our liberal support of the Centenary will make this a larger possibility among us.

## THE BOOK COMMITTEE MEETS

The regular annual meeting of the Book Committee of the Methodist Episcopal Church, held from April 19-22 in the Chapel of the Book Concern building in New York City was fraught with much interest to the denomination at large.

This committee directs the vast publishing interests of the denomination. It deals with total assets amounting to more than \$6,000,000. That such large and vital interests are being managed in most approved business-like manner is assured by the personnel of the committee, which is comprised of twenty-five of the leading business men of the Church, fifteen of whom represent the several General Conference Districts, the other ten being the Local Committees at New York and Cincinnati. Our colored members of the committee are Principal T. H. Kiah of Princess Anne Academy, Md., and President M. S. Davage of Rust College. Both of these brethren rendered valuable service among their brethren in the important councils of the committee.

Officers of the Book Committee are Dr. Wm. F. Connor, of Pittsburgh, Pa., Chairman; President Ezra S. Tipple, of Drew Theological Seminary, Secretary; Mr. E. E. Shipley of Cincinnati, assistant secretary.

### Memorial.

Death of Mr. Jesse R. Clark, during the year caused a vacancy in the Committee. This was filled by the unanimous election of Attorney Lewis N. Gatch of Cincinnati, who promptly assumed his duties in the session.

To three former members who had died during the year very fitting memorial service was held on Friday morning. Dr. C. S. Bacon presided, while touching tributes were presented as follows: For Mr. Jesse R. Clark, Dr. J. H. Race spoke in highest terms. Dr. Geo. P. Mains spoke as a comrade of the virtues of Dr. A. J. Palmer who had just passed away on the 18th of April. Dr. Palmer had been not only a member of the Book Committee but was at one time Corresponding Secretary of the Missionary Society, a member of the General Conference, and a State Senator of New York. Dr. C. C. Hall read tenderly the tribute to the Rev. Joe Bell who was a member of the Book Committee from 1912 to 1920. To Dr. W. H. Logan who was a member of the Book Committee from

1904 to 1912, a brief tender tribute was paid by Dr. M. S. Davage.

### Reports.

The report of the Publishing Agents was read by Dr. John H. Race. This report showed a slight decrease over the previous year in total amount of business done, but a considerable increase in the sale of religious literature, the gain over 1920 being \$172,815. A reduction in job sales, in advertising receipts, together with a rise in the cost of publications including books, resulted in reducing the net proceeds of the Book Concern for the year 1921 to \$184,027. This circumstance necessitated reduction in the dividend for benefit of retired ministers. This dividend which was \$275,000 last year is for the year current \$200,000. There was a wholesome increase in the sales of books and merchandise as against all previous years, the excess over 1920 being \$135,656.

Reports of Editors were read, all editors being present except Drs. Phelps of the Michigan Advocate and Hartman of Zion's Herald.

In the showing made by the Advocate family, tho about the same as last year, there is room for advance. The two determining factors were high costs of manufacture and general economic depression. But it may be said of the Advocates that there is the "Ledger back of the Ledger", the Ledger of intangible assets which must be taken into account in any estimation of the cost and earnings of these Church messengers.

### Forward Steps

This fact will receive due consideration at the hands of the new committee authorized by the recent General Conference. That legislation was designed to promote a careful study of the entire subject of the Church papers, particularly as to the number needed, their character, management and editorial supervision. Accordingly the Book Committee appointed from their number Drs. C. M. Van Pelt, Jas. E. Holmes, and Messrs. J. L. Taylor, C. A. J. Walker, F. S. Wallace to represent the Book Committee; also Drs. D. G. Downey, G. R. Gross, M. R. Rice, and Mr. Glenn Frank, members at large. It is hoped that this most important committee will evolve some plan that will prove eminently satisfactory to the whole Church in handling this vexing problem.

In keeping with her policy of sane expansion



## THE NEW ORLEANS AREA CENTENARY COUNCIL WELCOME

This week, Bishop Jones is holding in the Mount Zion Church itself a completed Centenary project of this city, his Annual Centenary Council.

This is a council of the entire force of District Superintendents, Pastors, and a few outstanding laymen of the Area. Last year the Council was largely attended and the prospects are no less encouraging for this meeting. It was the report of this New Orleans Area Council last year that thrilled the Church at large with its story of unusual achievement. Under the fine leadership of Bishop R. E. Jones sustained by as faithful and alert Superintendents and Pastors as ever tackled the Centenary task, the New Orleans Area reported last year for total Disciplinary Benevolences more than \$98,500. The Area Secretary, Dr. E. M. Jones states that advance reports to date indicate that the returns this year will be up to the high water mark of last year and probably a bit in advance, despite business depression.

Such achievements are made possible by a carefully constructed Area program with definite challenging objectives and team work throughout the whole Area organization. Bishop Jones has clearly in hand what he wants, and moves resolutely ahead toward the goal, nothing daunting. He gives attention to detail so that no slackening of effort anywhere along the line escapes his attention. He is likewise tireless in his efforts reckoning not with the cost to himself of the physical energy as well as mental force necessary to the accomplishment of the kingdom tasks. He embodies the spirit of the familiar area slogan "Over the top by keeping at it."

The program for the present Area Council meeting is a rich one; every phase of Area Welfare is to be discussed by leaders and experts. The addresses will be instructive and inspirational. Besides those by leading Pastors and Superintendents within the Area, addresses will be heard from many distinguished visitors from the field. Bishop W. P. Thirkield, beloved prede-

cessor of Bishop Jones, and now resident General Superintendent at Mexico City, will favor the Council with his presence and two addresses. Dr. E. D. Kohlstedt of the Committee of Conservation and Advance will deliver several timely addresses, using the stereopticon to visualize the task and needs.

Dr. John Lowe Fort of "Unit" fame will also deliver two addresses. Drs. F. H. Butler of the Epworth League, W. A. C. Hughes of the Board of Home Missions, and Wm. Jones of the Board of Sunday Schools will also present these causes in relation to the New Orleans Area program.

Flint Goodrich Hospital, perhaps the greatest opportunity in the Area will be presented by Dr. T. R. Heath, Superintendent. The Area's Educational facilities will be amply discussed by Presidents Melden, Davage, Shaw, Randolph and Brooks.

Much interest centers also around the timely project of the Area Episcopal residence which the men are determined to consummate. This interest will be presented by the Chairman of the Committee, Dr. M. W. Dogan.

Music for the occasion will be rendered by the splendid choirs of Trinity, Mount Zion, Grace and First Street Churches. Liberal provision has been made for the entertainment of members of the Council and everything is in readiness for the greatest Area Council meeting on record. The Rev. M. R. Walker, Superintendent of the New Orleans Area is host of the occasion and is ready for a rousing welcome when the Council opens its first session on Wednesday, May 3rd. at 2 p. m. On Sunday the pulpits of all Churches of the city will be filled by the visiting ministers.

The Southwestern Christian Advocate welcomes this group of intelligent, consecrated, resolute ecclesiastics to their task within the borders of our city and assures them of any service of which we are capable to make their sojourn here pleasurable and profitable. To the New Orleans Area Council welcome.

### THE ATLANTA MEETING

The calling together in Atlanta next week by the Board of Home Missions and Church Extension through its Bureau of Colored work and its Department of City work, Negro Pastors and leaders from every section of the country to meet in Conference for five days, is an epochal event in the development of Church life among Negroes.

#### The City Church

The theme of the occasion is the City Church. It will be seen and discussed from every angle. Dr. W. A. C. Hughes, the promoter and Dr. M. P. Burns, the Board's Secretary of City work have built a strong program that will result in large good to the cause of the Kingdom particularly as it is related to the city.

Say what we will the supreme challenge of the American religious life to-day is the American city. It is said that "one hundred cities dominate the life of the modern world,

dictate its policies, and foster all great movements of science, trade, and religion. The city is the headquarters of vice; here the forces of evil centralize, organize, commercialize. Our democracy has shown its greatest weakness in city government. In the hopelessness of its slums, the resisting masses of its foreign population, the spiritual indifference of its multitudes the city is a great adventure of the wilderness." In such a situation, the Church may agitate, educate and create public sentiment. The Board of Home Missions has a program from the Centenary movement that is adapted to this task. Its Centenary program includes the establishing community churches in neglected sections, and neighborhood churches in polygot industrial communities which will take a part in all the local interests, including political and social activities; establishing dormitories as a step toward the solution of the lodging house problem, and classes in hygiene, domestic science, and industrial crafts; training workers for the foreign born who understand their racial antecedents and sympathize with their struggles in the new world; and making the church a center for Americanizing influences and training in citizenship.

To effectively and promptly relate the Negro city church to its task and obligation, and to apprise it of its remarkable privileges in such a field is the object of this meeting at Atlanta. Twenty-eight cities will be represented and the speakers are expert in their line; all being successful performers of the tasks which they will set up.

Bishops E. G. Richardson and R. E. Jones will encourage the meeting by their presence and addresses.

#### Interracial Relations

Perhaps no feature of the meeting will yield greater returns than the discussion of the interracial situation. Dr. W. W. Alexander of Atlanta, noted interracial worker, will address the council Friday morning on "The City Task from an Inter-racial Viewpoint." "Juvenile Delinquency," by Frank Orman Beck, will also prove of great interest. Roscoe C. Brown of the Public Health Service, Washington, D. C., will read a paper on "Negro Health Studies," "Evangelism" will be discussed by Drs. Dean and Helms of the Board of Home Missions and Church Extension. An interesting stereopticon address will be given by Dr. Daniel Marsh of Pittsburgh. Dr. M. R. Robinson, Secretary of New York City Church Extension Society will speak on "Centralized Leadership for the City Task", and it is enough simply to announce that on Friday evening at 7:30 Dr. C. A. Tindley will deliver an address to the Council and general public if there can be found an auditorium in Atlanta large enough to accommodate the crowds.

No more vital discussion could engage the Council than "Publicity and the city Church" by Dr. Ralph Welles Keeler of Chicago; while Dr. I. G. Penn will represent the educational interests of the Negro. It is expected that the devotional meetings under direction of Dr. J. W. E. Bowen will prove one of the most helpful features of the Conference.

sion and adaptation to needs, the Church, thro the Book Committee, authorized the Publishing Agents and Joint Local Committees to sell the present Chicago properties and to purchase and build upon a new site upon which option has already been secured. The eminent wisdom of this act is evident. The new site is gratifyingly eligible, being adjacent to the new extension of the Northwestern University in one of Chicago's choice sections. Besides the cramped old quarters were painfully inadequate for the expanding interests of Methodism in a city like Chicago. Moreover the new quarters will be more in harmony with Methodism's new Cathedral Church soon to be constructed in the heart of Chicago Methodism.

It is expected that considerable headway will have been made in this new program of Methodist advance by the time of the next meeting of the Book Committee which will be held in Chicago Wednesday, April 18th at 10 a. m., 1923.



# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
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2—In all correspondence, write plainly, on one side of the paper.  
3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

 **CURSE or BLESSING, Which?**  
—He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.—Proverbs 11:26.

## Personal and General

Dr. J. C. Sherill of Chatanooga, Tenn., will preach the baccalaureate sermon to the graduating class of Bennett College, Greensboro, N. C., at St. Matthews M. E. Church, May 28, at 2:30 p. m. The commencement address will be delivered by Dr. E. C. Wareing, Editor of the Western Christian Advocate, Cincinnati, Ohio, May 31, at 2:30 p. m. on the college campus. Dr. E. D. Petty will deliver the annual sermon to the Religious Societies in the college chapel, May 21, at 7:30 p. m.

Bishop Thomas Nicholson announced today the transfer of the Reverend J. S. Ladd Thomas, D. D., Chicago, Illinois, to the Philadelphia Conference as pastor of Germantown Methodist Episcopal Church, Philadelphia to which Dr. Ladd Thomas was recently appointed by Bishop Joseph F. Berry, Philadelphia, Pa.

Dr. Thomas said to-day that he was looking forward to his ministry at Germantown, both prayerfully and hopefully.

One of the greatest services rendered by college men at Wesleyan University is the deputation work undertaken by the College Y. M. C. A. During the past year, thirty deputations have been sent out from Middletown, Connecticut, to neighboring towns, preparatory schools, and Y. M. C. A's. Over eighty men, or about 15 per cent of the entire student body, have at various times taken part in this Christian work.

The aims of these groups is to win small boys over to Christian life, and the program generally includes an entertainment, hikes or sports, leadership in church service and Sunday

Schools, and a Sunday afternoon religious meeting for boys.

Several hundred students, graduates, and faculty members attended the annual convocation of the School of Religious Education and Social Service of Boston University, held recently at the First Methodist Church of Boston.

Special music at the service was directed by Professor H. Augustine Smith, of the Department of Fine Arts in religious and Social Service, who is the author of this year's Children's Day program, distributed by the Board of Education of the Methodist Episcopal Church.

## OBSERVE HOSPITAL DAY, MAY 12

May 12th, the birthday of Florence Nightingale, was observed for the first time last year as National Hospital Day. That observance was so beneficial in every way, both to the public and to the hospitals, that the date will be observed again this year as National Hospital Day. This special day affords a fine opportunity for Methodists to become more familiar with the great service which their hospitals are rendering the community and the nation. There are more than seventy hospitals under the auspices of the Methodist Episcopal Church located in all parts of the country. These hospitals will keep open house on that day and will be glad to welcome visitors. Take this opportunity of knowing your own hospital.

N. E. DAVIS.

Secretary, Board of Hospitals and Homes Methodist Episcopal Church.

"Church Finances" will be one of the most important subjects taught at the Summer School for Town and Country Pastors, conducted by the Department of Rural Work or of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, May 22-June 10 at Gammon Theological Seminary, Atlanta, Georgia. The following topics will be treated:

The Church and the Local Community.  
The World Program of the Church.  
Bringing the facts to the Local Congregation.  
What is Stewardship.  
Stewardship of Time, of Prayer.  
Stewardship of Possessions.  
How to Teach Stewardship.  
How to Practice Stewardship.  
The Every Member Canvass.  
Preparation of Workers—Official Board.  
Preparation of Members and Constituents.  
Follow Up—Conserving Results.  
Local Budget vs. Benevolence Budget.  
Round Table Discussion.  
Stock Objections.

The Relation of the Pastor to the Whole Matter of Stewardship:

As a result of the hearing for the petition of the National Equal Rights League last Thursday by the joint committee of House and Senate on Constitutional Law, with reference to the Resolve, to petition the U. S. Senate and its Judiciary Committee to pass the Dyer Anti-Lynching Bill, at which the speakers were Rev. W. D. McClane,

Executive Chairman, Walter Foster, Esq., Wm. D. Brigham, a white friend, B. F. Sel-den, of the Y. M. C. A., J. B. Goddard, messenger of the State Treasurer, E. T. Morris, W. M. Trotter and Miss Dowling, a white friend, the Resolve was favorably reported yesterday to both branches of the Massachusetts Legislature.

Saturday the League issued a call to every Colored community to observe the centenary of the birth of General and President U. S. Grant on April 25th, through branches, leagues or Equal Rights Committees quickly organized to honor the memory of that President who protected the rights of Colored Americans under the War Amendments in the southland by federal soldiers, or through other race civic or political bodies, and to invite Civil War veterans and public magistrates.

Modification of the Volstead act to permit the manufacture and sale of light wines and beer, is called for in a resolution of the executive council of the American Federation of Labor, which presents a list of the evils alleged to have been brought about by what is termed the "drastic and unreasonable legislative interpretation" of the eighteenth amendment. The Federation defends the amendment but attacks the interpretation of it. The action of the council, it was announced was taken in accordance with authorization given by the Denver convention of the American Federation of Labor, and is the result of a careful and thorough investigation of the effects of the national prohibition act.

The American Church Institute Board of New York City has just announced its appropriation of \$102,000, made to the Okolona, Industrial School for Negroes, for five buildings and other equipment. This appropriation is made by the American Church Institute Board of New York City through Dr. Robert W. Patton who was present at the conference and who is deeply interested in the School. The terms of the appropriation call for the completion of the building within three years, and the fund will be available January, 1923.

R. W. Candler, president of the Okolona Banking Company of this city, has been chosen treasurer of the School. The outlook for this institution is exceedingly bright; and indeed it should be, for Wallace A. Battle, president and founder of the School, has deserved to succeed. When Battle began work here he set down as a promise that he would not remain here unless he could win the confidence and support of the leading white citizens of the community. To-day the white people are as interested in the School as the Negroes themselves. Battle has, by his fine philosophy of racial adjustment, secured such excellent and kindly relation between the races that it is the general opinion of the white people that while Okolona Industrial School serves the two races differently it serves them equally.

In an article in the National Magazine for April, 1922, the writer summing up "What Harding Has Achieved," points out that the President has "enabled the Senate to make war very remote as a result of his having brought nine nations controlling war to a

(Continued on Page 6)



## NORTH AND WEST OF DIXIE'S LAND

Half a Million Negroes In Northern Cities—Methodism's Big Program and Some Accomplishments—The White Man's Problem.

By William Watkins Reid

The Negro has crossed the Mason and Dixon line. And he has no intention of going back again.

The Negro has found that his chances are better elsewhere than on the plantation and the farm. The cities and their industries lure him on. And the Negro has no intention of retracing his footsteps back to "the

old folks at home."

During the past decade there has been a noticeable movement of great numbers of Negroes out of the South and into the mills and factories of the North and the Middle West. The movement was emphasized by war conditions which drew thousands into the factories, paid them higher wages than they ever knew before and gave them a new vision of their own worth and dignity. More than 500,000 Negroes crossed the

Mason and Dixon line between 1914 and 1920—the great majority never to return.

At the same time there was a quite similar movement away from the plantation and into the industries of the southern cities and industrial centers. Gradually, even if unnoticed, the Negro had been graduating into the industries. Little by little he had been securing education, training, experience. When the opportune time came in and after 1914, he was ready to take his place often as a skilled workman, often as an unskilled but strong and willing workman.

### Causes of Migration

The immediate cause of the migration of Negroes to the North (or as some call it, the exodus from the South) was of course economic. In the industrial crisis in the cities inducements of various kinds were made to the Negroes; some firms offered them twice as much wages as they received in agricultural and kindred pursuits. Local failures of cotton crops urged others on.

But underlying all this there was a growing dissatisfaction with conditions of life in the South, a desire for a better chance to live in peace and bring up a family without discrimination.

### Great Negro Cities

The fact that immediately after the war, and even after the "tightening up" of industrial conditions, the Negro stayed in the cities and did not return to farm and field, is best attested by the census reports of 1920. In that year Negroes were found in our great cities as follows:

New York City.....	153,088
Philadelphia .....	134,098
Washington .....	109,976
Chicago .....	109,594
Baltimore .....	108,390
New Orleans .....	100,918
St. Louis .....	69,603
Atlanta .....	62,747
Detroit .....	41,532



STANDING ROOM ONLY.  
Any Sunday Morning in a Negro Church in the North.

New York City has the largest Negro population of any city in the world. In the compact Harlem section of New York City, the Negro colony numbers about 130,000—in itself a city as large as Des Moines, Iowa, or Springfield, Mass. The Negro population of Detroit was increased by 500 per cent during the decade.

### New Difficulties Arise

But it is not to be imagined that when the Negro came North, and was later followed by his family, he found ideal conditions in the new environment.

A limited number of the newcomers to northern cities were able to secure homes in good residential sections; they were mostly professional people. But the great masses crowded and are still crowding into the already over-crowded tenement districts. In Detroit, for example, 15,000 Negroes were squeezed into a district that formerly held half that many whites—and was then over-crowded. Added to the small apartment and high rents evils, there was that of keeping boarders and lodgers to help pay the rent. Such conditions are still placing a heavy strain upon family life.

### Danger to the Child

While the Negro finds wages higher in the North, he finds also that it takes more for him to live in the city. So it often happens that the mother must work to keep the family fed and clothed. That means danger to the children; it means less school and earlier work for the children; it means less care and nurture for the new-born infant. And the general conditions of tene-

ment overcrowding mean that the "street"—with all the evil the word connotes—is the children's only playground.

The problem of recreation is a serious one in the new environment of the Negro. True, in most "Negro sections" of our big cities, motion picture theatres and regular playhouses are owned and operated by members of the race. They are probably as good and as clean as those in other sections. But the poolroom and the dance hall are in those districts too; they are good or bad according to the class of people who patronize them. Gambling is reported in connection with some poolrooms; vice, with some dance halls. In some sections there are opportunities for group games and for baseball and basketball,—but these reach but a small percentage of the people.

Fortunately, the Negro has generally found good school conditions in the cities. In some places whole schools, with faculties of well trained teachers, have been turned over to his use. His children are offered the same educational advantages as are white children. He has not been so fortunate, however, in finding or securing adequate plants for church services and religious education. In the Harlem section of New York City, for example, all the Negro churches have a seating capacity of 20,000. But the Negro population here is about 130,000. So that about 90,000 people are practically barred from participation in religious services. In other Northern cities conditions are little better.

### Helping Solve the Problem

"The solution of the problems due to the Negro migration to Detroit and other northern cities", says Dr. George E. Haynes, noted Negro authority, "is a challenge to the church to apply the principles of Christ to a concrete religious and social situation. Therefore, it seems to me, that there rests upon the Christian statesmen of the mission boards the responsibility of guiding the churches toward that solution."

Various church mission bodies and other organizations are undertaking to face and solve these new problems of the Negro race. Considerable headway has been made along all lines of endeavor,—religious, educational, community and social welfare. The program that is being carried out by the Methodist Episcopal Church, through its Bureau of Negro Work of the Board of Home Missions and Church Extension, may be thus briefly summarized:

1. Train men as pastors of city churches.
2. Erect new church buildings in crowded sections.
3. Enlarge and adequately equip present churches.
4. Erect and equip community house in every Negro district.
5. Give Sunday school facilities to every child.
6. Provide community workers and visiting nurse; conduct clinics and kindergartens.
7. Promote clean athletics, recreation, reading rooms, entertainments.
8. Provide industrial training, employment bureau, lectures on health and sanitation.



9. Organize City Mission and Church Extension Societies.

10. Co-operate with government, civil and other church agencies influencing Negro life.

#### Training Leaders

In nineteen colleges, professional school and higher academies the Methodist Episcopal Church, through its Board of Education for Negroes, is training the coming leaders of the race. While the schools are mostly in the Southland, they are furnishing leaders in whatever section of the country the Negro is to be found. Their 350 professors and teachers train about 7,000 young people each year.

The Board of Home Missions and Church Extension is helping to provide in northern and western cities many new workers among the Negro populations. The Board is providing not only pastors but visiting nurses, social welfare and community workers, Bible teachers, deaconesses, recreational directors, vocational instructors. These young, trained leaders often prove the first connecting link between the church and the newcomer into the city. More than 200 Negro city pastors are having their salaries paid in part by home mission funds,—by funds received through the Centenary. Many of these pastors, however, are rapidly bringing their charges up to self-support.

#### New Negro Churches

The Board of Home Missions and Church Extension, using Centenary funds, assists also in providing church-homes for Negro Methodist congregations in northern and western cities. This may be done by making possible the transfer of some church, where a white congregation once worshipped, to the Negro congregation now in the vicinity; by the enlargement of the present church structure to meet a developing program; or by the erection of an entirely new church plant.

For example, Centenary funds made possible, the transfer of South Park Methodist Episcopal Church and Trinity Methodist Episcopal Church, Chicago—two fine edifices once housing prosperous white congregations—to growing Negro congregations. South Park Church to-day raises a budget of \$17,000 among its Negro adherents; it has a large Sunday school and a Daily Vacation Bible School. In 1917 this Negro congregation was worshipping in a vacant store where three men, standing with arms outstretched, could span the building.

It was this same South Park Church Negro membership that took the initiative in the purchase of property and equipment for the Hartzell Social and Industrial Center, Chicago. Here the educational and industrial classes are administering especially to hundreds of young people recently from the South.

In Detroit, Scott Memorial Church is making an heroic effort to serve a large Negro population. It has a reading room, Methodist Brotherhood, Boy Scout organization, industrial classes for men and boys; industrial, social and cooking groups for women and girls. But the church is far too small for its 600 members and thousands of constituents. The Board of Home Missions and

Church Extension, cooperating with local agencies, has plans for a new and well equipped church plant in Detroit.

#### The Negro in New York

The great Negro section of New York City is in Harlem, north of 120th Street. For more than a quarter of a century the largest and most influential Negro Methodist Episcopal Church in Manhattan was in 53rd Street,—St. Mark's Church. Yet so loyal is the Negro to this church that 2,500 Negroes travel from Harlem to St. Mark's each week by elevated, subway, surface car and automobile. With the influx of the Negro population the church has become far too small to minister to the needs of this people. Just recently, however, with the aid of Centenary money, St. Mark's Church was enabled to secure a whole block, from 137th to 138th Street, as a site for what will be one of the finest and largest Negro church edifices in the world.

Salem Church, on 133rd Street, meeting now in old quarters wholly inadequate to present needs of 1400 members, is also looking forward to a new and up-to-date structure. Over in Brooklyn the John Wesley Methodist Episcopal Church is meeting in what was once a Greek Catholic church; the building adjoining it was also purchased and is used as a community center.

In Philadelphia, East Calvary Church is endeavoring to serve the many needs of thousands of people. But the old church building has become far too small to accommodate the hundreds and thousands that would attend each service. In summer weather it has been necessary to hold services out-of-doors in a tent; all summer long a Bible School is conducted daily in the open. With the aid of Centenary money the Board of Home Missions and Church Extension has made it possible for East Calvary Church to purchase a fine new property on which a church and community center will be erected. The Board is also helping six other Negro churches in Philadelphia solve the new problems growing out of increased membership and constituency.

In connection with the Sharp Street Memorial Church, Baltimore, a fine community house has been erected at a cost of \$75,000, paid in part by local interests and in part from Centenary funds. Here 110 conversions were reported in a single year, mostly among people who were first led into the church through its community welfare undertakings.

At Annapolis, Maryland, the center of a greatly augmented Negro population, Asbury Church has purchased a three-story building in which to administer to recreational and community needs. Its twenty-one rooms are a beehive of activity for men and women, boys and girls; its rear yard is the playground of scores of children who would otherwise be left to the wiles of the street.

#### In Southern Cities

Or we might go into the large cities of the South, where there has been an influx of thousands of Negroes from the rural sections, and find Methodist Episcopal Churches carrying on equally extensive programs,—helped also by Centenary funds, we could

show the social welfare work of Ebenezer Church, Jacksonville, Florida; or of the Jackson Street Church, Louisville, Kentucky; the new community house property of St. Paul's Church, Galveston; the new \$25,000 church at Dallas; or the fully-equipped new Negro Church in San Antonio. All of these and many others have been helped by Centenary funds in their attempts to solve the many new urban problems of the Negro.

But our task does not end with furnishing buildings and workers for the Negro in our cities. We must continue to give for these things, but we must help also in creating the right feeling toward the Negro. We must not permit prejudices and antagonism to keep America—North or South—from giving him a square deal and an opportunity to learn and demonstrate his worth.

#### PERSONAL AND GENERAL

(Continued from Page 4.)

friendly conference. Made the peoples of the world, and especially European nations, understand that the United States is not ready to help them further until they indicate that they are ready to help themselves. Deflated the post war balloon of speculation. His choice of Secretary Mellon for the post of Secretary of the Treasury was instrumental in ending speculation in the necessities of life. Made tangible progress in reducing the cost of government. His selection of General Dawes, a two-fisted captain of industry, to take charge of budget revision has resulted in decreasing many of the costs of administration. Taken council of men competent to advise. His cabinet has proved remarkable. Both parties have commended his appointment of Senators Lodge and Underwood, respective leaders in the Upper House, to participate in the Disarmament Negotiations. Turned the nation squarely about and headed it toward normalcy and serenity."

On April 27, the nation paid fitting tribute to the memory of the intrepid Grant, Ulysses S., of "unconditional surrender" fame. One hundred years ago at Point Pleasant, Ohio, the great general and savior of his country was born, and steadily rose to fame being elected President of the United States in 1868 and again in 1872. Official Washington regaled in flags and bunting paused on that day also to dedicate the great memorial statue of Grant which stands at the head of the Mall near the Capitol building. It is a fitting monument with colossal life-like central equestrian figure flanked on each side by magnificent cavalry and artillery groups supported by other artistic embellishments. The fame of our favored General grows clearer as the years recede and the sectional and political passion pass away under the spell of time.

**They would hardly do so,—those subscribers who have been renewing their subscription to the Southwestern for the last forty years in succession, would hardly keep it up did they not get value received from the paper.**



## REPORT OF THE CENTRAL MISSOURI CONFERENCE

The thirty-sixth annual session of the Central Missouri Conference was held in St. Luke M. E. Church, St. Joseph, Mo., with Bishop William A. Quayle, D. D., LL. D., of St. Louis, presiding. By orders, Rev. B. F. Abbott, D. D., secretary, called the roll of the conference, all answering but three: Rev. W. R. Rivere, district superintendent of the St. Louis District, and Rev. J. D. Evans, both gone to be with God; Rev. J. Will Jackson, our retired hero, absent from roll call because of ailments over which he has no control. However, he remembered the conference with a very beautiful letter and a dispatch expressing his regret at being absent from roll call.

The Lord's Supper was administered by the Bishop, district superintendents, the six former pastors of St. Luke, and the retired ministers who were present.

The organization of the conference was as follows: Secretary, B. F. Abbott; E. W. Hannah, A. L. Reynolds, J. L. Brooks, assistants; statistical secretary, Arthur E. Diggs; E. F. Pate, E. L. McAllister, Spencer Ray, A. A. Todd, assistants; treasurer, W. W. Todd, C. S. Webster, A. L. Woolfolk, A. E. Miller, Albert Poston, George D. Hancock, assistants.

Reporters: O. A. Johnson was elected reporter to the Southwestern, H. M. McAllister reporter to the Central Christian Advocate, and W. H. Smith reporter to the secular press.

Welcome address on behalf of the city, Mayor Elliott Marshall; behalf of the public schools, Prof. C. W. Black; behalf of General Ministerial Alliance, Rev. W. H. Moore, D. D.; behalf of the Negro Ministerial Alliance, Rev. J. H. Herring, behalf of the local church, Mrs. Marcella Bank. Bishop Quayle, with very fitting words, responded to the welcome address.

Introductions: Rev. W. S. Bovard, D. D., secretary of the Sunday School Board, and Rev. R. Moss, D. D., of the Philippine Island, representing the Board of Foreign Missions. Both addressed the conference. Rev. W. T. Wright, D. D., secretary of the St. Louis Area, addressed the conference, subject "Centenary." Rev. Powell, D. D., addressed the conference, subject "Aid for Retired Supply Ministers." A resolution was passed praying that our Congress of these United States will pass the Dyer anti-lynching bill. Hon. L. O. Jones of Lincoln, Neb., the author of the White Cross, addressed the conference on "Hospitals and Homes for the Aged." Rev. A. M. Summer-ville was located. Bishop Ernest L. Waldorf, D. D., LL. D., addressed the conference, subject "Centenary." Dr. Lovejoy addressed the conference on "Stewardship."

Ordination to Elders' orders: J. A. Bowen, Thomas A. Herman, Robert Woods. The ordination was beautiful and pathetic. Bishop Quayle called up four retired ministers, namely: Rev. Richard Rush, Rev. J. P. Bishop, Rev. T. H. Lockwood, and Rev. Dr. E. W. S. Peck, an ex-district superintendent of this conference, and at one time of the North Missouri Conference, but now of the Washington Conference. These

retired brethren stood in front of the candidates as an example while the district superintendents assisted the Bishop in the ordination. Admitted on trial, James H. Cole, transferred from Atlanta Conference. Elected to Deacon's order, Herman Harrison.

Rev. T. H. Lockwood, on his own request, was granted retired relations after a timely and heavenly benediction from our most worthy Bishop Quayle. Rev. R. Rush and Rev. J. P. Bishop, retired brothers, made short addresses to the conference.

Rev. K. E. Vincent transferred to Central Missouri Conference.

The pastors' wives who were present were introduced.

Rev. Grant A. Robbins and Rev. T. W. Jeffrey, our pastors of Kansas City, and Dr. William Neal of Chicago spoke on the "Centenary and its Benefits." Bishop Quayle's message on "Passion and Tithing" was pathetic.

Continued second year's course, Harry Shaw; continued in first year's study, A. Dolphus, C. White; advanced to second year's course, Clarence Glaspie, Eugene A. Graham, Hillery Overton, William D. Rivers; advanced to fourth year's course, J. A. Bowren, Monroe Denny, Thomas A. Herman, Hampton W. James, Spencer Ray, Robert Woods, James McKnight.

Mr. R. H. McAllister, manager of the Southwestern, was introduced and made a great appeal in behalf of the paper. Dr. W. G. Burris, Rev. N. T. Walker and Dr. English were introduced. Bishop Quayle preached a powerful sermon Sunday at 11 a. m. Dr. J. N. C. Coggin, D. D., Washington, D. C., was introduced and made a wonderful address on "Prohibition and Public Morals." Bishop Quayle lectured Thursday night to a large crowd. Benefit of the local church, St. Luke, subject "Power." The Bishop's address was superb.

President Robert B. Hays, Ph. D., of George R. Smith College, Sedalia, Mo., made a very pleasing address. The efficient orchestra was present and rendered sweet music. St. Luke has a very excellent choir and a woman's quartet; Mrs. J. B. Walker, leader.

Greeting of sympathy was sent to the Rev. George W. Reeves, one of our veteran retired pastors, ill in St. Louis.

The pastor's wife, the faithful members of St. Luke and citizens of St. Joseph entertained royally.

April 9, 1922, at 4 p. m., Bishop Quayle read the appointments and the conference adjourned to meet in Springfield, Mo., in 1923.

The appointments are as follows:

### KANSAS CITY DISTRICT

A. H. Higgs, superintendent. Armstrong, E. J. Jenney, supply; Marshall, A. C. Poston; Blackburn Circuit, B. F. Bateman; Mason City, J. H. McAllister; Des Moines, Iowa, W. H. Wheeler; Marshalltown, Iowa, E. L. McAllister; Gillam, T. H. Lockwood, supply; Mexico, W. H. Smith; Glasgow, R. G. Williams; Moberly, A. J. Williams; Independence, T. J. Jones; Montgomery City, F. S. Bowles; Glasgow Circuit, L. F. Payne;

Oskaloosa, Iowa, to be supplied; St. Joseph, J. B. Walker; Kansas City, to be supplied; Slater, J. C. McGinty; Centennial, W. L. Lee; Sturgeon, M. Denney; Clark Chapel and city, to be supplied; Wellington, G. H. Henson, supply; Missions, O. A. Johnson; Wellsville, E. T. Anderson; Lexington, A. A. Tolson; Malta Bend, H. Harrison.

### ST. LOUIS DISTRICT

Leroy Woolrich, superintendent, Bowling Green, C. W. Simms; Peoria, E. A. Miller; Buffalo, M. L. Jackson; Poplar Bluff, to be supplied; Clarksville, Clarence Glaspie; St. Charles, J. C. Guyton; Curryville, W. H. Huston; Union Memorial, B. F. Abbott, L. E. Vincent; De Soto, W. J. Deboe; East St. Louis, F. D. Avant; Ellsberry, A. C. White; Asbury Memorial, W. W. Goff, J. M. Harris; Farmington, Robert Woods; Fredericktown, R. J. Cole; Howard Place, E. A. Graham; Forestelle, T. A. Herman; Kinlock, George D. Hancock; Lasalle, J. H. Boone; Festus, J. C. Jackson; Webster Grove, J. L. Brooks, Hannibal, H. T. Reeves; West Belle, A. L. Reynolds; Jacksonville, A. M. Todd; Springfield, Ill., M. L. Jackson; Louisiana, D. J. Mitchell; Troy, E. W. Hannah; Truesdale, H. C. Shaw; Gratiot Mission, J. H. Payne; Moscow Mills, Frederick Lindsay; Quincy, Ill., to be supplied.

### SEDALIA DISTRICT.

L. R. Grant Superintendent. Appleton City R. H. Young; Beamon Circuit, James McKnight; Butler, William Divers; California, W. A. Payton; Carthage, C. N. Wright; Clinton, R. H. Young; Columbia, W. C. Ellis; Dresden Supply, S. W. Simmons; Fayette, W. F. Walker; Fulton, E. F. Pate; Georgetown, Hillery Overton; Greenfield Supply, Robert Chasteen; Holden, H. W. James; Joplin, Spencer Ray; Knobnoster, R. G. Smith; Lebanon Supply, Frank Neal; New Bloomfield, W. D. Rivers; New Franklin, W. A. Bohannon; Neosho Circuit Supply, John Holt; Osceola Supply, Silas Graves; Rolla, J. A. Bowren; Sedalia, E. A. Diggs; Springfield, C. S. Webster; Sweet Springs, A. L. Woolfolk; Versailles, C. C. Cato; Warrensburg, A. W. Rolen.

F. D. Woodford, conference evangelist.

M. L. Mackay left without appointment to attend school.

J. W. Saxon, professor in George R. Smith College.

### RENTING OF FARM LANDS

Tenant farmers in the United States "rent land equal to the combined area of Texas, Illinois, Iowa, Arkansas, Michigan, Wisconsin and Florida," Dr. C. L. Stewart, land economist, declares, in analyzing figures issued by the Department of Agriculture showing that farm tenancy is increasing more rapidly than census figures indicate. Tenants, he of the country in 1920, representing 42 per cent of the improved acreage and 44 per cent of the total valuation of the improved and unimproved land. Improved land under lease alone equals six times the area of Illinois, he added, and the unimproved land rented is equivalent to more than the entire area of France. "In 1920," said Dr. Stewart, "part owner tenancy involved 89,000,000 acres,"

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## FOREIGN FACTS AND HOME THINKING

By Frank Mason North, D. D.,

Corresponding Secretary, Board of Foreign Missions, Methodist Episcopal Church.

Whether we like it or not, to us as Americans and as Methodists overseas, facts everywhere crowd upon us and home thinking reaches out to the ends of the earth. Our local apparatus may not be set for the proper wave lengths, but the messages are in the ether even though we do not know how to take them in at our windows. A shut heart, except for itself, does not darken the sunlight of God. It is only the deaf who do not hear proclaimed from the housetops that which has been spoken in the inner chamber perhaps five thousand miles away.

One of the indisputable fruits of the Centenary and post Centenary cultivation is the change of the church's perspective. The missionary hymns and sermons of fifty and a hundred years ago drew sentiment and figure from the prophets and the book of Revelation and the Divine words of our Lord's prayer. Cross section the mind of the church today and everywhere in its thought expression—verse, convention, conference, assembly, sermon, address, press, picture—will be found the "world life," the "world vision," the "world program," "the appeal of humanity," "the famines of the peoples," "the aspiration of the world's womanhood," "the unprivileged childhood of the world," "the Gospel for all men," "the brotherhood of the nations". We have not forgotten Isaiah, but the phrases come not only out of the glow of prophesy, but from the sense of the facts and the spiritual effort to interpret them.

The Methodist church has phrased, in a world program, what it sees and what it believes.

### Living Up to Our Phrases.

Its task now is to live up to its own phrases and its convictions.

Consider, for the moment, just one section of its work in foreign lands.

Out of its simpler activities in the field of evangelism and church building has developed as normally as flower comes from bud and bud from the tree's life, a vast system of education. Several pages of close printing are required to list Methodist schools now set up in the countries of the world. It is not perfectly easy for a Methodist in one state to realize the importance of a school in the state adjoining, or let us say, in the state next but one. We are forced to believe that by the same token except in the clear vision of the few, the real significance of the educational work of Methodism overseas is but dimly realized.

### Look Straight at the Facts.

(a) **Japan and Korea.** There is a great school, Aoyama Gakuin in Tokyo, with sixteen to eighteen hundred students. It grows toward a university. Hampering governmental restrictions are now largely removed. In its very center is a theological seminary. An evidence of Japanese confidence and favor is found in the extraordinary gift by a former student, of a dormitory, costing a hundred and twenty-five thousand dollars. But other buildings are urgently needed—a college church, to keep the Gospel in the very heart of the school, an administration build-

ing with class room and office facilities, additional dormitory to accommodate the increasing members. It is a shock to the experts in efficiency to compare the teaching force with that of a college of equal numbers in America. The Centenary money which we have been able to place at the command of this great school is pitifully small.

In Sapporo, the central city of the northern island Hokkaido, with remarkable opportunities for the millions of sturdiest sons of Japan we have simply marked time. In Hiro-saki a forward step in a most significant arrangement with local authorities has brought us the responsibility of a school establishment for which fifty thousand dollars are at once required. The appeal finds us not only with an insufficient, but a falling income. We are unprepared for the investment and without funds for even a modest maintenance. The old school, Chinzei Gakuin at Nagasaki, adds a necessary bit of ground and asks for a remittance. The money has not reached us from the church. In Korea, three fine schools have been built and a considerable sum has gone into the higher institution, the Chosen Christian college, which is being slowly, but surely developed. But the missionary staff is sadly incomplete, and even with the crowding students, whose eagerness excites enthusiasm, the forces at work are under a strain well nigh unbearable. In a word, with a blue print for a potent scheme for our Methodist part of Christian education in Japan and Korea, with sites selected and foundations staked out, and partly set up, we are forced to say to our eager builders, "Stop! the church has halted in its giving and our treasures are empty."

### The Outlook in China.

(b) **Study China.** Washington has given China her best chance in a thousand years. Christian enterprise has placed schools and colleges in most strategic locations. By the fine husbandry of half a century and more the roots of Christian education have fastened upon the soil of a land where four hundred million people live and the blossoms have set; the fruit is near. In our land, education came with the settlers and has grown with their numbers and their life. In China, education—modern, Christian education finds four times the number of people who live beneath the American flag, and enters their complex civilization as a potent force for shaping the processes and establishing the ideals of the intellectual and moral life of one-fourth of the human race already here—and waiting. In the plan of the Centenary, the four Union universities—Peking, Nanking, Fukien, West China (Chengtzu), were to receive in the five years approximately two millions of dollars, for buildings, for equipment, for increased staff, for partial endowment. The period is half gone. Not more than a hundred thousand dollars have been available for these great educational centers. And, it will be remembered, they are but the crown of the wide spreading system of elementary and secondary schools which, in the judgment of our expert observers, are more

important even than the colleges and universities. The appeal for these hundreds of schools is like the cry of the children for bread. In this time of high costs, of better standards, of awakened intellectual demand, the Centenary has saved the Methodist schools of China from death and disaster. But the expansion which this urgent day in the mighty Republic of the East demands, still waits—for what? The validation of the pledge which Methodism has made that the day of the Lord in China should not pass with its promise unfulfilled.

### In India's Crisis.

(c) In its crisis India's need is not education, but Christian education. Educate the leaders of a new democracy in terms of the Mohammedan or the Hindu and the face of a nation of three hundred millions of people is turned toward moral disaster and spiritual darkness. Train them in terms of the Christian spirit and faith and the swarming people of the wilderness will find their way to the ordered life of a land of promise. In this Christian education in India, Methodism has a place of significant influence. Its village teaching, its elementary schools, its orphanages, its secondary schools, its Lucknow college to which the Centenary has brought a larger life, but beyond these its purpose for vocational training in villages and in larger centers, for stronger Bible and Theological schools, for religious education in Sunday and week-day schools, and for a systematic supervision of all its complex educational undertakings, are the wards of the Centenary, possible in strength and efficiency only through the resources which the church may place at the disposal of India in this hour of her extremity and opportunity. Here is no incidental task. Shall the Methodist church be a slacker church when India, the land which has fascinated its imagination, lived in its dreams, won to its trodden highways and its whitened heights the choicest children of the west, cries out for light and learning and leading? Shall we who have held out the cup of cold water, now withdraw it or proffer it with no cooling draught within it? How shall we stand in the presence of Him in whose name it is offered, if our hand trembles as the thirsty souls pause to drink?

### South American Schools.

(d) Once more. On the western coast of South America is a series of great schools. Most of them sprang into being at the challenge of the faith of one of the greatest missionaries of the centuries, William Taylor. This church of ours must care for them. Name them, in their order. Lima, Callao, Huancayo, LaPaz, Cochabamba, Iquique, Santiago, Concepcion. Each is a well organized institution. Three have departments for both boys and girls. For them teachers must be chosen, supplement to local resources must be found, equipment and buildings must be provided. Standards of efficiency must be sought if prestige and influence are to be maintained. They are evangelical where Protestantism, to say the least, is not the chosen form of organized religion. But they are popular. Students are never looking. From these schools radiates an extraordinary influence. Their maintain-

(Continued on Page 10.)



## WHO'S WHO FOR THE PROGRAM OF THE CONFERENCE OF NEGRO CITY LEADERS OF METHODIST EPISCOPAL CHURCH AT ATLANTA, GEORGIA, MAY 10-14, 1922

Mr. J. C. Arnold, President of the Atlanta City Mission and Church Extension Society, Atlanta, Georgia.

Dr. W. W. Alexander, Secretary of Commission on Inter-racial Co-operation, Atlanta, Georgia.

Dr. G. R. Bryant, Pastor of Park Methodist Episcopal Church, Chicago, Ill.

Dr. F. H. Butler, Secretary of Negro Work, Board of Epworth League, Chicago, Ill.

Dr. J. W. E. Bowen, Vice President, Gammon Theological Seminary, Atlanta, Georgia.

Dr. Frank Orman Beck, Prof. of City Methods, Surveys and Field Work, Garrett Biblical Institute, Evanston, Ill.

Dr. M. P. Burns, Superintendent of Department of City Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pa.

Rev. J. R. Brown, Pastor Haven Church, Philadelphia, Pa.

Rev. G. G. Buckner, Pastor, Detroit, Mich.

Dr. J. N. C. Coggin, Superintendent of Colored Work, Board of Prohibition and Public Morals of the Methodist Episcopal Church, Washington, D. C.

Rev. W. Scott Chinn, Superintendent of Baton Rouge District Conference, Baton Rouge, La.

Dr. George B. Dean, Superintendent Department of Evangelism, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pa.

Dr. J. W. Haywood, Principal Morgan Academy, Baltimore, Maryland.

Dr. W. A. C. Hughes, Director Bureau of Negro Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pa.

Rev. F. J. Handy, Pastor St. Mark's Methodist Episcopal Church, Mt. Clair, N. J.

Dr. Edgar J. Helms, Executive Secretary, Bureau of Good Will Industries, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Boston, Mass.

Bishop R. E. Jones, Resident Bishop of the Methodist Episcopal Church, New Orleans Area, New Orleans, La.

Dr. Ralph Welles Keeler, Director of Bureau of Publicity, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Chicago, Ill.

Dr. L. H. King, Editor of the Southwestern Christian Advocate, New Orleans, La.

Rev. E. W. Kelley, Pastor Tabernacle Methodist Episcopal Church, Galveston, Texas.

Dr. Ernest Lyon, Pastor Amos Memorial Methodist Episcopal Church, Baltimore, Md.

Dr. Daniel L. Marsh, Superintendent of Methodist Episcopal Church Union, Pittsburgh, Pa.

Rev. James C. McMorris, Field Agent Board of Sunday Schools of the Methodist Episcopal Church,

Rev. A. J. Mitchell, Pastor Asbury Methodist Episcopal Church, Annapolis Maryland.

Rev. D. L. Morgan, Pastor St. Paul's Methodist Episcopal Church, Meridian, Miss.

Mr. Franklin C. Nichols, Associate Director of National Health Council, Educational Department, New York City.

Dr. M. J. Naylor, District Superintendent of Pittsburgh District Washington Conference, Pittsburgh, Pa.

Dr. Pezavia O'Connell, Professor of Sociology, Morgan College, Baltimore, Md.

Dr. Fletcher Penn, Physician and Surgeon, Atlanta, Georgia.

Rev. I. Garland Penn, Jr., Pastor Jackson Street Methodist Episcopal Church, Louisville, Ky.

I. Garland Penn, Sr., Corresponding Secretary of the Board of Education for Negroes, Cincinnati, Ohio.

Dr. Millard L. Robinson, Executive Secretary of the New York Society of the Methodist Episcopal Church, New York City.

Rev. J. B. Redmond, Pastor Corey Methodist Episcopal Church, Cleveland, Ohio.

Rev. J. W. Robinson, Pastor St. Mark's Methodist Episcopal Church, Chicago, Ill.

Rev. D. H. Stanton, Pastor Central Methodist Episcopal Church, Atlanta, Georgia.

Rev. W. H. Stevens, District Superintendent, Jacksonville District, Florida Conference, Jacksonville, Fla.

Rev. N. D. Shamborguer, Pastor Warren Memorial Methodist Episcopal Church, Atlanta, Georgia.

Rev. J. S. Scott, Pastor East Trinity Methodist Episcopal Church, Houston, Tex.

Rev. C. Y. Trigg, Pastor Mt. Zion Methodist Episcopal Church, Washington, D. C.

Dr. Charles Albert Tindley, Pastor East Calvary Methodist Episcopal Church, Philadelphia, Pa.

Rev. W. S. Thomas, Pastor Wylie Methodist Episcopal Avenue Church, Pittsburgh, Pa.

Rev. J. W. Waters, Pastor Ebenezer Methodist Episcopal Church, Washington, D. C.

Rev. E. S. Williams, Superintendent Baltimore District, Washington, Baltimore, Md.

Rev. W. T. Weatherby, Area Evangelist, Atlanta, Georgia.

## PROPER DIVERSION

By Dr. D. A. Bethea, M. D.

In former times when a man attempted to mix pleasure with business he was thought to be headed straight, either to the poor house or the mad house. The opinion was that the two would mix about as well as oil and water. This did very well when we lived more simple and when our lives moved along like a song. But in the latter days with the stress and storm of "making both ends meet", we just have to have a letting up every once in a while, or something will snap.

Almost anything that we do apart from the daily grind can be made a diversion. Our diversion is a turning away, temporarily, from our daily vocation to something that is more or less attractive to us, which is called our vocation. We do this almost unconsciously all the time. Play is the great diversion of the human race. It is the thing that makes children strong and healthy. We all remember the rhyme about "all work and no play makes Jack a dull boy". Or the diversion may be reading, hunting, swimming, fishing, the theatre, the concert, the club, or the church. And then many—for too many spend their spare time sitting around talking about everything and everybody.

It is now pretty generally conceded that we must have some kind of recreation. Abe Martin says, "To-day, diversion ranks right along with fresh air, dry feet, graham bread, and other essentials of health." But the burning question before us now is "What is the proper diversion?" What may be relaxation for one may not be the same for another. A tired business man or school teacher might get a diversion on the golf course, or the baseball field, or mow-

ing the lawn; on the other hand, the man who has been carrying the hod would not appreciate such exercise after his day's work is done. He would feel more like sitting down with the evening paper or the latest magazine, or one of the latest best sellers as "Main Street," "If Winter Comes", or the "Birthright".

Some make the church their only diversion. They work all the week and stay in the church all day Sunday. Others spend all their spare time at the movies, or standing on the corner looking at the world go by. All of these are good but they should be taken in the proper proportions; just the same as it is when a woman makes a cake, she uses the proper amount of each ingredient, so much flour, so much sugar, so much baking powder, and so much butter or salt and pepper. It is an open question whether our Creator expects us to give up all the shows and catchy music and enjoyable games to an old adversary.

If one would have a strong mind in a strong body, he must develop on all sides. Many a teacher, preacher, or business man has failed because he thought himself too indispensable. He thought that he could not let up to take a little recreation. He was of the opinion that things would not go unless he was there on the job every minute. However he found out after he had reached the 'pearly gates' and looked down on this old world that things were moving along much better since he went away.

When you never take a change of activities, you get in a rut. When you are in a rut, you are making slow progress. Think-



ing too long along the same line or working too long on the same thing without a relaxation, wears out both body and mind. Recreation is refreshing because it takes a man's mind off of his business, or his wife, or anything else that holds him down.

Many a housewife is wearing her life away at the steady grind of household cares, when she should let the house go for a while, put on her best dress and get out and go some place. Go to the movies or go away for a visit. In passing, we might say that there is nothing that is more restful to a woman than to dress up in pretty clothes. And too, it matters not how tired a man is, he will hold up his weary and

heavy laden head to view her as she goes passing by.

Thus it can be seen that we must have some kind of diversion from the humdrum of life, and the important thing for each one to consider is what is the most suitable kind. The young and the old will amuse themselves in some way, then let us search out that better way. It is as hard a task to keep healthy and strong without some form of recreation as it is for a man to make two wives happy at the same time. Then instead of telling folks to "don't" do this and "don't" do that, let the church and other uplifting organizations place around them a good environment, and tell them to "look and live."

## THE NEXT GREAT WAR

The Coming Half Century Battle To Eradicate Disease

By Hugh H. Cummings, M. D., Surgeon General, United States Public Health Service

I heartily approve the intention to continue the celebration of National Hospital Day, so well inaugurated on May 12 last year, for the purpose of acquainting the public with the workings and aims of hospitals.

Familiarity with hospital work is rapidly becoming of more importance than was foreseen a year ago. The World War has for a time at least ended wars of destruction; and it is apparent that the great war to be waged during the next half century is to be one to eradicate disease, to conserve health, and to lengthen life.

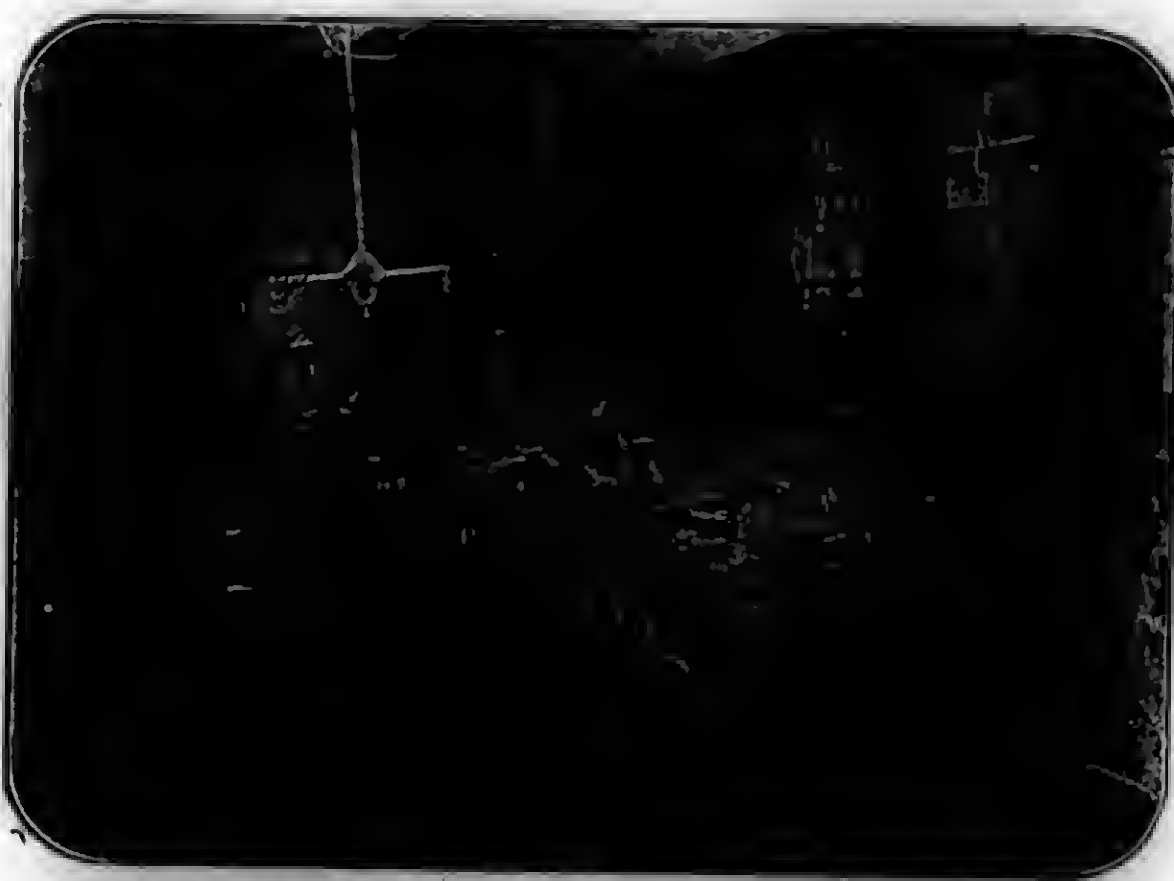
This war has indeed already begun

and has not a few triumphs to its credit. Some of these are well reflected in the annual death rate in the United States, which during the last twenty years has dropped, per hundred thousand of the population, for typhoid fever from 35.9 to 9.2; for measles from 12.5 to 3.9; for scarlet fever from 10.2 to 2.8; for diphtheria from 43.5 to 14.7; for tuberculosis from 201.9 to 125.6; for pneumonia from 180.5 to 123.6; and for all causes from 1755.0 to 1288.0. Incidentally, yellow fever has been eradicated, and smallpox, plague, and typhus are being held at bay.

The hospital of course did not bring about these great life-saving reductions by its sole efforts. But it did and does begin the modern attack—the first really efficient attack—on nearly every disease of importance. In its wards and its laboratories it fought for the lives of its patients and it also taught and trained and provided the weapons for those who later went from its doors to take up the fight.

Looked at in this way every hospital has

become a fortress in a war waged for the health of the people and must more and more lead in the instruction of the people—a task for which it is well fitted by reason of its



Indispensable Fighters in the Battle For Better Health for the World. Typical group of trained nurses in a Methodist Episcopal Hospital. These are nurses of the Methodist Episcopal Hospital, Indianapolis, Ind.

numbers, its universal establishment, its personal contact with individuals, and the ease with which it contracted the latest triumphs of surgery and medicine, the newest tools of research, and the most highly trained specialists in each and every disease.

Acquaintance with hospital working will show, first, that a hospital is not a place of suffering, sorrow, and death, but a place of relief from pain, of rejoicing, and of restoration to active life. It will show, second, that a hospital is a great human laboratory where disease is studied and where soldiers are trained to save and to prolong life.

Anything that forwards such knowledge marks a distinct advance in the war of wars—the war for health and life and against disease.

The most appropriate gift for creating Christian culture and denominational intelligence and loyalty within the home circle, for the New Year, is the Southwestern Christian Advocate.

## FOREIGN FACTS AND HOME THINKING.

(Continued from Page 8)

ance at efficiency level is a requisite of honest education. To leave them without adequate supplies, full staff and resources for a true evangelism is to fault our intelligence and to blur the spiritual credentials of Methodism. But for decades past, these schools, in a sense self-supporting, have done their heroic work on the "dangerous edge" of poverty. The Centenary heartened and helped them. Is our church—which sustains its East Greenwich, its Wilbraham, its Cazenovia, its Williamsport, its Pennington, its Epworth, its Wyoming, its Montpelier, willing to scamp its work in these kindred schools of Peru, of Bolivia, of Chile? I do not believe it.

Schools! Schools! Schools! In these lands which I have named. But beyond—in the other great Republics of South America, in Panama and Costa Rica, in Mexico, in Java and Sumatra, notably in the Straits Settlements, a system centering at Singapore, in the five missions in Africa, in Europe and North Africa and the Philippines specifically—higher schools, orphanages, hostels, schools, kindergarten, elementary, secondary, medical, normal, industrial, agricultural, Bible training, theological, junior colleges, universities—these and all that they imply of policy, staff, buildings, equipment, ideals, are essential elements in that great complex of the church which we so familiarly describe as "Foreign Missions." And the break in income means irretrievable loss not, let us say, to the Board of Foreign Missions, but to this vast enterprise of the church which has been built slowly, but surely out of the prayers and sacrifice of those thousands of Methodist men and women who have given themselves, even unto death, that the multitudes in the lands afar might learn—and live.

Here are some "Foreign Facts." What place have they or should they have in the Home Thinking? Can Methodism, half way through the Centenary period afford to offer a falling income to this wide ranging work which its own faith and sacrifice have, under the guidance of the Master hand, created?

## RENTING OF FARM LANDS.

(Continued from Page 7)

which added to the 265,000,000 acres reported in tenant farms, swells the total of rented lands to 354,000,000 acres, and the valuation from \$24,000,000 to about \$28,000,000,000.

"In point of acreage of all land leased, Dr. Stewart continued, "both Delaware and Illinois have long since passed the half-way mark, and in improved land rented the half-way mark has not been passed by Alabama, Georgia, Iowa, Kansas, Mississippi, Oklahoma, South Carolina, South Dakota, Texas and Washington. The highest percentage of tenancy shown by state, on the basis of improved acreage, is 59.8 for Georgia, while the highest on the basis of valuation is 60.3 for Illinois.

Every Pastor owes it to his people to give them the information about the merits of the Southwestern and to advise its purchase.



# Sunday School Department

## THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

MAY 14, 1922

### Subject: Hezekiah Leads His People Back To God

(II Chron. 30:1-27)

Hezekiah was the great grandson of Uziah, the last king of Judah whom we studied. Uziah's son and successor, Jotham, was but lukewarm in his devotion to God. During his reign heathenism flourished in Judah. And his son and successor has been characterized as perhaps the worst of the kings of Judah. And, from a religious standpoint, if he was not the worst, he was hardly better than the worst. Probably there has never been a king of Judah more religious than he; and as a consequence of his great religiosity he was willing to worship any god of whom he had heard. During his reign, as a choice between three evils, Judah became a tributary to Assyria. King Ahaz immediately brought in religious practices from Assyria. He did not stop there; he even established just outside of Jerusalem the worship of Moloch, the god of the Ammonites. This worship consisted in the sacrifice of children by throwing them into the furnace of fire which constituted the statute of the god. Ahaz even caused one of his sons to "pass through the fire" (II Kings 16:3). Nor was this all; various other superstitious rites were practiced. And finally the sacrifices to Jehovah in the Temple were discontinued, and the edifice left to decay. It was doubtless his plan to lead his people entirely away from the religion of Moses, and not simply to allow other heathen religions to flourish along side of the religion of Jehovah. To all this the priests of Jehovah and the people in general seem content to have consented. Isalah pleaded, warned, threatened, and tried in vain to save his people through the king from this great apostasy. So this great prophet got together a group of disciples of like mind to himself, and through their work helped to keep the religion of Jehovah from becoming tectotally extinct. At first thought this will seem amazing that this king could so easily lead the nation into so crass and abominable forms of heathenism and idolatry. But, as little as you think of it, many, if not most people to-day in this civilized age would without much opposition go back into barbarism, if they could only get some strong man to lead them back! As a rule people will retrograde much more swiftly than they will go forward. Well, Ahaz died at the early age of thirty-six and left the kingdom to his son, Hezekiah.

This king has been called the most remarkable of all the monarchs who ruled over the kingdom of Judah. Its separation from Israel. But,

as usual, we are concerned only with his work in connection with the religion of Jehovah. As soon as he came to the throne he addressed himself to the task of the religious reformation of his people. He repaired the Temple, cleared it of all the heathen abominations, restored the sacred altars and utensils necessary for the religious rites of Jehovah, and, furnishing the animals himself, re-established the sacrificial worship of the Temple with great sacrifices and with songs, the blowing of trumpets, and rejoicing the like of which had hardly been witnessed since the dedication of the Temple by Solomon. He did not stop there: he even tried with some temporary success to reunite Israel with Judah in a religious way. And to this end he made overtures to Israel in general, and to the two tribes, Ephraim and Manasseh, in particular to join Judah in the celebration of the great Passover festival in the Temple in Jerusalem as of old. Many of the Israelites and large numbers of the Jews responded; and this Passover was a great week of fasting and feasting, and of purification and prayer. And the reformation did not stop there: the visitors there carried their newly awakened religious zeal back with them into their home communities and destroyed there the shrines set up to heathen worship. A good beginning, if only this enthusiasm had been permanent! But how permanent this reformation was, we shall have occasion to see in our next lesson. Nevertheless Hezekiah's is one of the truly great names in the religious history of Judah.

The question will hardly fail to arise in the reader's mind, Why it was that Hezekiah was so devoted to God while his father was so devoted with heart, soul, strength and mind to heathenism that under him Judah became a apostate nation such as she probably had never been before, not even excepting the reign of the heathen Athaliah? It was hardly an accident that Hezekiah became who he was. It is usually said that "So the father, so the son"; but probably it is oftener true that So the mother, so the son. Of course we cannot always or even usually judge an Israelite's character by his name. But an Israelite's name carried with it an idea. Hezekiah's mother's name was Abijah which means "Daughter of Jehovah." It is possible that the name sometimes helped to determine the character of the person. And, therefore, it is a reasonable supposition that Abijah became in her heart a loyal daughter of Jehovah. If that be true, then she had far more influence over her

son than Ahaz had. Hezekiah means "Jehovah strengthens"; and it is probable that the very idea of this name together with the mother's influence determined largely the character of the boy and the man. And then, in the second place, Isalah was a prophet who seems to have had free access to the court. He had tried in vain to dissuade Ahaz from allying himself with Assyria. And it is not to be doubted that this great prophet had some influence over the young king. And, in the third place, hardly any great change is effected in a nation's life that is unanimously assented to. There are always some people on one side and some on the other, even though one side is in the vast majority. Under Ahaz Judah was not tectotally a backslidden nation. Many Jews remained loyal to Jehovah under Ahaz, even though they were powerless to show it in any very effective way. And they were ready to support with heart and soul the new king who would lead the nation back to God. Then it is the duty of everybody to remain loyal to the right even though everybody else at present is loyal to the wrong. And when the opportunity comes to right a wrong, it is a call of God to do it.

J. Leonard Farmer.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, May 14, 1922  
"God is Gracious and Merciful"

(By Rev. D. D. Martin, D. D.)

Israel had wandered far from God. This lesson is a call for all Israel and Judah to return. Jerusalem was to be the common meeting place where they should renew their friendship with each other and their covenant with God. Their only hope was in the long suffering of God, against whom they had so persistently sinned. All nations have wandered from God. His mercy is from everlasting unto everlasting. Some have wandered so far from Him as to have forgotten His name. "God is gracious and merciful."

The missionary of the Cross can go to the most corrupt and infidel nations of the earth and preach the gospel of love and purity, encouraged with the assurance that God will be gracious and merciful even unto those who have entirely forgotten Him. Without such encour-

agement the heart would faint in the midst of the world's darkness and sin. When the missionary is repulsed by the filth of naked savagery, or scoffed by the arrogant idol worshipper, he is staid by the thought that Christ died for such, and His love still is flowing toward them, and what the Master did and endured the servant or missionary will be sustained in doing and enduring. Thus the gospel is being carried into the darkest places of earth.

It is because God is gracious and merciful that so many of the dark habitations of cruelty have been transformed into centers of light and power in the world. We recently heard Dr. Shepard, now of Louisville, Ky., tell his experience with Dr. Lapsley among the Kassai tribes of Congo Beige, where the dark cruelty of the natives toward each other could only be exceeded by the horrible crimes committed against them by the Christless nations of Europe. This condition of wretchedness with all its complications was not too much for the power of the Gospel. Even there among these very tribes, men and women are living in peace and happiness with every regard for each other, with a welcome for the stranger and with hope in God.

This is true of hundreds of other places where the Gospel has been preached to those who are in darkness. A new day of blessing would come to the church in this and every land if all would return to Jerusalem, where God hath appointed them to worship, and renew their covenant with the Most High.

GAMMON SEMINARY.

## MARRIAGES

NOLL-SMITH—Mr. Clarence Noll, of Greenville, Ky., and Miss Easter Smith, of Drakesboro, were quietly married at Asbury parsonage April 11, by the Rev. I. T. White. We wish for this lovely couple success and happiness. They are at home at Greenville, Ky.

MOUTON-JONES — Miss Lucile Jones, the accomplished and only daughter of Mr. and Mrs. Solomon Jones, Houston, Texas, was given in

(Continued on Page 16)

## Dates Of Summer Schools Of Theology—1922

CONFERENCES	PLACE	DATES
German Conferences....		
Holston, Alabama, Georgia, Blue Ridge At-Nast Theological School—Berea, Ohio.....		April 16-24
Irish.....	The Athena School—Athena, Tennessee.....	May 29-June 3
Nehraaka.....	Nehraaka Wesleyan Univ.—University Pl. Nebr.....	May 30-June 9
Oklahoma.....	Oklahoma City Col.—Oklahoma City, Okla.....	June 5-15
Iowa.....	Iowa Wesleyan Col.—Mt. Pleasant, Iowa.....	June 8-16
St. Louis.....	Osark Wesleyan Col.—Marionville, Missouri.....	June 13-23
Minnesota Conferences.....	Hamline University—St. Paul, Minnesota.....	June 13-July 1
Ohio Conferences.....	Ohio Wesleyan Univ.—Delaware, Ohio.....	June 19-29
Southern Illinois.....	McKendree College—Lebanon, Illinois.....	June 19-30
Illinois & Central Ill.....	Illinois Wesleyan Univ.—Bloomington, Ill.....	June 20-30
Northwest Nebraska.....	Chadron, Nebraska.....	June 21-30
Detroit Area.....	Ahlon College—Ahlon, Michigan.....	July 3-14
Indiana Conferences.....	DePauw University—Greencastle, Indiana.....	July 3-14
Des Moines.....	Des Moines, Iowa.....	July 10-27
Pittsburgh Area.....	Mountain Lake Park, Maryland.....	July 11-18
Northern New York.....	Folk Institute—Herkimer, New York.....	July 11-21
Southwest Kansas.....	Southwestern College—Winfield, Kansas.....	July 18-28
Genesee.....	Silver Lake, New York.....	July 18-Aug. 4
Central New York.....	Cazenovia Seminary—Cazenovia, New York.....	July 24-Aug. 4
Dakota.....	Dakota Wesleyan Univ.—Mitchell, South Dakota.....	July 24-Aug. 4
Philadelphia Area.....	Green Grove, New Jersey.....	July 30-Aug. 6
Missouri.....	Missouri Wesleyan Univ.—Cameron, Missouri.....	Aug. 7-21
Northwest Kansas.....	Wesley College—Grand Forks, North Dakota.....	Aug. 7-21
North Dakota.....	Kansas Wesleyan Univ.—Sallma, Kansas.....	Aug. 22-Sept. 1
Maine & East Maine.....	Y. M. C. A. State Tr. Camp, Cobscook, Me.....	Sept. 4-13
Texas.....	Wiley University—Marshall, Texas.....	Sept. 4-13
Kansas.....	Baker University—Baldwin, Kansas.....	Sept. 4-13
New York.....	Carmel, New York.....	
Troy.....	Round Lake, New York.....	



"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

### EPWORTH LEAGUE TOPIC

May 14

Subject

"Anniversary Day"

Another year has passed, I mean League year. It seems impossible that a twelve-month has passed since last Anniversary Day? Last year we talked to the League officer about Anniversary Day, this year, let us lay members talk a little about what we've done for the League and thru the League.

We often speak of the great need of efficient leadership for the Sunday School, League and what not. That is a perfectly legitimate thing to emphasize. But I fear we often forget that it is just as important to have a good follower as it is to have a good leader. Few people make good followers. We are sorely in need of good followers in Church work. Now, what sort of a follower have you made this year in the League? Have you carried a hammer all the year and knocked the officers of the League and knocked to pieces every thing they have started? Have you called them "Bone-heads", "Numb-skulls", "Blind-dummies", etc? When you have spoken of the League have you called it "Their League or Our League"? The League, I am sure, has not come up to the officer's expectations in its work this year, how far are you to blame for this? How many times have you failed when you've been asked to take part on some program? Were you in the Mission-study Class? How often have you attended the devotional Meetings? How many other people have attended on your invitation? What I want that we shall do, is to focus our thinking upon our own reaction to the League, I know we can find a thousand faults a minute with the officers. Let's forget their faults and see if we have been entirely faultless; see if we haven't been riding when we ought to have been pushing. The League would have done a thousand fold better if we had responded differently to the leadership; if we had carried a horn instead of a "Carrie Nation Hammer."

We had just as well face the real facts in the case. The Church is losing its grip on the life of the folk. A survey was made recently of the Chicago Churches and it was found that there were more "hacks" in Chicago today than there are Church members in "good standing." This doesn't indicate that the Church can't, it only shows that it isn't doing the job. The followers are no less to blame than are the leaders. It takes the united effort of this pair to do the job. This An-

niversary Day ought to be one of severe heart searching, of solemn resolving that hence forth, the Master shall never hear us "with one accord, begin to make excuses."

Jno. W. Haywood,  
Morgan College.

### Quarterly Conferences

PELAHATCHIE, MISS.—The first quarterly conference was held March 2-5 at Little Zion M. E. Church with the district superintendent, the Rev. L. W. Price, presiding. Reports of the conference officers were in advance of any other conferences held at this place. We paid the district superintendent in full. Sunday was a great day, for Rev. Price was at his best and he preached a very able sermon. We raised for the quarter \$150. We are building a new church.—W. R. Walker, P. C.

LAFAYETTE CIRCUIT.—The Lafayette Circuit held a very successful second quarterly conference March 23-26. The work is in splendid condition. We paid the district superintendent in full and raised something on the pastor's salary during the session of the quarterly conference. Nearly the entire amount was raised during the business session of the conference. We held a very successful Farmers' Conference on Feb. 15-17. Despite the rain and cold weather, we had a fine attendance. "What to Plant" was opened by Rev. G. D. Ivey, followed by M. Barrow. "Can Wheat Be Raised in Chambers County?" by Wade Smith; "What Live Stock a Farmer Ought to Have," by Mr. Cooper; "The Importance of Canning Fruits and Vegetables," by Mrs. Janie Burton and Mrs. Wade Smith; "Going in Debt," by Mr. Moore and Mr. Barrow. The discussion of the above questions proved to be very interesting. Three young women promised to raise \$100 each by Easter on the Centenary—Misses Estella Burton, Bessie Barrow and Mrs. Janie Barrow; \$25 was subscribed to Mrs. Barrow's club during the second day of the Farmers' Conference. This circuit is alive with interest. New life is in evidence on all points of the circuit.—G. D. Ivey, Reporter.

CRAWFORDSVILLE, ARK.—My second quarterly conference was held on April 1-2 in Vanzant Chapel M. E. Church, with the Rev. Z. R. Fields presiding. A heavy rain had fallen prior to the holding of the quarterly conference and the streams were out of their banks, but the Rev.

Z. R. Fields preached two strong sermons to two splendid congregations, at 11 a. m. and 7:30 p. m. He was well pleased with the work and said to the congregations that this quarterly conference surpassed all the quarterly conferences for the five years he has been coming here. Everything hids fair for a great year's work. Three joined the church during the 11 a. m. services, making in all for this year five members up to date and one subscription for the Southwestern this quarter. Raised \$160 for this quarter. We are caring for all the causes of the Church. There are no rough winds in the charge thus far, and peace and pleasantness abide all along the line. Our motto is: "No blanks in our reports, but all departments at work."—J. W. Terrell, Pastor.

LOVELADY, TEXAS.—The second quarterly conference was held April 1-2, with Rev. B. R. Booker in the chair. A goodly number of officers were present, though a large number were absent, due to the overflow. However, the session was quite interesting. Sunday was greatly enjoyed by all that were present. Sunday School was good under Superintendent Mitchel. At 11 a. m. Rev. Booker preached a good sermon. Order of public worship was strictly carried out Sunday at 4:30 p. m. The spiritual department of the Epworth League held a great meeting, with Mrs. Nora Hicks as president. Superintendent Booker took an active part. On Sunday night the pastor preached; subject, "The Destructive Power of Sin." One young man came forward for prayer. Every one went away happy over the day's service.—Mrs. Pearlle Gabriel, Reporter.

CARTHAGE, MISS.—Our first quarterly conference was held April 8-9, our district superintendent, Rev. L. W. Price, in the chair. Reports from the leaders were good. Rev. Price was at his best. The meeting was indeed interesting. On Sunday Dr. Price preached two eloquent sermons, at 11 a. m. and at night. We are also well pleased with our new pastor, the Rev. P. A. Taylor. Collection during the conference was \$28.—W. H. Smith, Reporter.

NATCHEZ, MISS.—The first quarterly conference was held at St. John M. E. Church, April 1-2. The business session was held on the night of the 1st, with the district superintendent, Rev. J. C. Hibbler, presiding. Most of the officers were present with written reports. The reports were good and showed that the work of the church was in good condition. The Woman's Home Missionary Society and the Epworth League reports were most excellent. Sunday was tag day. The altar had been heartily arranged in white and everything added to the dignity of the service. The district superintendent preached an able sermon. At 6:30 the League rendered a great program. This is one of the best leagues on the district. Eight came forward for prayer. The sacrament was administered to a large crowd. The district superintendent was paid in full. He preached for Dr. M. R.

Dixon, pastor of the A. M. E. Church.—D. E. Spellman, Reporter.

MEADVILLE, MISS.—Our first quarterly conference was held March 18-19, with Dr. J. C. Hibbler, district superintendent, presiding. The spirit of the conference was good, from the fact that we are happy over our new pastor, Rev. R. Jordan. Every department of the church has been organized. Sunday was a big day. Our hearts were made to burn as we listened to the good and kind words of our district superintendent. All officers were present with good reports. We raised \$43.41. Paid the district superintendent in full. We have raised \$107.31 for the quarter.—H. L. Davis, Reporter.

HANDBORO, MISS.—The first quarterly conference of the Gulfport District was held at Riley M. E. Church, March 18-19. The business session of the conference was called to order by the district superintendent, with all officers present. All conference officials reports were highly commended by the district superintendent. On Sunday morning he made a fine talk to the Sunday School, and also delivered two able sermons. With all works and reports heaming up a great success, this conference closed joyfully.—Edward Smith, Reporter.

BRENNHAM, TEXAS.—The superintendent, the Rev. R. B. Reid, held his second quarterly conference on March 18-19. He preached an able sermon and the church was spiritually revived. The sacrament of the Lord's Supper was administered to 96 persons. All officials had a splendid report. The superintendent was paid in full. He was very much pleased with the pastor, Rev. Plenty Edwards, still having the spirit to work to raise all assessments.—Maggle Edwards, Reporter.

BATESVILLE, ARK.—We are glad to say that our second quarterly conference was a success. The Rev. L. G. Hodges, district superintendent, preached a strong sermon at 11 a. m. It was a great day in Zion. He is rendering valuable service. God is with him in his work. At 3:30 p. m. the community service was held. The Rev. M. W. Demar preached a strong sermon at 7:45 p. m. Palm Day program was rendered by the young people of the church. The Rev. Mrs. Haichett read an excellent paper on "The Triumph of Christ." The collection for the day was \$55.47. We paid the pastor this quarter \$250. The Centenary quota has been raised and all other benevolences. Our pastor does not wait on the job; he does his work while it is day.—N. T. Platt, Reporter.

LUTCHER, LA.—The district superintendent was with us at Lutchet Chapel on Sunday night, April 9, and held our first quarterly conference. He also preached a spiritual sermon; subject, "The Kingdom." How our hearts did burn with the holy spirit. God bless him. He and Mrs. Chinn motored through from New Orleans to Lutchet and spent the day with the Rev. and Mrs. Hill, pastor of Lutchet Chapel M. E. Church.—J. D. Wilson, Reporter.



## WHAT THE CHURCHES ARE DOING

**TRENTON, LA.**—We, the officers and members of Pleasant Valley M. E. Church, want to thank Bishop R. E. Jones and his cabinet for sending to us our live wire pastor, Rev. W. C. Hayward, who has all the plans of the church in hand, including the Southwestern Christian Advocate. The church has been reorganized. One hundred children attended Sunday School last Sunday. The Sunday School has been organized into the Willing Workers to purchase a horse for the pastor, which is very much needed. On Wednesday night, March 8, the Ladies' Aid, led by Sister Deliah Thomas, assisted by Sisters L. Pegusa, W. Jackson, Mary E. Williams, Pearl Ross, Rocky Pegues, Frances Hayward and Jackson tendered the pastor a grand reception. On Saturday night poultry was given to the pastor. On Sunday, March 12, our pastor preached to the delight of all.—Mary Pegues, Reporter.

**HICKORY, MISS.**—Our trustees' rally held at Wesley Chapel M. E. Church was quite a success. We raised \$147.68. We are remodeling our church and changing the style of it at a cost of \$925. We have raised \$247.68 and the Centenary will give us \$250. We have funds available to the amount of \$500. We are now fostering our Easter drive. We mean to go over the top on Easter.—E. A. Wilson, P. C.

**GREENVILLE, TEXAS**—Warren Chapel M. E. Church: Our beloved pastor, Rev. L. A. Greenwood, has been very sick for about twenty days, but through the medical attention of our beloved Dr. M. J. Atkinson he is at his post of duty again. Our district superintendent held his second quarterly conference while our pastor was in bed, but the quarter was a success and the district superintendent was paid in full. We are very proud of our pastor, Rev. L. A. Greenwood, of Georgia. He has not only made an impression upon his membership, but upon the city of Greenville. Improvements have been going on since he arrived here. We as a church are going over the top on Easter, and we are going to send some subscriptions to the Southwestern Christian Advocate. We have a medical doctor who is a member of this church and he is always at his post of duty and he attends every service. A remarkable happening for a physician. We are proud of him from every angle.—Will Matthews, Reporter.

**ZEBULON, GA.**—Fuller Chapel M. E. Church has taken on new life. We can but say, "Praise God, from whom all blessings flow." The pastor of the M. E. Church South visited our school March 14 and led devotions, and kindly asked that our school sing at his church Wednesday evening, as his revival was in session. Dr. R. T. Weatherby, our Centenary booster, gave us a timely lecture, which was seemingly well taken. The Ladies' Aid is increasing numerically and financially. We

have built a new barn, a car-house, and the material has been purchased to build a kneeling board at the altar. Big plans are on for Easter.

**LANDRUM, S. C.**—On Friday night, March 25th, a storm arose which began with sweet music sweeping through the city and gathering up things and left them at the parsonage, led by Mrs. P. W. West. After a few words of appreciation and cheer, the host joined in singing "God Be With You, Till We Meet Again". God bless the good people of Landrum.—J. A. Norris, P. C.

**WALDO, FLA.**—Mrs. M. M. Gordon of Waldo, Fla., has entered the Training School of Mrs. Bessie M. Garrison of Clearwater. She is the Mite Box secretary of the Florida Conference. She has given her life to this Mission. She will spend three months in school trying to prepare herself for this great work. We are proud of Sister Gordon and hope for her a great success. God bless her in her efforts.—Reporter.

**JESUP, GA.**—Under the auspices of the Epworth League of Emory Chapel M. E. Church, the young men entertained Dr. R. T. Weatherly one of the Centenary workers of the Atlanta Area at Luncheon at the home of Mrs. Mary A. Powell, Wednesday evening. After enjoying the many things provided, the party went to the church where a song service was led by the pastor the Rev. E. E. Crawford. Prayer was offered by Rev. E. T. Mitchell. After singing "The Kingdom is Coming" Dr. Weatherby was introduced by the pastor. He gave an interesting talk on the Centenary. The audience showed quite an interest in the lecture from beginning to end. The lecture was a great inspiration to the church and community. Such men are always welcome and we hope to hear the efficient speaker again soon.—Ida L. Milkin, Reporter.

**PINE BLUFF, ARK.**—The Queen Esther Circle and Young Woman's Auxillary of St. James M. E. Church gave a spring opening March 21 at the residence of Miss Helen Moon, 2102 W. Fifth avenue. The home was beautiful with decorations featuring spring. The members and friends were greeted by the hostess, Miss Moon. The young ladies were beautiful in their white costumes. Queen Esther friends and members were invited into the dining room, where refreshments were served. We closed with a cordial pleasure and financial success.—Miss M. B. Higgins, Reporter.

**PALMETTO, GA.**—The Ladies' Aid Society of Harris Chapel M. E. Church quietly stormed the parsonage with such things that are needed to make any pastor and wife smile. Mrs. Alice H. Jackson, the president, and Mrs. Mary L. Cranford filled the table with acceptable gifts from the members and friends, and also a small purse. Sister Jones, our beloved pastor's wife, then rose, and in a quiet and humble way stated her appreciation for the same.

**NEWPORT, ARK.**—We reached here on Jan. 1, 1922, to begin our

work. On our arrival no one seemed to be expecting us, therefore no arrangements had been made. The church was not in good condition. We got busy among the working people and now we have a live little church with every department doing fine. We paid our district superintendent for the first quarter. Money is hard to get in these fields. We have also built a new church at Jacksonport. We have raised and paid \$1800. The pastor, Rev. J. W. Johnson, is doing all that could be expected of one man. God bless him. He is leading us. Pray that God will give us victory.

**CLEARWATER, FLA.**—Our Woman's Home Missionary Society which has been recently organized met at the home of Sister Maggie L. Davis. Mrs. Mathilda Harvey acted as president, due to the absence of our president, Sister Della Jackson, wife of our pastor. An interesting talk was made by Mrs. M. M. Gordon. Her talk was enjoyed by all. The pastor was present and gave a splendid talk, encouraging us to go forward into the work which means so much for humanity. Sister M. L. Davis, Mathilda Harvey, Fannie E. Demery, Mary Myers, C. R. Payne and Della Jackson have taken hold of this work to push it to the front in the name of Jesus Christ. A reception was given and enjoyed by all. A surprise was given our pastor and wife, who are most worthy of all that we can do for them. The presentation was made by Mrs. Gordon and the pastor responded in words of appreciation. Prayer was offered by Brother W. B. Martin. We have a good pastor, for he proves himself worthy.—Fannie E. Demery, Reporter.

**HAWKINS, TEXAS**—We held our Easter program April 2 and everything was carried out very nicely. At 11 a. m. our pastor preached a glorious sermon, and at 2:30 President J. N. Ervin of Jarvis Institute preached. The program was held at night and Rev. Johnson preached a short sermon. We had a splendid crowd and raised \$21.22. We were all made to feel glad.—W. H. Prince, Reporter.

**SPRINGFIELD, ILL.**—Rev. and Mrs. Jackson have only been here six months, but have done more and put more life in our church than it has had for three or four years. Our young people love and follow Mrs. Jackson, and she is leading them on to success. The National Wedding, given by the Busy Ant. Club, under the direction of Mrs. Jackson, was indeed a success, and many requests have been made for its repetition. The third musical given by Club No. 6, of which Mr. J. W. Wilson is captain and Mr. F. Burns and Mr. N. D. Gray assistants, was bigger and better than ever. These musical programs have played a great part in bringing our church up in the front ranks. While Dr. Jackson was here in the interest of the Centenary work he said many things in his lecture that have helped us much, and we thank the church for sending him.—N. D. Gray, Reporter.

**JACKSONVILLE, FLA.**—The dream of Dr. W. R. Stephens, of the

kindergarten chain of ten thousand little tots from three years old to six, is now being materialized. He was instrumental a year ago in beginning a kindergarten training school at Ebenezer church, with Mrs. B. L. Stephens as kindergarten teacher. After a year of successful work the parents of the children of this first school are elated over the work that is being accomplished with their children. The little tots are happy in their instructions, as they are receiving it in singing, playing, building, painting, skipping, running and jumping. The story telling hour seems to be arousing so much interest that the little tots are telling others and others, until all the children are to be reached through this process. This school at Ebenezer church opens at 9 p. m., and closes at noon. Mrs. Stephens, in the afternoon, has opened another kindergarten school at the Watkins Memorial M. E. Church in Newtown for the little children in that vicinity. The plan of this kind of work is to have Ebenezer church as a center, where the kindergarten school is to be a model training school for both children and young ladies who wish to engage in this kind of work. Out from this school in the afternoon they are beginning new schools under the direction and supervision of Mrs. W. R. Stephens, who is superintendent and kindergarten director of the Jacksonville district. Anyone desiring a position in the kindergarten field would do well to communicate at once with Mrs. B. L. Stephens, 625 W. Church street, Jacksonville, Fla.

**HOUSTON, TEXAS**—St. James M. E. Church has just closed a wonderful revival with many accessions to the church and a number of conversions. It seems as if a revival would "break out" every Sunday since conference. On the second Sunday in March we began prayer meeting, running nightly for a week, and the fires kept burning until the third Sunday, when the flames swept the church. The Rev. H. A. Jones of the West Texas Conference came to us and assisted the pastor. Despite the rain, more than a dozen men and women were happily converted, and up to this time there has been accessions of 57 to the church. God has blessed us wonderfully. An additional seven persons were baptized last Sunday.—L. V. Harrison, Pastor.

**OXFORD, N. C.**—A group meeting was held at St. Peter M. E. Church, March 27. Those who spoke were Rev. H. L. Ashe, district superintendent; Rev. R. W. Winchester, D. H. Kearso and D. L. Thomas. The Greenboro District Conference meets at this church July 5. Sunday, March 26, was quarterly meeting. Collection for the day \$70; for the quarter, \$502.—J. M. Harria, P. C.

**DES MOINES, IOWA**—Our church is well organized and has a Sunday School with superintendents of junior, intermediate and adult departments, respectively. The Epworth League is functioning in its four departments. We began the conference year with about 50 members, and at the close of our year's



work 25 new members have been added to our roll. We have raised \$2,000 for all purposes. We have bought a parsonage for our pastor and a lot adjoining the parsonage property large enough to erect a spacious church building. These fruitful results have come about under the leadership of Rev. W. H. Wheeler's one year's work as our pastor. We have in this state an Iowa Bible Training School, supported by the Woman's Home Missionary Society of the M. E. Church. There are ten negro women in this school, representing ten states. We are doing excellent work here and hope to close one of the most successful years of its history.—H. J. Barnes, Reporter.

SLATER, MO.—The pastor, Rev. Wm. H. Smith, is closing his second year's work at this place with most gratifying results. The church membership in a large degree has been responsible in helping to direct the affairs of the church work, so that we review the past with good will and fond recollections. The church membership has been increased. We have lost some of our members by death and removal. The church property has been improved with some needed repairs, and both church and parsonage have been given a new coat of paint. The Sunday School, Epworth League and Ladies' Aid Society have been very helpful in the administration of their work among those who participated. No church can do in Methodism what it should without auxiliaries.—Edward Clinch, Reporter.

UNION CITY, TENN.—We have been without a pastor and district superintendent for four or five years, and for that reason our church doors have been closed. The members we had scattered and some joined other churches. On last October 16, 1921, the Bishop and the District Superintendent got the Rev. Jesse P. Price, our former pastor and district superintendent, to come and take charge of our church. His appearance here gave life and inspiration. There are a great many people here, and they say, "Let us help care for him, he will sure help us to make our people better." We started with four members and five Sunday School scholars, and now we have fifteen members, thirty-seven Sunday School scholars and a growing congregation. Rev. Price has great influence with the young people, preachers and teachers. We have paid our district superintendent each quarter and he seems to be well pleased with our work. It bids fair for the future. Our revival closed Tuesday night, which was a success and the people were much revived. The meeting was conducted by Mrs. L. A. Warders of Kentucky, an associate Evangelist with Rev. Jesse P. Price. Mrs. Warders is a great preacher and singer.—L. F. Douglas, Reporter.

TRAPPE, MD.—The Preachers' Association of the Centerville District, Delaware Conference, with Dr. Martin V. Waters in the chair, met in Charles Wesley Memorial M. E. Church on Wednesday, April 12. The following were elected as the officers for the year: Rev. M. V.

Waters, president; Rev. W. H. Johns, vice-president; Rev. C. W. H. Bridell, secretary; Rev. C. W. Winder, corresponding secretary; Rev. W. H. Hayman, treasurer.

BELOIT, WIS.—Just before leaving for conference the following amounts were donated to the pastor: Epworth League, \$50; W. H. M. Society, \$30.50; choir, \$31.50; Sunday School, \$27; Ladies' Aid, \$12.50. I take this method of thanking the above auxiliaries.—Fred H. Buaton, Pastor.

KAHN, LA.—Great services were held at Labdell M. E. Church. Rev. S. C. Williams preached a wonderful sermon. We are proud of our able pastor, who is serving his fourth year. We presented to him 200 pounds and a cash purse.—P. Jefferson, P. C.

Executive committee: Rev. J. H. Nutter, chairman; Rev. J. H. Blake, secretary; Rev. W. H. Hayman, treasurer; Rev. W. H. Johns, Rev. S. J. Horsey, Rev. J. E. A. D. Grigsby, Rev. T. H. Woodley, Rev. L. D. Beecham, Rev. J. O. Lockman.

Rev. Dr. R. H. Wallace, district superintendent, outlined the Easter program and the Centenary activity.

The first meeting of the Preachers' Association was held in Waters M. E. Church at Oxford, Md., Tuesday, May 2.—J. H. Blake, Reporter.

HANNIBAL, MO.—A grand reception was tendered Rev. and Mrs. H. T. Reeves and family, our pastor, Tuesday evening, April 18, on his return to us as pastor for the second year, having served us faithfully and successfully last year. There were almost one hundred persons present, including members and friends. A very unique program was rendered. Rev. C. W. Holmes was the master of ceremonies. After some very timely remarks, from him, Rev. Hancock offered prayer. The choir furnished music. Welcome address on behalf of the church, Scott's Chapel, by Brother Jesse Thurston. Address of welcome on behalf of the A. M. E. Church by Rev. W. B. Brooks; on behalf of the Christian Church by Rev. Hancock; on behalf of the St. Louis District, by Rev. Le Roy Woolridge, the district superintendent. After enjoying the very interesting and highly pleasing addresses, the pastor, Rev. H. T. Reeves, gave a hearty response. Then the entire audience was seated in groups, and by a fitting and most delightful select number who served to the delight of all that joyful and much pleased congregation. Unstinted praise is due the Rev. C. W. Holmes and the committee for their vigilance and faithful work.—Mary E. Whaley, Reporter.

DETROIT, MICH.—Easter Sunday, April 16, was quite a busy day for Scott Memorial M. E. Church. We ended a states rally which had only been under way for three weeks. A prize of a floor lamp was offered to the captain of the state raising the most money. The captain of Texas, Mrs. C. B. Hynson, raised \$66.63, which was the highest amount. Tennessee raised the next highest, which was \$65.10. The total amount raised was \$310.17. Our beloved pastor, Rev. G. G. Buckner, after spending

a year of laborious but pleasant work, preached his last sermon before leaving for conference. We are praying that Bishop Leete will send us our worthy pastor for another year.—Maridelle E. Philzer, Reporter.

MOSS POINT, MISS.—Sunday, April 16, is acknowledged the greatest Easter in the history of the church. The early morning service was largely attended. A most excellent sermon was delivered by the pastor, Rev. M. P. Johnson. Under the management of our most efficient Sunday School superintendent, Mr. C. S. Fairley, and the worthy program committee, Mesdames Nettle Pollock Gertrude McLemore, Jessie B. Campbell, Luella Dennis, Clara Huckleby and Miss Laura Bartoe, the exercises rendered by the Sunday School at 11 a. m. was a complete success. The Sunday School raised its full quota, \$73. At 7:30 p. m. the pageant, "The Easter Pilgrims," under the efficient management of Mrs. Nettle Pollock, who had control of the music for the entire occasion, was most effectively rendered. Too much praise cannot be given Mrs. Pollock for the most excellent service rendered in the preparation of the entire program, and no little credit is due her for the success achieved. The committee on decoration, Mesdames Mary Duhra, Luella Dennis, Jessie B. Campbell, Essie V. Thompson and Miss Lavonia York had decorations in all the freshness of spring. With the church well organized into the unit system, the unit leaders were able to make the following report: Mrs. Minnie S. Watson, \$22.50; Mrs. Mary E. Johnson, \$50.85; Mrs. Martie Wilson, \$22.15; Mr. F. C. Smith, \$99.65; Mrs. Ella Prayor, \$14; Mrs. Emily Pollard, \$32.25; Mrs. Jessie B. Campbell, \$30.10; Mrs. Evelyn Budro, \$27.70; Mrs. Maria Butler, \$25.30; Mrs. Elizabeth Vaden, \$13.15; Mrs. Clara Huckleby, \$26.50; Mrs. Gertrude McLemore, \$1.50; Mrs. Mary Duhra, \$28.30. Total amount raised for Centenary up to date, \$579, full quota.

TIP TOP, VA.—Our Easter celebration was led by an Easter entertainment at the mother church Saturday night, which was followed by an enthusiastic Sunday School rally at the mother church and the M. E. Church. The Sunday School closed with remarkable benevolent offerings. Rev. W. H. Sinkford delivered an eloquent sermon at the M. E. Church at 10:45 and went to the mother church and delivered a real soul-stirring, reviving Easter sermon at 12 o'clock, which was followed by an Easter program Sunday night at the M. E. Church and an entertainment Monday night. The Easter entertainments and sermons were rewarded by astonishing financial results.—Miss Ada Sinkford.

COLLEGE PARK, GA.—Laster Chapel M. E. Church is alive. Although our pastor, the Rev. J. F. Dorsey, has been indisposed for nearly four months, his pulpit has

been efficiently supplied. We could not give sufficient words of commendation for our gratitude to the duty of Gammon Theological Seminary, who have not allowed the place of our pastor to be vacant a single Sunday. May God bless the beloved ministers as they leave us for their various fields of service. The Sunday School and Epworth League are doing successive work. We are especially pleased to report that Easter Sunday was among the best that we have ever witnessed. The 11 o'clock service was conducted by this pastor. The most excellent and beautiful program conducted by Misses Edna Milbrooks, Mozella Dorsey and Flora A. McCree, with the supervision of the superintendent, began at 7:30 o'clock p. m. The collection for the day was good. The Ladies' Aid Society and Woman's Home Missionary Society have done a greater work this year than ever before witnessed in a short time.—Reporter.

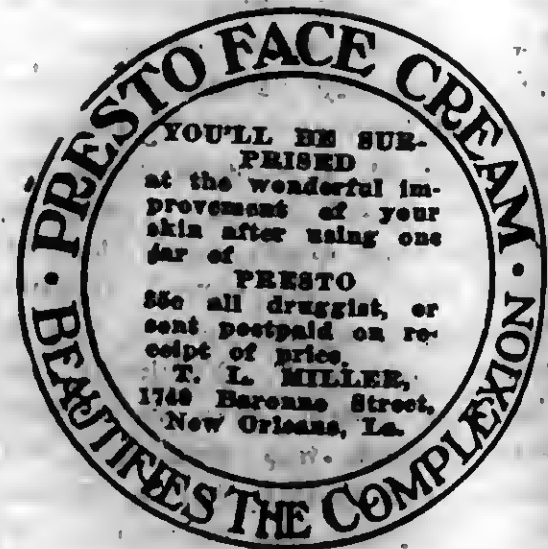
SAVANNAH, GA.—We are very grateful to our good Bishop Richardson for transferring Rev. F. B. Bridges to the Savannah Annual Conference and stationing him at Polen for this year. Our work is growing under his leadership and interest is growing among our young people of the church and community through his inspiring sermons. We can truly say he is the right man. He just reached here in time to finish our new \$22,000 church. We have taken in 66 new members this year. New members are joining at every service. Dr. Bridges is also a strong leader, full of energy. Sister Bridges is also a strong leader, and under the leadership of these good people we can see no failure. We are laboring hard to put over the pastor's plans. We had a great rally on Easter and raised \$507.87. We have given five grocery showers to the parsonage this year, which made the pastor and his good wife rejoice. We have the most beautiful church in the Savannah Conference. All the machinery of our church is at work. We have the budget system, led by unit leaders. We have no public collection for the support of the pastor. I hope we may be able to keep Dr. Bridges for many years.—Jessie Everett, Reporter.

#### SPECIAL NOTICE

NEW ROADS, LA.—I take this method to notify all persons desiring to correspond with me that my address has been changed from Norwood, La., Box 94, to New Roads, La.

B. F. BRANCH.

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**EASTERS**—Brother Robert Easters joined Wesley Chapel M. E. Church, Brandon, Miss., May 28, 1921, and spent only a short while as a member, passing to the great beyond on March 28, 1922. He leaves a dear wife, ten children, one sister, one brother and a host of friends to mourn his passing. The funeral services were conducted by Rev. R. B. Anderson.

**BRISTEL**—We bow our heads in humble submission to Almighty God when on Thursday the death angel came and took from our midst Sister Jennie Bristel, a faithful member of Peter M. E. Church, Valdosta, Ga. She had been a faithful member of our church for thirty-eight years. She died in full triumph of faith. Sleep on, Sister Jennie, we hope to meet you in Heaven. At the time of her death she was 60 years of age. She leaves a husband, two nieces and many friends to mourn her passing. — Sarah Watkins, Reporter.

**WALKER** — Mrs. L. W. Walker, wife of Rev. S. T. Walker, pastor of West Point M. E. Church, departed this life April 6, 1922. After a long period of illness she fell in eternal sleep. She was a faithful member of the M. E. Church for 33 years and traveled with her husband 19 years in the ministry. She died at Holly Springs, Miss., at the home of her sister, Mrs. R. B. Adams, and on account of her long illness she was unable to go with her husband to his charge at West Point. She leaves a husband, one child, two grandchildren, two sisters and two brothers to mourn her loss. She was laid away in New Salem Cemetery, Macon, Miss. Funeral services were conducted by the district superintendent, Rev. J. H. Taibert—Odessa Taibert, Reporter.

**LEWIS**—The members and friends of Laster Chapel M. E. Church, College Park, Ga., with heartfelt sympathy join the Rev. B. W. Lewis in the serious illness and death of his beloved wife, Mrs. Mary Lewis, who was called to the great beyond on Friday, April 14, 1922. She leaves a husband, seven children, a father, mother and a host of friends to mourn her loss. Funeral services were held at Laster Chapel, where the deceased was a member, Rev. B. W. Woods officiating. Interment at College Park Cemetery.

**WILLIAMS**—The death angel visited the home of Mr. and Mrs. Williams, of Gary street, Shreveport, La., and took from their home their eldest son, Buran. He was converted about a month before his death and rejoiced in God for his salvation until he crossed the river. Buran was a member of the Sophomore class of C. C. High School, who feels

his departure keenly. The funeral was conducted at St. James M. E. Church, Rev. J. O. Brown, pastor, conducting the services. He was laid to rest in the Stato Cemetery. The faculty and students of C. C. High School extend to the bereaved family their heartfelt sympathy and commend them to God that he may wipe their sorrow away.—Theodore Albert, Reporter.

**CASSELL** — Mrs. Bessie Cassell died March 18, at 54 years of age. She was a faithful member of Mt. Pleasant M. E. Church, Gulfport, Miss. The funeral service was conducted by the pastor, the Rev. N. Poe.

**ELDER**—Brother Dock Elder has passed to his reward. He was the oldest member of Harris Chapel M. E. Church, Palmetto, Ga. He leaves two daughters, seven sons and a host of friends to mourn his passing. Rev. J. J. Jones officiated. His remains were laid to rest in the Palmetto Cemetery.

**GRIFFINS**—On March 18 the death angel came to the home of Sister Hannah Griffins and called her to her home beyond. She was a loyal Christian and a member of New Pilgrim Baptist Church, and was a friend of the Christian Church and a lover of the M. E. Church. She was a member of the Home Mission of her church. She often came to our church to help in the Master's cause. She leaves a husband, one son, one daughter and a host of friends to mourn her demise. The funeral was conducted by the Rev. George Youngblood.—Martha Moore, Reporter.

**DIXON**—Sister Willye Dixon, a faithful member of Pratt Chapel M. E. Church, Jackson, Miss., departed this life in full triumph of faith in the Lord. She leaves a mother, father, husband, three brothers, four sisters and many relatives and friends to mourn her loss. The funeral was conducted by Rev. J. W. Isabel.—R. Anderson, Reporter.

## District Rounds

### GUTHRIE DISTRICT

#### First Round

Caldwell, Kansas, April 15-16; Meridian, April 22-23; Chickasha, April 28-29; Anddanko, April 30; Wauriki, May 3-4; Altus, May 6-7; Wellston, May 8-9; Purcell and Wyninwood, May 12-13; Ardmore, May 14-15; Davis, May 17-18; Chandler, May 20-21; Oklahoma City, May 27-28; Dudley, May 30-31; Guthrie, June 3-4; Ponca City, June 7-8; Wichita, June 10-11; Hennessey, Trulight, June 14-15; Crescent, June 17-18; Shawnee and Earlsboro, June 22-23; Seminole and Luna, June 24-25.

Dear Brethren—Please make quarterly reports on the Centenary according to the urgent request of the church.

Yours for the cause,

C. R. ROSS.

### MURFREESBORO DISTRICT

#### Third Round

Sparta, May 6-7; Sparta Circuit, May 10; McMinnville Circuit, May 13-14; McMinnville, May 20-21; De-

## HAVE YOU RENEWED?

Look carefully at the Right of your NAME and ADDRESS and you will find the DATE OF YOUR EXPIRATION OF THE SOUTHWESTERN.

Did it expire 1-22 or 2-22 which are January 1922 and February 1922. Or did it expire 3-22 which is March 1922. In either case you MUST RENEW AT ONCE or we will have to drop your name from our Mailing list.

SEND MONEY ORDER TODAY

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

cherd, May 27-28; Manchester, June 3-4; Tullahoma, June 10-11; Dilton, June 17-18; Murfreesboro Circuit, June 24-25; Murfreesboro, June 30-July 1; Smyrna and Stone River, July 8-9; Nelson and Butler, July 29-30.

Our District Conference, Epworth League and Sunday School convention convenes at McMinnville, July 18-23, 1922. Wishing you a great year for God and the Kingdom, I am,

J. W. WELLS, D. S.

### LAKE CITY DISTRICT

#### Second Round

Adamsville and Levyville, May 5-6; Bland and Stanley, June 16-18; Callahan and Kings Ferry, June 4; Gross City and Eugene, May 13-14; Fernandina, May 26-28; Franklinton, May 28; High Springs and Noble Hill, May 19-21; Lake City, Bass and White Springs, July 7-9; Like Oak and Welborn, July 17; Lake City Junction and Branford, July 20; Mikesville and Fort White, June 9-11; McClenney and Sander-

son, July 23; Monticello, July 18; Oldtown and Fort Fanning, May 12-14; Perry and Carbor, May 8-9; South Fernandina, May 27-28; Washington, June 28-29; Winfield and New Hope, June 30-July 2.

District Sunday School and Epworth League convention, June ; District Conference, August 16-20, at Adamsville.

SCOTT BARTLEY, D. S.

### SPECIAL NOTICE

**BRUNSWICK, GA.**—The Woman's Home Missionary Society of the Savannah Conference will hold its annual meeting in Grace M. E. Church, Brunswick, Ga., June 22-25. Every local president and one delegate from each auxiliary are expected to be present at the opening of the meeting with one dollar for every member of your local auxiliary and five dollars for Haven Home. The programs will be out on time. The district superintendents and pastors are invited to be present.

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The Efficient Epworthian.....	.75	Epworthians Fun Book.....	.50
The Epworth Engine.....	.40	Epworth League Receipt Book.....	.25
Taking Men Alive.....	1.00	Christian Citizen.....	.50
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The Epworth League in Rural Communities.....		.40	

WRITE TO

## SOUTHWESTERN CHRISTIAN ADVOCATE

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### CRESCENT CITY NOTES

The New Orleans District Woman's Home Missionary Society observed Lenten services on Good Friday at 3 p. m., at Mount Zion M. E. Church. Under the direction of Mrs. Ada Jenkins, district president, a splendid program was rendered.

Devotional exercises conducted by Rev. B. J. Reddix. "The Crucifixion" sermon was preached by the Rev. M. R. Walker, which was done in a very masterly way and the solemnity of the hour was felt by all present.

We were favored with the presence of Mrs. E. W. Fisher and Miss Britt, national worker, from Kansas City.

By request of the District President, Mrs. Fisher introduced Miss Britt, and she, in a very impressive way, brought a message that made us feel as though we were children of one Father, striving for our eternal home. Everyone present felt uplifted and returned to their several homes rejoicing.

We desire to extend to Miss Britt and Rev. Walker our sincere thanks and appreciation for the splendid services rendered. Likewise to the Rev. Reddix for the use of the church.

Special offering for Lenten fund, \$12.00.

We ask each auxiliary to kindly

return the Lenten envelopes and amount collected, so that the district treasurer, Mrs. B. J. Reddix, can report to the conference treasurer.

#### MARRIAGES

(Continued from Page 11)

matrimony to Mr. Benedict J. Mouton. The wedding was performed at the home of the bride's parents. Ceremony by Rev. L. V. Harrison, pastor of St. James M. E. Church.

SAPP-GATES—Rev. C. C. Sapp was married to Mrs. Roxana Gates on March 13 by the Rev. B. R. Booker, district superintendent of the Palestine District. Rev. Sapp is the popular pastor of Jacksonville, Texas, and the many friends and members hope for him and his wife a happy sail over life's sea.

MCDONALD-McGOWAN—Mr. Asa McDonald and Miss Ala McGowan were happily united in holy matrimony March 5 at the home of the bride's parents. Many friends witnessed the ceremony. Rev. F. L. Williams officiated.

HALL-TENOR — Mr. George Hall and Miss Emma Tenor were happily united in marriage by Rev. F. L. Williams, pastor of Rose Hill Circuit.

HOLLY-VONER—Mr. C. Holly and Miss Luvenia Voner were united in marriage at the home of the bride's parents, Lovelady, Texas. They are members of White Rock M. E. Church. The pastor, Rev. A. L. Gabriel, officiated.

WALLACE-DEMERY—At the residence of the bride's parents, Mr. Willie Wallace and Miss Gertrude Demery were united in holy wedlock

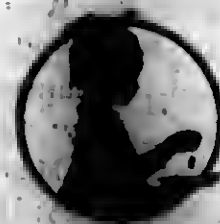
March 12, at 7:00 p. m. The bride is a member of Grandcore M. E. Church. We wish for them a happy son.

**I**N old age one needs least and has the most.

In youth even such an essential as a proper education is a question of dollars and cents.

The Children's Day offerings support the Student Loan Fund.

Loans from this Fund help lighten the load carried by young men and women engaged in the difficult task of both earning their living and at the same time equipping themselves for bigger things.



*Children's Day will be observed by your Sunday School.*

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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No. 20.

THE METHODIST BOOK CONCERN,  
Publishers

## Sonnet to My Mother

*By Henry Kirke White*

*And canst thou, Mother, for a moment think  
That we, thy children, when old age shall  
shed*

*Its blanching honors on thy weary head,  
Could from our best of duties ever shrink?  
Sooner the sun from his high sphere should  
sink*

*Than we, ungrateful, leave thee in that day,  
To pine in solitude thy life away,  
Or shun thee, tottering on the grave's cold  
brink.*

*Banish the thought!--where'er our steps may  
roam,*

*O'er smiling plains, or wastes without a tree,  
Still will fond memory point our hearts to  
thee,*

*And paint the pleasures of thy peaceful  
house;*

*While duty bids us all thy griefs assuage,  
And smooth the pillow of thy sinking age.*



## DR. W. H. LOGAN DEAD

By President M. W. Dogan, Wiley University

Dr. W. H. Logan, Superintendent of the Houston District, Texas Conference, passed to his reward Saturday morning, April 8th, at 11 o'clock, after an illness of several months. For a week prior to his death the end was expected at any moment but his fighting qualities so manifest throughout his eventful career enabled him to overcome many sinking spells. Notwithstanding the efforts of his giant frame to ward off death, he placed himself in the hands of the Master. Repeatedly he said to his wife and brethren, if the Lord saw fit that he should longer continue in active service, he would be glad to again resume his duties, but if the Lord decreed otherwise, he had not a word of complaint to offer. He also referred time and again to what he had been able to accomplish under divine guidance and he was thankful that there were some things to his credit as a minister of the Gospel. A finer type of resignation would be hard to find.

His funeral was conducted from Trinity Methodist Episcopal Church, Houston, Texas, the church of which he was twice pastor and which he loved devotedly, Wednesday, April 12th, beginning at 11 o'clock. More than forty of his conference brethren were in attendance and the out-pouring of friends of Houston and nearby cities was greater than had ever before taken place in Houston on a similar occasion. Rev. E. O. Woolfolk, pastor of Trinity, presided and the following program was carried out:

1. Hymn, "Asleep in Jesus", announced by Dr. E. O. Woolfolk.
2. Prayer, Dr. J. O. Williams.
3. Hymn, "O Thou in Whose Presence", announced by Rev. B. R. Booker.
4. Scripture Reading, Old Testament, Rev. W. D. Lewis.
5. Scripture Reading, New Testament, Rev. R. B. Reid.
6. Solo, Mrs. Bertha Bell Scott.
7. Biography, Rev. L. V. Harrison.
8. Address, on behalf of Laymen, Prof. J. D. Ryan.
9. Address on behalf of the Houston District, Rev. S. W. Johnson.
10. Address on behalf of the Texas Conference, Dr. M. W. Dogan.
11. Solo, Sir Knight Moore.
12. Address on behalf District Superintendents, Dr. A. W. Carr.
13. Address on behalf of Inter-racial Committee, Dr. Hay, Pastor First M. E. Church, South.
14. Hymn, Choir.
15. Eulogy, Bishop I. B. Scott.
16. Solo, Mrs. Clara Sims.
17. Eulogy, Bishop R. E. Jones.
18. Remarks, Drs. G. B. Young, J. R. Burdett, J. I. Donaldson.
19. Announcement of telegrams.

Although the program was long no one seemed to tire of hearing the many good things that were said and even though the isles were packed, few withdrew before the closing number was rendered.

Dr. Logan was born in Paris, Texas, October 20, 1857. He joined the Texas Conference in 1882 and filled the following appointments: Jefferson, Lodi Circuit; Trinity, Houston, (twice); Mt. Zion, Paris; Ebenezer, Mar-

shall; Presiding Elder, Navasota District; Presiding Elder, Marshall District; Superintendent Houston District; Wesley Tabernacle, Galveston, and at the time of his death was for the second time superintendent of the Houston District. He was transferred to the Louisiana Conference in 1910 at the request of Bishop Neely and after serving Wesley Chapel, New Orleans for two years, returned to his home conference. He was for seven quadrenniums a member of the General Conference, was a member of several of the most important boards of the church, including the Book Committee, and was a conspicuous figure in many



special gatherings, the last being the National Methodist Conference held in Detroit last November. It was at this conference his brethren saw unmistakable signs of the coming end.

As a conference leader, he was strong and fearless. He would attack that which he thought to be wrong, it mattered not how many opposers he had and he rarely failed to convince the conference of the correctness of his position. He fought for a clean, efficient ministry and in support of this position, guarded most carefully the door of the conference. Bishop Ninde once said of him, that his strength as a leader would enable him to hold his own in the New York East Conference.

No man among our people in Methodism led in raising more money and building more churches than did Dr. Logan. Last year, though weakened by disease, his district raised more Centenary money than any other district in the New Orleans Area except one, and more subscriptions to the Southwestern Christian Advocate, and during the same period, he had building plans for his district which met the hearty commendation of the Bishop of the Area.

Dr. Logan was not a liberally educated man, not having had the opportunity to attend school in his early life, but he was a strong supporter of our educational institutions. For eight years he was president of the Board of Trustees of Wiley University and for twenty-six years a member of the board, attending not only the annual meetings but the called meetings as well. During the days of special financial struggle

to keep the institution going, he led in rallies that proved gratifying to all concerned. Many a student who attended Wiley was encouraged in various ways by this good man and when making his will a few months before his death, as a further help to Wiley students, he arranged that his library of choice books should go to the Carnegie Library on Wiley Campus.

Dr. Logan had a high rating among white people in the communities where he resided. They admired him for his manly stand on public questions and his sensible views on matters affecting the races. He was a member of the Houston Inter-racial Committee and on the occasion of his funeral five white men of this committee, representing the wealth and culture of the city, were present and their spokesman, Dr. Hay, pastor of the First Methodist Episcopal Church, South, paid him a very high tribute.

Two notable things in connection with Dr. Logan's illness were, first the attention given him by the Methodist pastors in Houston. They not only collected and paid him his salary as District Superintendent the four months he was unable to attend to his duties, but were ever ready to lend whatever assistance that might be needed in the sick room. Much of the loneliness was taken from the otherwise long nights by the presence of these brethren. None were too busy to come whenever they heard that there were services they might render. Second, the fidelity of his wife was a topic of comment on every hand. She was at his side day and night and attended to his wants as none but a wife of the most devoted kind could do. The loss of sleep and the absence of rest seemed not to affect her vitality. She was smiling and hopeful all the time, and when the end came all felt that all that human could do had been done to stay the hand of the grim reaper. "Servant of God, well done".

### CO-OPERATION BETWEEN WHITE AND COLORED CHURCHES.

Bishop R. E. Jones.

If the churches cannot function in the inter-racial program we cannot hope for the movement to succeed. Everything in the church life is conducive to inter-racial co-operation. Within the church there should be a minimum of suspicion and mistrust and a maximum of goodwill and mutual helpfulness, and if white and black alike regard Jesus Christ as the active leader of the church, and His teachings the basis of our Christian life, then we shall have little or no difficulty in inter-racial co-operation. Yet there are difficulties, even with so logical and so sympathetic an approach as that of the Christian Church. The church is a divine institution, but its agencies on earth are human and it is only fair to admit that with humanity as it is we must not expect the church to do everything at once. But there are a great many things it can do, and unless it does these things, it is recreant to its trust and disloyal to its great Head.

Wherein may the white and colored churches co-operate?

First—White and colored preachers in every community in the South might well meet once a month for the discussion of community, educational and religious activities. Some will think this is impossible, but it is quite practical and has been in vogue in a number of communities; notably in Chattanooga, where



the chairman of the preacher's meeting, which is composed of both races, is a white man and the secretary a colored man. These preachers meet without the slightest embarrassment to themselves, to their members or to the community, and their meetings promote confidence, trust and goodwill.

Second—White ministers should fill the pulpits of Negro churches as often as possible and they should preach a pure gospel, without seeking to give the Negroes patronizing advice. The interchange of pulpits between white and Negro preachers in the South is rarely practicable, but has sometimes been effected with excellent results in the promotion of fuller understanding and sympathy.

Third—Negro choirs, quartettes and soloists may be asked occasionally to sing in white churches. Where this has been tried it has proved very popular, especially when the Negro folklore songs are sung with the beauty and pathos characteristic of Negro choirs and quartettes. The Fisk quartette is a notable example and has sung in some of the most conservative churches in the South.

Fourth—Negro Sunday Schools should be organized in the needy sections of the city and country, and consecrated white men and women invited to teach in these Sunday schools. Here is a need that we have neglected and it has all the prestige that one wants when it is known that Stonewall Jackson taught a Negro Sunday school.

Fifth—In Lake Charles recently, I learned of an outstanding Southern woman in that community, the wife of a preacher of the Methodist Episcopal Church, South, who was the leader of a Negro Woman's Community Club, developing play-grounds and other social activities. Here is another field for inter-racial co-operation between the churches.

#### HELP IN THIS GOOD WORK

By a conference held in New York City March 17, 1922, the needs of the Commission on Inter-Racial Co-operation, which has been doing so much to promote good will between the two races, were discussed and the following appeal issued:

It was shown that because of lack of funds the work of this Commission, in establishing inter-racial committees in communities through the South, must be discontinued in the states of Alabama, Louisiana, and Arkansas. These committees are rendering an inestimable service in securing justice in the court, better support for schools, better attitude on the part of the press, and better feeling between the races. It appeared to this Conference that discontinuance of this work would be of great misfortune to the interests of both races; and it was the conviction of the persons present that members of Negro churches and organizations should put themselves squarely behind this Commission, and bear their share in helping at this time of special need, with substantial contributions of money. The sum of \$10,000 would permit this Commission to carry on its important work; and we are appealing to you, not only yourself to make a gift, but to present this subject to your churches, and church organizations, and ask for special contributions at some time in the months of May or June,—to be determined by you,—for the support of this Commission on Inter-Racial Co-operation. By vote of this conference, the Home Missions

Council was requested to receive and receipt for funds; and to transmit them to the Commission on Inter-Racial Co-operation. Contributions should be sent addressed to the Treasurer of the Home Missions Council, 156 Fifth Avenue, New York City.

The appeal was signed by the following leaders: E. W. Moore, W. A. C. Hughes, B. F. McWilliams, R. L. Bradby, James B. Adams, I. A. Thomas, E. E. Ricks, John P. Wragg, J. N. C. Coggin, William P. Hayes, J. H. Hughes, J. D. Bushell, A. C. Garnor, Harlod M. Kingsley, George E. Haynes, John C. Love, J. Francis Robinson.

### Personal and General

Presidents M. W. Dogan and M. S. Davage attended the meeting of the New Orleans Area council last week.

Bishop Robert E. Jones delivers the Baccalaureate sermon at Rust college this year; the commencement address will be delivered by Secretary I. Garland Penn.

The First Methodist Episcopal church of Chicago is projecting what will be when erected, the largest combined church and office building on the face of the globe.

Glenn Frank, editor of the Century Magazine will deliver the commencement address at Drew Theological Seminary, which observes its Fifty-fifth Annual commencement, May 13-16, 1922.

Dr. J. C. Sherrill, Area Secretary of the Chattanooga Area, has been invited to deliver the following commencement addresses: Presbyterian Institute, May 19th, Athens, Tenn.; Walden College, May 25th, Nashville, Tenn.

Regularly each year, Dr. W. H. Riley, the enterprising secretary of the Lexington conference for many years, has sent us a copy of the splendid minutes of that great and growing conference. These minutes are among the best produced by any of our conferences.

The Rev. J. W. Golden, district superintendent of the Greenwood District, Upper Mississippi conference, delivered the annual address to Delta Industrial Institute, Daddsville, Miss., April 21. He will preach the annual sermon at Rust University, Holy Springs, Miss., May 20.

Mrs. T. M. Outlaw of our church at Greenwood, Miss., Rev. H. B. Hart, pastor, has just sent in to this office 13 new subscriptions to the Southwestern. She is a live Southwestern wire in her church. Such agents as she, would soon bring the Southwestern to self-supporting basis.

The death of little Vernon Steward, aged 4 years, occurred at the home of his mother on S. Canal street, Natchez, Miss., Thursday the 20th of April. Baby Steward had been ill only five days. The funeral was conducted at the home on Saturday the 22nd at 10:30 a. m., by Rev. A. L. Holland. God wanted little Vernon so He took him.

Mrs. S. K. Phillips, president, announces the Annual Convention of the Woman's Home Missionary Society of the Upper Mississippi Conference to convene May 11-12-13 with our church at Amory, Miss., of which Dr. N. R. Clay is the progressive pastor.

Other officers of the society are Mrs. Emma Elzie, Corresponding Secretary; Mrs. W. H. H. Murrell, Corresponding Secretary Young People's Work; Mrs. E. H. McKissack, Treasurer.

Remember May 14, is Epworth League Anniversary Day. The splendid program entitled, "The League Looking Glass," will be very helpful to young Methodism seeking to learn more about the League and Leaguers. This program costs only 75c per dozen, and may be had at any of the stores of the Methodist Book Concern.

Though his district is in the heart of the region embarrassed by the present coal strike, the Rev. W. H. Brown, District Superintendent of the Bluefield district, East Tennessee conference is proceeding with his regular program. His district conference will convene at Princeton, West Virginia on July 25.

The Rev. J. W. Queen, secretary, has recently sent us a splendidly edited and compiled copy of the journal of the Atlanta conference, Bishop E. G. Richardson, presiding. The treasurer, the Rev. C. W. Adams, reported a decided increase in the Centenary returns for that conference. Atlanta conference is proud of Bishop Richardson, and he takes pride in that conference.

The Rev. Dr. E. W. Kinchen represented the interests of the Southwestern Christian Advocate at the Lexington conference with fine success. We are highly grateful to Bishop Leete for this wise selection to which the conference responded so cheerfully.

This office was honored last week with the presence and commendatory words of our universally beloved Bishop W. P. Thirkield, former resident bishop of this area.

Mr. Lester A. Walton, dramatic editor of The New York Age, was an interesting visitor at the Southwestern office recently. Mr. Walton is of pleasing personality, an intelligent and persuasive talker and speaks with positive conviction of the new mission of dramatics among Negroes. He thinks the stage in its proper role, will be a great educative agency in revealing the capacity of the Negro for the fine arts, and in showing the better side of race life. Surely there is here an unexplored field.

Secretary F. H. Butler of the Epworth League was in the office this week effecting plans for the special Epworth league edition of the Southwestern to appear soon. Dr. Butler is arousing the whole church to the wonderful possibilities resident in the youth of the church, and he is enthusiastic in his work. He is much in demand among the brethren and the institutions of the church. Last Sunday he preached the Baccalaureate sermon for Allen Industrial school in the Y. M. C. A. auditorium in Ashville, N. C.

Himself prevented through unavoidable causes from being present, Bishop F. M. Bristol was happy in his procuring of Bishop I. B. Scott's services to preside at the Chattanooga Area council, which the tireless area secretary, Dr. J. C. Sherrill, convened last week with St. Matthew church, Greensboro, North Carolina. More extended reports of that meeting appear elsewhere in our columns. Bishop Scott was quite at ease in the chair

(Continued on Page 4.)



# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
PUBLISHED WEEKLY  
BY

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**JOY FOR WEeping:**—His anger  
endureth but a moment: in his favour  
is life: weeping may endure for a  
night, but joy cometh in the morning.—Psalm  
30: 5.

## PERSONAL AND GENERAL.

(Continued from Page 3.)

and everything moved as on oiled pivots. Dr. Sherrill had in hand every detail of his area work and reports were "quite up to last year's mark." Dr. Winchester, the pastor and his alert congregation, were lavish in their hospitality.

Recently when in New York City, we preached Sunday morning for Dr. F. A. Cullen at Salem and at night for Dr. W. H. Brooks at St. Mark. These are great churches, doing their work in a right royal way. One having gone there, desires to go again. Dr. Brooks is taking a much needed rest in the Methodist Hospital in Brooklyn and all Methodism looks forward with desire for his complete restoration to vigor for his great outstanding task of the future.

The Rev. A. G. Holland, our Pastor at Natchez, Mississippi, writes: "Dr. Penn paid a very pleasant visit to Natchez on Monday, February 20th, at 12 o'clock. Dr. Penn spoke at Natchez College to the students on the "Advantages of An Education." At night he addressed a large crowd at St. John Methodist Episcopal Church. The program was well arranged. Dr. A. W. Dumas presided. Addresses by Prof. E. L. Wishburn of Natchez College, Dr. R. W. Harrison, Rev. M. R. Dixon. The Natchez College choir furnished the music.

The Rev. G. E. Trower's death occurred in Natchez, Miss., April 19th. Bro. Trower was a member of the Mississippi Conference; on account of illness was given retired relations at the Conference at Yazoo City. The funeral was held at St. John Methodist Episcopal Church on Friday, the 21st, at 3 o'clock. Rev. S. L. Harrison of Fayette, Miss., and Rev. A.

Lee of Harriston, assisted the pastor, Rev. A. L. Holland in conducting the services. Bro. Trower was a faithful Christian minister and was loved by all who knew him.

We deeply sympathize with him, and deplore his sad loss, in the death of the devoted wife of the Rev. E. D. Adams, our pastor at Douglasville, Georgia. Sister Adams passed to her final reward on the 22nd of April. She was a cheerful, sweet-spirited, patient toiler in the Master's vineyard. She possessed a deep, vital piety, which she exhibited in her work by the side of, and with her husband, who stood by her faithfully until death snapped the cord that knitted the two so closely together.

President and Mrs. Harding are now life members of the American Bible Society. A short time ago a friend of the Society, in her eighty-sixth year, wrote expressing her admiration for President Harding and stated that she had campaigned for him and voted for him in his election and that she was now anxious for him to be affiliated with the American Bible Society. She also wanted Mrs. Harding to be associated with her husband in this membership. This desire on her part was communicated to the President and Mrs. Harding and both of them have very graciously accepted. The certificates of membership were presented at the White House by a small committee from the Society, headed by Secretary of State, Mr. Hughes, who is a vice-president of the Society.

Dr. H. K. Carroll, corresponding secretary of the Francis Asbury Memorial association writes this editor that "the full apportionment of the New Orleans Area, for the Francis Asbury Memorial, has been raised and paid to the treasurer of the association. I received, a few days ago, a check from Bishop R. E. Jones for \$46.13, which is ten dollars and more beyond the apportionment. As there had been raised previously by Bishop Thirkield, \$17, the area stands with a credit of over \$27 beyond its full apportionment.

I wish to congratulate the bishop, the conferences, the district superintendents, the pastors and churches of the area on being the first of all the areas to raise its full apportionment. The Atlanta area comes second, with nearly its full apportionment. Honors are due to these two areas in the southland."

Bishop Jones announces the following distribution of, and additions in, the personnel of this Area: the appointment of the Rev. A. W. Carr to the Houston District, succeeding the late Dr. W. H. Logan and the Rev. E. H. Holden to the Marshall District succeeding the Rev. A. W. Carr, who was transferred to the Houston District.

The Rev. G. E. D. Belcher goes to Mount Vernon, Houston, and the Rev. W. T. Handy to St. Paul, Galveston; the Rev. W. F. Isaiah of the Sardis District is appointed Area Superintendent of Evangelism under the direction of the Board of Home Missions and Church Extension.

The Rev. M. C. Pulliam is appointed Superintendent of the Sardis District. The Rev. Silas J. Mack, a recent graduate of Gammon Theological Seminary, goes to Okolona and the Rev. Frank Glenn to Water Valley.

Negro business organizations have a high

precedent set for them by the North Carolina Mutual Life Insurance company in its decision to endow at Howard University, Washington, D. C., a chair of insurance. Though for a long time it has been the custom of white business firms to take such a step, this is the first incident of its kind in Negro business history. Such a chair is intended to provide more thorough preparation for men contemplating a business career in that field. On behalf of the executive committee of the University, Dr. Emmett J. Scott conveyed to the insurance company the thanks of the school. Howard is planning to utilize this offer in the enlarged program for its School of Commerce and Finance, giving larger possibility of adequately trained men in the insurance field.

Dr. W. E. B. Dubois, for his notable work in establishing the Pan-African Congress, was last year awarded the Spingarn medal. This medal is given each year to that American citizen of African descent, who during the year shall have made the highest achievement in any field of human endeavor. Announcement of the winner this year will be made at the annual meeting of the National Association for Advancement of Colored People at Newark, N. J., in June. The committee of award is composed of Bishop John Hurst of the A. M. E. church, and a member of the executive committee of the National Association for the Advancement of Colored People; Dr. J. H. Dillard, president of the John F. Slater Fund and of the Anna T. Jeanes Foundation; and Dr. John Hope, president of Morehouse College.

Our Business Department was gratified to receive a few days ago this letter from headquarters:

April 24, 1922.

Dr. L. H. King, Editor,  
Mr. R. H. McAllister, Business Manager,  
Southwestern Christian Advocate,  
New Orleans, La.

Gentlemen:

Let this certify that on my recent audit and examination of the accounts and records at New Orleans in connection with the Southwestern Christian Advocate to March 31, 1922, the following facts appeared:

Bank balances reconciled with the statements received from the bank.

Cash receipts duly accounted for.

Cash disbursements verified with the cancelled checks.

Respectfully,

GEORGE D. COLTER,

Comptroller,

The Methodist Book Concern.

Inter-racial good-will is exhibited in this incident reported to us by Rev. J. Mercer Johnson, our splendid pastor at Hempstead, Texas. The Rev. George H. Phair of Hempstead, a retired minister of the Methodist Episcopal church, south, died a few weeks ago. In his will be stipulated that his valuable library should be equally divided between the minister of the Methodist Episcopal Church, South, and the minister of the Methodist Episcopal church. Dr. Johnson

(Continued on Page 10.)



## STIRING EVENTS IN METHODIST NEGRO INSTITUTIONS

By I. Garland Penn

Secretary Board of Education for Negroes.

The months just passed have been among the most significant in the entire history of the educational work of the Methodist Episcopal Church among Negroes. Every one of the nineteen schools under the auspices of the Board of Education for Negroes has felt the impulse of the Centenary and has moved forward to new achievements. The physical equipment in each school is better today than ever before and this is but one of many signs of progress all along the line.

A culminating event in this rapid development was the recent itinerary of a group of Methodist Bishops, ministers and educators connected with the Board of Education for Negroes, as in a triumphant trip through the South they visited a number of institutions which have recently acquired important new properties or have been erecting substantial new buildings.

This trip was unique in a number of particulars, but perhaps in none more marked than the reception which was given to the party all along the line by important white leaders and by the extended space and friendly comment in the local press of the various cities visited. The party was made up of Bishop W. F. Anderson, Resident Bishop of Cincinnati and President of the Board of Education for Negroes, Bishop F. D. Leete, Indianapolis, Ind., Bishop E. G. Richardson, Atlanta, Ga., Bishop R. E. Jones, New Orleans, La., Bishop Joseph C. Hartzell, Dr. W. H. Wehrly, D. D., Cincinnati, Ohio, District Superintendent Cincinnati District, West Ohio Conference, Dr. John L. Seaton, New York City, Assistant Secretary Board of Education and Educational Director Board of Education for Negroes, Dr. Allan MacRossie, New York, Educational Director, Conference Course of Study. At Meridian, Miss., the Presidents and Principals of the Institutions under the direction of the Board of Education for Negroes, were assembled, while at Atlanta at the dedicatory exercises many of the Presidents, such as Drs. J. O. Spencer, Baltimore, Md., President of Morgan College, L. M. Dunton, Orangeburg, S. C., President of Claflin College and Prof. T. H. Kiah, Princess Anne, Md., Principal of Princess Anne Academy were present en route to Meridian. Secretaries P. J. Maveety and I. Garland Penn accompanied the party. Ample preparations had been made by the Secretaries and the Presidents of the Institutions

visited. The programs attracted many of the leaders of the state and city Boards of Education in North Carolina, Georgia, Alabama and Mississippi as well as Negro leaders and educators of all Churches and representative Southern white men and women in every city visited.

The first formal exercise in connection with



CLARK UNIVERSITY

New Buildings Recently Dedicated—Leete Hall and Crogman Chapel

this itinerary was held at Greensboro, North Carolina, on the campus of Bennett College, where the corner-stones of two separate buildings—a girl's dormitory and a refectory were laid. This important school which has in the past rendered such signal service had come to a parting of the ways. The physical equipment had so deteriorated and the school had suffered such a serious loss by fire that it was practically at the point where it must have new buildings or go out of business. Had it not been for the new program of missionary advance which the Methodist Church has recently inaugurated there would probably have been no alternative but to give up the school. With the encouragement of the new program however, and the larger income which it provided, it was possible to say to the local constituency, that if they would get under a portion of the burden, the Board of Education for Negroes would come to their assistance in a substantial way. The result is that the school is to have buildings of which it need not be ashamed and in which it can carry on its important ministry. This school has trained such leaders as Bishop Robert E. Jones and other important work-



CLARK UNIVERSITY

Another view of New Building Recently Dedicated

ers in the church.

One of the conspicuous events of the day was the greeting brought to the visitors from the North and to the students and faculty of the school by such representative white leaders of the South as, Mr. C. H. Ireland, a prominent merchant and layman in the Methodist Episcopal Church South, the Rev. Dr. W. A. Plyler, Greensboro, N. C., Editor of the North Carolina Methodist of the Methodist Episcopal Church South and Dr. J. H. Barnhardt, Greensboro, N. C., Pastor of the West Market Methodist Episcopal Church. The Rev. Dr. Sprinkle, of Greensboro, N. C. of the Methodist Episcopal Church South, who said he could qualify as being orthodox in any Methodist assembly on his name, was the representative of the Greensboro District Methodist Episcopal Church, South. The State Board of Education was represented by Supervisor W. A. Robertson, Raleigh, N. C. The City and County Public School Systems were represented by Superintendent Archer for the city and Superintendent Foust for the county of Guilford in which Greensboro is located.

The ceremony with all that signified marked a red letter day in the history of Bennett College, which has had marked prosperity under the direction of President Frank Trigg, and which now with new equipment will not only have its capacity increased, but its efficiency doubled.

### Leete Hall and Crogman Chapel

At Atlanta the Greensboro party was joined by others. The dedication of Leete Hall and Crogman Chapel was one of the great occasions in the history of Clark University. Leete Hall is a modern building with a beautiful chapel at one end and a gymnasium at the other with ample class rooms, offices and laboratories in the Central Section of the great structure. The building is named in honor of Bishop Leete who was resident Bishop of the Area for eight years and under whose episcopal leadership so much was accomplished for Clark University. The exercises of the day were covered under two themes. The Church and State in Education, and The Future of Christian Education. Bishop W. F. Anderson, Cincinnati, Ohio, presided at the morning exercises, Bishop E. G. Richardson, Atlanta, Ga., in the afternoon and Bishop F. D. Leete, Indianapolis, Ind., in the evening. Messages from the South with reference to the growing interest in the education of the Negro and the Inter-racial good will being fostered came from Dr. W. W. Alexander, Atlanta, Ga., the Executive Secretary of the Commission on Inter-racial co-operation, Dr. Plato Durham, Atlanta, Ga., a member of the commission and a professor in Emory University, also State Superintendent of Schools, Dr. M. L. Brittain, Atlanta, Ga. The Atlanta Annual Conference was represented by Rev. M. M. Alston, The Alumni by Lawyer J. C. Hixon and the Woman's Home Missionary Society by Mrs. W. C. Goodé of Sidney, Ohio, and Mrs. Charles R. Gay, Bureau Secretary. Bishops William F. Anderson, Ernest G. Richardson and Joseph C. Hartzell had charge of the beautiful dedication exercises. Thus one of the greatest steps yet made has been taken by the Board of Education for Negroes in the development of Clark University. Other plans are about to be launched that will give the institution new



life under the presidency of Dr. Harry Andrews King.

#### Central Alabama Institute.

From Atlanta the party journeyed to Birmingham, where early in the morning they were hustled out to Central Alabama Institute five miles from the center of the city. Here they were given an opportunity to inspect the fine site occupied by Central Alabama Institute over which Alexander Camphor so long presided. The present Principal R. N. Brooks had arrangements completed and the students were on tip-toe for the brief five and ten-minute addresses which were given by the various members of the visiting party.

#### Haven Institute.

From Birmingham the visitors hastened to Meridian, Miss., to dedicate the new property of Haven Institute, named in honor of Bishop Gilbert Haven. For many years this school has been located in the City of Meridian, the largest city in the State of Mississippi. Although it has done a large and important piece of work it has for some years been greatly over-crowded. As the problem of what to do next was being considered, there appeared a most unusual opportunity to purchase just outside of the city of Meridian, a valuable and fully equipped college property. The price was a very modest one compared to the value of the property, which had been used as a college and conservatory of music for white pupils.

Not only are there beautiful buildings on the grounds, with, in some respects, the best dormitory facilities to be found in any of the schools, but there was also a large number of musical instruments and in connection with the school a large and productive farm and dairy. This new property which has come into the possession of Haven Institute is indeed a worthy tribute to Bishop Gilbert Haven who served the church so faithfully and efficiently in the South. At present the school is under the able leadership of President J. B. F. Shaw.

Bishop Anderson, Bishops Jones and Hartzell with Dr. W. H. Wehrly had charge of the dedicatory services. Bishop W. F. Anderson delivered the principal dedicatory address while Bishop Joseph C. Hartzell told of the labors of Bishop Gilbert Haven in the interest of the Negro. Bishop R. E. Jones presided at the afternoon exercises. It was especially appropriate that Dr. L. M. Dunton of Claflin College, Orangeburg, S. C., and Dr. J. S. Hill, Morristown Normal and Industrial College, Morristown, Tennessee, should have been present, for they had given between them nearly one hundred years of service in the education of the Negro and knew what the struggle and sacrifices were in the early days upon the part of white men who came to teach the Negro.

An important feature of the exercises here at Haven Institute, as indeed all along the line, was the musical part of the program. The school is equipped with a beautiful pipe organ and the many musical instruments which it owns makes it possible for it to give specialized training in music. The program which was rendered consisted both of Negro songs from the past and the best modern Negro compositions of such men as Burleigh, Dett, Johnson and others. In addition to these the members of the school presented some of the finest

music which has been produced by anyone either white or black.

#### The North and South Fraternize.

It is a matter of great thanksgiving for the Negro and his friends that more is now being done by the Southern States than ever before for the education of the Negro. Our white were everywhere received with open arms by the representative Southern leaders in education and in the church. At Greensboro, N. C., our white leaders were entertained at luncheon at The O'Henry Hotel by the Chamber of Commerce of the city. At Meridian the Chamber of Commerce through a large committee met the party at the station and welcomed its members to the city. They were taken out for a drive over the city and later on were the guests of the entire Chamber at a formal dinner. The members of the Chamber of Commerce and many others attended the musical entertainment given by our Conservatory of Music on the night of February 16th.

Surely these are great days in which to live, and the Negro is rejoicing as never before in a Church which is really taking seriously its educational work among Negro Americans. That the work of the last half century is demonstrating its value is clear, and we may well look forward to the day when the once real "Mason and Dixon Line" may, in the words of a newspaper correspondent, become in reality "a fanciful line" and when the Negro race, educated and alert, shall find its real place in American life, not only rendering its important service to the Nation but finding in the wealth of opportunity which America has to offer, a richer, better life than would be possible anywhere else in the world.

#### COMMENCEMENT MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE May 21-24, 1922.

President Judson S. Hill writes giving herein official announcement of Commencement Exercises of Morristown Normal College. The recent disastrous fire at this school caused no serious break in the school routine and resulted in what in the near future will be a greater and more glorious school. Dr. Hill deserves great credit for these successes.

Sunday, May 21—10:30 a. m., Baccalaureate Sermon by the Rev. Albert Joseph McCartney, D. D., of Chicago, Illinois.

Sunday, May 21—7:30 p. m., Annual Sermon by the Rev. Horace Cady Wilson, D. D., of Knoxville, Tennessee.

Monday, May 22—2:30 p. m., Senior Class Exercises.

Monday, May 22—7:30 p. m., Girls' Oratorical Contest.

Tuesday, May 23—10:30 a. m., President's Day Exercises.

Tuesday, May 23—7:30 p. m., Boys' Oratorical Contest.

Wednesday, May 24—9:30 a. m., Annual Meeting of the Board of Trustees.

Wednesday, May 24—11 a. m., Reports of money donated by classes from 1884 to 1922 inclusive to the building fund.

Wednesday, May 24—2:30 p. m., Annual Meeting of the Alumnae. Address of Welcome by Mrs. Edward Haggins, Class of 1918.

Annual Address by Prof. Miller W. Boyd, Class of 1917.

Wednesday, May 24—7:30 p. m., play by the Senior Class.

Presentation of Medals, Diplomas, and Certificates, Announcements.

#### HOWARD COMMENCEMENT EXERCISES TO BE HELD JUNE 4 TO 9, 1922.

A preliminary announcement of the Commencement Week activities at Howard University has just been made by President J. Stanley Durkee. The program of events will begin with the Baccalaureate Sermon by the President of the University on Sunday, June 4th, and will end with the Commencement exercises Friday, June 9th.

During the week each day will be filled with events of interest to the Alumni and friends of the Howard University. On Tuesday, June 6th, the corner stone of the new Dining Hall and Home Economics Building will be laid. The exercise will be under the direction of Justice Stanton J. Peelle, President of the Board of Trustees, and the members of the Board.

One of the days of particular interest this year will be Thursday, June 8th, which has been designated Alumni Day. Various classes have planned to hold reunions with special class programs, class dinners and receptions. The program for the day includes a business meeting of the General Alumni Association, R. O. T. C. Exhibitions, an "At Home" to Alumni and friends by President and Mrs. Durkee, a band concert in the early evening, and ending with the Pantomime "Danse Calinda" by Ridgeley Torrence to be given on the campus by the Howard players.

The Commencement exercises will be held Friday morning, June 9th, at 11 o'clock, followed by an Alumni banquet in the afternoon at 2 p. m.

#### HEAVY DEMAND FOR STEWARDSHIP LITERATURE

The requests for Stewardship literature which have come to the Committee on Conservation and Advance from Methodist pastors this year has been far beyond that of any other year.

Up until April 11th, the office had issued and distributed since the season's campaign began, 2,853,000 pieces of Stewardship literature comprising 35,374,000 pages. In addition to this, large quantities of Layman Company literature and of former printings of our own literature have been sent out, which equals at least 20,000,000 pages, so that there has been issued in the months of our present campaign between 50,000,000 and 60,000,000 pages of Stewardship literature. Practically all of this has gone out on the special request of pastors with the expressed or implied promise of personal, judicious, and economical distribution among the members and constituents of their respective churches.

It is the story of the excellent qualities of any article, intelligently, convincingly and honestly told that sells the article. So the REAL story of the Southwestern faithfully, persistently told, will sell it to the buying public.



## GAMMON'S SCHOOL FOR TOWN AND COUNTRY PASTORS

It is no easy task that a minister has who every Sunday in the year must stand before his congregation and preach two sermons. They expect him to know what he is talking about, to be on fire with his message, and to communicate to his people that same spirit. They are not satisfied to have him say the old things over again; every time his message must be fresh. And if sometimes his well runs dry or if his supply of thought is pumped up with something of a squeak, it is not

PRESIDENT WATTERS

to be wondered at. The pastor has not learned the secret of perpetual motion any more than the rest of us.

Furthermore, the pastor is the leader of the Church's activities. He is expected to know what every organization ought to do, and what is more, how they should do it.

DR. PAUL L. VOGT,  
Superintendent of the Department of Rural Work

But the pastor is no more an independent source of inspiration and information than any other human being. Sometime he must get away from his task of giving out, and must receive instead. Through the year he never gets a chance to hear other preachers, and because he is so busy, he doesn't get as much time as he needs to read books. If he is to do his best work, he needs a few weeks each year just for the purpose of freshening up.

### Gammon's Summer School

The need of the town and country pastor is being filled by the Summer Schools for Town and Country Pastors conducted by the Department of Rural Work of the Board of Home Missions and Church Extension in co-operation with various educational institutions.

This year there will be twenty such schools. One of them is to be held as previously in Atlanta, Georgia, on the campus of the Gammon Theological Seminary May 22, June 10.

The three weeks of the Summer School will furnish a real vacation to the pastors who attend. Gammon Theological Seminary is situated on a large and beautiful wooded campus, where there is ample opportunity for rest and recreation. In addition there will be hiking parties to interesting places in the surrounding country and in the city of Atlanta.

### The Program

But the program will be intellectually stimulating and practically helpful as well.

At 8 o'clock the pastors may attend a class in "Rural Economics" conducted by M. T. J. Howard, of Gammon, or a class in "Neighbor-

hood Religion" by Ralph A. Felton, Educational Director of the Department of Rural Work of the Board of Home Missions and Church Extension.

At 9 o'clock, Professor Kilburn of the Athens School, Athens, Tennessee, will teach Church methods, and Professor Howard, Public Health and Hygiene. The latter is one of the new features of this year's work.

At 10 o'clock James B. Crippen, Superintendent of Tallapoosa District, will give a course in "Teachers' Training", and J. W. E. Bowen, and Charles H. Haines, both of Gammon, will teach Homiletics.

At 11 o'clock comes a course in "The Rural Sunday School" by Dr. Crippen, and for the first two weeks a course in the Gospel of John by Professor Trevor. The last week Professor Dempster D. Martin will teach Old Testament at this hour.

After dinner from 2 to 4, there will be a course on "Arts and Crafts" in Home and Community Work. This course consists of exhibits, lectures, handwork, and observation trips in charge of extension workers of the United States Department of Agriculture, from Tuskegee, Alabama.

From 4 to 6, the pastors will be led in organized play and recreation by Dr. Crippen.

### Class in Stewardship.

A new feature of the Summer School program is the course in Stewardship which will be given in the evening by Professor Kilburn and Professor Howard. Such subjects will be discussed as The Church and the Local Community, The World Program of the Church, Stewardship, The Every Member Canvass and so forth.

In the evening also, there will be lectures by President Watters, W. A. C. Hughes of the Board of Home Missions and Church Extension on "Evangelism", and Dr. Newell W. Edson, Associate Director of the American



GAMMON THEOLOGICAL SEMINARY LIBRARY BUILDING.

Social Hygiene Association on questions of sex as they relate to neighborhood morality and health. Dr. Edson is lecturing at a number of the Summer Schools this summer.

In addition to these regular lectures Bishop

Richardson is to be present on Tuesday, June 6th, for a morning address.

### Opportunities.

The opportunities of the class room are not the only opportunities the pastors will have for receiving practical help. The faculty of Gammon Theological Seminary will be available throughout the session for conference on parish problems. The library, also, with its wealth of material, one of the most beautiful libraries in the South, will be open to the students, and Professor Haines, the librarian, will be ready to give the pastors counsel as to the most helpful books on rural work, religious education, health recreation, Evangelism or any other subject.

A foreign missionary on furlough will attend the Summer School and give addresses on foreign missions, bringing the most up-to-date information concerning the progress of the Centenary work.

### Expense.

The expense of attendance upon the school will be very slight, probably not more than \$20 for the three weeks. In many places local churches are arranging to pay half the expense of their ministers, the Board of Home Missions and Church Extension paying the other half. Some churches are also arranging for the pastor's wife to go on the same basis. Surely the returns in renewed power will be worth many times the cost of this three weeks' "freshening".

For further information, address Rev. Ralph A. Felton, 1701 Arch Street, Philadelphia, Pennsylvania, or President Philip M. Watters, Gammon Theological Seminary, Atlanta, Georgia, who will act as Dean of the School.

### THEY CANNOT FIND IT.

Your people cannot find in books the fresh new things the Methodist Episcopal church is doing all over the world.

The Southwestern Christian Advocate in every home will make such knowledge available.

Besides, it will give your people a background of knowledge that will give greater value to your sermons.

Let them know about the Southwestern Christian Advocate. Tell them about the special subscription rate from May 1, 1922 to January 1, 1923, for seventy-five cents.

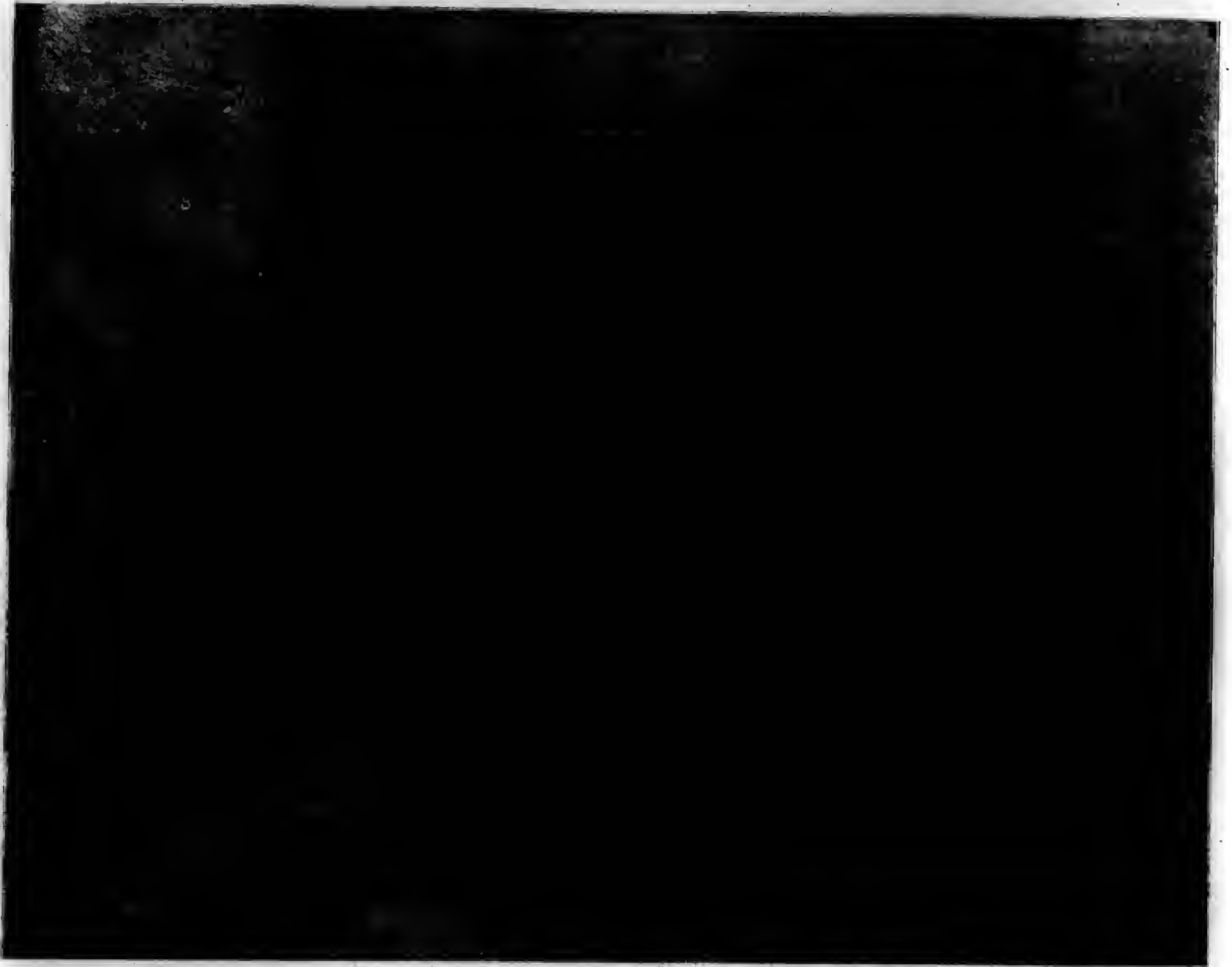
### RUST COLLEGE COMMENCEMENT

The Fifty-sixth Annual Commencement exercises of Rust College, Holly Springs, Miss., will be held May 19-24. Bishop Robert E. Jones, of New Orleans, will preach the Baccalaureate Sermon. Dr. I. Garland Penn, Secretary of the Board of Education for Negroes, will deliver the commencement address. A series of excellent programs will be rendered. The pastors, graduates, former students, patrons and friends are cordially invited to be present.

The year now closing has been a notable one. There has been a large enrollment; new equipment has been added and many improvements and repairs have been made.



# THE NEGRO LEADS METHODISM



"This marvellous achievement will make the ears of Methodism tingle" said Bishop W. P. Thirkield as he arose to address the large audience of folk who had filed by the hundreds into the commodious auditorium of Mt. Zion Methodist Episcopal Church of this city on Wednesday evening, May 3, 1922, for the evening exercises.

The occasion was the annual meeting of the New Orleans Area Council convened by our resident Bishop Robert E. Jones, for the purpose of hearing reports of the year's Centenary efforts of his area. The Council had held its first session in the afternoon. In that session, reports from the District Superintendents, every one of whom was present, showed that the New Orleans Area had raised for the current fiscal year a total of \$83,090.55 for the Centenary cause as against \$77,511.61 last year, *an advance in Centenary giving of \$5,578.00.*

Such an achievement puts the New Orleans Area in the vanguard of Methodism, no other area of the Church making such a splendid showing. That our race group in the Church, economically dependent, confronted with the boll weevil, unemployment, floods, discrimination in the industries, and general industrial depression should make such a record as this is, as Bishop Thirkield said, nothing short of marvellous.

It was the psychology of this fact and the achievement of the Area, together with Bishop Thirkield's popularity with the people of the

Area, that made his introduction by Bishop Jones, and his response, a highly dramatic event.

This matchless achievement by this colored area is eloquent and conclusive. Certain it is that the value of racial leadership is attested by the facts herein revealed. If any doubted the ability of this first Negro Bishop in the Methodist Episcopal Church to successfully lead his group within the church, those doubts must all have been dispelled by the brilliant and sustained series of leadership successes of Bishop Jones. Each year of his administration brings successes more gratifying than the last. The ease with which he mobilizes and leads his men to victory is astonishing. He knows the art; he exercises the technique of it. This Bishop verily is doing in a truly magnificent way the work for which he was consecrated by that memorable General Conference which dignified the Negro with a place in the brotherhood councils of the Church of Jesus Christ.

It has sometimes been said in the past that the race is not prone to follow its own leadership. If this has been true in the past, it will no longer be true now. A new race-consciousness negates such an attitude. Given any race group, and competent, trustworthy leadership, that race group will follow its leadership promptly and passionately. The New Orleans Area is demonstrating this fact. For while Bishop Jones is leading his Area to higher con-

ceptions and acts of Christian stewardship he is also leading it in the exercise of all Christian virtues and in a more substantial and practical knowledge of the social import of the church and Kingdom of God in these modern days. He is showing them how to interpret the Kingdom conception in terms of social helpfulness motivated by the Spirit of the Christ.

The thrilling achievements of the New Orleans Area for these past two years also vindicate and justify the Church in her Christian ministry and policy for the Negro, giving him a fair chance in a fair field to make the most of himself as a child of God and a brother in the Kingdom family. The Methodist Episcopal Church has never proposed to do anything else with the Negro other than to develop him into the most useful and respectable Negro of which he is capable. The Church deals with the Negro on the basis of character and not of color. With her, color is incidental, while character is the standard of appraisal. The wisdom and absolute equity of this policy is being adequately indicated and indicated by rapidly occurring events in an evolving Christian social order. In her divine program of Christianizing the social order, the Methodist Episcopal Church featured Christendom when she gave the Negro a share in Episcopal leadership in the Church of God. It was the event of the age; it was the elevation of the black man to the plane of dignified self-respect, and of the

(Continued on Page 9)



## NOTES FROM THE LEXINGTON CONFERENCE

By The Rev. E. W. Kinchen, D. D.

The meeting of the Lexington Annual Conference engages the attention of the church and Nation as no other Annual Conference does. This Conference is an empire. Its leaders have taken the responsibility to push our Methodist interest over an area covering eight states. The spirit of these leaders is militant, believing in the unique Ministry of our Methodism to our Race group. They have planted the banner of the denomination wherever any considerable number of our people are located.

It is fortunate for this Conference that we have had Bishops of limitless visions and devotions to our own church and its ministry to our people.

Bishop Leete, our Resident Bishop, was born and schooled for just the task which the shifting of our colored group from the Southland to this Area demands. He delights in the bigness of the task and the large opportunity for relating the Race in a new Territory and under different and more helpful relationship.

The Conference convened at Covington, April 19, with Bishop Leete presiding. There is nothing like it in our Methodism except the General Conference. There they are voices from eight states telling of their hardships and victories, and the outlook for our Race group in this wonderful area. Every man has a question and every one has an answer.

There is no Conference where the Ministers' Wives attend as they do in this Conference. There were more than ninety in attendance and how they delighted to cheer each others heart.

Bishop Leete is constantly a revelation. He is a wonderful dynamo. The interest of every preacher and every angle of the work engages his closest attention. His enthusiasm over reports from churches is not measured by the figures, but the facts surrounding these figures. One church may report \$3,000.00 with 900 or 2000 members and he moves on to the next report without comment. Another church may report \$300.00 with 90 members and that church receives his unqualified commendation. Its never quantity with him but quality. I need not tell you that this attitude encourages every man in the Conference and challenges him to his best. There is none more patient and painstaking than is Bishop Leete. We thank God for him and we thank the church for assigning him to our area.

He suggested some things which were departures from old customs but when we thought them through we could see the wisdom of the Bishop. For instance, he wanted that hereafter no district superintendent unless he is retiring, should be given a purse by the preachers on his District. He urged that this is a questionable transaction which might be misunderstood from many angles and might compromise kingdom interests. "Money," he said, "is the cheapest thing in the world and the giving and acceptance of it might invite criticisms." The men approved of the suggestion and they will govern themselves accordingly.

The Anniversaries this year were of unusual interest and each representative seemed to place a new and more telling emphasis on their departments. Dr. Mieuller represented the Board of Home Missions and Church Extensions, Dr. I. G. Penn the Board of Education of Negroes, Dr. J. N. C. Coggin, the Board of Temperance and Public Morals, Dr. Butler the Epworth League, and Dr. Lewis the Board of Sunday Schools, Mr. J. C. Crooley of Chicago the Methodist Book Concern, Bishop Hartzell the Board of Benevolence and the Southwestern Christian Advocate, Dr. Jesse Bogue our Area Secretary, brought us a new challenge for the forward looking program of the church which depends upon our centenary offerings. The Board of Conference Claimants sent one of their best representatives who devoted his whole time to work out a plan for increasing our collections for our worn out preachers.

On coming to Conference there were many predictions as to changes, upheavals and shake-ups, but under the spell of Bishop Leete's leadership and the Godly judgments of our able District Superintendents this was the overruling idea that the people and the preachers should be more responsive to the grace they profess and that readjustments and better relationship between people and pastors are better than upheavals and shake-ups. Thus there were not as many changes as were anticipated. One district was given up and merged into the other. The Cincinnati-Maysville District, giving the Conference five districts instead of six. Two of our District Superintendents were relieved by their own request and assigned to churches. Dr. G. C. Bryant from the Chicago District which he had so wonderfully developed and Dr. H. C. Forman of the Cincinnati-Maysville District which he had served six years and brought to the front in the Conference. Dr. D. E. Skelton was transferred from the Columbus District to the Chicago District and Dr. T. L. Ferguson was appointed Superintendent of the Columbus District. There were substantial gains in memberships nearly 3,000 new members were added to the Conference this past year. The centenary collections in spite of the financial depressions were in excess of last year nearly \$33,000.00.

The Women had a large place in the Annual Conference Program. The Anniversaries of The Woman's Home Missionary Society and the Woman's Foreign Missionary Society were inspiring and thrilling and the Presidents Mrs. Annie Forman and Mrs. J. T. Leggett proved to be wonderful leaders. The Ministers' Wives Association of which Mrs. John W. Roberson is President conducted a wonderful service and gave themselves to a large study in the interest of this most vital person in the church life. Mrs. Roberson, nerved and rekindled the hearts of these unseen heroines by her matchless address.

The Conference passed resolutions and pledged hearty support to Dr. L. H. King

for the Jubilee of the Southwestern Christian Advocate.

Rev. James Ross and his wonderful people spared no pains in looking after the comfort of the Conference and all left Covington feeling that Pastor Ross had proven himself a great leader and a big brother. The appointments were read Sunday afternoon and the Ministers went home to their fields of labor with new zeal and a larger vision.

### THE NEGRO LEADS METHODISM.

(Continued from Page 8)

deliberate respect and confidence of his brethren in Jesus Christ.

Methodism need have no fears as to her Negro membership. It will make good; is making good. This membership deeply conscious, and keenly sensitive of the great benefits the Methodist Episcopal Church has bestowed on us, will deport itself with becoming bearing in all its relationships of service and privilege within the Church and without.

The following table contains the financial exhibit of the Conferences, many of whose ministers and members have endured hardships that they might make full proof of their ministry and vindicate Methodisms staggering faith in, and ministry to, the Negro peoples of the world.

Conference	1922	1921
Central Alabama . . . .	\$ 7,844.26	\$ 6,362.73
Louisiana . . . . .	20,862.65	23,688.08
Mississippi . . . . .	14,499.88	10,118.18
Upper Mississippi . . .	11,721.96	10,034.39
Texas . . . . .	14,803.70	15,131.00
West Texas . . . . .	13,358.10	12,177.23
Total . . . . .	\$83,090.55	\$77,511.61

To these Negro Conferences the Southwestern Christian Advocate is constrained to express its profound congratulations for sustaining so nobly the responsibility which the position of our group in the Church and the Nation entails upon us.

### SPECIAL SUBSCRIPTION OFFERS

From May 1, 1922, until January 1, 1923, is a period of eight months. During this time we will send the Southwestern Christian Advocate to any address in the United States for the small sum of seventy-five cents. Think of receiving this indispensable Negro journal eight months for 75 cents. The other day we received this letter from a leader of men, not a member of our church:

"The Methodist Book Concern,  
New Orleans, La.

Sirs:

I have read a number of your papers and like it. So I hereby send to you my subscription for the paper. The paper is well handled; I like its stand for right and fair play, its clean columns and forceful facts. Though strangers, we have the same conflicts and hopes.

I am sincerely yours,"

You, too, need the Southwestern to keep abreast of stirring events now happening in church and state. Subscribe now.



## REV. PETER SWEARINGEN TRANSFERRED TO THE CONFERENCE ABOVE

By the Rev. H. W. Bartley

Few men have made so good a record as a minister of the Gospel in the Florida Conference as the Rev. Dr. Peter Swearingen.

He was born May 4, 1847, in Kingsferry, Nassau Co., Fla. where he grew up a peaceful young man and at the age of 19 years he married Miss Emma Barnett in 1866. To this union was born one daughter that preceded him to the beautiful beyond at the age of 16, while he was in the pastorate at Monticello, Fla.

He was converted in early manhood and was truly called of God to the Ministry. Answered the call and went at once, and his ministry was a pronounced success.

As a great preacher, he had few equals; logical, convincing, and persuasive, those who heard him once would hasten with joy to hear him again. He entered the ministry in 1872, and was first appointed pastor of the church at Kingsferry, his home town, under Rev. W. B. Osborne, presiding elder of the Jacksonville District, which this time was under the jurisdiction of the South Carolina Conference.

Dr. Swearingen, pastored the following churches for 25 years:

Kingsferry, Ebenezer (Jacksonville), Monticello, Gainsville, Wrightsville, St. Augustine and St. Joseph.

He served the office of Presiding Elder and District Superintendent of the following Districts 25 years: Jacksonville District, Gainsville District and the Ocala District. Every appointment given him he did his work so

well and faithful they would have rejoiced to receive him again. He served 50 active years in the ministry without a break.

He leaves to mourn his demise a devoted wife, whom he lived happily with for 57 years two sisters-in-law, four nieces, other relatives and a host of friends.

He lived 75 years, 8 months, 23 days. It was Friday morning 7:45 January 27, 1922, at his residence, where he bade his wife good bye, peacefully and happily being transferred by the Angels of light to his Mansion above.

For several years it was the earnest request of Dr. Swearingen even in the hours of death for the Rev. H. W. Bartley, District Superintendent of the Gulf District of the South Florida Mission Conference to preach his funeral.

At 2 p. m., Tuesday, January 31, the large Ebenezer Methodist Episcopal Church was crowded with many relatives, friends and fellow ministers with tearful eyes attending the funeral service of this great and good man.

The funeral sermon was most eloquently delivered by the Rev. H. W. Bartley. The beautiful casket was laden with many of the beautiful floral pieces from his many friends, after which the body was tenderly laid to rest in the family lot.

"Servant of God well done,

Rest from thy loved employ

The battle fought, the Victory won,  
Enter thy Master's Joy."

### PERSONAL AND GENERAL

(Continued from Page 4)

says this man's life was full of good deeds; he was a lover of humanity. And we want to add that it is not the value of the books so much as the humanitarian and fraternal spirit shown by this man of God that commends him most highly to our thought. This attitude which he expressed, if practiced by even the ministry and moral teachers and leaders of both races would bind together in indissoluble ties the masses of both races. God speed that day.

The Rev. W. C. Thompson, D. D., recently transferred from the Washington conference to Ezion church, Wilmington, Delaware, is making notable headway in his new field. Expressive of their pleasure at his coming to their pulpit, the congregation of this outstanding church gave their new pastor a fine public reception, thus encouraging the pastor and family for a successful year's work. Dr. Thompson is much in demand for special sermons and public community service. He preached recently to the Saint Lukes of the entire city of Wilmington, and during Campaign Week of the Law and Order Enforcement League was employed by the Speakers Bureau on behalf of law and order.

Miss Ida Cummings of Baltimore, recently acted as toastmistress at a banquet held there a few days ago, to inaugurate a \$30,000 campaign in interest of Morgan college. The

drive beginning June 1, of this year, will continue to June 1923. Among the speakers and boosters were: Samuel Hemsley, Dr. M. Baldwin, president of the trustee board; Captain J. Giles, Mrs. John L. Hitchens, Carl Murphy, Miss Bessie Quill, Rev. B. T. Perkins, Rev. S. H. Brown, Dr. Pezavia O'Connell, and Dean McCoy. Rev. Robert Green made the first subscription of \$25.

President J. O. Spencer told of the growth of the college under his administration from 175 students to over 600, and from a plant worth \$150,000 to an institution worth \$700,000. The college needs, he declared, \$300,000 in endowment, and other sums for dormitories, assembly hall, gymnasium, water and sewage disposal plants. Over 200 pupils were turned away last year for lack of accommodations.

The Flashlight, official organ of the Denver Area, reporting the Lincoln conference, says:

It was held in Topeka in Mt. Olive church April 6-10, Bishop Mead, presiding. This area secretary was privileged to be in attendance a part of two days. The personnel of this body is made up of men with widely varying degrees of equipment and widely varying shades of color. The charges are widely scattered throughout Oklahoma, Kansas, Missouri, Nebraska and Colorado. Salaries for the greater part are very meager, owing to small local membership. The membership reached an average of \$10.00 per

capita last year on ministerial support, but per capita giving for the church Benevolent program is still below the \$2.00 mark. The Topeka district in particular, under the leadership of Dr. G. G. Logan, made a fine showing on Benevolent contributions, due in no small measure to the campaign on that district led by Dr. Coggin last fall. Dr. Coggin, of the Board of Temperance, will be loaned us again this fall for two months in September and October to campaign the entire conference. Unless this area secretary has made faulty calculations, the Lincoln conference will make the best record of increase in Benevolent interests of any conference in the area this coming year.

In Croghan Chapel of Clark University, Atlanta, Georgia, the commencement exercises of Gammon Theological Seminary, were held, Wednesday, April 26, 1922, at ten o'clock. On this occasion the degree of Doctor of Divinity was worthily bestowed upon the Rev. J. R. Redmond, Pastor Cory Methodist Episcopal Church, Cleveland, Ohio.

The following is a list of the graduating class for the current year:

Bachelor of Divinity—James Edward Caraway, A. B., Timothy Bertram Echols, A. B., Arthur Buxton, Keeling, A. B.

Greek-English Diploma—James Clarence Calvin, Joshua Benjamin Phoenix, LeRoy Fields, Eleazar Walter Rakestraw, John Lackey Glenn, George William Sherard, Edgar Emery Hamblen, Walter Emery Williams.

English Diploma—Smith Enoch Blacknell, Herman Jacob Harrison, Giles Calvin Brown, Benjamin Franklin Jackson, Mitchell Peter Chappelle, Wayman Alexander Jennings, Thomas Jefferson Edgar Curry, Silas James Mack, Seldon George Dix, George Joseph Nash, Stephen Ward Fields, Eugene Sheldon Norris, Anthony Jackson Hall, Chalmus Jerome Robinson, Theodore Roosevelt W. Harris, John Wesley Isaac Tunstall, Beverly William Wynn.

Certificates—Abraham Hook, Luckie Elder Buse, Samuel Alonzo Robin.

School of Missions—Mrs. Laura M. Blacknell, Mrs. Mary Moulton, Mrs. Peggy M. Calvin, Mrs. Margaret Rakestraw, Mrs. Hattie R. Hall, Mrs. Hattie Robin.

The Rev. J. O. Landry has recently given us 12 cash subscriptions to the Southwestern, says he is in for the campaign.

The Rev. Dr. J. U. King, recently transferred by Bishop Jones from Ezion Church, Wilmington, Del., to Asbury Church, Washington, has made a brilliant beginning in his new field. We bespeak for him a highly successful pastorate. He succeeds Dr. Julius S. Carroll, who assumes the duties of District Superintendent of the Annapolis District, Washington Conference.

The Williams World Famous Colored Singers appeared in a recital at the Pythian Temple, New Orleans, Wednesday evening, May 3rd, at 8 o'clock. The auditorium was packed to capacity. Everybody was delighted with the programme. These singers always easily sustain their enviable reputation on two continents. Chas. P. Williams, manager, deserves the gratitude of the race for developing such an aggregation of artists.



## CHATTANOOGA AREA ACTIVITIES

The District Superintendents' and Pastors' Centenary Area Retreat Council which convened in Greensboro, N. C., April 26-27 and 28th, is over. It was well attended. The twelve District Superintendents were present as well as a large number of the pastors and laymen, especially from within the bounds of the North Carolina, Tennessee and East Tennessee Conferences. We must say that it was the greatest meeting in many respects, in the history of the Centenary work of the Chattanooga Area. Our brethren seemed to have possessed a better spirit. The work of our great church seems to be more of a responsibility each year; we find an enlarged vision of the work of the Kingdom. Our great anxiety to attempt to administer to the wants and needs of humanity, both in the home and foreign fields increases with this enlarged vision. The criticisms that were once so constantly heard against the Centenary are almost "nil", due to the fact of a better understanding of the Church and its program in the world.

It must also be said that this Council was better cared for than any that have been held previously. The good people of Greensboro, and especially of St. Matthew Church, assisted by other churches and friends under the leadership of that energetic pastor, Dr. R. W. Winchester, and District Superintendent H. L. Ashe, our Council was given a lofty place in the estimation of the people, and they seemed to have vied with each other in their hospitality. They regretted to see the meeting close so soon.

The program was carried out in full. Our good Bishop Bristol was unable to be present and preside over the meeting because of previous engagements, so he kindly invited our own good Bishop I. B. Scott to preside in his stead, which he kindly did and presided with grace and dignity to the satisfaction of all. The brethren were pleased to have him with us and showed their appreciation of his presidency in many respects. The Bishop delivered a number of helpful talks which we are sure will go a long way in influencing all concerned in the interest of our great Centenary movement. Those who were present and took part in the program were Drs. W. A. C. Hughes, J. N. C. Coggin, F. H. Butler, L. H. King and E. D. Kolstedt. Each speaker brought great messages to the meeting. Their addresses were forceful, educational and spiritual. Besides these speakers there were a number of our own brethren of the area who delivered most excellent addresses in the persons of G. F. Tipton, J. P. Morris, R. G. Morris, Presidents Trigg and Hill.

The welcome addresses were also notable features of the program on the morning of the opening. President Trigg, Prof. W. B. Windsor and the pastor of the First Baptist Church delivered very cordial and timely welcome addresses, which were responded to by Dr. G. F. Tipton and others. It was the unanimous opinion of this Council and especially by the District Superintendents that there was never a better spirit in the area in favor of the Centenary movement than now, and if the financial condition had been as good as that of last year, the reports would have been very much in advance, but when we consider the great financial depression it must be said that our

Easter Centenary collections were splendid, while there were small decreases in some of the districts, there were also advances in others. One district that has always ranked second in its financial report had a great decrease. Namely, the Bluefield, which is in West Virginia, where strikes and other disturbances have gone on continuously for the last year or two.

As usual the Winston District led in Centenary collections, seconded by the Greensboro District. If space would permit there are a few pastors who should be spoken of personally because of the way in which they have carried out the program of the Church, not only in money raising, but in every interest that affects the good of the Church and community.

We are pleased to give a statement of the report as made at the Council by conferences and districts as follows:

## East Tennessee Conference.

District	Name	Amount
Chattanooga	Rev. A. J. Hughes	\$ 1,190.67
Knoxville	Rev. J. W. Manning	1,533.00
Bluefield	Rev. W. H. Brown	570.00
Pulaski	Rev. W. L. Sanders	1,438.12
		\$4,731.79

## North Carolina Conference.

District	Name	Amount
Winston	Rev. P. J. Cook	\$ 3,050.00
Western	Rev. J. A. Laughlin	2,246.00
Greensboro	Rev. H. L. Ashe	2,425.00
Wilmington	Rev. M. M. Jones	1,250.00
		\$ 8,971.00

## Tennessee Conference.

District	Name	Amount
Nashville	Rev. D. T. Burch	\$ 895.00
Murfreesboro	Rev. J. W. Wells	735.51
Dickson	Rev. J. W. Richmond	321.96
Memphis	Rev. T. W. Davis	700.00
		\$ 2,652.47

## TOTALS—

\$ 4,731.79  
8,971.00  
\$ 2,652.47  
\$16,355.26

## PREVIOUS CREDITS—

East Tennessee	\$ 499.00
North Carolina	3,119.00
Tennessee	64.20— 3,682.20

Grand Total .....\$20,037.46

J. A. BAXTER, Secretary of Council.

J. C. SHERRILL, Area Secretary.

## FLORIDA CONFERENCE LETTER.

I regret very much not to be able to give complete statement of what was accomplished by the Pastors and people on Easter Sunday. I am informed that each of the districts in the Conference had special meetings and gathered in reports. Our first Group Meeting on the Gainesville District was held on the 18th of April in Mont Pleasant Church at Gainesville. The reports: Alachua, Rev. A. Miles, Centenary, \$1,725, Archer and Longpond, Rev. S. E. Grant, Centenary, \$25.00; Arredondo and Texan, Rev. G. R. Niblack, Centenary, \$6.50; Bell and Willerford, Rev. S. L. Brown, no report; Cedar Key and Rosewood, Rev. G. B. Wilson, Centenary, \$18.00; Gainesville, Rev. J. B. L. Williams, Centenary, \$158.00; Hogue,

(St. John), Rev. G. E. Hall, no report; Haynesworth, Rev. L. T. Bell, Centenary, \$12.00; Jonesville, Rev. L. C. Haile, Centenary, \$58.00; Lacross and Newbell, Rev. J. R. Rutledge, Centenary, \$5.00; Liberty Hill, Rev. D. J. Watts, Centenary, \$18.00; Montbrook and Willston, Rev. Archie McCoy, Centenary, \$13.00; Newberry, Rev. F. E. Welch, Centenary, \$10.00; Newman's Landing and Bennington, Rev. G. W. DeBose, no report; New Newbell, Rev. H. C. Green, Centenary, \$9.00; Otter Creek and G. Hammock, Rev. L. C. Limbric, no report; Pinesville, Rev. W. P. Player, Centenary, \$17.50; Sand Hill and Morriston, Rev. B. E. Haile, Centenary, \$20.00; Sanpulaski, Rev. J. J. Thomas, Centenary, \$10.50; the District Superintendent, Rev. J. S. Todd, Centenary, \$5.00. Total reported for Centenary, \$402.75.

The Pastors have promised to collect and send into the office monthly reports, whether the collections are small or large. At this meeting five new subscribers to the Southwestern Christian Advocate were reported to have been secured. Rev. A. Miles of Alachua, reported in full his Episcopal fund. Rev. G. E. Hall of St. John reported his Episcopal fund in full. Rev. F. E. Welch reported a part of his Episcopal fund raised and sent in. Several of the pastors reported that they had received members into the church since the Annual Conference and during Holy Week and Easter services.

Our next group meeting will be held during the District Conference, which meets with the New Newbell, and Old Newbell Churches, Brooker, Florida, July 26, 1922, when we hope the majority of the charges will report in full all of the minor collections taken as well as the Centenary collections.

The study of the program of the church reveals the fact that our church is doing great things for the human race and to advance the Kingdom of Jesus Christ on earth. "Faith of our fathers, Holy faith, we will be true to thee till death."

Brother Pastors, the more people you can get to take and read the Southwestern Christian Advocate, the more of church work we can accomplish with our people. Let us make an average of at least ten subscribers to the paper by the time our District Conference and Sunday School Convention meet July 26th.

## HEROISM AND SACRIFICE IN THE HELENA AREA

The following excerpt from a letter from Bishop Charles Wesley Burns to a friend gives a glimpse of the hard conditions which have prevailed this last winter throughout the Helena Area. In Montana and other sections of the area there have been five successive years of drought and crop shortage.

"You, of course, are acquainted with the financial and economic conditions here this year. Our preachers are even hungry, and our people are in many cases supported by the gifts that I am able to collect. This week I am planning the third car load to be sent to the stricken districts. With all this background, it is a miracle that our men are still able to see the whole world task and hold themselves to it with an unparalleled spirit of heroism and sacrifice.

Faithfully yours,

Charles Wesley Burns."



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

MAY 21, 1922

#### Subject: Hilkiah's Great Discovery

II Chron. 34:14-33)

Hezekiah's reformation continued in effect only so long as he lived. Perhaps it will help the reader to understand the easily shifting religious scenes in Judea if we consider the people divided into two religious parties the Jehovistic, or those who believed in loyalty to Jehovah only, and the heathenistic, or those who would worship different heathen gods. Some of the people remained permanently on one side and some on the other, while many shifted from one side to the other according to the character of the king. How no reformation, whether for better or for worse, meets the hearty approval of all the people. When the enthusiasm is high the change will complacently be assented to by some who will the most vehemently dissent from it when the enthusiasm has subsided.

Well, when Hezekiah's son and successor came to the throne he immediately came under the influence of those disgruntled nobles who were opposed to Hezekiah's reform. So Manasseh cast in his lot with the heathenistic party, and tried to outdo his grandfather in idolatry and wickedness. Besides reinstating the heathenisms which his father had put down, he introduced from Phoenicia the goddess Astarte whose worship required prostitution at her shrine, and from elsewhere the worship of the heavenly bodies. Like Ahaz he also caused some of his children to "pass through the fire" to the Ammonite god. And worse than that, he inaugurated a bloody persecution against the followers of Jehovah as Ahab and Jezebel had done in Israel. But after a great humiliation by Assyria he repented of his former way, joined the Jehovistic party and tried to undo the religious mischief which he had done.

Had he not repented and taken this step in the interest of Jehovah, his son and successor might have been a good king. For it seems that the kings of Judah in this age have come to think that the best way for them to manifest their individuality, gain notoriety and make the people aware that a new king has occupied the throne, is by conducting themselves in opposition to their predecessor. And so Amon tried to rede the religious mischief of his father which the latter had lately tried to undo. But he was murdered by some of his followers in the second year of his reign.

At the age of eight his son, Joash, succeeded to the throne. His is one of the few, and the last, truly great

names in the history of the Kings of Judah. Early in his life he came under the influence of men and women who were stoutly devoted to God (the prophets Zephaniah and Elijah, and the prophetess Huldah lived during his reign). And as soon as he became old enough to take the government into his own hands he began a religious reformation somewhat like Hezekiah's before him. After putting down the heathen worship he next set himself about repairing the Temple which had been neglected during the two preceding reigns of fifty-seven years. It was during this work on the Temple that the priest, Hilkiah, discovered the Book of the Law with which our lesson to-day is concerned. Definitely what this Book was and how it came to be hid away there in the Temple is not positively known. On the one hand it is thought that it was the entire Pentateuch, and had been hid away in the Temple during the persecution of Manasseh or during the reign of Amon to keep it from being destroyed by these heathenish kings; and on the other hand it is thought that it was the Book of Deuteronomy ("the second Law") and was written some time during the period extending from Manasseh to Josiah, and hid away until a favorable time should come to publish it and apply its teachings to the national life. The weightiest arguments seem to be on the side of the latter explanation. But that is not important for our purpose. Josiah at once appointed a day on which the elders of the people through the kingdom were summoned to the Capital, and before them had the newly discovered Book publicly read. He thereupon solemnly pledged himself, and had the elders to agree to support this law in the national life. This made the reformation less difficult and more exact. For it gave divine authority to all that Josiah had already done and was planning to do, and to more besides.

What that Book of Law was to Judah the Bible, and especially the New Testament, is to us Christians. There has been times in the history of the Christian Church when the Bible has become lost and has had to be rediscovered by such men as Luther and Wesley. All great reformations are due to a discovery or rediscovery and application of some great idea or truth. And in a broader sense there should always be a progressive discovery of the Bible—of some vital truth about and of it. It is no Book which one can by a careful study master once for all as one would the regular theorems of a text book on geometry. It always has had

and always will have some vital truth, concealed from the careless and irreverent, to be revealed to the reverent and diligent seeker. Take away this possibility of discovering some things now and old in it, and it would lose much of its interest to the student. And then there are many Christians EVEN who need to discover the most general truths in it. They do not study it! But by far the greater need to-day, we think, is not so much for a discovery of the Bible as for a stricter application of its plain and known truths. Probably none of us can afford to throw too many stones here: for the best of us sometimes fail. But it is one thing to fail trying, and quite another thing not to try, or to feel a self-satisfaction in the failure—to suppose, and to act accordingly, that, because its principles are very hard to practice, we shall have done our full duty when we have studied them and praised them, and that God's free grace will do the rest! As with individual lives, the same is true with the national life. The Bible has had more wholesome influence on civilized societies than any other book. And how much more might it not have if in our individual and national lives there be a stricter application of its teachings! Of if the meagre application is due to ignorance of it, then we need to repeat in another sense Hilkiah's great discovery: we need to be discovered or rediscovered by the Bible!

J. Leonard Farmer.

#### MISSIONARY INTERPRETATION By The Rev. D. D. Martin, D. D. Lesson for Sunday, May 21, 1922.

"The priest found the book,"

The book of the law had been hidden and its influence lost from the people. No one had the book and it could not be read, so its influence over the people was lost and they were doing their own pleasure instead of obeying God's Holy Word. When the book was found it was soon reported to the king and all the people gathered and renewed their covenant that they would follow and worship the true God.

The truth of God is hidden from any people who have no preacher; for "how can they hear without a preacher, and how can they preach except they be sent." The word and meaning of the law and Gospel is hidden from every one who has not studied to know how to interpret and rightly divide the word. To be sent to read and expound the word means that we are to have the word open to our own understanding, then may we speak in plainness its truths to others.

The word is sometimes hidden because the people will not receive it. And one reason why they will not receive it is because their minds are engrossed with other things and the Bible hid beneath the rubbish of this world. If the people will bring their offerings into God's house as they did in the days of Hilkiah the priest, when the money is there with the money they will find the ever living truth of God. Bring all the tithes and offerings in to mine house. Is God's challenge and prove me if I will not pour you

out a blessing until there will not be room enough to receive it. This is the way God deals with the church or Sunday School which supports the cause of Christian missions to the measure of their ability. The word is hidden from millions because there is not money with which to print the word for them. There is no money with which to send it to them, there is no money with which to sustain the work should it be commenced in their community or nation. The word of the Gospel is hid beneath the millions of Money that Christians owe their Lord as tithes and offerings for his work in the world. Give the priest in the form of the missionary a chance at the money which belongs to God and the hidden word will be revealed and countless throngs will be gathered in to the Kingdom. Let no one of us hide God's truth beneath God's money.  
Gammon Seminary.

## District Rounds

### CHICAGO DISTRICT

#### First Round

Fulton Station, May 7-8; Laport Circuit, Ind., May 11-12; Gary, Ind., May 27-28; St. Mark, June 4-5; St. Paul, Minn., June 9-11; Minneapolis, Minn., May June 10-11; Grand Forks, June 12-13; North Dakota, June 12-13; St. Matthews, June 18-19; Wentworth, June 25-26; South Mark, July 2-3; Fourteenth Street, Mt. Zion, July 9-10; Beloit, July 16-17; New Trinity, July 23-24; New Hope, July 30-31.

Dear Co-Laborers — The Chicago District is on its way to carry forward. Let's go. Let the Centenary, the S. W. C. A. and other benevolences have our attention.

D. E. SKELTON.

(P. S.—For the present, write me at 25 East Forty-fourth street, Chicago, Ill.)

### MONROE DISTRICT

#### Second Round

Bastrop, May 14-15; Mt. Nebo, May 20-21; Mt. Sinai, May 27-28; Buia, May 29; Casper, May 31; Bonita, June 2-4; Gallion, June 6; Lake Providence, June 9-10-11-12; Washington and Vaughn, June 16-17-18; Fairbanks, June 24-25; Jones, June 25-26; Wisner, Sicily Island, June 30-July 1-2; Winnsboro, Rayville, July 3-4-5; St. Paul, July 9-10; Columbia and Clark, July 12-13-14; West Monroe, June 22; St. James, July 16-17; Bosco, July 19-20.

Dear Brethren—Our district conference will convene at St. Paul M. E. Church, August 23-27. Rev. Harrison and his good people are planning for our stay during this session. Let us make this one of the best in the history of the Monroe District.

Remember the Southwestern Christian Advocate, six days shall thou read it, and the seventh day preach it. Sunday, August 13, will be our Southwestern rally day. Episcopal Funds, General Conference Collection and Conference Claimants should be one of the principal assets of our ministry.

Drs. Butler, King, E. M. Jones, all  
(Continued on Page 15)



"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

HINTS FOR OUR THIRD  
DEPARTMENT

### "GROWING A CHARACTER—THE GROWTH"

(Mark 4:26-28)

In this series of topics on character we have previously talked about the soil and the seed. We shall now talk of the growth.

#### All Growths Mysterious

Take notice, first, that we are dealing with a thing that is essentially mysterious. The farmer, the gardener, drops a seed into the earth; he knows, provided the seed is sound, the moisture, heat, etc., suitable, that in due time a plant will come forth. He knows also that if he gives proper tillage, that plant will grow, blossom and fructify. What is it resident in the seed that makes it grow? The farmer doesn't know. I don't know, you don't know, the sages and philosophers don't know. So it is with human character. We know it grows, but we know not the forces by which it operates. The word "habit" connotes processes in nervous matter and musculature that are inscrutable.

#### Growth inevitable

As long as there's life in you, some sort of character is constantly growing. You are today either a little better or a little worse than you were yesterday. There is no stable equilibrium. The seed you have sown, whether good or bad, is growing, growing, growing. When you sleep, when you wake, all the time with the silent, persistent force of destiny, this character grows. And always one is either forging the chain of Prometheus or building the ladder of St. Augustine.

#### Remember the Weeds

Weeds don't need to be planted and cultivated. They grow in spite of neglect. Somehow, through the struggle for existence, they have acquired the power of survival and it really takes more tillage to keep them from growing than it does to keep fruitful plants growing. Character has a significant analogue here. It is hard to keep kindness and unselfishness growing. But their opposites are constantly pushing up. Keep your hoe, your rake, your spade-fork constantly in hand, otherwise your crop will be choked with weeds ere you are aware. The enemy cometh by night to sow tares.

J. W. HAYWOOD,  
Morgan College.

The Third Department of the Epworth League has a field in which to work that is worth while. The new awakening now taking place in our church life has brought a resurrection in the valley of the dry bones of sociological theory. The winds of heaven are blowing upon them and there is a coming together of the forces of community uplift touching the different phases of life at the main points of need and handing to our twentieth century wise men a concrete answer to the question, "Who is my neighbor?"

Methods will change, though principles abide. We have met the principle of locomotion by moving up from the ox cart and the pack mule to the automobile and the mobile truck. Yesterday we had a Mercy and Help Department. Our intentions were good, and we were both merciful and helpful. The sentimental side of our program was all right, and what we needed was an improvement in method. Just the same as the intelligence of the inventor was applied to the ancient method of getting about, so has the intelligence of the sociologist been applied to the method of helping folk. Our Third Department is now a department of Mercy and Help, and more. We have added the method of organized intelligence to the sentimental side of our program so as to give it proper direction and make the results tell. We believe that this is keeping up with the crowd that believes much in that much used and sometimes abused word, "Efficiency."

Social service covers many phases. We want to steer clear of mixing social service and Socialism. Getting down to the root of the matter, social service is based upon community relationship, group co-ordination and group co-operation. Socialism means State centralization carried to infinity. Out of social service will come mutual co-operation in meeting and solving community problems. Socialism is like the Greek horse and no one knows what may come out of it.

I am exceedingly anxious for the outline of a program in this department that will help community conditions wherever my people live in large numbers. In many sections the Third Department could organize for the observance of Health Week. As a prelude to this week, let there be a clean-up week with the Third Department taking charge of the

publicity campaign and making a canvass of the families in the community that will observe such a week. The clean-up week campaign has been one of the outstanding features of Bishop Jones' leadership in the New Orleans Area and has won unstinted praise from leading dailies like the Houston (Texas) Post and the New Orleans Times-Picayune.

This department might also take up the question of steady employment and make it a point of emphasis. Steady employment at normal wages is better than occasional employment at abnormal wages. Our most stable citizens in city and country are those who have steady employment. They constitute the backbone of our Church, industrial and business life. They are the social asset of our group wherever they live and have the qualities of dependence and integrity that in a larger sense make them a desired part of community activity. The line of separation is thus lost sight of, because of the high quality of their contribution to community life. The largest number of undesirables in every group of our population comes from those who seek only occasional employment. As the training in industrial pursuits becomes more general, our number who follow occasional employment will decrease. In several of our great churches employment agencies are being operated in which efforts are being made to secure steady positions for young people so as to discourage the drifting, about and seeking only occasional employment.

Good citizenship comes in for attention in this department. In spite of the agitation for John Barleycorn to come back via the side door of light wine and beer, the Epworth League stands one hundred per cent for law and order on the Eighteenth Amendment. Personal liberty does not mean personal license. This amendment has been a second emancipation to the Negro of the South. More homes have been built, more farm land purchased and tilled, and more money placed in banks and insurance than ever before. The only business that has gone bankrupt has been the jail business. Now and then there may be moonshine and private stills and the like, but folk who are looking back to the old Sodom and Gomorrah of the saloon days will turn into pillars of salt while God's great army of temperance reformers will move up to a mark of a higher calling in world prohibition. This department must aid in the great educational campaign now on. A little over two years ago we threw two big kaisers to the mat, never to rise again; one was Kaiser Bill and the other Kaiser John.

These are a few of the many activities this department may work out. The intelligent method of approach to this work is through the survey. The survey is necessary. Of course, some people don't do anything but survey, but we cannot afford to cut it out. The Levite took a survey. The Good Samaritan went him one better. The Epworthian in the Third

Department aims to go the second mile.

This department should keep a correct list of the public officials of village, town, city, county and State, as well as the list of representatives in both the lower and upper houses of Congress. To be good citizens you must be knowing citizens. There are times when each class of these officials need to be reached. In a great many communities some public officials are only heard of when the tax bill is due. Conditions that endanger health and happiness are often too much tolerated in sections where the poorer people must live. The right of petition all have, and in this way our Epworthians may persuade such officials to a closer walk with duty.

All these activities must be fused with the spirit of the Christ. Between the man down and the man up there is a human relationship. Brotherhood is one of the biggest words we have and there is no real social service without it. Nineteenth of the trouble in the world today is on account of men trying to make adjustments upon a basis other than Christian brotherhood. The social creed of our Methodism is meeting this test. Even the radicals of Russia, when they heard that creed read, declared it had the right ring and pledged that no barrier would be placed in the way of our Church working in that country. Modern science has made the world a neighborhood and the spirit of the Master breathed upon the adjustments of human relationship will make it a brotherhood.

F. H. Butler.

## Woman's Column

SAVANNAH CONFERENCE — A new impetus is given the Woman's Home Missionary Society in the Savannah Conference following the recent itinerary of Mrs. Daisy McLain Bulkley, field secretary of the society. She organized eleven auxiliaries with a total membership of 148, and stimulated many old auxiliaries by adding new members and seven Queen Esther Circles with a membership of 106. She also secured 100 subscriptions to Woman's Home Mission. The Savannah Conference means to do her best to close the conference year with 20 per cent increase in members, money and magazines. With more than 100 women reading the Woman's Home Mission and augmented by 100 girls who are praying and paying to hasten the day of sisterhood and at the same time getting Missionary Education, which will inspire them to a definite life service, will surely make it an epochal year for our conference. We wish to thank the Woman's Home Missionary Society for sending Mrs. Bulkley to us, and we pledge ourselves to do all that is within our power to keep alive the interest in the work of the Home Mission.—Mrs. Emma P. Walker, Reporter.

CLARENCE, LA.—The Ladies' Aid  
(Continued on Page 16)



## WHAT THE CHURCHES ARE DOING

**HANDBORO, MISS.**—The founders of Riley Chapel M. E. Church were honored. Sunday, March 26, was a high day in Zion for the people. A new memorial window of 409 different shades and designs, at a cost of more than \$500, was installed at Riley Chapel in honor of the deceased founders, in the persons of Rev. D. Riley and wife. The window was donated to the church by Mr. Joseph Riley as a demonstration of the love he has for his deceased parents and to perpetuate their memory to unborn generations in the church which they had founded. Rev. B. J. Reddix of New Orleans and Rev. H. May of Heidelberg, Miss., preached the installation sermons to the great delight of all who heard them. We were delighted to have Rev. Allen and Rev. Ramsey to fill the pulpit at 4:00 and 8:00 p. m., respectively, both of whom preached strong and convincing sermons. Total collection for the day \$162.74. Everybody enjoyed the dinner served on the church grounds. Pastor and members take this method of expressing thanks to all the people who contributed in any way towards the success of the church. May we pray, pay and work together for greater success in the future.—W. L. Marshall, Reporter.

**SPIDER, LA.**—A great storm made up in the south and, after much thundering, a cloudburst, and many pounds and other things fell in the parsonage, which made the pastor and his wife rejoice. This was led by members of St. Matthew M. E. Church, Sisters Lena Shade, Iona Johnson, Brothers Chris Haskins, Sam Shade and M. Johnson. Prayer was offered by the pastor. The pastor emphasized their appreciation by a short talk.—M. Johnson, Reporter.

**WEST POINT, GA.**—Sunday, March 26, was indeed a high day for Cannon Chapel M. E. Church. Another club rally was planned, which was a very good success. The clubs reported as follows: Club No. 1, Lula Whitaker, leader, \$16.25; No. 2, Mollie Billingslea, leader, \$10.00; No. 3, Berthula Hall, leader, \$15.50; No. 4, Snsie Gunn, leader, \$30.55; No. 5, Janie Riggins, leader, \$11.10; No. 6, Odella Howard, leader, \$11.75. Other collections from the public making a grand total for the day of \$107.36. The weather being somewhat inclement and the pastor being ill for a few days, the sermon at 7:30 was delivered by Rev. J. H. Hods. Thus you see Cannon Chapel continues to fire away under her present leadership, Rev. J. F. Robinson, who is loved by not only the members, but the whole of the twin cities, for the gospel messages which he delivers. He is also president of the Ministerial Union of West Point. Accessions to the church since conference, 14. Pray that we will not fail in our undertaking of rebuilding God's house.—E. L. Johnson, Reporter.

**BEAUMONT, TEXAS.**—We have just closed a splendid revival at St.

James M. E. Church, conducted by Dr. J. O. Williams, District Superintendent of the Paris District and a brother to our beloved pastor, the Rev. C. S. Williams. Many sons were brought to Christ during this meeting. On January 5th, the pastor and family were surprised at the parsonage by a band of sweet singing and several pounds, brought by the Ladies' Aid Society. At services recently conducted, the pastor preached a soul stirring sermon and six persons came forward and accepted Jesus Christ for their personal Savior. We raised more than \$700.00 for all purposes.—Reporter

**MERIDIAN, MISS.**—We take this method of thanking the members and friends of Tabernacle Church for the surprise party given Sunday night, April 23rd, 1922, after services. While remaining in the church the congregation sang, "I heard the voice of Jesus say", and a procession came forward and laid on the table more than 50 pounds. The party was led by Sister Hattie Smith and Sister Luiger Young. Come again, dear friends, you are welcome at all times. Rev. J. A. Jordan, P. C.

**FRANKLIN, TEXAS.**—Morrrows Chapel is doing good work. We raised on Easter the sum of \$69.00. Just before dawn we enjoyed a splendid sermon by the pastor, Rev. G. W. Gill. Our Junior League is in fine progress. We gave an Easter egg hunt, Sunday evening which was enjoyed by all present. The pastor and district superintendent are proud of their faithful few. Josephine Gray, reporter.

**MASON, TENN.**—Our Easter Rally at Alexander Chapel has just closed with much success. We raised \$194.00 of which \$97.00 was for Centenary, \$87.00 for the stewards. We are putting on new life since conference and our pastor, Rev. E. D. Taylor, knows how to manage things. He came to us October 15th, 1921, and we are safe to say that the Bishop made no mistake in sending him to Mason. All debts have been paid. We are very proud of him. May he live long and do much for the Master's Kingdom. We raised \$166.00.—Reporter.

**MOORESVILLE & MAYHEW, N. C.**—Easter Monday night a storm struck the parsonage about 10:30 to the surprise of the pastor and his family. The storm was led by Bro. W. H. Wheeler. We could hear in the distance the sweet strains of "I Am Going Home". The door was opened and it seemed that the table would groan beneath the load. Those who could not be present sent gifts. After a talk by Bro. C. H. Matthew, one of the veteran members, Bro. Benton led in prayer. All left happy. Come again. N. S. T. Shamborguer, P. C.

**HEIDELBURG, MISS.**—I take this method to thank the brethren of the Mississippi Conference for their generosity and sympathy shown me during my illness. It is quite a pleasure for me to express my heart felt gratitude to all my conference brethren, who seemed at the last annual conference to spare no pain in making it pleasant for me. Dear Bishop, when you showed me your broad heartedness by appealing to the brethren of

the conference to take a collection for me at their earliest convenience. In response to your appeal thirty of my good brethren have responded in no reluctant way. I shall never forget the Bishop and these good brethren for their liberality. Indeed the gratitude I have cannot be expressed in words. Bishop Jones' flesh and blood did not reveal this to you. The broad-hearted laymen feel that such a pathetic appeal made by you can not be passed unnoticed, hence all are active in contributing. Brethren, I leave the firing line hut not the battle field. As a witness unto God that I played my part, I refer you to the stars that mark my course, the souls that were brought into the Kingdom. I direct you to three thousand and eighty sons and daughters who should testify as to my faithfulness in bringing them to Christ.—Rev. H. May.

**FORT SMITH, ARK.**—Easter at Mallaleu Methodist Episcopal Church was well kept. The Passion week service was observed by fitting services during the week, climaxing with the administration of the Lord's Supper on Thursday evening to an appreciative audience. While they ate the bread and drank the wine, the Spirit came and seemed to give a new and deeper meaning of Calvary and Gethsemane.

Sunday was a memorable day for Mallaleu and the city as well. The choirs of our church and Van Buren co-operated in rendering a very beautiful cantata entitled "The Prince of Life". This striking play was presented first in Mallaleu at 4:30 o'clock Sunday morning. In spite of the unusual hour, the crowd came and remained till the story of the Prince of Life was told in song and verse. The same play was restaged at Mt. Olive Methodist Episcopal Church, Van Buren, at 6 o'clock Sunday evening.

The regular morning worship was well attended and was featured by special music by the choir. Mr. Byrd sang "Calvary" and Mrs. Buchanan sang "It Was For Me". The pastor seemed at his best and swayed the audience as he told the story of the cross.

The Sunday school, under the direction of the superintendent, Brother Kidd, rendered a very excellent program at 8 o'clock p. m. Quite a crowd gathered to hear the Juniors and amid the downpour of rain all sat and listened attentively to the performances of the church of tomorrow.

The total Easter offering amounted to more than \$260.00.—K. Truman Byrd, reporter.

**PUEBLO, COLO.**—All churches in the City of Pueblo, Colo., came together on the Tuesday night before our pastor left for annual conference and tendered to him one of the greatest banquets in the history of Pueblo. The church was packed to its utmost capacity. Rev. G. W. Henry was master of ceremonies. Rev. H. M. Colten and A. Young were toast masters. Hon. John Adams made some very able remarks. Hon. Adams is a very able speaker, and always affords any audience to which he speaks, much pleasure and profit. Many gallons of ice cream and an abundance of cakes gave much enjoyment to all. Rev. G. W. Walton is the much admired pastor for whom this reception was given.

**YORK, S. C.**—Hopewell Sunday School of the M. E. Church observed Easter Sunday, and Rev. C. R. Russ

preached a noble sermon to the children from St. Luke, 24th chapter, 6th verse. At 3 o'clock we had a grand Easter exercise. Every part of the program was grand. We raised \$10 for the Centenary.—Mrs. Mary Anderson, Reporter.

**ROSE HILL CT.**—Rev. Finley L. Williams wishes to thank the members of the Ladies' Aid Society of Pine Grove M. E. Church, for the appreciated gift given him on his return from the Annual Conference, led by the president Mrs. Minnie March, May Wilms, Bertha McGee and others. May these good people live long to make others happy.

**SHREVEPORT, LA.**—The pastor desires to thank the promoters and members of St. Paul M. E. Church for a banquet given in their honor Wednesday night, March 29. Notwithstanding the downpour of rain that continued throughout the day and night, we had quite an appreciative crowd out to witness this fine affair. The menu was a feature and only expert hands could have prepared some of those dainties. The church was beautifully decorated in the main auditorium with beautiful ferns and flowers, and other beautiful decorations made the church look as near home-like as possible. Owing to the downpour of rain the excellent program that was arranged had to be reduced to an informal one, and brief talks were made by the following: Mr. Charles Mitchell and Mesdames Cora E. D. Johnson, W. J. Walker, Mary Desha, Ella Butler, Georgie Johnson. All of the speakers welcomed the pastor and family to their church, homes and to the comforts that they may contain, and vouchsafed to speak the sentiments of the working element of the church. They pledged their hearty support to the pastor. Too much credit cannot be given the promoters of this affair, Mrs. W. J. Walker and Mrs. Julia Allen, presidents of the Ladies' Aid and Woman's Home Missionary Society. As this is but the small beginning of the great work of this church, the pastor and family pray God blessings upon this people and wish them Godspeed.—R. A. Walmsley, P. C.

**GREENVILLE, TENN.**—Tate Chapel M. E. Church has been raised off the old foundation and a brick and concrete wall put under it, making a large and neat basement with kitchen annex, concrete floor, plastered wall, celled overhead and well lighted. The formal opening of this beautiful basement was held on March 30, with a program rendered by our young people. The clear receipts in cash were \$91. The improvement has cost between \$1,000 and \$1,500. Our people are now rejoicing. Our district superintendent, Rev. J. W. Manning, was with us at the opening and was elated over our success. Rev. W. A. Wehber is our pastor and he is a well known church builder and looks after every interest of the church. Pray for us.—M. G. Kirk, Reporter.

(Continued on Page 15)

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**BOYD**—Mrs. Martha Boyd, wife of J. W. Boyd, departed this life April 24, 1922, at 8 o'clock Monday night, at her home, Mason, Tenn., where she had been ill for more than two weeks. She leaves to mourn her loss a husband, one sister, one brother and a host of relatives and friends. She was a member of Alexander Chapel M. E. Church. She lived a consistent Christian and died in full triumph of Christian faith. The funeral services were conducted by the pastor, the Rev. E. D. Taylor, assisted by the Rev. Peterson from Memphis and Burchett from Covington, Tenn.—Arnett L. Sydnor, Reporter.

**PETTIS**—Sister Agnes Olivia Pettis, a faithful member of Mount Olive M. E. Church, South Radford, Va., died April 17. At the time of her death she was 37 years of age. She had been sick for five weeks. She leaves a husband, six children, one sister and many relatives and friends to survive her. The funeral was conducted by her pastor, Rev. J. W. Johnson, assisted by Revs. W. H. Mitchell, Miller, Haley and Smith.—Reporter.

**SCOTT**—The death angel visited the home of Dr. G. B. Scott, Ardmore, Okla., and claimed his loving wife, Sister Julia Scott. She was a loyal member of Warren Chapel M. E. Church. Her life carried with it those beautiful qualities which had its effect upon the people with whom she lived. Rev. J. D. Gibson, her pastor, accompanied her husband to Cheneyville, La., with her body and conducted the funeral. Life's race well run; life's work well done; now comes rest.—Reporter.

**FORD**—Sister Ella Ford, a faithful member of Metropolitan M. E. Church, of Conroe, Texas, departed this life in full triumph of faith in the Lord, on April 11, 1922. She left us in the house of God an earnest worshipper. She fell on the field in the front ranks, a good soldier fighting for her crown. Her remains were carried to her home and there left in state until 2 p. m., Sunday, April 16. The service at this hour and for this occasion was very solemn, impressive and largely attended, and was conducted by Rev. S. M. Adams, P. C., assisted by Rev. J. D. Herren of the A. M. E. Church. Rev. Adams preached on "The Resurrection of the Human Body," which was very appropriate for the day, the occasion being Easter. He so beautifully pictured to us the new existence after this life until we realized the departing of Sister Ford as one only asleep, gathering rest from earthly toils, to awake and arise at the sounding of the resurrection trumpet, glorified, for a happier existence. Her remains were

laid to rest in Conroe cemetery. She leaves a husband and other relatives and a host of friends to mourn her departure. The floral designs were beautiful and elaborate.—Miss Marcella L. Hollman, Reporter.

### DISTRICT ROUNDS

(Continued from Page 12)

general officers, superintendents and the bishop are cordially invited. Brethren, pick up the slack in the Centenary, put it over. I am praying for you. I am at your service.

The new church will be open at Gallion, May 10-11. The preachers' meeting has been called to meet on the above date at Gallion.

Yours,

T. A. HAMPTON, D. S.  
ALEXANDRIA DISTRICT  
Second Round

Marthaville Circuit, May 7-8; Robeline Circuit, 10-11; Cane River Circuit, 13-14; Grand Ecure, 15; Campti, 16-17; Calfax, 18-19; Melville Circuit, 21-22; Cottonport Circuit, 23-24; Cheneyville, 25-26; Booneville, 27-28; Bunkie, 28-29; Alex-Mission, 30-31; Jineville, June 1; Newman, 2; Boyce and Village, 6-7; Boyce and Rapides, 8-9; Many Circuit, 10-11-12; Trenton Circuit at Zowolle, 13; Trenton, 14; Shady Grove Circuit, 16-18; South Mansfield, 19; St. Matthew, 21; Natchitoches, 25-26; Pleasant Hill Circuit, 27-28.

Dear Brethren—We can't fall at this time we must exceed that of last year, you have failed because of the high water make good in May. Don't forget the Episcopal residence and the Southwestern paper. The District Conference will convene at the Alexandria, Miss., August, 16-21. Yours in the work.—G. C. Hayward, District Superintendent.

### VICKSBURG DISTRICT Second Round

Bolton, April 22-23; Edwards, 29-30; Clinton, May 6-7; Vicksburg, 12-14; Vicksburg, S. Side, 12-14; Harrison, 13-14; Cary, 20-21; Bude, 27-28; Fayette, 27-28; Meadville, June, 3-4; Mcair, 10-11; Kirby, 17-18; Hambrug, 20-21; Centerville, 24-25; Union Church, July 1-2; Natchez, 16-17.

Dear Brethren: I thank you for your determined effort, the result of which was a large increase in our Easter collections over that of last year. We did not get our the top. Do your best before May the 31, and Children's Day to put it over. Observe carefully "Every Member Canvass." Get subscribers for the Southwestern. Let us pray and work for a great revival. The District Conference, July, 25-28, at Cary.—Yours Brotherly, J. C. Hibbler, D. S.

### SAVANNAH DISTRICT Third Round

White Oak, May 20-21; Waynesville, 19-28; St. Marys' June 3-4; Brunswick, 10-11; Colesburg, 18-19; Brunswick Circuit, 25-26; Mt. Vernon, July 1-2; Soperton, 3; Savannah Asbury, 9-10; Savannah Palen, 9-11; Speedwell, 9-13; Baxley, 16-17; Reidsville, 22-23; Jesup, 29-30; Clio and Mt. Zion, August 5-6; Mt. Zion, 8.

Dear Brethren—At the District Conference more than three-fourths of the year will have past, so let every pastor come to the district conference with three-fourths of your work done. Easter is in the past but the terminus of our drive for centenary is not yet; the most daring is from now to the close of our Children's Day effort. Let every pastor who can plan the building of a chicken coop plan to raise \$1.00 per member in his charge. The Bishop looks to see his men through what they do. Many failed on Easter because they did not start in time. Put in new life and go on with your Children's Day Drive.—C. W. Prothro, D. S.

### LAGRANGE DISTRICT Third Round

LaGrange Station, May 7-8; Greenville, 12-14; Mountville, 11; South LaGrange Circuit: Burks, 20-21; Arbor Chapel, 21; Leete Hill Corner Stone Laying, 27-28; Zebulon, June 3-4; Fuller's Chapel, 4; Whitesville, 10-11; Thomaston, 15; Gay, 16; Culoden, at Yatesville, 17-18; Asbury, 18; LaGrange Circuit, 24-25; Stovall, at Stovall, July 1-2; Woodbury, at Simpson, 8-9; Woodbury, July 9; North LaGrange, 11; Columbus, 14-16; West Point, 22-23; Sardis and Cannonville, at Sardis, 23; Chipley, 30-31; Harris and Springs, 30-31; Richardson Chapel, August 5-6; LaGrange Guano Factory, 8.

Dear Brethren—Our District Conference will convene in LaGrange, Ga., at Leete Hill Memorial, New Church, August 9th to 13th. Introductory Sermon, Rev. J. F. Roberson; alternate, Rev. E. M. Neal. This will be Centenary District Conference, with all our Centenary big guns and Centenary Reports and Vouchers reported.

The second Sunday in June is Children's Day.

Let's organize and make a clean sweep in raising all our Centenary moneys.

We must give some other Conference our 58 per cent. place and step up to the top or report to God why our Easter reports beat last year. Let's go on to victory. Let's obey our Bishops' appeal and go over the top. Yours in Christ.—E. D. Giddens, D. S.

## SPECIAL NOTICES

**BROOKHAVEN, MISS.**—To all the auxiliaries of the Brookhaven District of the M. E. Church: Dear presidents, you are requested to attend our District Association to be held at Lampton, Miss., June 16-18,

with membership dues; also one dollar for representation fees. This is to be sent to Sister C. L. Brown, our conference treasurer. We are hoping to have a large number of delegates present. The sisters at Lampton, with the assistance of the pastor, Rev. Price, are making arrangements to take care of all who will attend. Yours in His name, Mrs. S. A. Dukes, District President.

**LOUISIANA, MO.**—The address of Rev. D. J. Mitchell has been changed from 408 E. Fourth street, Joplin, Mo., to 216 S. Ninth street, Louisiana, Mo.

### WHAT THE CHURCHES ARE DOING

(Continued from Page 14)

**CLEARWATER, FLA.**—Easter Sunday was a successful day at Mt. Zion M. E. Church, in spite of our surrounding conditions. The Sunday School was conducted by Miss Bessie M. Garrison, as usual, to the delight of all. At 11 o'clock Rev. A. L. Jackson, our beloved pastor, came forward and announced his text from the 24th chapter of St. Luke and the 6th verse: "He is not here; He has risen." All hearts were made to rejoice. We are glad to have our pastor, for he is truly a deeply religious disciple of Jesus Christ. We have begun to erect a parsonage. The Easter program was greatly enjoyed by all.—Mrs. Mary Myers, Reporter.

**DICKINSON, TEXAS**—Dickinson Circuit, Texas Conference, eclipsed all previous records in its Centenary drive on Easter Sunday at Highland M. E. Church, Lamarque, Tex. The success achieved was far beyond expectations. The members proved themselves to be offensive and defensive as loyal soldiers of Jesus Christ. The Centenary quota for the circuit was \$130; other benevolences, \$18; and we were in arrears on Centenary \$22, making a total of \$170 needed. We raised \$193.63 in the drive, besides \$11.63 for Rev. Van H. McKinney, our pastor, making a grand total of \$205.26. The good people of Highland M. E. Church deserve great credit for the excellent entertainment given the visitors. Mrs. Maggie Carr, mistress of ceremonies of the Easter exercises at night, gave us the best program ever witnessed on the circuit. Our pastor is a leader worthy of the appreciation of any people.—Mrs. M. C. McCoy, Reporter.

**CLARKSDALE, MISS.**—Haven Memorial M. E. Church raised on Easter \$1400 for Centenary, with more to follow.—F. H. Henry, P. C.

## TUSKEGEE INSTITUTE SUMMER SCHOOL FOR TEACHERS

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## CRESCENT CITY NOTES

THOMPSON—A centenary concert was arranged among the young people of Thompson M. E. Sunday School by Rev. Cornelius Johnson, pastor with the following teachers as class or unite leaders who reported Easter Sunday. Class No. 1, Mr. Alfred Edward, Jr., \$4.50; No. 2, Miss Mamie Johnson, \$4.75; No. 3, Miss Helen Johnson, \$4.50; No. 4, Miss Ora Jones, \$5.00; No. 5, Miss Mary Jones, \$4.50; No. 6, Mrs. Ella Hunter, \$6.00; No. 7, Miss Mamie Chapman, \$5.00; No. 8, Miss Acknella Andrews, \$10.50. Refreshment tables by Mrs. Emma L. Johnson and Mrs. Selena Andrews, \$10.00. Total amount raised by the Sunday School, \$56.40. The pastor has organized the membership into 25 clubs and each club has pledged to raise \$100.00, and report on Sunday, July 16th. for the building of the new church. The Sunday School scholars the church members, and the community have lined up with the pastor for building a new church. We thank Miss Johnson very much for conducting the concert.—Reporter.

## MARRIAGES

BAKER-KYLE — Mr. Fred Baker and Miss Lillie Kyle, a very charming young lady of Clarkedale, Miss., were joined together in marriage on Sunday, March 26, at the home of Rev. and Mrs. A. Y. Smith. Mr. Baker is a successful contractor and builder. May God's richest blessings ever be upon them. The Rev. G. W. Baker officiated.—Mrs. A. G. Smith, Reporter.

BROWN-HERLEY — Mr. Willie Brown and Miss Augusta Herley were united in holy matrimony at the home of the bride, April 9. Mr. Brown is the son of Rev. L. B. Brown and is a member of Pleasant Hill M. E. Church, Sulgahachie, Ark. The Rev. B. Bright officiated.

MAZE-JEFFERSON — Mr. March Maze and Miss Ruby Jefferson were joined in holy wedlock at the residence of Rev. W. M. Cato, March 5. We wish for them a joyous sail over life's sea.

GOODLAW-ELLIOT—At the residence of Mr. and Mrs. B. Elliot, their daughter, Miss Luvina, joined hands in marriage to Mr. Joshua Goodlaw. Both are natives of Texas, La. The Rev. B. F. Branch officiated.

NELSON-SMITH—Mr. James Nelson and Miss Viola Smith were married recently by the Rev. L. C. Thomas. They are members of Shady Grove M. E. Church, Mansfield, La.

TROTTER—Mrs. Lucy Trotter, an aged member of Pleasant Grove M. E. Church, passed to her reward March 17, at 75 years of age. She leaves three children and a host of friends to mourn her passing. Her

remains were laid to rest in Pleasant Grove Cemetery. Rev. D. D. Dukes conducted the funeral.

### WOMAN'S COLUMN

(Continued from Page 13)  
and the King's Daughters of Mount Zion M. E. Church, under the leadership of Mes. Ella Oliver, H. Harris, Irene Scott and Mary King, representing the Stewardesses, and Mmes. Anna Harrie, Rebecca Hester and Rozella Timmons, of the King's Daughters, tendered the pastor, Rev. B. R. Jackson, and his wife, a grand surprise. The crowd met at the home of Sister Mary King and at the late hour they quietly tipped in the yard, made three blank shots, and then began singing. After admittance the presentation speech was made by Brother T. H. Oliver and Sister Anna Harrie responded; prayer by the pastor. They spread the table and laid on it 120 pounds of groceries and other things. They say there is no lock on the door of the parsonage.

Suggested Outline for Grading Sunday Schools  
that use the

## Uniform Lessons

### Primaries

Ages up to 8 Years  
THE BEREAN PICTURE CARDS  
THE PRIMARY QUARTERLY  
THE PICTURE STORY PAPER

### Juniors

Ages 9, 10, 11 Years  
THE BOYS' AND GIRLS' QUARTERLY  
THE SHORTER JUNIOR QUARTERLY  
THE TARGET—Story Paper for Boys  
THE PORTAL—Story Paper for Girls

### Intermediates

Ages 12, 13, 14 Years  
THE ILLUSTRATED QUARTERLY  
THE INTERMEDIATE QUARTERLY  
THE CLASSMATE—Story Paper

### Seniors

Ages 15, 16, 17 Years  
THE ILLUSTRATED QUARTERLY  
THE SENIOR QUARTERLY  
THE CLASSMATE—Story Paper

### Young People

Ages 18 to 24 Years  
THE SENIOR QUARTERLY  
THE ADULT BIBLE CLASS MONTHLY  
THE CLASSMATE—Story Paper

### Adults

Ages 25 Years and over  
THE ADULT BIBLE CLASS MONTHLY  
THE SENIOR QUARTERLY  
THE CLASSMATE—Story Paper

### For Teachers

THE SUNDAY SCHOOL JOURNAL THE HOME VISITOR  
THE ELEMENTARY TEACHER MISSIONARY EDUCATION  
THE LEAF CLUSTER

### Home Department

THE HOME VISITOR THE HOME QUARTERLY  
THE CLASSMATE—Story Paper

### The Service and Lesson Leaf

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If you have not distributed your lesson helps as above outlined, it is hoped that you will decide to re-arrange your classes to conform to the SUGGESTED PLAN FOR GRADING THE UNIFORM SUNDAY SCHOOL, and grant us the privilege of supplying such publications as may be required for making the change.

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# Southwestern Christian Advocate



LORENZO H. KING,  
Editor

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No. 21.

THE METHODIST BOOK CONCERN,  
Publishers

## The Law of Love

By Georgia Douglas Johnson

*If we should seek for the warm current that counteracted the icy waters of after slave-days we would find doubtless that it was due to the love and devotion displayed by those in bondage toward those who bound them. Both during the war and afterward, an heroic devotion was the offering of the lowly Negro—ever has he loved—bringing to even the most unreflective mind, a vision of the Christ.*

*In bygone days, Cave Dwellers contended by might of arm for daily needs. Since then, men have grown in vision, and interpret life more from the light of the heart. While still men do resort to force to carry out their measures, yet it is done with the full consciousness that this way is neither ideal nor best, however expedient it may seem, and the loftiest minds are confident that future years will straighten out the tangle of men's intercourse, ushering in the reign of love.*

*We are enmeshed within the fabric of a civilization, not perfect, but in process of unknitting itself. We have, in a way, acquiesced in the position that fate has forced upon us. We are rational beings, capable of analyzing and selecting this and that, which ever may be best suited to our need. In the light of this advantage, should we not gather around our hearts that armour best adapted to our need? And what is our need? The power of self-preservation. And from the light of the past what is the strongest power that we may command? Love. Nothing less than the spirit of the Galilean will sustain us in so tempestuous a storm of bitterness.*

*What will hate do? Is it constructive? Shall we follow the mad gyrations of the frenzied mobs that sweep with unreason against us? Shall we forget Lincoln, his unreckoning love for us, and all the silent dead who died for us through his idea. Do not misunderstand me. I do not counsel cowardice. Life were never worth the sacrifice of honor, but I say love, love through it all, for God is love.*



## WE ARE THINKING

As the commencement season approaches for the schools of the Board of Education for Negroes, we are thinking of an approaching event in connection with Claflin University, Orangeburg, South Carolina. It is the retiring of the beloved President of that institution, Dr. L. M. Dunton, from active participation in affairs of Claflin and kindred interests in the Southland extending over a period of fifty years.

### His Life Inspirational.

When Dr. Dunton drops out, one of the most substantial spokes in the educational wheel of Methodism will be lost. Or to change the figure one of the most fruitful sources of help and inspiration for the youth of the race in the Southland will, in a way, be shut off. There is, of course, this fact in contemplation, that the rich spiritual deposits of his life that have bettered the Negro's life for fifty years will ever abide. While his visible presence and participation in the stirring, exacting duties and events of the present day may be less pronounced, still his invisible presence and influence must ever linger among his colored brethren as a sweet savor and benediction. As an educator he takes first rank among us and it is for this that he will be remembered. For forty years he has stood as the stalwart advocate of education of the Negro for service and leadership among his people. Since 1882, he has been president of one school, Claflin University, in the heart of the black belt of South Carolina, building up that institution from a small school relatively insignificant to what is now one of the most efficient and promising colleges of the entire system.

The physical plant is not surpassed by any school for Negroes in the Southland. Its group of sixteen buildings, including Carnegie Library, is valued at \$360,000, with a productive endowment of over a hundred thousand dollars. Not one dollar of debt encumbers this property and will not, if the policy of economy rigidly adhered to by Dr. Dunton, be pursued in the future.

### He Pleads in the North.

This splendid property which forms such a material asset in the holdings of the church was built up and procured largely by the personal efforts of Doctor and Mrs. Dunton in their financial tours and appeals to friends of Negro education throughout the North. His years have been strenuous, and fruitful of large and lasting returns along this line. No little credit is due also to the good will of the local community with which Dr. Dunton cultivated wisely and maintained such amicable relationships. He and Mrs. Dunton are held in the highest esteem in the business and social circles of his white acquaintanceship. None will be more reluctant to have him sever the ties of service in that community than will the local white friends thereabout.

Remarkably significant also is his hold upon the immediate constituency of the school—his colored brethren. As an active member of this Negro conference—the

South Carolina, he has entered actively and unselfishly into all of its work assuming all responsibilities involved thereby. His influence on and service to, the Conference during all these years have been very definite and pronounced. As an appreciation, his brethren have shared freely with him the honors of the Conference, sending him several successive times as delegate to represent them in the great General Conference of our church. They have been willing to forgo going themselves because they felt their interests secure in the hands of their friend of silvery locks, though he be a member of another race.

### Another Nebo.

At the last session of the South Carolina Conference we were present happily when President Dunton signified his purpose to retire at this time. When he rendered to the Conference his report, laying off, as it were, the mantle, like the imaginary scene on Pisgah, that was an incident long to be remembered. The hour was dramatic with pathos. Silence filled the auditorium. Love surged in every bosom. Tears suffused all eyes. A sort of filial reverence for the tall leader of men seemed to obsess the entire conference. Even the visitors were swept on by the tide of emotion which was deliberate and concerted. We cannot forget the scene. We shall always cherish the emotion. It was the gratitude of a race lavishing itself on a member of another race who had given fifty years, the best of his strong, noble life, that this race should be free from the bondage of enthralling appalling ignorance.

The Conference arranged and held for him a "Golden Jubilee" on which occasion, suitable resolutions were read, strong addresses delivered and poems of merit read by former graduates and students of the dear old institution. Every phase of Dr. Dunton's life was commended therein. The speakers were Revs. R. L. Hickson, L. G. Gregg, J. F. Greah, A. G. Townsend, J. B. Taylor, M. M. Mouzon, J. E. C. Jenkins, E. J. Sawyer, W. M. Hanna, J. F. Page, D. M. Minues, R. F. Harrington, Prof. H. Pearson and Mrs. L. A. J. Moorer, these last two rendering two original poems.

So he lays off the mantle in plain view of a cloud of loving witnesses to the fact that his monumental life will ever serve as a guide, an inspiration and a benediction to a grateful people in whose affection he shall always be buried. As Mrs. Moorer, Claflin's poetess sings:

Loyal hearts have come rejoicing  
In thy Golden Jubilee;  
Confidence and love we're voicing;  
May all cares depart from thee.

Like a stream through all the ages,  
Thine example ne'er shall cease;  
When thy book shall close its pages,  
Thou shalt dwell in perfect peace.

Breathing similar well-wishing and devotion, the following resolutions were read. We, your committee, appointed to give

expression regarding the resignation of Dr. L. M. Dunton, President of Claflin University, submit the following:

Your committee finds itself inadequate to express its deep feelings of emotion in giving an expression of its sentiment in this moment fraught with such momentous consequences.

In the usual course Dr. Dunton presented his annual report, announcing at its close his resignation as President of the Institution.

We desire to express our unstinted appreciation for the long labors of Dr. L. M. Dunton and his faithful companion, Mrs. M. E. Dunton.

Resolved in receiving and accepting the resignation of Dr. Dunton, that we record our high appreciation of his unsullied life, faithful service, magnificent achievements, and hereby record our gratitude to him, and his faithful wife for their untiring services to our grateful people.

Resolved further, that we accord our full confidence in his conduct of all the affairs of the school, in every department of all of its activities.

Be it further resolved that we memorialize the Parent Board of Education for Negroes to elect him as President Emeritus of the Institution.

Resolved, that we express to Dr. L. M. Dunton and Mrs. Mary E. Dunton our undying gratitude for their unselfish devotion to the uplift of our people in their half century of arduous labors of love, and pray God's richest blessings upon them in the sunset time of their useful life; and pray that their lives may be spared to enjoy long rest and comfort before taking their immortal flight to the land where no shadows come.

Resolved, that a copy of these resolutions be sent to Dr. and Mrs. Dunton, recorded in our minutes, and a copy be furnished the Southwestern Christian Advocate for publication.

This report and these resolutions were unanimously adopted by the South Carolina Conference December 10, 1921.

(Since this writing, President J. B. Randolph of Sam Houston College, has been elected Dr. Dunton's successor).

### CHANGE IN PERSONNEL OF STAFF OF COMMISSION ON LIFE SERVICE

Mrs. Burton St. John has recently given up her place as representative of the Woman's Foreign Missionary Society on the staff of the Commission on Life Service of the Methodist Episcopal Church. She is succeeded in this work by Mrs. Clyde Collison of Pasadena, California, who has already begun work at 740 Rush Street, Chicago. Mrs. Collison has previously held the position of student secretary for the Pacific Branch of the Woman's Foreign Missionary Society, in which capacity she kept in touch with Methodist girls in the colleges of California, Arizona and Nevada.

Mrs. St. John of Montclair, N. J., will still continue as National Secretary of student work for the society, with her office at Room 710, 150 Fifth Avenue, New York City.



# THE BATTLE OF IDEAS!

## The Legend

"Stay in school and get ready for the battle of ideas to follow the clash of arms," said the Reverend Joseph C. Hartzell, Christian Missionary of the Methodist Episcopal Church to his belated Negro brethren in the Southland when he came from the North to labor among them fifty years ago.

To unify the scattered, lost Negroes of the Southland; to develop their race consciousness; to foster in them ethical, Christian conceptions of character and of duty; and to aid them in the practice of intelligent worship and Church life, Dr. Hartzell established that powerful instrument of race development—The Southwestern Christian Advocate, whose first issue came from the press in July 1873.

Since that time continuously for fifty years the Southwestern has stood as the faithful fearless advocate of moral righteousness in church and state. It has become a permanent fixture in the life of the race and the nation. It numbers its patrons by the thousands from among all walks of life and all ranks of humanity. Its opinions are sought and prized in matters personal, educational, industrial, civic, religious, ecclesiastical, racial and inter-racial.

## Crowning Fifty Golden Years

These fifty years of Golden Service in "the battle of ideas" should be gloriously crowned. This we purpose to do by observing from June 1, 1922, to July 31, 1923, the Semi-Centennial Anniversary of the Southwestern Christian Advocate. This Anniversary is the occasion for enlarging the circulation of the paper to creditable proportions. Instead of the fifteen thousand subscriptions we now have, our 250,000 Negro members should support the Southwestern 50,000 strong.

This Semi-Centennial Anniversary should enable our Negro membership to relieve the paper of its present precarious financial condition. At the close of the past fifty years, the Southwestern should be presented to the Church unencumbered by debt. It is necessary to racial self-respect. It is imperative for the largest good for the interests of those whom we are to serve. The Church, patient beyond measure hitherto, expects it now.

## The Plan Launched For Victory

Already the plan for effecting the desired end has been launched, and, we believe, with brightest prospects for success. The Publishers have promptly approved it. Enthusiastic endorsement has been received from the Washington, Delaware, Central Missouri, Lincoln and Lexington Conferences. Besides, the Chattanooga Area Council composed of the North Carolina, Tennessee and East Tennessee Conferences has given its approval; as has also the New Orleans Area Council embracing the Central Alabama, Mississippi, Upper Mississippi, Louisiana, Texas and West Texas Conferences. In addition, the Conference of city workers held in Atlanta last week, also gave unanimous endorsement representing District Superintendents, Pastors and Laymen from the great cities of our territory from New York to New Mexico and from Florida to Colorado.

The necessary literature of information as to details of the plan will reach our interested constituency within the next few days. Keep your eye on this page also. Already Superintendents and Pastors are writing for information, and victory is assured.



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

PUBLISHED WEEKLY

BY

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There are three ways by which money may be sent by  
mail at our risk—Post Office Money Order, or an Ex-  
press Money Order, and when none of these can be  
secured, a Registered Letter. We cannot be responsible  
for money sent otherwise.

1—All business letters should be addressed to The Meth-  
odist Book Concern, and all communications in-  
tended for publication to the Editor.

2—In all correspondence, write plainly, on one side of  
the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE  
does not arrive regularly, notify us promptly.



### A VERY NEEDFUL PRAYER:

—Shew me thy ways, O Lord: teach  
me thy paths. Let integrity and up-  
rightness preserve me: for I wait on thee.  
—Psalm 25:4, 21.

## Personal and General

The Rev. C. K. Brown, D. D., of Marshall, Texas, will preach the Baccalaureate Sermon at the Lincoln High School, May 21, Palestine, Texas.

The Rev. J. M. Shumpert has just mailed out to brethren of Mississippi Conference, a very neatly arranged Minute. He deserves congratulations.

The Rev. P. E. Edwards, Pastor at Dadeville, Ala., reports his church 100 per cent efficient with the Southwestern. Every official member a subscriber.

Rev. E. A. Love, pastor at Washington, Pa., on April 26th. delivered an address to 1,500 pupils at the Dunbar High School, Washington, D. C., on the subject: "Lessons For American Negro Youth from the Life of Colonel Charles Denton Young."

Doctor J. L. Wilson, pastor of Warren Street Methodist Episcopal Church has been invited to deliver the Commencement addresses at Haven Institute and Conservatory of Music, Meridian, Mississippi, May 21; Emerson Institute, Mobile, Alabama, May 31, and the High School, Mobile, Alabama, June 2.

The Rev. James N. Wallace, District Superintendent of the Opelika District Central Alabama Conference preached the Baccalaureate Sermon for the Kewliga High School at Benson, Ala., April 23rd. There were six splendid young men and women in the graduating class. Prof. A. C. Powell is aggressive principal.

The Rev. W. F. Isaiah former District Superintendent of the Sardis District, Upper Mississippi Conference, has been appointed Superintendent of Evangelism of the New Orleans

Area. His address at present, will be Sardis, Miss., P. O. Box 274. He will write the Pastors later as to program.

New Orleans College brings to a close one of the greatest years in the history of the School.

The Baccalaureate Sermon will be preached Sunday, May 21st. at 3:30 p. m., and the Commencement Exercises Friday, May 26th. President Melden cordially invites all friends of the Institution to be present.

Dr. G. W. Lewis, pastor of Haven Chapel M. E. Church, Anniston, Ala., is in great demand as a commencement speaker and preacher. He delivered the commencement address at Kowoliga Normal and Industrial School, April 28th. the commencement address at Miller's Ferry Normal and Industrial School and is to deliver the commencement address at Huntsville, Ala., the 19th. and Sunday 21st. he has been invited to preach to the students and faculty of the A. & M. College.

The registration at the Summer School for Town and Country Pastors, conducted by the Department of Rural Work of the Board of Home Missions and Church Extension, at Gammon Theological Seminary, Atlanta, Georgia, May 22 to June 10, is 118. Six workers from the Extension Force of the United States Department of Agriculture located at Tuskegee Institute, Tuskegee, Alabama, are helping with the Program. Rev. W. W. Willard of Central Pennsylvania Conference and Rev. R. T. Weatherby have been drafted in at the last moment to help out with the teaching because of the extra large enrollment.

The List of Institutes for the Young People of the Colored Territory Follows:

Louisiana Conference—Southern University, Scotlandville, La., May 20-22; Central Alabama—Central Alabama College, Birmingham, Ala., June 5-11; Little Rock—Philander Smith College, Little Rock, Ark., June 19-25; Central Missouri—George R. Smith College, Sedalia, Mo., July 10-16; Washington and Delaware Conferences—Morgan College, Baltimore, Md., Aug. 14-20; North Carolina—Bennett College, Greensboro, North Carolina, Aug. 28-Sept. 3rd; Atlanta—Clark University, Atlanta, Ga., Sept. 11-17; East Tennessee—Morristown, Tenn.

Bishop and Mrs. Thirkield have just left Mexico having arrived here from Peru and Panama on February 2. A farewell reception, largely attended, was held at the Sara L. Keen College. Bishop Thirkield has given five months during the last twelve to intensive supervision of this one Conference comprising 43 members and probationers. The difficulty in the supervision of this new Area may be realized from the fact that even by the new West Coast route, it is twelve days journey to Panama and from eighteen to twenty days to Peru. From New York, Panama is reached direct in six days and Lima in twelve. Furthermore Mexico is more nearly related to the Latin American population of North America, of which it is a part, than it is South America. Bishop Thirkield has given close atten-

tion to the work in Mexico which is in a very prosperous condition at present.

The Daughter Miss Helen Thirkield accompanied her parents to the States to prepare for her marriage next summer with the Rev. O. W. E. Cook, LL. D., after which she will be one of the Mission family in Mexico. Her many friends are anxiously awaiting her return in this new capacity.

The Southwestern affords information local and connectional, of singular interest to the Colored membership of the Methodist Episcopal Church, that cannot be acquired elsewhere.

### AN EASTER HARVEST

Five hundred and seventy new members received from Easter, 1921, to Easter, 1922 is the Easter harvest for a Church in Michigan. A check for \$1,000 as the Passion Week Tithing Offering has been received by Dr. Ehnes. Concerning this the pastor writes: "I want you to know that this comes from a church that does not have a single rich man in its membership and a church which is paying \$250 interest money every week of its life out of its current funds. In spite of these pressing local conditions not one cent of this Passion Week Tithe Offering do we take out for ourselves. We shall pay our Centenary 100 per cent.

### Get a Policeman

"You are in need of good news—so listen to this: Oakwood's Easter Offering for Missions—\$2,018.85. I know you will be glad as we are of the result of the special Easter Self Denial Offering."

### A Good Plan

"You will be glad to know that our Easter Offering was over \$1,600. I think the plan of the Passion Week Tithe should be continued throughout the connection. I received fifty-five new members."

### A HOSPITAL FOR TUBERCULOSIS.

The citizens of Colorado Springs, through the Chamber of Commerce, have given The Board of Hospitals and Homes a deed for twenty-one acres of land located in the East Addition of the city as a site for a hospital for tuberculosis. This is a very valuable property.

The Board of Hospitals and Homes will create a board of twenty-one directors for this institution. Seven members of the Board of Directors were chosen at a meeting of The Board of Hospitals and Homes on Wednesday, May 3. Bishop Charles L. Mead is the chairman. The other directors are: Bishop E. L. Waldorf, N. E. Davis, C. S. Woods, Mrs. D. B. Street, W. H. Jordan, J. A. Diekman. The remaining fourteen members will be selected soon. The directors will proceed at once to secure plans for the building.

It is the story of the excellent qualities of any article, intelligently, convincingly and honestly told that sells the article. So the REAL story of the Southwestern faithfully, persistently told, will sell it to the buying public.



## THE TRAINING CAMPS OF METHODISM

By W.E. J. Gratz

When the great congregation sings:  
Like a mighty army  
Moves the Church of God."

We are thrilled and enthusiastic. But how many of us stop to consider where the great army is to be enlisted, where its officers are to be found, trained and fitted for the task of leading this "mighty army" of keeping it on the move and directing it aright.

It is estimated that we need 2,500 new recruits in order to keep the Church supplied with its leaders.

Experience has taught us that for everyone who finally enters the service, five must volunteer and start. That is, we must have in training about 10,000 prospective leaders all the time in order that this leadership may be supplied. Our youth must be made to see and feel the magnitude of the Church's task at home and abroad. They must also be given opportunity to discover their places in the Church's program.

One great task of the Church is to help its youth discover itself and fit itself for leadership.

One of life's tragedies is that so many

and early twenties—of high school and college age, many of them already in college; all of them with life still in their hands, unmortgaged and uninvested, wondering what they will be and what they ought to do. Generally they are the most forward-looking young people in the Church, and its potential leaders.

They gather in company with alert, enthusiastic Epworthians like themselves to spend a week in God's out-of-doors, at the seaside, riverside, lakeside, on the hillside, or in the valley.

An atmosphere is created in which Jesus Christ seems very real, his program very definite, and his call urgent. No wonder that 3,600 life service pledges were made last summer by the Instituturs and that nearly all of the 25,000 went home with a new sense of the greatness of the Methodist Episcopal Church and its task and a new feeling of responsibility for their own part in the task, and a greater enthusiasm for service.

The program of the Epworth League undergirds the whole program of the Church,

There have been special classes in the Summer and Winter Institutes this year to prepare young people for the important task indicated in this paragraph. It must be understood that these young folks are not thinking only games and stunts but of the ethical and moral value of play.

There is a serious desire to lift the whole question of amusement and entertainment to a higher and nobler plane. Besides this serious purpose the Institutes solves some of the summer vacation problems for a host of Christian young people. It makes the time so often wasted produce character-building stuff. It saves from idleness and its attendant evils and makes a group of earnest, forward-looking, young men and women who know how to make a vacation count.

The church that sends delegates to an Epworth League Institute will receive improved, instructed and enthused leadership for its reward. Hundreds of Epworthians look back to some Epworth League Institute as their mount of vision, decision and consecration. The path of the Institute for many has led on through the Institute out into home and foreign paths of service.

We are not waiting for some great man



METHODISM'S YOUNG LEADERS

people start for nowhere in particular—they have no goal. That explains the man of middle life and past who whines—"Well, somehow I never got anywhere", because in his youth he never started for anywhere.

The young person who starts for nowhere in particular ought not complain—that's where he started for.

The "find yourself" idea is one of the central themes of the Institutes, helping young people to see the greatness of the task of their Church. Helping them appreciate its world-wide obligations, and helping them to see their relation to it all cannot be without splendid fruit.

This can be accomplished by our Mission Study, Life work, Stewardship, Community Service, and other classes. To fully appreciate the enthusiasm with which the young people respond to the challenges presented to them both for foreign and home service, one cannot be told, one must actually "Come and see."

The Epworth League Institute is calling not hundreds but thousands of young people each summer. Last year there were more than 25,000. This coming summer with 112 Institutes listed, there will be, it is estimated, nearly twice that number. The students are young people in the late teens

through the first department evangelism is emphasized and the spiritual life is deepened.

The Second Department of World Evangelism is stressing Mission Study the year around. Besides the work in the Institutes there were about 4,000 Mission Study classes during this League year. This department also teaches Christian Stewardship.

While the Second Department bids the Leaguers look abroad, the Third Department is grappling with the problem near at hand. Through classes in community service, rural and urban, the young Christian is led to see the opportunity for service in his own neighborhood and is being fashioned into a Christian citizen.

The Fourth Department is seeking to take the "wreck" out of recreation and call attention that a hyphen in that word will stand for fun that will re-create. A new importance has been given to this department by paragraphs 486 in the Methodist Discipline of 1920 which reads:

"Whenever a Chapter of the Epworth League is organized and maintained the fourth Vice-President of the same . . . . . when confirmed and approved by the Quarterly Conference, may be designated as Director of Social and Recreation Life."

to arise to save our Church. We are utilizing the enthusiasm and courage of our youth to carry forth the splendid work of the Father. Their torches are being seized by strong, eager, young hands and will be carried forward. Truly: "New movements are born in young minds, and lack of experience enables youth eternally to recall civilization to a sound basis."

There are, in our Church, young Isaiahs aplenty who "look up" to see "the Lord sitting on a throne, high and lifted up." Their visions are of possibilities rather than of actualities. Hearts are pulsing with a passion to "lift up" the throne of the Lord in the midst of our modern social life and exalt the young man of Galilee.

Let us rejoice that in this day there is a movement.

To revitalize the Church through its youth.

To furnish it with new leadership in the Ministry and Laity.

To lead in a new and joyous dedication of all life to Jesus Christ.

**IS IT TRUE that 350,000 Methodist Negroes are not able to support a 16 page Church and race paper. They have never done so.**



## "CHRIST THE ONE PERFECT MEDIATOR"

By the Rev. G. W. Sherard.

First Prize Essay in the Christological Contest at Gammon Theological Seminary  
The Office Created By an Innate Faculty in Man.

As far back in time, as far out in space as we can trace the history of man so far can we trace the history of sacrifices and mediation. In Gen. 4:3 it is recorded that Cain and Abel were offering sacrifices to God and seeking to secure His approbation.

Theologians and philosophers in attempting to account for the universality of this human tendency have come to a general agreement that it is an inborn trait of humanity. "Man", says one writer, "Is incurably religious". Hopin has this to say. "There is an innate faculty of thought and a moral consciousness in man to which God appeals by awakening in him the feeling of religious obligation and the desire of religious knowledge; for to know truth and the highest truth—that of God—is the deepest want of the mind". Fisher expresses the same idea in these words, "In reality the hunger for God whether it be consciously recognized or not is deeper in the human heart than any other want of nature, deeper even than the desire for friendship", developing this thought he says, "The whole world is guilty before God, and the sense of being without God has resulted in a sense of estrangement from Him; there is a consciousness of moral bondage. These are facts which are universal, and conditions which require a Mediator to remedy."

Because man is conscious of sin and guilt, and because he is conscious of moral bondage and realizes his own incapacity to attain liberation from these of his own volition a demand is made in his mind for a Mediator.

We get our highest idea of ancient mediation from the Old Testament. It is nevertheless true that dependency upon and retreat to mediators and intercessors was practiced just as much among the heathen as by the Israelites. All of the great religions and even the savages whose religion is of the Animistic or lowest type have their sacrifices and their intercessors, and they resort to them when they are troubled and when seeking the good will of the powers which they believe are above them, and to stay their wrath. The need of the soul is reconciliation; this is the first want of which it is conscious. It needs to be brought near to God, and into personal communion with Him through forgiveness. It needs moreover help from without, that it may subdue the tendency to sin and attain to the freedom of a willing loyalty. It needs to be delivered from the fear of death, at least as far as what is feared in connection with it.

### I. Mediation in the Old Testament

Both the Old Testament sacrifices and mediatorial exercises were far more human and had much more of value in them than did any of the heathen practices. The single instance of intended human sacrifice recorded in the Old Testament seems to be related purposely to show that God did not approve of such. The associations and value were so different as to suggest that their institution was by the direction of God; and certain references to Christ, and certain references of Christ to them substantiate this argument. It is recorded in Lu. 24:27 that Jesus here speaking of Himself interpreted in all the scriptures the things concerning himself, beginning with Moses and

through all the prophets. In Gen. 22:18 it is stated: "In they seed shall all the nations of the earth be blessed." Throughout the Old Testament continual references are made to a king, a seed, an angel of Jehovah who should be the benefactor of all Israel and to all the world. All Old Testament prophecies and ceremonies and symbols seem to converge in and aim toward the coming king who should be the perfect mediator of mankind.

The first definite reference to a priest in the Old Testament is in Gen. 14:19 where Abraham offers gifts to Melchizedek as priest of the God Most High. It is in Levitiens that we get the whole code of Old Testament sacrifices; the specific directions concerning them and the manner of their being offered. From the study of chapters 1-6 we discover four general types of sacrifices, namely: whole burnt-offerings—sin offerings—guilt or trespass offerings and peace offerings. In each case whether an animal offering or bird or meal or fruit offering careful directions are given as to the manner of their being offered as to what parts and the condition of each. They must be the first of the flock, or the first fruits of the field—without spot or blemish—must be clean and pure; and in the case of the animal offering its blood must be sprinkled upon the sacred altar. As for the priest all the offerings must be brought to him, but before offering them up he must put on his holy lincn clothes, must bathe before and after the ceremony, and when he or his family had sinned he must first make for his own house an offering of a bullock and a burnt offering of a ram.

Now on the day of the Atonement or "The great Day" on which the High Priest entered into the Holy of Holies to atone for the sins of the people the priest himself should offer his sin offering without the tent door, and the burnt offering of the ram; and putting on his linen garb should go alone into the Most Holy place and burn incense and sprinkle blood seven times upon the sacred altar; returning to the people he should offer up as a sin offering for the people one goat selected of two by lot for a sin offering and another goat selected in like manner for Azazel or as an escape goat. On his head was placed the hands of the priest and the elders representing the people as a sign that their sins were being placed on the goat's head and he was sent away into the wilderness signifying to them that their sins had been covered or carried away and that they should remember them no more.

Now these services were conducted in a most sacred manner, while the priest was in the Holy of Holies the people stood without silent. This was a day of worship, of reflection and repentance. The whole service was calculated to intensify within Israel the sense of evil of sin, that even the sin of the priest had to be atoned for. It also impressed upon their minds the value of having the favor of God as well as revealed to their minds that God as a father would that they would live above sin, but when they had sinned that He would forgive if they should repent.

These services therefore served to show to the congregation the evil of sin, that God

hated sin and that cleanness was necessary before entering into His Holy presence. Further that God only could forgive sins—that they could be covered and deported as by the scape goat. This service answered the want of their eyes for some religious expression and emphasized the uncleanness of priest and people. Their value had nothing to do with the pain of the victims, they felt no sympathy for them, but rather, it was the deportation of sin by the scape goat which was the occasion for spiritual suggestion, for spiritual conceptions and inspiration. The effect was lustral only, for it was the blood which contained the life of the victim which was the atonement for sin. Lev. 17:11. The idea of the atonement was in order to ceremonial cleansing Lev. 12:8, 14:53. The whole system served to get into the minds of the people fit associations and a sufficient vocabulary to receive truth as it was to be given in Jesus Christ, hence it became a dictionary for the gospel. The ceremony was a sacrifice under the condition of an analogy, but there is no eternal correspondence in the analogy except in the sacred blood. It all pointed directly to Christ whom God foresaw would make the full and complete sacrifice.

### II. Christ the One Mediator.

Why Christ? In human thinking we seek one to intercede for us who is well known to the one with whom we desire communion, and in case of crime we should like to have one who is well loved and stands high with the judge. The higher in his estimation he stands the more fitting he is to plead our case. His being well known, his being loved, his high standing and his inherent worth all make one more fit to intercede for another, it is even so with Christ and God, and although the thought of Christ buying off God or moving Him from His determined purpose is unworthy of the nature of God and unfair to the Holy Trinity, yet in a way Christ's nearness to God and His inestimable value, and His willingness all count in making His atoning sacrifice more powerful. For somehow it enables God to extend clemency to man, and to forgive him without doing violence to His moral government. In a moral government God must not only be shown to be loving and forgiving but also moral law must be upheld and whatever of compromise is shown must not give the appearance of being indulgent. Sin must be shown to be sin, and its consequences must be shown to be evil. Justice must be done to the character of God as well as a sufficient impetus be given to man to stimulate the higher moral qualities in him. God must not be shown as passing over sin in such a way as to allow just thought of Him as calling a person clean who is not clean, that would be fatal to all order. Christ therefore became in His incarnation and life and death the adequate means by which He could reveal Himself to the world without doing harm to His own nature. Christ answers for man three questions, namely: (a) What God is like; (b) what He thinks of man; (c) what men should think of Him? and how he should act towards Him?

It is through Christ and through Him alone that we get a full and adequate view of the moral attributes of God. He argues to us His love as well as His justice. He reveals His interest in the affairs of men. Through Him we learn His truths and laws. He is the Very God in the flesh indicating to man the powers



behind Him and those he might have with Him. He shows to the world that God has done His best to save it from sin and to bring man to Himself by his own choice. He satisfies the world that God will apply His life, death and sufferings as the standard by which men will be judged.

When man gazes on the cross he can see there the loving care of God for Him and His own character and merciful dealing with the world, (2nd): God thinks of men who are in Christ as men in whom He accomplishes His purpose for which He came in Christ into the world. God sees through Christ not only what men are but what they are likely to become as well.

(3rd). 'Tis a man's privilege and duty to view God wholly in the light of Christ. He is revealed as our peace and our comfort; the secret of moral and spiritual strength and source of moral endeavor. In Christ we may see the glory of God. The God that we see in Christ is the only God who even comes up to the noblest in man, He is therefore the only true God. In Him the appeal of holy and compassionate love is made to the world calling and winning them to repentance. The cross is the supreme expression of self-sacrificing love, and shames men in their sins, meets their opposition and draws them to repentance. While the lowliness of Christ and the fullness of redeeming grace draws them in faith to Him.

Men are estranged from God by sin. The work of mediation is to draw both together without doing violence either to the will of man or the mercy of God. By Christ's work we see the several functions of the Holy Trinity. His work is continuous hence not impermanent but the continuous unfolding of God's plan from the world's foundation. There was a covenant with man from the beginning; it was given after the fall in the garden; was ratified with Noah and confirmed to Abraham. The covenant with Moses which aforetime had been of grace was combined with a covenant of works. The final covenant was established with the death of Christ. This last abrogated the Mosaic covenant so far as concerned its legal actions, and the consummation of the first covenant with mankind.

Christ is the complete revealer of God. What Christ required the atonement was also in the crucifixion. All that Christ did on earth God and the Holy Ghost. The atonement was an accomplishment in the Divine mind before was the will of God the Father; and was what He was sent to do. Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world.

### III. Christ Was Conscious that He Came From God.

It appears in the scriptures that Christ knew God and was conscious that He came from God. Jesus knowing that the Father had given all things into His hands and that He came forth from God and goeth unto God, Jn. 13:3. Again Jesus said unto them if God were your Father you would love me: for I proceed forth and came from God, neither came I of Myself but He sent me, Jn. 8:42. Also I came forth of the Father and am come into the world; again I leave the world and go unto my Father Jn. 16:28. Also Jn. 6:46 and Rev. 1:11. The

first of these scriptures also prove that Jesus was conscious of His return to the Father.

### Christ Conscious that God Was With Him Here.

At no time does Christ seem to be in doubt about His Father being with Him while He was fulfilling his earthly mission. He made several statements that lead us to believe that He was sure of His abiding presence with Him.

He claims this and more in John 5:18 where it is said of Him that He called God his own Father, making himself equal with God. Both Matt. and Luke record that He said: "No man knoweth the Father save the Son and he to whom the Son will reveal him, Matt. 11:27 and Lu. 10:22. It is understood that the only way to know the Father is to be equal with Him.

The disciples of the Lord more especially the apostles thought that Christ was of God; though they acknowledge that the rulers did not; Which none of the rulers of this world hath known: for had they known it they would not have crucified the Lord of glory, I Cor. 2:8. In Col. 1:16, He is recognized as creator with God. "In Him were all things created in the Heavens and upon the earth, things visible and things invisible; whether thrones or dominions or principalities or powers; all things have been created through Him and unto Him. In Ephesians 1:3 as the Son of the Father; Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with every spiritual blessing in the heavenly places in Christ.

There are at least two passages in the new which are quotations from the Old Testament and which are said by the New Testament to be referring to Christ. In Hebrews this quotation is taken from Psalm 45:6. But of the Son He saith: Thy throne O God is forever and ever, and the scepter of righteousness is the scepter of thy kingdom. In Heb. 1:10 from Psalm 102:25 Thou Lord in the beginning didst lay the foundation of the earth, and the Heavens are the works of Thy hands.

Jesus recognized himself by several titles, among them He calls Himself the Son of Man. This name for Himself is used at least enough times to assure us that He knew Himself to be identified with the human race. And there is abundant evidence that He was so styled by others and that He should be so is of vital importance. John says of Him in 1:14; 16, the word became flesh and dwelt among us, 18 No man hath seen God at any time, the only BEGOTTEN Son hath revealed Him. In Lu. 1:35 the angel said to Mary: "That Holy thing which is begotten of thee shall be called the Son of God. Christ possessed a human spirit, and had a growing intellect Lu. 2:52, and Jesus advanced in wisdom and stature, and grew in favor with God and men. That the Savior of mankind was to be a man amongst men is anticipated in the Old Testament. Isa. 9:6 describes Him thus: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and His name shall be called wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. It is further true that whatever was true of Christ was true of a man for he was effectively and permanently identified with the race. He knew man's problems of want and suffering, He was tempted in the flesh like as we are, He knew all the emotions of the human heart, its long-

ings and its limitations. He was a man of sorrows acquainted with grief, was bruised for our transgressions and in so doing suffered with out guilt upon His part. In Him was the possibility to sin, but there was no sin in Him. Now we have the joy of knowing that Jesus, the Son of man, bore all things and infinitely more than we have to bear, but remained sinless, that he conquered all things by the will of the Father.

Indeed Christ was the Mediator between God and man for he knew both to the bottom; and he linked both together and was the vital power subjecting man and empowering him with the authority of divine sons and planting in them the power of attaining an endless life.

(To Be Continued in Next Issue.)

### YES WE MISS THEM!

By The Rev. Dr. Wm. H. Brooks

Telegrams may be good things, but do we like them? They are so thin and crisp and cold. They have no power to make the heart tingle with joy like the fat, old-fashioned, well-known hand-written letter as you gaze upon the un-opened envelope.

Well, one of these telegrams came to my home the other day, saying "Dr. W. H. Logan died to-day." It was withheld from me because at the time I was in the Methodist Hospital of Brooklyn and the physicians said I was ill, but I was not aware of any illness. While resting on my little cot in the hospital, someone handed me the Southwestern and the first thing I saw was the "home-going" of my friend.

More than a quarter of a century has slipped by since we met, became acquainted and fell in love with each other. The subsequent years have only intensified our affection as we became better known to each other.

During all the years he served on the Book Committee, with what eagerness we looked forward to his annual visits to New York, what delightful associations, and what practical, forceful sermons he delivered are now our memory's possessions and our heart's treasures. His gigantic stature, jovial countenance, manly deportment, matured judgment, ready wit, hatred of wrong, positive convictions, with a distinct personality all mixed with a gentle spirit, made him a prince among princely men.

I was born in southern Maryland near the Chesapeake Bay, and as a child I recall standing upon the sandy beach and shading my eyes with my hand endeavoring to look across those restless waves and wondering what kind of people were on the opposite side. To-day I find myself standing on the boundless shores of a sun-lit sea with the gentle waves breaking at my feet. Again I shade my eyes and endeavor to look across where those have gone, whom I loved and lost awhile and I am thinking of Henry A. Monroe the diplomat; Madison C. B. Mason, the orator; Isaac L. Thomas the executive; Alexander Camphor, the seer; and Wade H. Logan, the administrator; and many others of whom the world was not worthy. Yes we miss them.



## SOME IMPRESSIONS OF JAPAN

By Prof. Willis J. King, Ph. D.

The special article written exclusively for the Southwestern by Professor King who is now in the Far East attending the World Student Christian Federation—Editor.

Ordinarily it might be regarded as an exceedingly daring thing for one to attempt to write even a brief article on a foreign country in which he has spent only ten days; but when one remembers that books have been written on this mysterious country of Japan by men, who by their own confession, had lived in that country only a week, the matter of a few "impressions" does not seem so venturesome an undertaking. They may at least be suggestive to people who have not had the privilege of traveling even for a short period in the "Flower Kingdom."

In a brief and, perhaps, superficial way, we hope to discuss three phases of Japanese life as we observed it; some of their customs; the political situation; and the religious outlook.

### Some Quaint Customs

Perhaps the thing that is most striking to the visitor to Japan, at first, is the great difference between many of their customs and those of our own country.

Take it for example in the case of their shoes. Instead of shoes such as we know, made with a view to the comfort of the wearer, as well as some sense of the aesthetic, they have wooden clogs with no tops, and only a strip of cloth attached to the wooden bottoms, and used as a strap, and fastened or buckled over the great toe of the wearer's foot to keep the shoe from slipping off. Their shoes on they go hobbling along as if on "stilts", making all the noise that wooden clogs are capable of, when called upon to render their best service where speed is a factor in getting the next car. Any one with a vivid imagination can picture the perfect din that is caused when a thousand or more of these belated individuals, shod as I have indicated above, are shuffling along on the concrete floor of a railway station, hurrying home, for their evening meal.

Another custom that is new to the Occidental is their principal method of conveyance. At the railway stations instead of the modern taxicab, or the more antiquated horse carriage, one is introduced to the jinrikisha. Here we have a two-wheeled vehicle, made on the style of our baby carriage or invalid's chair, except that it is to be drawn instead of pushed.

At first you hesitate, but not knowing the city, and having no alternative, you finally climb into this human-drawn cart, and the man who is to pull the cart steps between the "traces" and starts off at a brisk trot. The experience is novel and rather thrilling as long as you are on a level tract or going down grade, but when there is some slight elevation to be scaled, then one has qualms of conscience and is filled with pity for the human being who, by his own choice, or, worse perhaps, from sheer necessity, has made of himself a "beast of burden" for the rider's convenience.

That brings us to another very common

sight in Japan, which is almost inconceivable in America, and that is the almost entire absence of either such animals as the mule and the horse, or the utilization of machinery, for carrying the loads usually assigned to such agencies in Western countries. For example it is a most common sight to see a man hitched to a wagon, pulling a load of lumber or iron, instead of these commodities being drawn by horses, or loaded on automobile trucks. Occasionally one sees an ox pulling a load, but this is more the exception than the rule.

When you ask the natives why human beings, on such a large scale, do the work of lower animals, they answer, it is cheaper. Where men and the lower animals are brought into competition for sheer existence, the lower animals, of course, must be the ones to lose, even though the human "beast of burden" is soon wasted and wrecked by this unnatural and undue expenditure of his physical resources.

Another custom about which we have all heard in the West, but which, nevertheless, strikes one as odd, is their method of carrying their babies. Children are very popular in Japan, and large families are prized. In their care, however, the mother seems to be literally a "beast of burden." The baby is strapped to its mother's back, its body being entirely covered by its mother's big coat, while only the babe's little bare head is visible. To see the mother go hobbling along on her wooden clogs, with one little babe's head just sticking up over her shoulder, and two or three others, very near the same age, hanging on to different sections of her clothing, is a very impressive sight, and one not to be easily forgotten.

One of the unusual practices difficult for a foreigner to appreciate in Japan, is the custom of either pulling off one's shoes when you enter a Japanese house, or covering them over with cloth slippers, made for the purpose, and furnished by the owners of the house or business establishment. This practice is made necessary because of the delicate texture of the floor coverings found in the average Japanese house, and the certain damage to this covering by our heavy Western shoes, to say nothing of their unsightly wooden clogs.

Perhaps housewives in America would find it worth their while to adopt such a custom for the protection of the floor coverings there.

Another thing hard for us to get used to is their method of eating. You go into a restaurant and order a meal. You are already in your "stocking feet", because of their cruel (?) custom of having you leave your shoes outside. You sit down flat on the floor, or on a small pillow in front of a low table that has connected with it a small gas or charcoal burner. The waitress brings in your food prepared for cooking, and you sit there and cook it on this little stove, eating it with "chopsticks" as you cook it.

But one of the most impressive things in the matter of Japanese customs, is to note that, despite the presence and practice of all these old customs indicated above, how wonderfully Japan is taking on many of the customs of the West. All the large cities have splendid street car systems which seem to be as efficient as those in the average American city. Further, in a few cities, automobiles are to be had for hire, although the high cost of gasoline—seventy cents a gallon—makes their use very expensive. Most of the cities are lighted with electricity; have fair sewer systems, fine elementary schools and many high schools and colleges; and quite a number of good hospitals and well-trained physicians.

### The Political Situation

It goes without saying that it is utterly impossible for a visitor to a country to discuss in a comprehensive way the whole political situation in that country unless he is thoroughly familiar, not only with the details of the situation as it is at present, but with the history of the political institutions and its methods of government as well. This familiarity, of course, the writer makes no claim to have. Our aim is to discuss certain phases of Japan's foreign policy in which most Americans would be interested, viz: "What was the reaction of the Japanese to the Washington Conferences?" and "Have the Japanese designs on China?"

It was the privilege of the writer to cross the Pacific on the same vessel with about fifty of the Japanese delegates to the Washington Conference, headed by Baron Kato, who was unquestionably the real leader of the Japanese delegation at the Conference, and perhaps the strongest individual figure in Japanese political life at present. In an address to the passengers, at a dinner given in his honor, the Baron paid a high tribute to President Harding and the members of the American delegation, and expressed himself as greatly pleased with the results of the Conference.

Judged by the press reports of his utterances, since reaching Japan, he has expressed this sentiment repeatedly, and appears to have the overwhelming support of the leaders of the country. But it is only fair to say that the results of the Washington Conference do not seem to awaken the same cordial response everywhere in Japan. Many hold that the Japanese delegation simply followed meekly the lead of the American delegation, and were coerced into agreeing to proposals that were both, contrary to their own convictions, and detrimental to the interests of Japan. For fear of a popular demonstration against them, the Japanese delegation were guarded closely when they landed in Japan.

With regard to the second question, "Has Japan designs on China?" there is more of mystery, and perhaps nobody can answer it with certainty except the ruling classes in Japan. Judged by its methods in Korea and the "Twenty One Demands" on China during the European War, Japan does appear in a decidedly unfavorable light. However, in any fair consideration of this subject, two things ought constantly be kept in mind: first, in whatever imperialistic motions she



may make with reference to China, Japan has leading nations of Europe as her shining exemplars, and is proving to be in this, as in many other things, an apt pupil; second, Japan's economic condition.

The first proposition is so obvious that it needs little discussion here. It seems fairly clear that Japan took advantage of the European War to make herself the dominant power in the far East.

The second proposition—Japan's economic condition—is not as clearly understood by the great masses of the American people. Indeed, I think it can not be fully appreciated until one has seen the Japanese in their own homeland. Here we find an Island empire with an area about equal to that of the state of California, but containing a population of 60,000,000; and this population increasing every year. Add to that the fact that only about twenty per cent of the land in Japan is tillable, the rest being either mountainous, or inundated by the sea, one can appreciate something of the handicap under which the Japanese labor. Intensive cultivation seems to have been carried to its fullest development. Japan would seem to be in almost desperate straits for an outlet for its expanding population.

There is still another angle from which to view the Japanese-Chinese relations. Japan is very limited in the matter of natural resources. She naturally looks to China for the raw materials she so badly needs.

While none of these considerations will justify Japan in any designs she might possibly have on the sovereignty of China, they must, in all fairness, be kept in view in passing judgment on the history of Japanese-Chinese relations.

In the last analysis, the determinant as to whether Japan will deal fairly with China is to be, not Japan herself, however militaristically she may be inclined, but the Christian nations of Europe and America. If they will cease their land-grabbing in China and elsewhere, Japan must of necessity fall in line.

Then, of course, there is the great hope that Japan, granted that she has the imperialistic notions with which she is charged, may experience a fundamental change of heart.

#### The Religious Outlook

One of the things that impresses travelers most who go to Japan is the great number of shrines and temples to be found everywhere. The two main religions of Japan are Shintoism and Buddhism. Shintoism is the more native of the two; Buddhism having been introduced from China and Korea in the seventh century of our era.

Shintoism is a kind of ancestor worship, and has many things in common with the Western practice of erecting monuments to dead heroes. The Orientals carry it much further, however, and not only build imposing shrines for their departed great, but defy them, and make long pilgrimages to these shrines to pray to the departed spirits. There are no images in Shintoism, only the shrine for the mighty dead.

Buddhism, on the other hand, is a religion of temples and images. And what re-

markable specimens of Oriental architecture are to be found all over Japan, bearing mute testimony to the wonderful grip these Pagan religions have had upon the thought and life of Japan for more than 1200 years.

Nor are these two religions dead in Japan. For example in Kyoto alone, there are said to be 300 Shinto shrines and 800 Buddhist temples. In one of these temples there are more than a thousand images. In a temple at Nara there is an image of Buddha 53 feet high.

One of the striking sights to the traveller is the streams of pilgrims from the country district, tired, dirty, and often in apparent distress, wending their way to these temples and shrines. Arriving at the shrine or temple they make an offering, to the spirit or image, as the case may be, of rice and a small sum of money, and then bow before the object and pray to it.

Often these prayers seem to be formal affairs, much after the manner of many in our own churches in America. Frequently, however, they give the appearance of being deep and earnest petitions.

Are the Japanese religious? Unequivocally, YES. One is reminded of the great Apostle's word to the Athenians, "Too religious." What they need is light and leading a correct interpretation of the basic truths in religion.

The Question naturally arises here as to the progress of Christianity in Japan. On the surface Christianity does not seem to be making very rapid progress in Japan. Only about 200,000 of its 60,000,000 people are professed Christians. Moreover there are many who feel that the nationalistic impulses is so strong in Japan that the type of Christianity developed there will be greatly affected by this nationalistic spirit, and there are defective from an international standpoint. On the other hand the many splendid Christian men and women one meets in Japan, and the number of unselfish things they are doing, makes the unbiased traveller feel that Christianity in Japan may be as virile as Christianity anywhere on the globe. Indeed, as one of the leading Christian statesman of Japan said, the only thing that is going to make Japan willing to deal fairly with the weaker nations of the Orient, will be the making of her a Christian nation.

Japan has learned many things from the West, and her development during the past sixty years has been perfectly marvellous, but Japan needs now more than anything else, the West can give her, Christ and Christianity.

#### CENTREVILLE DISTRICT NOTES

The Centreville District Ladies and Steward's Meeting of the Delaware Conference, was held in Charles Wesley Memorial Methodist Episcopal Church, at Centreville, Maryland, Tuesday, April 12, 1922, Rev. S. J. Horsey, Pastor.

The Laymen came in large numbers at an early hour, to transact the business of the Leaders and Stewards on the District.

Rev. R. H. Wallace, D. D., District Superintendent called the meeting to order.

Rev. W. H. Hayman conducted the Inspirational Service which was very helpful to all present.

Frederick S. Jewett of St. Michaels was elected Secretary and G. C. H. Freeman of Trappe, Md., Assistant Secretary.

District Superintendent R. H. Wallace, presided over the sessions with marked dignity and delivered a strong eloquent appeal for the advanced activities of the Kingdom.

The address was well received and the general sentiment was that each laymen was inspired to make this the banner year in each charge.

The Financial Report of Leaders and Stewards meeting, for the support of the District was unanimously adopted and apportioned to the charges on the District.

Important Documents were read by the Secretary concerning, "The Laymen's Association of the Methodist Episcopal Church."

The Leaders and Stewards were in harmony, also are actively engaged in carrying out the progressive policies of the Centreville District.

The following Resolutions for the support of the Southwestern Christian Advocate was read and adopted:

Whereas, The Southwestern Christian Advocate is to observe its 50th Anniversary in July 1923, and

Whereas, This notable event is to be celebrated fittingly by a special canvass for subscriptions in the effort to place our official church organ on a self-supporting basis, and

Whereas, Our own Conference, the Delaware, in the 59th Annual Session Assembled, unanimously with other Colored Conferences, endorsed this grand anniversary pledging to raise its official quota of subscriptions. Therefore Be it

Resolved, That the Centreville District earnestly pledge ourselves to raise every subscription of our District quota assigned us by the Publishers and District Superintendent.

Resolved: That a District Banner shall be presented, to the charge on the District, which raised the largest numbers of new annual subscriptions.

Resolved further that the Southwestern Office shall provide the said Banner which shall be kept in the hands of the District Superintendent, as the custodian.

Committee—Frederick S. Jewett, Garrison C. H. Freeman, William H. Hayman.  
J. H. BLAKE, Reporter.

#### TO THE TENNESSEE AND LEXINGTON CONFERENCES.

For many years Walden University was known as the school of the Tennessee and Lexington Conferences and even now the majority of the students come from this territory. This notice is to call the attention of the ministers, friends, and former students to the fact that Walden is now about to enter upon a new career. The Board of Education for Negroes has given the Institution in exchange for the old property, the finest and most attractive location



it has ever had. The former property goes to the Meharry Medical College. Walden and Meharry are both having their ecommencement May 25th. one in the day and the other at night and a great time is anticipated. We take this means of inviting all friends of these two Institutions to be present on this auspicious occasion. Walden will open in her beautiful new buildings next October and will be prepared to take care of more of your people than ever before. You must witness the closing commencement on the old campus. If however it is impossible for you to be present, show your interest in the Institution by sending at least \$1.00 to enable the trustees and president to make certain necessary changes about the place so as to better adapt it to our purposes. Do this and we shall send you a picture of our splendid new location that you can frame and hang in your home. We hope the pastors will read this to their congregations and give them an opportunity to assist this old time honored Institution.

J. H. Lovell, President, I. B. Scott, President Board of Trustees.

#### PROGRAM OF THE COMMENCEMENT EXERCISES

Haven Institute and Conservatory of Music  
College Heights, Meridian, Miss.,  
May 19-24, 1922

Friday, May 19, 3:00 p. m.—Anniversary of the Literary Societies.

Friday, May 19, 8:00 p. m.—Opera in Two Acts—"Ohara San" By Haven Conservatory with Orchestra.

Saturday, May 20—Field Day—Athletic Sports.

Sunday, May 21, 11:00 a. m.—Baccalaureate Sermon—By Reverend J. L. Wilson, A. M., D. D., Mobile, Alabama.

Sunday, May 21, 4:30 p. m.—Cantata—"The New Earth."

An Ode to Flanders Field (Hadley)—By Haven Institute Choir.

Sunday, May 21, 8:00 p. m.—Annual Sermon—By Reverend A. L. Holland, Jr., Natchez, Mississippi.

Monday, May 22, 10:00 a. m.—Class Exercises.

Monday, May 22, 3:00 p. m.—Exercises by the Graduating Classes.

Monday, May 22, 8:00 p. m.—Grammar School Concert.

Tuesday, May 23, 10:00 a. m.—Final Chapel Exercises.

Distribution of Prizes, Promotions, etc.

Tuesday, May 23, 3:00 p. m.—Meeting of the Alumni Association.

Tuesday, May 23, 8:00 p. m.—Haven Conservatory Symphony Orchestra.

Wednesday, May 24, 10:00 a. m.—Meeting of the Board of Trustees.

Wednesday, May 24, 8:00 p. m.—Graduating Exercises.

Commencement Address by Professor A. J. Howard, A. M., Jackson, Mississippi.

Wide-awake, appreciating laymen who have been helped in their personal and official church life by the ministry of the Southwestern would do us a favor to urge their friends to subscribe to this paper.

Commencement Announcement Philander Smith College, Little Rock, Ark., May 26 to June 1, 1922.

FRIDAY, MAY 26

8:00 p. m.—Joint Program of the Literary Societies.

SUNDAY, MAY 28

10:45 a. m.—Baccalaureate Sermon by the Rev. J. M. Walker, D. D., Rushville, Ind.

3:00 p. m.—Joint Program of the Religious Societies.

8:00 p. m.—Annual Lecture, Dr. J. M. Walker.

MONDAY, MAY 29

10:30 a. m.—Graduating Exercises of the Commercial Department. Address by Mr. Luther Moore, Manager Colored Chamber of Commerce, Little Rock.

8:00 p. m.—Graduating Exercises of the Adeline Smith Home. Address by Bishop I. B. Scott, Nashville, Tenn.

TUESDAY, MAY 30

10:30 a. m.—Class Program of the Senior Normal Class.

8:00 p. m.—Graduating Exercises of the Normal Department.

WEDNESDAY, MAY 31

10:30 a. m.—Graduating Exercises of the Preparatory Department.

8:00 p. m.—Exercises of the Alumni Association. Address Rev. B. T. Bragg, A. B., Brinkley, Ark.

THURSDAY, JUNE 1

10:00 a. m.—Graduating Exercises of the College Department. Address by Bishop I. B. Scott, Nashville, Tenn.

The public is cordially invited to all the exercises.

J. M. COX, President.

#### FINAL CALL FOR THE EVERY MEMBER CANVASS, May 14-21 1922.

Has your church put over an Every Member Canvass?

One Area reports that in one district over eighty per cent of the charges have had a successful Every Member Canvass and for the whole Area seventy per cent have completed the canvass.

Another Area Secretary reports that 448 charges out of 523 are now putting on an Every Member Canvass.

The Every Member Canvass makes possible the co-operation of every individual connected with the church.

For every charge an increase over last year.

#### MISSION STUDY FOR 1922-1923.

The official Textbooks of the Methodist Episcopal Church for the Young People of the Church, Epworth League, and Sunday School.

Home Missions

"J. W. Thinks Black" by Jay S. Stowell. (Cloth 75 cents; paper, 50 cents.)

The second volume in the John Wesley, Jr., series narrates the experiences of John

Wesley, Jr., as he faces the problems of race relations in his own community. It also gives his impressions regarding race problems as he travels in the South, and especially from his visits to the academies, colleges and universities for colored people of the Methodist Episcopal Church. "J. W." also faces up to the new critical situation in our Northern cities, due to the heavy Negro migrations of recent years. Here is a book that will introduce all young Methodists to the policies and program of the Methodist Episcopal Church in relation to its Negro members. It is full of tense as well as good humored human experiences.

Foreign Missions.

"India on the March" by Alden N. Clarge.

Cloth 75 cents; Paper 50 cents.

The chapters of this book are graphic descriptions of India's varied racial, political, social, and religious groups. It is packed full of information with not a dull page and it will be a special interest to Methodists because of its general treatment of the movement and all forms of evangelistic endeavor.

The regular devotional meeting topics in the Epworth League for January 14 to February 18, 1923, are based on the chapters of this book.

Textbooks for More Mature Students and Adults.

Home Missions.

"The Trend of the Races" by George E. Haynes. (Cloth 75 cents; Paper 50 cents.)

This is a discussion of the present social, economic, educational, and spiritual problems of the Negroes in America by one of the most brilliant of Negro educators and economists. Dr. Haynes was Director of the Bureau of Negro Economics of the Department of Labor in Washington during the war and was Director of the Division of Negro Race Relations of the Interchurch World Movement, and is now one of the Directors of the Commission on Interracial Co-operation of the Federal Council of Churches of Christ in America.

Foreign Missions.

"Building With India" by Daniel J. Fleming. (Cloth, 75 cents; paper, 50 cents.)

An exposition of the new approach and the new point of view which must be held about India and the Indians by all who are interested in her national, social, and religious future. The contribution which India has made to civilization, the power of her religious impulses, and the leadership possible to India among the nations, as well as her fundamental shortcomings, weaknesses and sins, are treated by Professor Fleming from the modern viewpoint. Every pastor and religious worker in America should study and ponder this volume.

HOW MANY Southwestern Christian Advocate subscribers are there in your charge, Brother? Have you put forth honest endeavor to help support the paper?

Does your plan for honorable achievement during this Conference year include sending in your quota of Southwestern subscriptions?



# Sunday School Department

## THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

MAY 28, 1922

### Subject: Jeremiah Speaks Boldly For God

Jeremiah was among the greatest of the Hebrew prophets; and from the standpoint of spirituality he was the greatest. In character he was more like Jesus than any other Old Testament prophet whom we know. No wonder some of the people of Jesus' day thought that Jesus was Jeremiah returned to life again (Mark 8:23). By some means he became conscious of his call to the ministry while quite young—as a child, he (Jer. 1:6). And, as is characteristic of all truly great men in the presence of a serious responsibility which has been placed upon them, he immediately became sensitive of his weakness and inability in comparison with the greatness of the responsibility. And then he thought of the personal dangers to which he would subject himself should he champion uncompromisingly the practice of the righteousness of God in public and private life. To do this he must needs lift his voice against many of the practices which were then in vogue among the people, and must come into conflict with his false colleagues, the professional prophets and priests who sacrificed principle for policy: who were disposed to voice only those sentiments which were popular among the ruling classes. Before him the path of duty lay plainly contrary to his personal welfare and external happiness; and at first he quite humanly tried to excuse himself for wanting to shrink back from this path. But the spirit triumphed: somehow he felt that God would take care of him, and he heeded the call, relying on the strength of God for his weakness.

This was the year after King Josiah began his religious reformation, and five years before the finding of the Book of the Law studied in our last lesson. It was a time, therefore, when religious reformation led by a king was in progress. But such reformations always depended upon the character of the king rather than upon the character of the people. They secured a certain form of conduct in public worship. But they did not result in any deep and genuine spiritual awakening among the people. If a new king of opposite religious views should come to the throne, or if the present king should for any reason change his religious views, a counter reformation would at once set in which the people would be ready to fall in line with. If the reform was to be both wholesome and permanent, it must be the expression of a profound change in the life, in the character, in the heart of the people. Such a time as this, therefore, clamored aloud for a strong

successor to Isaiah, for a great man of a clear insight into the spiritual conditions of the times, of a burning passion for God and righteousness, of profound religious convictions, and of courage to express and to fight for those convictions persistently and consistently, no matter what the dangers may be—for a man to create public sentiment in favor of the reformation of external religious practices, and to call the people to a genuinely spiritual life of personal piety besides and beyond such regulations of external religious practices as the government could accomplish. This is Jeremiah's religious message to the world: PERSONAL PIETY.

So long as the good king Jeremiah lived Jeremiah had nothing to fear from his preaching. But when his son, Jehoiachin, came to the throne (a younger son, Jeheahaz, succeeded his father for three months) conditions changed. As we shall see more clearly in our next lesson, this king followed the rule in trying to establish a name for himself by going contrary to the religious policies of his immediate predecessor. He tried to undo the good religious work of his father, with the professional priests and prophets not opposing him in the deed. Jeremiah was at once brought into conflict with the government, and had, through loyalty to his God, to raise his voice sternly against the nation, warning the people that unless they repented and obeyed God's law, a dire calamity would befall the nation, the city would be captured and even the temple would be destroyed!

By the popular priests and prophets such utterances as these were considered not only unpatriotic but blasphemy. Accordingly they judged the prophet worthy of death. But Jeremiah had anticipated all such dangers on the day when he received his call to the ministry. He had counted the cost to himself and covenanted with his God to speak His word at any cost. Many of us reach such decisions when the dangers are only conceived ones. But now this danger is not foreseen or imminent, is real and at hand: This is a real test of a man's sincerity. Shall he to save his life be dishonest with himself, forsake his promise, and disappoint his God? Not so: he was made even more undaunted by the threat of death, and met this threat with more emphatic repetition of his exhortation and stern warning, adding that it was immaterial to him what they did to him. But if they killed him they would only be adding to their sins, but would not forestay the disaster. His courage and manifest sincerity had a significant effect

even upon some of the princes in the audience who represented the king, and who judged him not worthy of death. And it had a similar effect on some of the Elders representing the people, who introduced into the argument the example of Micah (Mic. 3:12) who had uttered similar words to those of Jeremiah, and was not put to death but even caused the king to humble his heart before God in prayer. So Jeremiah kept his promise to be loyal to God's word, and God kept his promise to be with the prophet to deliver him (Jer. 1:8).

Somehow such courage as Jeremiah's always appeals greatly to every normal man. But many are satisfied with admiring it in somebody else. There are men of Jeremiah's stamp in the world to-day. But the world in general, and Christianity in particular needs more of them. God requires every man who accepts the call to his service to be of that stamp. That is what Christianity stands for, because that is what Christ was—a valiant-hearted Person who was willing to die in defense of righteousness.

J. LEONARD LANNER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, May 28, 1922

"Speaking All That Jehovah  
Had Commanded Him"

(By Rev. D. D. Martin, D. D.)

Jeremiah had a nervous, sensitive nature, and it cost him something to declare unpopular truths; but God had called him and he dare not, he would not refuse. In speaking as God had commanded he incurred hatred and threats which seemingly imperiled his life, yet he was true. God had something to say to the people, and someone must deliver His message. He must use a human voice to speak to ears too dull to hear the voice of the spirit. It is a great thing to be a mouthpiece for God.

Once in our pastorate there came to visit us an old minister of prominence in his church and conference. We invited him to preach on Sunday morning, and as he arose to begin his sermon he broke down and wept. He had preached for more than two score years, but then it came over him as it had not before, that it was a great and solemn thing to be a messenger or spokesman for God. Every Sunday School teacher, every preacher and every missionary in any field or in any line of service is in a special sense the representative of God in the work and are called upon to speak all that Jehovah commands them to say.

In the most of the world they do not know God at all, and how can they know His voice. The missionary, in addition to being God's speaker, must be also God's revealer; must make God known to the people. In order to effect this, they must lead the people to, unlearn much they have learned regarding false gods. They must remove the shackles that the ages have been fastening upon them, so that they can come to think, and feel, and act with freedom to know

and accept the truth. In doing this, they incur the hatred and enmity of the devotees and teachers of false religions, and are often exposed to persecution and even death itself for being true to the message God has given them.

Jeremiah was a hero in that no matter what it cost him he was faithful in delivering the whole truth, and in spite of the animosity aroused there were some who did heed the Word and followed His teaching. Every faithful missionary is encouraged by some who accept the Word of God and are saved. Now in every land in all the world there are at least a few who know the true God and are His followers even in the midst of heathen darkness. Let us not fail to speak as God commands.

GAMMON SEMINARY.

## District Rounds

SHREVEPORT DISTRICT.

Second Round.

Kelthvillo, May 19-21; Frierson and Curtis, 24-26; Asbury, 30-31; Bonchest, June 2-4; Thomas and Mount Carmel, 4-6; Bayou Lachute and Scharher, 11-15; Grand Bayou, 11-12; Lake Ead, 13-14; Jewella and Flournoy, 17, 18, and 20; Hayes and Round Grove, 25 and 27; Johnson, 25 and 29; Longstreet, 30 and July 2; Logansport, July 2-4; Vanceville, 7-9; New Light, 9-11; Mansfield, 16-19; St. James, 23 and 25; Fairfield, 25 and 27; Belcher, 27-30; St. Paul, 30 and August 1; Crichton, August 6.

Dear Brethren: We are to raise enough money by the District Conference to take up the second note on the district parsonage. The note of \$300 bearing interest at 8 per cent per annum. The insurance on the property is due July 25, 1922. Don't fail to finish up your Centenary quota on Children's Day, June 2nd, Sunday. I am sure you agree with me when I say we must put over the program of the church. With 16 ministers tithing stewards for God, we can not and must not fail. Others would have felt in line if they had been present. Each pastor is asked to bring at least ten new subscribers for the Southwestern Christian Advocate to the District Conference, which will convene at Jewella, La., in More Town, August 16-20.—J. E. Rolax, District Superintendent.

COLUMBUS DISTRICT.

First Round.

Springfield, Broadus, May 5; Springfield, Wiley, 7-8; Urbana, 9-10; Toledo, 11-12; Detroit, 13-15; New London, 19; Oherlin, 20-21; Elyria, 21-23; Lorain, 21-22; Cleveland, West End, 24; Mt. Pleasant, 25; Cory Church, 26-28; Stewart Memorial, 27-28; Akron Centenary, June 1; Centenary, Kenmore, 2; Struthers, 3-4; Youngstown, 4-5; Canton, 6; Columbus Centenary, 11-12; Marion, 14; Delaware, 15; Steubenville, 17-18; Cadiz, 19-20; Mt. Pleasant, 21; Finishing, 22; Marietta, 23; Martins Ferry, 24-25; Bridgeport, p. m., 25; Bellaire, 8 p. m., 25; Frambres, 29; Columbus, Leo Avenue, a. m. July 2; Columbus, Penn Avenue, p. m., 2; Columbus, (Continued on Page 16)



"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

### EPWORTH LEAGUE TOPIC, MAY 28 "Growing A Character—The Harvest"

A Chicago newspaper did an interesting thing not long since. It published what it was pleased to call "Mental Photographs." These photographs consisted of answers to questions, such questions as would reveal the individual's likes and dislikes, his interests and preferences. One of these "mental photographs" was that of Clifford W. Barnes, president of The Chicago Sunday Evening Club. It is so interesting a revelation of soul and is so entirely worthy of universal emulation that I shall make no apology for referring to it at length here.

Here are some of the questions, together with Mr. Barnes' answers:

What is your favorite virtue? Charity.

What is your favorite quality in a man? Sincerity.

What character in history do you like most? Jesus Christ.

What is your idea of happiness? To be of service.

Here we have a clear-cut picture of the real character of the man who answered these questions. And, every man's character is thus revealed by what he likes.

Let us study at close range some of the features of this picture.

#### Charity.

Charity is used here, and I take it, not as the mere giving of alms, but rather with its New Testament connotation. It means unselfish love. This is a rare commodity on this earth. Few are the people who care anything for you or will do anything for you unless there is some chance of getting it back with a goodly interest on it. Paul, you will recall, in his incomparable discussion of this virtue, tells us that nothing counts without it. Knowledge, magnificent gifts to the poor, willing self-martyrdom, all, are vain and nugatory, charity wanting. It must be the heart and core of all character that is truly Christian.

#### Sincerity.

Mr. Barnes names this as his favorite trait in man. The writer most heartily agrees with him on this point. One etymology of the word sincere is sine, without and cerra, wax. It originally signified honey with the wax all strained out, so that it was almost transparently clear. What is better in man than a character that is so free from any admixture of duplicity and indirection, as to be transparent? Anyone, however, who has dealt much with men, knows that a sincere man is about as rare as a six-legged cow. It is astounding how men, even "big men," will "play little tricks"! It is

shocking how they will lie to you and lie on you. It almost paralyzes one, once in a while, to find that some man in a high position who is considered by everybody to be a really big-souled man is really a human chameleon. He has a moral color suitable to whatever environment he happens to be in. He is everybody's friend, agrees with everybody, on the surface. Worse still, he is at heart an assassin. He will smile in your face, slap you on the back, but will, out of jealousy, dagger you in the back. He pretends to enjoy the plaudits the multitude gives you but secretly digs a pit in which to bury you. We're suffering today in church, state, everywhere, because of this kind of duplicity and treachery. Give us clear-headed, clear-hearted, courageous, Christlike men and the Kingdom of Christ will speedily come.

#### Service.

Truly there is no genuine happiness but that which inheres in doing some fellow a good turn. A woman was found dead in one of the fashionable hotels of New York City. She was dressed in the most costly clothing and decked in pearls and diamonds of fabulous value. Her wealth was counted by multiplied millions. She left on her dresser a note which ran: "I am weary of the emptiness of life. What, life empty to one who has millions of wealth and who wallows in luxury? Aye, verily! The only thing that fills a life, that touches and glints it all around and thru and thru with the fadeless sheen of an overflowing joy, is selfish service. My young friends, what has been your planting? See that charity, sincerity, service, be planted in these spring days, so that in life's autumn you may gather a great and joyous harvest."

J. W. HAYWOOD,

Morgan College.

### Quarterly Conferences

VALDOSTA, GA.—Our second quarterly conference convened at St. Peter M. E. Church, April 15-16 with Rev. H. H. Pinkney, District Superintendent presiding. Class leaders were present and made good reports. Rev. W. Watkins, pastor is bringing light to this charge. We held a week's meeting which was very successful. 25 new members have been added to the church this year.—Mrs. Maggie Boykins, Reporter.

MATHEVILLE, MISS.—Our first quarterly conference was held at Mt. Levy M. E. Church, March 18-19, Rev. W. H. Smith, District Superintendent

presiding. Leaders and officers were present with good reports. Dr. Smith preached two strong and able sermons. Two young men joined the church. Collection \$41.00 for pastor, \$24.00 for District Superintendent.—Richard Lango, Reporter.

WELSH, LA.—Our first quarterly conference was held April 18, with our District Superintendent, Rev. J. W. Turner presiding. Officers present with written reports, which showed improvement along all lines. The church property improved by repairs. District Superintendent left with an uplifted heart because all claims of the church were raised.—H. W. Gray, Reporter.

SANTOS, FLA.—The members of Little Chapel M. E. Church witnessed their first quarterly conference, with Rev. R. H. Dehose presiding. After instructive remarks the business session was held. All officers who made reports were good. The church is taking on new life. Rev. R. H. Dehose and Rev. W. M. Smith pastor, are doing their best to put the program of the church over. They are not leaving one stone unturned. Dr. Dehose delivered burning messages, which made our hearts rejoice.—Irene Smith, Reporter.

STATE LINE, MISS.—Our first quarterly conference was graced with the presence of our new district superintendent R. W. H. Smith who examined the wires of all the auxiliaries of the church and found them all at work. All the officers were present and made a round report. Dr. Smith was very much pleased with the outlook of the work and the progress of the church is making under the leadership of the new pastor Rev. E. H. Williams. At night Dr. Smith preached a soul stirring sermon to the delight of all. His sermon will not soon be forgotten. He was paid in full.—Edwada Washington, Reporter.

BRENNHAM, TEXAS.—The second quarterly conference was held March 19-20, Rev. R. B. Reid, District Superintendent presiding. All officers were present with good reports. The elders lectured on the program of the general church, which was very inspiring and put new life into the membership. The pastor Rev. W. H. Jackson made a thrilling report. 14 had been converted and 19 had joined the church. The recording steward made a cheering financial report, \$541.93 had been collected during the quarter. Paid the district superintendent \$22.50; pastor, \$145.90; \$200.00 on the old debt. The Sunday School is doing well. Raised \$15.00 for Centenary. Dr. Reid preached a soul stirring sermon at 8 p. m. Sunday and administered the sacrament to 64. A new piano has been placed in the church by the efforts of Brother G. B. Allen, D. L. Porter, John Randle, Mesdames M. E. Sledge, E. P. Jones president of the L. A. S., and the pastor. The district superintendent was well pleased at the work done and spoke in much praise of Dr. Jackson's drive for the uplift of the charges and all Brenham. We thank Bishop Jones for sending us such an able pastor.—Allen Q. Nelson, Reporter.

HOLLANDALE, MISS.—Our first quarterly conference at Jones

Chapel was held April 18-19 with the Rev. Dr. J. Golden, District Superintendent presiding. Time with many good things for us regarding the Centenary and the great church. On Sunday he excelled himself with his message and lecture. We members and friends have taken on new life since we now understand the object of the great church. We are more than proud of our dear Bishop for what he sent us as pastor the Rev. G. W. Baker. He is the man for this place as he understands the work of the church. We are planning to move our pastor here with us. We are glad to say with the guidance of God and our wise and efficient pastor and district superintendent we intend to bring things to pass this year. We have bought a new bell at Heads and are completing our unfinished church there. There are only 30 members on the circuit and we have agreed to pay our pastor one dollar per month per capita and furnish him a house. We have promised our district superintendent ten dollars per quarter and with God's help we are going to raise our \$105.00 for the Centenary. We are only 30 in number. Pray for us.—Mrs. Hatie Sanders, Reporter.

DECATUR, ALA.—The second quarterly conference was held at King Memorial M. E. Church, April 29. Rev. J. R. Carr was in the chair. Song and prayer by the elder. He made a short talk on Centenary, after which he went into the business of the conference. All the reports were fine. Leaders' reports totaled \$4.35, which was raised Friday night. The district superintendent was paid in full. On Sunday morning he preached a wonderful sermon, which was enjoyed by all who heard him. He also preached at night. On Sunday we raised 614.65; paid pastor \$14.60.—J. B. Toney, P. C.

ITTA BENA, MISS.—Our first quarterly conference was held by our district superintendent, J. W. Golden, March 31 and April 2. The reports showed that the work was greatly in advance of last year. The church has taken on new life spiritually and financially. Ten persons were received into the church during the quarter and \$156 was raised and paid on an old debt. The Sunday School and Epworth League have taken on new life. The district superintendent preached two very able sermons and administered the sacrament to 109 persons. One infant received baptism and was placed on the cradle roll. Every interest of the church was looked after by the district superintendent. He urged the church to go over the top on Easter. Collection during the day was \$90.—B. F. Woolfolk, Pastor.

KANSAS CITY, MO.—Our district superintendent, Rev. A. H. Higgs, was with us on April 30th to hold our first quarterly conference. He was at his best. Rev. S. D. Lanel, pastor of the A. M. E. Church was also with us in the afternoon and preached a very powerful and helpful sermon. The pastor, Rev. G. G. Williams, is now in a new field of labor. Collection for the day, \$47.03. Pray for our success.



## WHAT THE CHURCHES ARE DOING

**GAINESVILLE, FLA.**—My Dear Brethren—I call your attention to the fact that we have no time to waste in discussing other churches' doctrines or policies, or their differences. Let us love all and stick to our own business. Let us place by the power of intelligence and brotherly love the whole program of our own church before our congregation and entire membership, and keep it there until they shall have known it as well as we know it. The best way to do this is to put all to work carrying out the program of the church to the letter. Do as Revs. H. C. Green, L. T. Bell and L. C. Limbric—collect and send in the Centenary each month and pay all of the apportionments. If these men can raise money for all purposes of the church at this time out in the country charges, what should be expected of the men who are pastors of this town and city charges? We have the advantage now and let us use it for good. Gather the people into your churches. No intelligent and good man asks our people nowadays why they join the Methodist Episcopal Church. We have now what many for years said we could not get—negro bishops in the M. E. Church. Let us do the work and live the life, and whatever the church has done for others she will do the same for us. The first round of quarterly conferences will soon close and another begin. The men on the Gainesville District are at work, and if they are beaten by the other men of the state it will be done because of special favors. Old church buildings will be repaired and beautified, and if the efforts that are being made now continues, there will be a few more parsonages built this year. Some of my pastors are doing business for the Master's cause over here. We hope to give you some statistics in our next report. We have the advantage just now that all our congregations are pleased with their present pastors, and when people are pleased and the pastor is right something will be done. You have reported a few more new subscribers to the Southwestern, but your report is not large enough. Get up some for this second quarter. Get hold of the people who are not converted and those who do not belong to the church as members and join them to your church. There are thousands in Florida who are not members of any church. Save them. Yours to serve.—J. S. Todd.

**MERIDIAN, MISS.**—On Sunday, April 2, Rose Hill M. E. Church conducted the greatest rally in the history of the church. We were honored with the presence of President J. B. F. Shaw of Haven Institute and Conservatory of Music. He preached at 11 o'clock a helpful and inspiring sermon from St. Mark, 12:41, "And Jesus sat over against the treasure and beheld how the people cast money into the treasury." President Shaw in his masterful way touched the hearts of all of his

hearers. Our pastor in his usual way of organizing appointed twelve captains representing twelve states in the union, namely: Mississippi, Brother James Edwards; Alabama, Brother Horace Hardy; Georgia, Brother C. C. Emerson; Louisiana, Mr. Alphonse Thrash; Texas, Mr. Preston Hardy; Tennessee, Miss Hattie Nelson; Illinois, Mrs. Samella Hardy; New York, Mrs. Lizzie Hill; Washington, Mrs. Mary Scott; South Carolina, Mrs. Mary B. Albert; North Carolina, Mrs. Theo. Johnson; Ohio, Bellena Johnson. Mr. Preston Hardy, the representative of Texas, led in the rally. The amounts were as follows: Mr. Preston Hardy, \$80.17; Mr. James Edwards, \$41.67; Mrs. Mary B. Alberts, \$37.78; Mr. Horace Hardy, \$22.47; Mr. C. C. Emerson, \$22.40; Mrs. Lizzie Hill, \$19.32; Miss Hattie Nelson, \$18.58; Mrs. Mary Scott, \$13.78; Bellena Johnson, \$11.00; Mrs. Theo. Johnson, \$5.53; Mrs. Samella Hardy, \$4.25. One captain was not present and will report later. The total amount for the day was \$300. We want to thank Rev. D. L. Morgan of St. Paul, Rev. J. D. Wheaton of Haven Chapel, Rev. Wm. Alexander of A. M. E. Z. St. Peter, and Rev. H. E. Hosley of Mt. Mariah Baptist Church for their co-operation and help in the work. Bishop R. E. Jones, in a recent letter, asked our pastor if he could depend on him to go vsr the top on Easter, but we are proud to say that we are over the top now. Rev. G. W. Williams, pastor.—Bellena Johnson, Reporter.

**SLIDELL, LA.**—The Slidell Circuit has taken on new life under the leadership of its new pastor, Rev. T. J. Johnson. We had one of our noble women to run a revival, in the person of Mrs. Elizabeth Gaskins of St. Paul M. E. Church. Two members have been added to the church and twenty-one converts. That was the greatest revival ever known in the village. Each night the church was crowded with young people. May God bless such a woman. Come again, Sister Gaskin, you are welcome! Welcome! Welcome! And also Rev. Johnson must be a God-sent man, for he is so faithful and spiritual. A collection was taken up for Mrs. Gaskin, the sum of \$14.00, and she was thankful, for she said, "My object is saving souls."—Ida L. Porter, Reporter.

**SMILEY, TEXAS**—Easter Sunday was a great day with us. Our pastor, Rev. T. H. Moore, came forth and delivered to us a great sermon; subject, "Power of the Resurrection." Never before in the history of our church have our people been so awakened to the great cause as they are with our new pastor. We raised Sunday night \$121.22. Sister Lonnie Nixon was victorious in the contest, raising \$20.74, followed by Sister Maria Whitaker, \$17.89. The foundation for our new church has been built. We highly appreciate and thank our superintendent and bishop for sending us such a fine man to

preside over us.—C. Lannin, Reporter.

**CYNTHIANA, KY.**—Fresh in our memory is the Baby Contest staged in the M. E. Church, Cynthiana, Ky., by the Rev. Cleveland H. McDaniel, on November 5, 1921. The baby boy, Carroll Edwin, began his stay at the parsonage with his parents, the pastor and wife. On March 5, 1922, he entered the race for a prize in the Baby Contest. He being the only son to call on the pastor and wife at any time at the present parsonage location, must have the first prize. There were eleven contestants. Four prizes were offered. This gave the parsonage baby a chance. The one given for beauty, carried away by Miss J. D. Russ, was won with little reluctance. Only one prize was offered for health. Two babies of six of the contestants were found to be normal in health, according to the test, with this exception: it was the parsonage baby, Carroll Edwin, who weighed three pounds more than is expected that one of his age should weigh, and was awarded the health prize. Two prizes were given on temporal economy. It happened that Miss J. D. Russ was first on the registry. When the receipt of her votes were recorded, \$8.30, there was an air of satisfaction that she had won the first prize. Up to the tenth all registrations proved favorable to her. It was the parsonage baby whose number was ten. When the receipt of his votes were recorded, \$30.00, the former air of satisfaction went in favor of Carroll E. McDaniel. Dr. Martin, the city health officer; Miss Crosby, the Red Cross nurse, and Prof. Newsome, principal of Bannerker High School, were with us and delivered able and helpful addresses. Dr. Davis, S. S., was the health examining judge. We were glad to have visiting us Rev. James J. McDowell and wife, of the St. James A. M. E. Church. Besides these, Ebenezer witnessed a large visitation from her sister churches. Receipts for the evening totaled \$60.00.—Mrs. C. H. McDaniel, Reporter.

**DULUTH, GA.**—On Tuesday night, March 14, at 8 o'clock, when pastor and wife were at supper, a great storm struck the west side of the parsonage, which alarmed the inmates. When the door was opened a merry party of members, children and friends of the Baptist church came forth singing "God Will Take Care of You." The table was laden with many good things, also a purse. The opening words of compliment of appreciation to the pastor were delivered by Brother A. W. Eason. Song blessed assurance. The pastor, Rev. P. H. Kelley, and wife, made some timely remarks, also Sisters S. A. Hopkins and G. A. Echols. The party was led by Sisters Lena Howell, Mary Eason, Lucinda Burns, Lena Woodard, Hattie Howell and others. The work of the church is progressing along all lines under the leadership of our efficient pastor, Dr. P. H. Kelley. Two years ago when our pastor came to us we were worshiping in a very dilapidated church, but today upon the same spot stands a beautiful edifice, which

when completed will be among the best on the Gainesville District. Dr. J. F. Demery is the architect. We must go over the top this year.—Reporter.

**CHATTANOOGA, Tenn.**—April 2nd was our spring Rally Day. Four captains were selected and with the assistance of the members and friends they raised \$428.00. It is said by the older members of the church to be the best they have done in such a short time. We are working to the end of completing our church. All auxiliaries are moving in fair condition and the outlook is fine considering conditions generally. The membership is taking on new life. People are joining the church weekly. Every member of the Sunday School has made a decision for Christ. With a new church here, our Methodism will grow very rapidly. W. S. Hight the efficient pastor is doing splendid work.—Reporter.

**ATLANTA, GA.**—The members of Fort Street M. E. Church were highly honored to have the presence of Bishop Richardson on the night of April 4th. He made a wonderful lecture which was enjoyed by all. Our district superintendent was also present with us. The choir furnished good music for the occasion. \$30.00 was raised from the sale of tickets. Rev. W. M. Burch our faithful pastor is doing all in his power to put the program of the church over. Sister Adline Harris is also happy to have her daughter Carrie, and grandson, home on a visit.—Irene Conner, Reporter.

**THREE RIVERS, MISS.**—We are thankful for our pastor, for he is a Christian preacher and has done much for our church. Rev. Jackson has revived the work and several members have been added to the church. He began services on March 26-31. Many hearts were made glad.—Elvirie Mosely, Reporter.

**LITTLE ROCK, ARK.**—Easter Sunday at Wesley Chapel, Dr. G. T. Saxton, Pastor, was a glorious day, spiritually and financially.

The J. L. H. Smith Consistory of the Scottish Rite Mason, No. 76 and the J. R. White Assembly No. 11, Order of the Golden Circle worshipped with us at the 11 o'clock service. The ceremonies belonging to the Rites of the Order were most beautifully demonstrated and the Loyal Ladies of the Order were adorned in golden crowns, a lovely sight to behold. Rev. Saxton preached a most excellent sermon and as a thank offering the Order presented \$20.00 to the church.

Preceding Easter, the Maunday Thursday Feast was held in the basement of the church. Rev. and Mrs. Saxton were the honored guest. The Commander-in-chief of the Scottish Rite Mason is Mr. J. R. White and the Royal Lady Ruler is his wife, Mrs. Julia White, both very active members of our church.

Sunday afternoon, the Junior League held their Easter services and Egg Hunt under the supervision of their ardent leader and superintendent, Mrs. Saxton.

Mrs. W. H. Bass, organist and Sunday School teacher, ably assisted by Miss Gertrude Green, teacher, conducted the Easter program at the evening hour, 8 o'clock. The services



were beautiful and heartily enjoyed by all present.

The Centenary Collection for the day was \$112.24. The collection for the Poor and Needy was \$2.76. The table collection was \$32.11. The total collection for the day was \$167.11.

The District Convention of the W. H. M. Society was held April 21-23. The attendance was not great but after all the Convention was a success.—Miss L. M. Barnett, Reporter.

ST. MARTINVILLE, LA.—The Lake Charles District of the Louisiana Conference held its convention in Jones Chapel, Welsh, La., Wednesday, April 19, 1922. The Rev. John W. Turner presided. Devotions were conducted by the Revs. Williams, Harrell and D. G. Taylor. Rev. J. A. Williams was elected secretary. District Superintendent Turner in a brief address expressed his sincere faith in the brethren and his hopeful outlook of the district. The roll was called and thirteen ministers were reported present, each minister made an encouraging report. Rev. E. J. Smith of the Baptist Church was introduced and spoke commendingly of the reports made by the brethren. Rev. Turner arranged dates with the pastors who had paid or raised their full quotas to go into the weaker points and assist the brethren there to raise theirs. Ten ministerial delegates were appointed to attend the council at New Orleans. More than \$2,040 was reported for Centenary having 11 churches to report. The meeting reached its climax at night when Rev. J. J. Woolridge brought to us a burning message out of the 3rd verse of the 13th chapter of the gospel according to St. Mat. In a few select words Rev. S. Green expressed our thanks to the energetic pastor Rev. H. W. Gray and the loyal friends and members of the church for the splendid entertainment we received at their hands.—James A. Williams, Reporter.

GAINESVILLE, FLA.—On Easter Sunday the small membership raised \$34.00 for Centenary. The pastor made a talk on stewardship and when finished, Sister Nettie Gladden called him and gave \$10.00 as her part. Others followed. Solomon Chapel is going over the top though the membership is small. Rev. R. K. Sherrod is doing his best.

MILFORD, TEXAS. — Wednesday night, April 12th, at 10:30 p. m. a great storm struck the parsonage of the Pilgrim's Rest M. E. Church led by Sister S. H. Burgess, Jno. Carter, Sr., and wife, while the pastor, Rev. J. W. Moulton and wife were at supper. They were compelled to look out and to their surprise there stood a host of members and friends singing "I want to be counted in that number when the Saints go Marching Home." They left several pounds, and some cash. Prayer was offered by the pastor. Easter was a great day at Milford and we raised \$31.25. Our Centenary drive was a success under the auspices of the unit leaders, Sister Bessie Sims, \$17.00; L. M. Stewood, \$12.50; Sister Jene Wright, \$5.75; Sister Ollie Amerson, \$3.00; Clara Carter, \$5.00; S. H. Burgess, \$15.00; Bro. R. G. Williams, \$8.00; Will Sims, \$7.00; Larney Hartmon, \$8.00.—Maggie Carter, Reporter.

SLIDELL, LA.—We are glad to say that Mt. Zion M. E. Church is being lifted up and prospering under the leadership of our own much loved pastor, T. J. Johnson. During Easter week we were delighted to have with us Mrs. Elizabeth Gasket, evangelist, with her many encouraging sermons that interested our little town and added a number to our church of which we were much pleased. We are hoping to have her present again in the near future. On Sunday night the teachers of our high school conducted a program with the Sunday school children which was a delight to all present. The choir rendered some of their most beautiful anthems of praises to the Savior. The collection was good.—Agnes Claude, Reporter.

PITTSBURG, TEXAS.—Easter was a high day at Morris Chapel M. E. Church. Our pastor preached a powerful sermon to a crowded church. An Easter program was also carried out at night conducted by Sister E. L. Sawyer. Phoebe Smith and Bertha Parrison rendered the pantomime of the Rock of Ages. The five clubs made their reports, total amounting to \$152.61. We are doing well in our church.—Reporter.

CROWDER, MISS.—To the surprise of our beloved pastor, Rev. E. Reed and family the Ladies Aid Society gave him a grand party. This was led by Sister Anna Brooks, Lillie Hardrik, Emma Joel and others. The members are indeed proud of their pastor. We are hoping to do more for the Master's cause.—Rosie Elliott, Reporter.

OXFORD, GA.—The members of Rust Chapel enjoyed a high day April 16th. We were favored with the presence of our dear beloved Bishop I. B. Scott, D. D., LL. D., who preached an awakening sermon on Faith, to the delight of all who heard him. On Monday night our good Bishop took his congregation on a trip to Africa. More than 500 listened or took part in the imaginary trip. On Tuesday night we were favored with our beloved pastor of the Addairsville charge in the person of Rev. I. C. Rucker, who conducted a four nights' meeting at this church. We witnessed the kindling of the heavenly fire as did of old; while this good man preached to us by the way. Our church is moving along nicely under the leadership of our new pastor, Rev. P. L. Inman. We ask the prayers of the conference that we may be stronger and more courageous in doing our bit. We thank our bishop for our good pastor, who never tires. We have beautified the walls of our church and are now pinning to seat it off. We are at work all with one object in view.—Miss Lula M. Jackson, Reporter.

ATLANTIC CITY, N. J.—Ashbury M. E. Church where the Delaware annual conference was held is delighted with Bishop Jones having sent their pastor, the Rev. A. L. Martin, back for the thirteenth year. They have raised as a tithe offering for Easter \$350.00 on Centenary and \$50.00 more since. We have paid \$450.00 on main debt to the Church Extension Board and will tithe for more to be placed also on main debt. As a new conference year we are beginning to rally for \$5,000. The entire church is plan-

ning to give Rev. Martin a rousing reception on his thirteenth year with us, May 25. More than 400 persons are on the committee, many leading white friends will also participate. Bishop Jones won high praise in Atlantic City for the splendid way in which he presided and proved himself a big brother to not only one but to all. The church is packed to standing every Sunday. Souls are being led to Jesus and many are joining the church.

BARTLETT AND DAVILLA—Bartlett is comparatively new and Davilla is among the oldest in the conference. The work at Bartlett has grown wonderfully under the leadership of Rev. P. M. Carmichael. Davilla has increased in work, being trained under our leader. Easter Sunday was a high day with us. The preacher could not be at both places, so he spent the day with us, preaching two very interesting sermons on the life-work, death, burial and resurrection of Jesus. The impression was good. Everybody is very fond of our preacher. The offering, all things considered, were a wonder. It looked like the impossible to raise anything. The rain had been continuous and failure seemed to be inevitable. But we raised for Bartlett and Davilla \$48.47, leaving a small balance, which we will get together and send in soon. We want no blanks this year. We are nearly \$20 ahead of last year this time. We find that starting in time and putting in all the time is the mother of success.—Mrs. A. E. Bailey.

BUDE, MISS.—Passion week was observed with the ex-pastor, Rev. Wm. Clark, Rev. Jordan of Meadville and Pastor Robinson preaching each night. Easter exercise was beautifully carried out, as well as the resurrection dawn. The hell having been rung at 3:40 a. m. Easter morning, quite a few hastened out to service. There are three things our church has to endure in Bude, viz: Low wages, high cost and small membership. But owing to these hesitations, we raised 187 of our \$104 Centenary assessment on Easter Sunday. The Imperial Jubilee Singers of Kansas City, Mo., thrilled Thirkield Chapel Sunday night and Sweet Home Baptist Church Monday night, April 23-24, with such music as never before heard in the history of Franklin county, not mentioning Bude. Mrs. Countee gave an interesting talk Sunday morning in the Sunday School. She, as well as Miss Raskastrow, gave some real select negro dialect readings. All of Bude is trying to sing bass as the Rev. Smuthers did: "Standing in the Need of Prayer." Pastor Robinson is conducting a revival in Natchez this week for Rev. A. L. Holland. Mrs. G. E. Trower, the wife of the deceased, who was hurried last week in Natchez, is stopping in Bude for a few days. She will leave here for Brookhaven, Ocean Springs and Biloxi on business, and is expected to reach Hot Springs some time in May. May God bless her in her future career. We are looking forward to our auxiliary anniversary Sunday, April 30, 1922. Our Sunday School is improving wonderfully.—Mrs. Cnr-

rie B. McCray, Reporter.

BLUT SPRINGS, ALA.—Sunday April 30th, was one of the greatest days of the year. Our church has awakened to a high spiritual thought of duty. Two pastors came together at once church and God blessed us that day. Rev. I. A. Starks, pastor of the Baptist church preached for us at 11 o'clock a soul stirring sermon and he raised \$10.00. Rev. C. P. Payne, our pastor, preached at three from the 54th chapter of St. John and 31st verse. We could only say did not our hearts burn while he talked up by the way, after which Rev. Payne lifted his collection and raised \$12.27 making a total of \$22.27. We feel sure, with the splendid leadership of our pastor, we will prosper. We admire the spirit in Rev. Payne to cooperate with other churches in unity. Our church at Blunt Springs is condemned and what shall we do? Will the centenary come to our aid? We are out of doors. We beg for help to build a new church. The outlook out here is good, but a church is badly needed. Pray God's blessings upon us.—R. H. Boyd, Reporter.

## MARRIAGES

LEWIS-QUEEN—At the home of Mrs. Queen Adams, the bride's parents, Mr. Bennie Lewis and Miss Allen were united in the bonds of holy matrimony. We wish for them a happy life in the future and a safe voyage over the sea of life. The bride is a faithful member of New Zion M. E. Church, Crystal Springs, Miss., and a teacher of high standing. They are of the best families in our community. Rev. N. N. Sidney officiated.

JONES-BROWN — Rev. and Mrs. W. J. Brown announce the marriage of their daughter, Arnita Gertrude, to Prof. James O. Jones. The wedding was solemnized on Wednesday, March 22, at their home in Forsyth, Ga., by the Rev. W. M. Melton.

McNIGHT-BARS—Mr. Charles McNight and Mrs. W. E. Bars were happily married by Rev. A. L. Gabriel, pastor of Loveindy Circuit.

HUFF-WILSON—Mr. Kirby L. Huff and Miss Eloise Wilson were united in marriage at St. Mark Church, Baton Rouge, La., by the Rev. C. W. Reeves. We pray for God's choicest blessing upon them as they go through life.

RUDOFF-NOBLE—Mrs. Pearl Noble the oldest daughter of L. L. Harrison of the Southwestern was made happy and united in marriage to Mr. Willie Rudoff last week. We hope they will have a pleasant sail over life's sea. The Rev. J. B. Reddix pastor of Mt. Zion, New Orleans officiated.

### TO ALL TOBACCO USERS

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**STAMPS**—Brother Francis Stamps departed this life April 17, at the time of his death he was 79 years of age. He was for many years a member of the Missionary Baptist Church. He leaves six children, other relatives and a host of friends to mourn his loss. He was a highly respected citizen of Collinwood, Tenn. The funeral services were conducted by the Rev. D. Kelly.

**JOHNSON**—Sister Laullie Johnson of Water Valley, Miss., fell asleep in Jesus on the 10th of April. She proclaimed a hope in Christ in 1903 and lived a consistent Christian. She was a member of Salem M. E. Church. She leaves to mourn her passing, a husband, mother, six children, one brother, and a host of relatives, and friends. Rev. G. W. Weatherly officiated. She was laid to rest at Hopewell Cemetery near Taylor, Miss.—D. B. Taylor, Reporter.

**BARBOUR**—Sister Amanda Barbour of Brenham, Texas, died March 10th. In full triumph of Christian faith. She had been a faithful member of Mt. Zion M. E. Church for 56 years and leaves eight children, ten grand children, five great grand children and many friends to mourn her loss. Rev. W. Hartley Jackson, P. C., conducted the funeral.—Allie Q. Nelson, Reporter.

**FORTUNE**—Sister Malinda Fortune, formerly a member of Mt. Zion M. E. Church, Brenham, Texas, died in Houston, but interned here. At the time of her death she was 71 years of age. She was the mother of 13 children. At the time of her death she was a member of Trinity M. E. Church at Houston, Dr. O. Woolfolk, pastor. Rev. R. B. Reid, district superintendent preached at the funeral services assisted by the pastor of Mt. Zion Church. Sister Fortune was a true and classic Christian, and so lived and reared her children as such.—Allie Q. Nelson, Reporter.

**TAYLOR**—Brother R. Taylor, father of Rev. P. A. Taylor departed this life in full triumph of faith. He leaves a wife, son, and many friends to mourn his loss.

**STUBBS**—Sister M. Stuhls a faithful member of Mountain Ridge M. E. Church passed to her reward, March 25th. The funeral services were conducted by Rev. W. R. Walker.

**MYRLES**—Sister Hattie Myrles a young soldier of the cross passed away March 28th in full triumph of faith in the Lord. She was a member of Mountain Ridge M. E. Church. The funeral services were conducted by her pastor, the Rev. W. R. Walker.

**PACKER**—Mr. Frank H. Packer, Sunday School superintendent and local preacher in St. Stephen M. E. Church died April 2nd. He joined St. Stephen 26 years ago and was a faithful member until his death. The Sunday School paid tribute by attend-

ing the funeral in a body. Rev. Pemerton of the A. M. E. Church spoke in highest terms of Brother Packer as a Christian gentleman. Rev. Hain presiding elder of the A. M. E. Church read the scripture lesson. The funeral sermon was preached by the pastor the Rev. N. W. Ross. The church was crowded, not even standing room was available.—Reporter.

**AUSTIN**—Rev. Thomas H. Austin, pastor of St. Paul Circuit, on the Pulaski District, East Tennessee Conference, departed this life Sunday morning, April 23, 1922, at Dante, Va. He was 77 years old and was the oldest supply preacher in the East Tennessee Conference, both in point of age and of service. No man was more popular in his charge than he, and he has the distinction of having served one charge longer than any other man in the conference, having served St. Paul Circuit for seventeen years. He was an average preacher and lived the life of the Gospel which he preached. He loved the church and was active in looking after its every interest, and has raised 102 per cent of all the Centenary subscriptions up to this time. He leaves four sons and one daughter, all of whom were at his bedside some time during his illness, and his son, Rev. T. N. Austin, and his daughter, Mrs. Lucy Smith, were at his bedside when the end came. The funeral services were conducted in Bethel M. E. Church, Ivanhoe, Va., by the writer, and he was laid to rest in the family burying ground.

"Servant of God, well done;

Thy glorious warfare's past.

The battle's fought, the victory won,  
And thou art crowned at last."

Anderson Davis.

**WILLIAMS**—In loving memory of grandmother, Mrs. Mathilda Williams, who died September 7, 1919. She was the mother of Ella Peters. She lived a true and happy life, even until death. She was a faithful member of St. Paul M. E. Church at Cheraw, Miss. Some day we will meet you, grandmother, and Mother Ella also, in the sweet by-and-by. Gone, but not forgotten.—Lillian Peters.

**HAYWARD**—In memory of deceased sister, Mrs. Lucinda Hayward, who passed to the great beyond on May 3, 1922. At the time of her death she was about 75 years of age. She was an old founder of St. Matthew M. E. Church, Algiers, La. She was a native of New Orleans. She leaves a daughter, son, grandson, one great-granddaughter and a host of other relatives to mourn her loss. Her son, Rev. W. C. Hayward, has just entered the ministry. The eulogy was preached by the pastor, Rev. Arthur Robinson. The Revs. D. G. Taylor and Vincent assisted in the funeral services. Her remains were laid to rest in McDonoghville Cemetery.—Gladys A. Colar, Reporter.

**MALONE**—Brother Warren Malone fell dead at his plow, leaving a wife, several children and other relatives to mourn his passing. He was a member of the Baptist Church at Bude, Miss.

**BUCHANAN** — Brother Sydney

Buchanan of Roxie, Miss., the beloved father of Mrs. M. C. S. Chaney of Roxie and Rev. W. B. Buchanan of 523 S. Telemachus street, New Orleans, left his home to look for his cow that was out grazing and while out he was caught in a storm. He wandered four miles west of his home and was found dead the following Tuesday, sitting by a tree. He was stricken with rheumatism last year, but was able to be about. He was a devout Christian for fifty years. He leaves a loving wife also, with whom he had companioned for fifty-five years.—Mrs. Carrie McCray, Reporter.

**WRIGHT**—Brother Sam Wright, a faithful member, class leader, steward and trustee of Dewella M. E. Church, Shreveport, La., departed this life March 25, after a lingering illness of three years. He leaves a devoted wife, several daughters and grandchildren to mourn his passing. He died as he had lived, a true worker for the Master. The funeral services were conducted by Rev. T. A. Bailey, assisted by Rev. S. Powells, Rev. A. C. Cruel and Rev. H. Martin, of the Baptist Church. His remains were laid to rest in Providence Cemetery.—John H. Patterson, Reporter.

**WALKER**—On April 6, Sister Lalle W. Walker, wife of Rev. S. T. Walker, of Holly Springs, Miss., departed this life in triumph of faith. At the time of her death she was 44 years of age. The funeral was conducted at Macon, Miss., by the district superintendent, the Rev. J. H. Talbert.

**HODGES**—Sister Renette Hodges was born in Gonzales, Texas, September 14, 1871. Her parents moved to Greenwood, Miss., where most of her young life was spent. Very early in life she professed hope in Christ and connected herself with the M. E. Church, and remained a consistent Christian until her departure. She was assistant superintendent of the Sunday School, leader of the Junior class, and vice-president of the Woman's Home Missionary Society. She attended Rust University and completed her normal course, and later married J. F. Hodges. To this union were born seven children, only two of whom, with their father, survive her, Miss Mahle Hodges, teacher at Clark University, Atlanta, Ga., and Miss Renette Hodges, teacher in the public school. It was April 3rd, at 5:45 p. m. when the end came quietly and unexpectedly. The funeral was conducted April 4th from Ky-nette Chapel M. E. Church, Forrest City, Ark., by the pastor. The Revs.

Z. R. Fields, E. L. Strong, D. South, Lonon, Rollins and Hill of the Baptist church assisted the pastor in the funeral services.—P. W. Wehh, Pastor.

**LAMLEY**—Bro. Bill Lamley, one of the oldest members of Rockport M. E. Church, died in full triumph of Christian faith. He was a faithful and loyal member of said church over 55 years. He had served every office in the church, and was always at his post trying to fulfill his duties. He leaves a wife, two daughters, a number of grand children and a host of friends to mourn his demise. Rev. J. H. Wesley, of Ackerman, Miss., conducted the funeral service.

**CLAY**—Bro. Vol Clay, a loyal and faithful member of Providence M. E. Church, passed to his reward in full triumph of faith. He was a faithful worker and will be missed by the church. He was a trustee, class leader, steward and district steward at the time of his death. He leaves a wife, four daughters, two sons, several grand children and a host of friends to mourn his passing. The funeral services were conducted by his pastor, Rev. T. A. Bailey, and Rev. J. O. Brown of St. James M. E. Church, of Shreveport, La. His remains were laid to rest in the Star Cemetery with Masonic honors.—J. H. Patterson, Reporter.

**EILAND**—Bro. Authur Elland departed this life at 25 years of age. He joined the church when he was 10 years old. He was a class leader at the time of his death. He leaves a wife, one child, mother, father, six sisters, two brothers and many friends. Rev. J. H. Wesley conducted the funeral.

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## CRESCENT CITY NOTES

The Area Council which convened at Mt. Zion M. E. Church was well attended. The Centenary reports were unprecedented in the history of the church as far as the Negro constituency of the church is concerned. Commendable speeches were delivered in favor of the Centenary movement and what the church is doing to make conditions in the world better. An appeal was made for new subscribers for the Southwestern Christian Advocate, which was received with hearty response. The officers and members of Mt. Zion M. E. Church have labored incessantly to reach the \$1,000 mark in the Centenary collections. On Easter morning we were able to report for the Centenary fund, \$866.36. The unit leaders reported as follows:

Mrs. Victoria D. Gordon, \$201.00; Mrs. Fannie Reddix, \$81.05; Mrs. Mary Perry, \$71.96; Mrs. Laura Dale, \$67.90; Mrs. Louisa Bertrand, \$59.90; Mrs. Mamie Hardin, \$45.50; Mrs. J. C. Jackson, \$45.25; Miss Leona Gaines, \$39.00; Mrs. Amy Madison, \$35.50; Mrs. Alice Thompson, \$33.00; Mrs. Pearl Noble, \$30.00; Mrs. Nancy Griffin, \$25.60; Sunday School, \$22.15; Mrs. Alice Earles, \$16.00; Mrs. Clara Cooper, \$15.00; Mrs. Sarah Stewart, \$13.50.

The pastor, Rev. B. J. Reddix, has been elected delegate to the missionary convention for Home Missions and Church Extensions.—A. F. Williams, Reporter.

SCOTT CHINN—The tide ran very high all day Easter, beginning in the Sunday school. Four new members were received and among our visitors was Rev. J. E. Rolax district superintendent of the Shreveport district, who gave us some very encouraging words. At the 11 o'clock service, Rev. Rolax preached a very able sermon to a large audience. Three joined the church. At 7:30 the sacrament of the Lord's Supper was administered to a large number. We had a crowded house and three joined the church at this service, making a total of ten added to the church that day. Collection for the day, \$88.00. Our pastor, Rev. Henry Taylor, is advancing the church wonderfully.—Thelma Fields, Reporter.

ST. MATHEW—On Sunday, May 7th, the services were good all day, beginning with the early morning prayer meeting. Bro. Rhodes is instrumental in making the prayer service very effective. At 11:30 the Rev. Garfield Robinson, brother of our pastor, filled the pulpit to the delight of all. The spiritual tide ran high. One prominent young man joined the church. At 7:30 p. m. the pastor preached a searching sermon, his words were logical and inspirational. We were also favored with a visit from Mr. R. H. McAllister, business manager of the Southwestern, who made a very thoughtful and inspiring address. Come again. The pastor presented to the audience

Miss Bertrice L. Smith, talented daughter of Dr. and Mrs. G. W. Smith, district superintendent of the Brookhaven district. The communion was administered by the pastor, assisted by Rev. W. C. Hayward. Collection was good.—Gladys Colar, Reporter.

### DISTRICT ROUNDS

(Continued from Page 11)

White Street, 6; Columbus, Eleventh Street, 9-10; Columbus, Washington Street, 12; Portsmouth, 15-16; Columbus, Kenden Avenue, 21; Columbus, Wheatland Avenue, 23-24; Columbus, Wheatland Avenue, 23-24; Columbus, Parker Avenue, 30-31; Urban Crest, —; Xenia, —.

Dear Brothers: Let our slogan be for this quarter, "Souls for Christ." Good Centenary start. Ladies' Aid Boon. Organization of young people and Brotherhood.—T. L. Ferguson, 473 South Eleventh St. Columbus, Ohio.

### DALLAS DISTRICT.

Third Round.

Mexia Circuit, May 20-21; Pellam Circuit, May 27-28; Milford and Italy, June 3-4; Waxahachie, 10-11; Ennis and Ferris, June 17-18; Hubbard and Dawson, June 24-25; Ft. Worth, North, July 1-2; Ft. Worth Circuit, June 30-July 2; Corsicana, July 8-9; Hillsboro, July 8-9; Denison, July 8-9; Ft. Worth-St. Andrews, July 15-16; Sherman and Pilot Point, July 22-23; Dallas, North, July 29-30; Wichita Falls, August 5-6; Dallas-St. Paul, August 12-13; Dallas-Queen City, 19-20; Dallas-Ideal Edition, 19-20.

Dear Brothers: I am grateful to you for the interest you have taken in the great Centenary movement that has given to us increased interest in the Kingdom of Christ. I pledge to you, as District Superintendent, my loyalty and support. I pray that each one of us may have the out-pouring of the spirit upon our congregation and a sweeping evangelistic tide. Each man has stood by like a hero. We simply take off our hats to you.

The District Conference will convene at North Dallas, July 24-30th, and we ask every pastor and delegate to be present with full Centenary quota raised.—J. W. Warren, District Superintendent.

### OPELIKA DISTRICT.

Third Round.

Ashland Circuit, May 17-21; Lineville, May 21-22; LaFayette, May 27-28; Goodsell Memorial, June 3-4; Opelika, June 10-11; Lanett Mission, June 12-13; Five Points Circuit, June 17-18; Stevens Mission, 21-22; Wedowee Circuit, 24-25; LaFayette Circuit, July 1-2; Roanoke Circuit, July 7-9; Rockymount Circuit, 8-9; Dadeville Circuit, 15-16; Alexander City, 21-23; Kellyton Circuit, 22-23; Benson Circuit, 29-30; Rockford Circuit, August 5-6; District Conference, Sylacauga, 12-13; Calera and Chinnoby, 16-17; Talladega and Kidd Street, 19-20.

My Dear Yoke Fellows in the Gospel: You have done exceedingly well in the Centenary drive the first round, now let us go after the entire quota and be ready to report in full at the coming district conference, which will meet August 9-13 in Sylacauga. Link up the drive for Christian tithes for the spreading of

THE school Christ started two thousand years ago is still alive and growing. Still sending out its teachers.

This generation needs, people since the beginning of the world have needed, to be taught.

Then on Children's Day do your share toward sending a boy or girl to college to be trained so that in his turn he may spread the good news as far as his voice, winged on a spirit of service, can carry.



Children's Day will be observed by your Sunday School.

the gospel with the drive for souls for the Kingdom of God. Let us make a strenuous effort to report at least twenty-five per cent gain in membership by the annual conference. Spend much time in your secret prayer. Here is where the revival fires must first be kindled. We have just about doubled last year's Easter report. Now do not let us be satisfied with this achievement. Let us go after the entire quota. It can be done. Bend your neck to the burden and Christ will help you bear the burden. Nothing is too arduous if Christ bears the load with you. Begin now to make every member canvass for Centenary and local benevolences and local support. Report to me the results of the canvas immediately. Do not fail to begin to roll up our quota of subscriptions for the Southwestern Christian Advocate and be ready to report at the district conference. As fast as you get the money send it in to the office and get a voucher which will serve for your report to the District conference. We must make this paper self-supporting this year. Do not delay in sending your Centenary money as fast as collected to me and I will send to you a temporary voucher for the same. Men of God, let us do Team Work—All working together for the interest of one common task. Write me frequently about your problems and I will be at your

service in helping you to solve them. Do not fail to urge a representative from each auxiliary to attend the district conference. Special recreation feature will be put on. Mr. Thomas W. Wallace will be district director. We will endeavor to visit each quarterly conference and put on this recreation feature. Get ready now the play grounds—volley balls, lawn tennis sets, etc. With best wishes for success.—James N. Wallace, District Superintendent.

### SPECIAL NOTICES.

LAKE CHARLES, LA.—The Woman's Home Missionary Society of the Louisiana Conference will hold its annual meeting in Wesley Methodist Episcopal Church, Baton Rouge, La., June 16-18. Every local president and delegate is expected to be present at the opening of the meeting Friday morning, June 16th at 10 a. m. The programs will be out on time. Dear Sisters, let us make this the best meeting held in our conference. Yours in Christ, Amella Turner, President.

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# Southwestern Christian Advocate



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## **GOD IS ALL**

By Ebenezer Elliott

Dark, deep, and cold the current flows  
Unto the sea where no wind blows,  
Seeking the land which no one knows.

O'er its sad gloom still comes and goes  
The mingled wail of friends and foes,  
Borne to the land which no one knows.

Why shrieks for help yon wretch, who goes  
With millions, from a world of woes,  
Unto the land which no one knows?

Though myriads go with him who goes,  
Alone he goes where no wind blows,  
Unto the land which no one knows.

For all must go where no wind blows,  
And none can go for him who goes;  
None, none return whence no one knows.

Yet why should he who shrieking goes  
With millions, from a world of woes,  
Reunion seek with it or those?

Alone with God, where no wind blows,  
And Death, his shadow—doomed, he goes:  
That God is there the shadow shows.

Oh, shoreless Deep, where no wind blows!  
And, thou, oh Land which no one knows!  
That God is All, His shadow shows.



## CHRISTIANITY'S TASK IN AFRICA

Writing in the May 10, issue of Zion's Herald, Edith Mae Bell emphasizes the well known fact that "Domestic slavery still exists over wide areas of the continent of Africa where it leads to the break-up of families, separation of husband from wife, and child from mother, for no system of slavery is thinkable or even possible without its inevitable concomitant of slave-trading."

Here is Christianity's task in Africa—to help Africa throw off the tyranny, the oppression, that exploits and bleeds her at the hands of commercial greed which takes advantage of an ignorant, primitive folk to wring from their labor, their sweat, their sufferings and sorrows, the wealth out of which private and national fortunes are built. Add to this unconscionable greed for gold, the heartless senseless color prejudice that is as rampant in Africa as it is elsewhere against people of dark hue, and there exists a situation in Africa that is appalling.

It would seem that the common sense approach to the soul of Africa is not primarily through evangelism of the natives but rather concerted christian effort on the part of Christendom to correct those evils of the economic, social and political order so as to command the respect and confidence of the native. Lack of confidence proposes barriers that make the heart well nigh impervious. The native may be naive and uncanny but he has the same fundamental nature as the most civilized, and he thinks and feels the injustice of his condition and resents exploitation at the hands of his stronger brother.

We verily believe the whole missionary propaganda of the Churches toward Africa will lag and lack effectiveness until this preliminary work of ridding Africa of its slavery to greed, gain, and color prejudice is fully accomplished. Here is Christianity's 20th Century opportunity. Already the foundation is laid and a beginning made in the nature and conscious longings of the natives themselves. "There is a seething undercurrent of discontent and unrest throughout Africa, caused by forced labor, low wages, high prices, no-land-ownership, and a rapidly developing national race consciousness." The Church should take advantage of this social condition, by making sure to the African his fundamental rights in his own land even to the discomfiture of outsiders and intruders.

Once again we observe that the immediate task of the Church is primarily not the evangelization of the native African but the arresting and suppression of the system of industrial, economic exploitation in vogue well nigh all over the continent by means of which the poor native is kept at the level of a helpless brute. It is not the oppressed but the oppressor who needs evangelizing. Concerning just one pernicious evil, it is said, "one of the first steps to lessen discontent in the labor market would be revision of this pernicious pass system. One must grant that a certain amount of restriction is necessary. Under the present system the

hope of a raw native going to town and getting back without first going to prison is becoming negative. My great trial during the first few months of residence in Rhodesia was to keep my servants out of prison. In addition to the Government pass there must be an individual one written for those who wish to step off the premises after dark. One boy was sent on an errand to the cottage next door. To reach there, he must go out to the alley and enter a gate a few rods away. Between the gates he was seized and fined in court next day. In some districts farther south, every man and woman must carry a pass. One traveling in search of work must have one. When he arrives at his destination he must have one that will permit his stay there. He may stay only six

days. If no work is secured, he must leave or become liable to two weeks' imprisonment."

Here is the first task of the Church of Jesus Christ—to abolish the last vestige of slavery in Africa; then, upon the basis of a vital faith created in the native by that act, to proceed to evangelize and Christianize him. He will then respond as he has not yet responded during all the years of missionary endeavor on the continent. Edith Mae Bell becomes a prophetess of the old order of righteous prophets when she concludes that "It must devolve upon Christians to work out a system of handling backward races which will reconcile the teachings of the Man of Galilee with the dealings of traders and actions of Christian governments. It needs the attention of every Christian, and the best thinking and planning we all can do."

## THE DAILY VACATION CHURCH SCHOOL

This phase of church work is part of the new conception of the Church at work seven days in the week. Which of course differs very materially from the old idea of the Church as mere preaching place to be used for fervid emotional exhortation for about two hours on one day (Sunday) of each week.

This new program undertakes to relate the Church with its message and organization in a practical essential way to the total life and activities of the community.

Several considerations have forced the church to this recent adaptation to community needs.

In the first place the church finds herself face to face with an alarming ignorance of the truth and spirit of the Bible message. This is true within the church and without. She sees now that the church must be not merely a preaching place in the old sense of the word but that the modern church must be a teaching institution as well; one in which the tenets of her faith are set forth in their real fundamental import in a way to command the faith and assent of the modern, critical mind. Church and religious teaching hitherto has been largely inadequate. The tide of ignorance of the Bible with its immeasurable wealth of moral and spiritual value for present day life must somehow be checked. The Church proposes in the Vacation Bible School as one of its agencies, to supplement the lack by extending the channels of information seven days in the week.

Again as an enlarged equipment for more aggressive kingdom work, this phase of church work is necessary. Why should not the Church adapt her agencies to the use of seven days rather than one day in the week? The volume of the King's business is large; it requires large resources of men, money and machinery to effect results. The Vacation Bible school bringing the teaching ministry of the Church to the front giving constant, sustained instruction to the youth of the community is one of the Church's most valuable assets for accomplishing her task in an aggressive way.

Another consideration is that of the seeming growth of opposition and hostility to moral good in these days. The Church's task primarily is to face the evil issues and win out for her Master. She must confront evil agencies with reinforced agencies for good. The vacation Bible school provides for bringing to this task the consecrated intelligence of the Church. It is marshalling the wisdom of the Kingdom so that in the future it may not be said to our shame that "the children of this world are in their generation wiser than the children of light."

The vacation Church school is, then, the Church awakening to her modern opportunity and teaching task, that of giving week-day religious instruction to the youth on fundamental educational principles. This work has been sponsored by the Religious Educational Association, the International Sunday School Council, and by our own Board of Sunday Schools, particularly during the past eight years. The Board of Home Missions through Drs. M. P. Burns and Paul Vogt are co-operating with the Board of Sunday Schools in preparation of Program Guides for these schools with lessons adapted for each age group of children. These contain music, games, lessons, etc., suitable for schools, large and small, in city or country; and may be had of the Board of Sunday Schools, 58 East Washington Street, Chicago.

Last year there were approximately 2100 Vacation Church Schools in the United States and about 500 in foreign lands. Sixteen thousand teachers ministered to 270,000 pupils at a cost of about \$1.00 per pupil. The future looms big with hope. The possibilities are limitless. There are approximately 20,000,000 public school children with many idle hours to be filled with wholesome activities. There are 400,000 colleges and professional school students, many of whom have no definite objectives for the vacation weeks; and the 175,000 Protestant church buildings of the United States furnish working materials for the Church Vacation School.



## THE LAND OF BURNINGS

Surely the Dyer Anti-Lynching Bill that has been for several months held up in the sub-committee of the Senate Judiciary Committee will be taken out of its pigeon-hole now in the light of the recent burning of three human beings in the Southern state of Texas a few days ago.

If the Senate felt that it needed added and more horrible evidence to prove the necessity for passage of the Dyer Bill, that evidence is certainly present in logical form in this last act of mob vengeance in this execrable incident.

But this burning is only one of a series of such hideous and horrible acts for which the American people are responsible.

"Since 1889, 3434 human beings accused of crime have been murdered by mobs in the United States before their guilt could be established by law or their punishment legally inflicted.

"During the World War when the allied nations were fighting to make the World Safe for Democracy more than 250 United States citizens were lynched in America. During the last year 63 were lynched, and since Congress has been debating the Dyer bill, mobs in impudent defiance of the government have murdered 40 odd victims.

"Some of these lynchings have been accompanied by the most atrocious and revolting orgies; in the last three years more than 25 have been publicly burned at the stake amid torture and physical maiming, and in the presence of women and children;

and in many cases the burning has been openly advertised beforehand."

Such an exhibition as this will inevitably lead to the designation of our country as the Land of Burnings, if something is not done to estop this lynching evil. The reputation of this nation is certainly being forged in the mental workshop where public opinion abroad is made. And the tendency is rapidly toward an unsavory reputation.

But the worst effect of our national unconcern is reflected in the morals of the nation. What must be the moral effect upon the citizenry that permits the deliberate and staged burning of human beings tied to iron stakes, their clothing and persons saturated with oil and their bodies hacked and lacerated as a minor pastime, while their neighbors stand by convulsed with glee and hilarity? And what pity must be due the unfortunate women and children who herd about the sickening scenes to behold their neighbors, tho black, suffer inexpressible agonies, and to gaze on human ashes. Shades of Nero! Is America as heartless as pagan Rome and do not our Christian ethics excel hers?

Let the American Senate answer such questions! Let the American conscience revolt. Let human dignity assert itself. Let Christian Public Opinion utter the final veto lest our "land of the free and home of the brave" become the Land of Burnings—the modern Moloch among the nations of the earth.

## TALKING WITHOUT WIRES

Among the scientific marvels of the present day none is more startling and excites greater admiration from the lovers of progress than does Radio Broadcasting. Some idea of the rapid and extensive development of this means of communication without wires can be formed when we recall that ten years ago, one asserting the possibility of talking across long distances of space without wire, would have been regarded a fanatic. Today, there are more than 600,000 receivers in use, valued at not less than \$30,000,000. No invention in the history of electricity has so gripped popular fancy. Only the phonograph anywhere approaches it in point of rapid development as an industry.

The principle of radio is the same as that of light, sound, etc. It is based upon the hypothesis that ether exists as the storehouse of electrical energy. This energy is disturbed by waves or vibrations set up by the transmitting instrument. Such waves are caught on the antenna or forks of the receiving station and thence conducted to the receiving apparatus by means of what is termed the "lead-in." These waves thus transmitted are then reconverted into sound by the auditory nerve in the manner that the optic nerve converts waves of ether into light. The sound does not travel; the ether waves travel and on reaching the auditory nerve through the ear, are interpreted by that organ in terms of "sound".

One of the difficulties to practical use of the radio hitherto has been how to prevent messages being taken by stations other than the one for which the message was intended; in other words, how to preserve the secrecy of the air.

It has just been announced this week that John Hays Hammond, Jr., has perfected a relatively simple apparatus that will counteract this difficulty. By the new invention, both voice and code may be carried at the same time; and there are other advantages which, it is said, will revolutionize radio communication.

At present the uses to which radio communication is put are many and practical. By it, news, market reports, time signals, music, lectures, operas, public health talks, theatrical performances and concerts are broadcasted with astonishing clearness and satisfaction.

"In thousands of city and suburban homes, in lonely farmhouses, knobs that look like those on safes are twirled in the simple process of "tuning in," so as to make audible the news or the music radiated by a broadcasting station. On Sunday the stations all broadcast sermons, which are heard with as much reverence as if the voice that preaches the reward that awaits the righteous and the evil that befalls the sinner reached the ear directly from the pulpit. At the proper moment, radio congregations have been known to fall down on their knees and pray

simultaneously with those in the church from which the directing voice came fifty miles away. One enterprising minister even gave instructions to pass the plate and to send him the collection, all of which was duly performed, quite in the pious spirit demanded by the occasion."

At present there are something like 50 private broadcasting stations in the country besides over 200 maintained by the government for broadcasting news. Receiving stations have sprung up by the thousands and anybody who is able to install one in his home may "listen in" at will, and be charmed by the melody of the music—laden ether that has awaited for a myriad of years the coming of that scientific genius whose invention could force it to yield its secrets to humanity.

## HAITI AND MR. HUGHES

Other complaints and indictments of the Harding Administration aside, it does seem that the present administration has become somewhat "balled up" in its policy toward the Republic of Haiti.

This offence against the little black republic has been for several years the occasion for grievous complaint from many and influential sources. The Union Patriotique d'Haiti thru its duly accredited delegates to this country in May last year, issued a memorial to the Wilson government setting forth their grievances and gave a succinct summary of the Haitian people's aspirations as follows:

1. Immediate abolition of martial law and courts martial.
2. Immediate reorganization of the Haitian police and military forces, and withdrawal within a short period of the United States Military Occupation.
3. Abrogation of the convention of 1915.
4. Convocation within a short period of a Constituent Assembly, with all the guarantees of electoral liberty.

Why should it be necessary that the little liberty-loving republic ask that this great nation loosen its strangle hold from the throat of the weak. The following paragraph contains in brief Haiti's indictment of America:

"In reality the Government had been, from the beginning to end, oppressed by a series of violent acts. Apart from the occupation of its territory, the custom houses, which were the chief object of the treaty, had been seized manu militari, and the funds belonging to the Haitian Treasury and deposited in the National Bank of the Haitian Republic had been transferred to the account of Rear Admiral W. B. Caperton, by his orders."

This indictment, unanswered then, goes yet unanswered. A few weeks ago the Foreign Policy Association, composed of some of America's foremost citizens, representative lawyers, issued a patriotic protest of their country's high handed injustice to Haiti, but apparently with no results, for Mr. Hughes' reply simply accused these pro-

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# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
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 **PURE RELIGION:**—Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1:27.

## HAITI AND MR. HUGHES

(Continued from Page 3.)

esting lawyers of being guilty of an effort to mislead the public regarding the facts.

Whatever the outcome, there is a settled conviction on the part of large and increasing numbers of the American people that our country has done Haiti a grievous wrong that must be speedily and thoroughly repaired, else it can but be charged that the great American nation has betrayed that democracy of which we have been so accustomed to boast in these latter days.

## Personal and General

Dr. J. N. C. Coggin and the Rev. D. H. Stanton were recently elected members of the Trustee Board of Clark University. Dr. Coggin is an honored alumnus of the institution.

The Rev. T. F. Robinson, D. D., Pastor of First Street Church, this city, has moved into his new, commodious, well appointed home and may now be addressed permanently at 3309 Baronne Street, New Orleans, La.

Prof. George H. Trevor, Ph. D., and Mrs. Trevor, of Gammon Theological Seminary, will visit Europe this summer, sailing about the first of June. They will visit Oberammergau to see the historic Passion Play which has been resumed since its suspension during the great war.

Under the leadership of its new pastor, the Rev. R. N. Jones, our church at Forest,

Mississippi, has just erected a new ten room parsonage. Brother Jones has a reputation for doing worth while things on his charge.

The Rev. A. W. Carr, D. D., recently appointed superintendent of the Houston District, Texas Conference, has taken up his residence in Houston and may be addressed at Taborian Building, 807½ Prairie avenue, Houston, Tex.

The Rev. J. W. Wesley, our Pastor at Bradentown, Fla., is attending the Summer School for Pastors at Gammon Theological Seminary from which he will return to Florida and tour the churches of the state in interest of his Church, which was recently destroyed by fire.

Bishop E. G. Richardson will install the new president of Claflin University. Dr. J. B. Randolph, on Commencement Day, May 30, 1922, at which time the new president will deliver his inaugural address and Dr. I. Garland Penn will deliver the Annual Commencement Address. Dr. P. J. Maveety, and retiring President Dunton will also deliver addresses.

The Rev. H. F. Cook, our pastor at Nettleton, Mississippi, Upper Mississippi Conference, and Miss Sadie L. Walker were happily united in marriage May 6th, at the home of the bride's parents. We hope for them a smooth sail over the matrimonial sea. The Rev. E. R. Miller, minister in charge, officiated.

St. James Church, Columbus, Mississippi, has just closed an effective revival. It was deep and heartsearching resulting in nineteen conversions, and accessions to our Methodism. The Rev. W. M. Maxwell was the evangelist.

The forty-first anniversary exercises of the Tuskegee Normal and Industrial Institute, Dr. Robert R. Moton, principal, will be featured this year with the Commencement Sermon by Dr. Hamilton Holt, former editor of the New York Independent, and by President John M. Gandy, of Virginia Normal and Industrial Institute, Petersburg, Va., who will deliver the Commencement address.

Flint Goodrich Hospital of this city is crowded to capacity. Every bed is taken and scores of patients are being flatly refused treatment and ward accommodations because of lack of larger quarters and more ample facilities. Methodism must hasten to the rescue, and through this hospital so favorably located, extend her healing ministry to the sick and suffering.

Commencement at Montana Wesleyan College, Helena, Montana, June 4 to 7, promises to be especially noteworthy this year. Bishop Charles Wesley Burns, resident Bishop, will deliver the commencement address on June 7. Dr. Edward Laird Mills, of Portland, Oregon, editor of the Pacific Christian Advocate, will preach the University Sermon and also deliver the address for the Academy graduation exercises. The Deaconess School participates in the events of commencement week presenting a Children's cantata in Wesleyan Chapel. The Farewell Chapel and Alumni luncheon are events to

be featured this year with especially interesting programs.

Rev. Ernest N. Bauman, a missionary on furlough, will be the representative of the Foreign Board at the Summer School for Town and Country Pastors which is being conducted by the Department of Rural Work of the Board of Home Missions and Church Extension, at Morgan College, Baltimore, Maryland, September 4-23. This is a splendid piece of co-operation between the two big boards of our Church which has been arranged by Dr. Wade of the Committee on Conservation and Advance.

Dr. H. T. S. Johnson, our Pastor at Tulsa, Oklahoma, is doing notably effective work in that state as Colored Field Secretary of Inter-Racial Work for the states of Oklahoma and Texas. Recently he was most cordially received by, and made helpful addresses at Kingfisher College and Phillips University, both white institutions in the state of Oklahoma. In addition, he has the following engagements for this season: Baccalaureate sermon, Luther, Okla., May 14; Baccalaureate sermon, State Normal and Agricultural University, Langston, Okla., May 21st; same date, Baccalaureate sermon, Douglas High School, Oklahoma City; Address to the citizens of Sand Springs, Okla., on "Essentials of Inter-Racial Co-operation," May 23, and Commencement address, George R. Smith College, Sedalia, Mo., May 25.

The Rev. J. Mercer Johnson, of Hempstead, Texas, is much pained over the death of his brother, Mr. D. C. Johnson, of Vicksburg, Miss.

The Annual Meeting of the Louisiana Conference Woman Home Mission Society, will convene June 16-18th with Wesley Chapel Church, Baton Rouge, La., Rev. T. A. Brown, pastor. The annual sermon will be delivered by Dr. C. W. Reeves of St. Mark Church, Baton Rouge. Addresses will be delivered by Mesdames Bishop Jones, Amelia Turner, E. W. Fisher, Deaconess Lowe, A. G. Jenkins, H. C. Stanley, Julia Bates, Misses Mary Etta Smith, and Carrie Stemley. The officers are: Mrs. Amelia Turner, president; Mrs. T. J. Johnson, vice president; Mrs. T. A. Brown, secretary Young People's Work; Mrs. A. G. Jenkins, secretary Children's Work; Mrs. H. C. Stanley, corresponding secretary; Mrs. M. E. David, treasurer.

Bishop Hartzell will be eighty years old June 1. He graduated in the Classical Course at the Illinois Wesleyan University in 1868, fifty-four years ago and during the Commencement of his Alma Mater in June will make the Alumni address, his theme being "Four Score Years and More."

The Rev. A. H. Higgs, D. D., was recently appointed by Bishop Quayle, superintendent of the Kansas City district. His address is 467 South Redwood avenue, Marshall, Mo. Dr. Higgs' district has been called to meet August 23-27, at Armstrong, Mo.

Asbury Church, Atlantic City, is rejoicing over the return for the thirteenth year of  
(Continued on Page 6.)



## IS THE MINISTER OF ANY USE TODAY

A Frank Facing Of A Common Question By Charles L. Slattery

Rector of Grace Church, New York City

People are apt to say that the ministry has not its former prestige. By this is meant that no cast-iron public opinion forces a man to go to Church. There was a time when, in Spain for example, if a man did not go to Church once in so often, thumb-screws were applied, his joints were pulled from their sockets, he was pierced, beaten, scalded, burned. Even in our Puritan New England the man who absented himself from the meeting-house for several Sundays had a bitter time of it. Of course the clergy in such conditions were, in a sense, masters of the situation. They could dictate foolishly, perhaps even basely, and people were obliged to listen. Now it is all changed. Men come to Church or not, as they are inwardly moved to do so. The prestige of that old time is gone.

And who is not glad that it is gone? The ministry of to-day cannot be inefficient and still look for Followers. The ministry of to-day is the most exacting of vocations. It demands of a man that he be his best in every direction,—in training of mind, in soundness of body, in cleanness of character. We who are in the ministry must expect to fail just in so far as we are not our best. Every year the man who is not willing to submit to long and strenuous education, who is not willing to cultivate his physical strength, who is not willing to refine and ennoble his character, is of less use in the ministry.

You will say at once: "This is strange encouragement to give in urging men to come into the ministry. You begin by telling its exactions." Yes, I do. First, because I am sure that I speak the truth. And, secondly, because I think our young men of today have enough fibre and fire to be undismayed before such a prospect. I do not invite them to a life that is easy; I do not invite them to a haphazard sort of life, intellectually, morally, spiritually, physically—in the expectation that, by hook or by crook, they will get on in this supposedly easy vocation called the ministry. This is not the age of the eighteenth century English parson; it is the age when to get on at all in the ministry you must live with all your might. Every year the minister will feel the demands more bewildering, more enticing. Every atom of his nature will be called upon to yield its highest excellence.

"But, 'you question,' does the ministry of to-day do any especial good in the world." I shall pass over certain greatest benefits which the ministry holds in trust for all ages, not because I esteem them lightly but because you are quite familiar with them. By such greatest benefits, I mean the preaching of the Gospel of Christ, the administration of the Sacraments, the strengthening of feeble wills, the formation of sturdy Christlike characters in the lives of the young. What I wish to do is to point out the peculiar uses which the ministry has for our own day.

### Reaching Across The Chasm Of Class

1. In the first place, the minister belongs to every class. Being a member of every class, he has the opportunity to keep the classes of society together, in mutual understanding and love.

It takes no large gift of insight to tell that the most serious menace to the stability of modern civilization is the bitterness and suspicion that lie between class and class. The rich distrust the poor, and the poor envy the rich and wonder how they got their money. The learned despise the ignorant, and the ignorant are afraid of the wiles of the learned.

Now the minister of Jesus Christ is of necessity a bond between classes in the community. He is a servant of that Christ who was at one time so poor that He had not where to lay His head. Still, the power and riches of the universe were at his command. When a minister of Christ says that he cares just as much for the ignorant parishioner as for the learned, as much for the poor as for the rich, he is not schooling himself to say it. It is part of his very life to feel it, as well as to say it. These people are all in some way his. Other persons may divide people into classes and draw distinctions. He cannot. He not only does not wish to do so; it is impossible for him. For remember whose minister he is,—not man's, not the world's—but Christ's. How did Christ treat men?—that is his measure. A man is a man, no more, no less.

I hate to talk of classes. I wish the word and the idea could be abolished. Both are foreign to Christianity and to a free republic. But it is something that there is one vocation, the Christian ministry, pledged by the life of the Galilean King—at once the poorest and the richest of mankind—to break down all artificial barriers and to look at men to value men for what they really are in themselves. Men pledged to war against such distinctions in any and every direction, can, if they will be true, do vast service in this age of envy and contempt.

### Answering Vital Questions

2. Let me now pass to a second reason why the ministry has peculiar use to-day. It has the opportunity to answer questions, in a convincing way, upon vital subjects. One high function of the ministry is to teach. You sometimes hear that this is not an age of faith. People do not listen so calmly as once they listened to the voice of authority. They insist on knowing why, and how, and wherefore. The questions they ask are frightfully difficult. The weakling in the ministry cries out that it is all too bad; these incredulous people are, to his thinking an insufferable nuisance,—O that the age of so-called faith would return! I suppose no vigorous minister would wish to have that age of unquestioning faith (if it ever existed) back again. For it is not the highest sort of faith. A real faith is so serious that it puts itself to infinite

trouble to know what it undertakes to believe.

The Christian Minister of to-day, to be efficient, must, however modestly, be a student. I have no patience with the man who says that we need a ministry of trained intelligence in Massachusetts or New York, but a ministry of little or no education will do for the village in Idaho or Montana.

The minister is not expected to know more than his parishioner about business, or medicine, or geology, or law, or engineering,—he ought to be excelled in all these departments by many in his congregation. But he ought to know more than they know of the present stage of knowledge about the Bible and about evidence for the truth of Christianity; and he ought to know the modern ways of meeting difficult questions.

### A Field For Heroism

3. The ministry has peculiar use to-day, because it offers a field for heroism. The crusades are over. Perhaps, among civilized nations, wars are over; certainly war is no longer the only way to settle a dispute. True, in order to get rich quickly, men brave the Arctic cold and the tropic heat; but somehow the sane old world refuses to attach the name of heroism to such selfish hazard. Heroism, by its nature, must be unselfish, as well as adventurous. Now, strange to say, the ministry which often seems tame, offers to-day the one pre-eminent crusade of the hour. It sounds just as ringing an appeal as ever Peter the Hermit made,—and it is a thousand times more rational. It cries: "Young and strong men, would you do hard things, great things? Then off, to the corner's of the earth and tell men of Christ! The climate is dangerous, the loneliness is unspeakable, the distance from home will seem unbearable, the obstacles to success are almost insuperable. You must learn a language of amazing intricacy, you must learn to think as if you were of another race of men, your whole life must be turned upside down. It is heroism to the last degree—it is hard, hard, very hard! But the battle-cry is 'The world for Christ'—will you enlist?" The men who say "Yes" to such an invitation must be of finer stuff than the anxious people who trudge through bitter cold to get the gold of Alaska. They must even be of finer stuff than the best soldiers who go off to fight their country's war. No ancient crusade ever had half the splendor of this modern appeal. And it is rational, practical, sensible, real."

I am only a prosaic parson in a city parish, but I can tell you that my heart beats fast when I think that the most heroic heroes of this generation are my brothers in the Christian ministry who have sought out the hardest places in the world, to give all they have, without count of cost, to bring in the beautiful Kingdom of Christ. Other vocations can boast their heroes, too; but, I make bold to say, no other can show so many who by a fixed purpose make a business of heroism—though, with the per-

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## PASTORS MEET AT McKEESPORT

The pastors of the Pittsburgh District, Washington Conference met at the call of the district superintendent, Dr. M. J. Naylor, at Calvary M. E. Church, McKeesport, Rev. J. E. Dotson, pastor, Wednesday, May 3rd, for a two days conference; Dr. Naylor opened the conference after prayer had been offered, by outlining the purpose of the conference, viz: to lay plans for the work of the district and to set goals for the district for this year. Dr. R. W. S. Thomas, pastor of Warren Church, Pittsburgh, commended the district superintendent for his brotherly attitude toward and due consideration of the men of his district. All pastors were present save three.

The Unit System—Its Organization and Method was taken up and evoked a lively discussion. Finally it was decided that each charge on the district would strive to organize and operate the Unit System this year. The intercessory feature of the system was strongly urged and the first goal set by the conference was the enrollment of fifty per cent of the members of the district as Intercessors.

The pastors made report of the special Easter offering for the Centenary which totaled \$508.00. This amount the district superintendent declared to be almost 20 per cent of the total raised by the district last year.

Wednesday night the ministers held a Platform Meeting at which time some phase of the church life or some historical phase of the Negro's life was discussed. Rev. R. A. Hart discussed the need of Race co-operation. D. M. Pleasants spoke on the need of training the young people of the church. Rev. S. M. Gordon spoke of his experience in Zulu Land with the English troops during the Boer War. Among other things he declared that the burial squads were often compelled to bury seriously wounded soldiers (natives) alive. Rev. E. A. Love told of the two fold fight the Negro soldiers who went to France had to fight; one against the treacherous American hate propaganda the other against the common enemy, the German. The eloquent Dr. R. W. S. Thomas concluded the program with a matchless plea that the Negro constituents of the Methodist Episcopal Church stand by their guns faithfully during this crisis of the church's history when Negro bishops are on trial.

On Thursday morning the conference took up the discussion of the Budget Plan. After lengthy discussion as to the merits of this system the conference endorsed it as the best plan for the district. The Every Member Canvass was reported as having been made in several of the charges. Where it had not been made, the Superintendent suggested that when it was made a re-canvass for the Centenary be made at the same time. This was suggested because so many records of the membership subscriptions had been lost.

In connection with the Budget System a second goal for the district was set, viz: to enroll at least 50 per cent of the members of the various churches as Christian Tithers this year. Dr. Naylor announced that already

about 20 per cent of the membership of the district was enrolled at Tithers so that there are yet to be gained 30 per cent before the end of the conference year.

The question "How best to raise the full Centenary apportionment in the various charges" was raised and Dr. Naylor suggested the following plan: Pledge the Maximum as pastors; secondly, pledge the Officiary of the church as high as possible; thirdly, pledge the canvassers as high as possible and at the same time educate them thoroughly in the work of the Centenary, then go for the membership.

The feasibility of "Church Training Nights" for the purpose of educating the laity along all lines of the big program of the church and to thoroughly indoctrinate them was discussed at length and it was decided that such nights were very desirable and should be held at least once a month in all the charges.

The third goal set for the district was to increase the membership by at least 25 per cent this year.

Dr. Naylor instructed all pastors in new work where there was no quota given for the Centenary, to make a thorough canvass of their membership and the total of the subscriptions obtained be taken as the quota.

The district decided to purchase a tent for summer meetings to strengthen weak points and adopted the following schedule for the summer: Verona, June 4th to 11th; Camphor Memorial, Pittsburgh, June 18th to 25th; Johnstown, July 2nd to 9th; Woodlawn, July 16th to 25th; Beaver Falls, July 30th to August 6th. All dates inclusive. The pastors all pledged themselves to co-operate in every way possible with this schedule.

The fourth goal set was to have at least one delegate from each charge to attend the Epworth League and Sunday School Institute at Morgan College, Baltimore, Md., August 14th to 21st. and to send at least one dollar to the same for publicity purposes.

The question of giving more time to the Christian education and religious training of the young people of the church was raised by Dr. Thomas and the following program to meet that issue was suggested. 1. Daily Vacation Bible Classes. 2. Organization of the Children's Church with Vocational and Religious features.

The fifth goal set was to obtain at least 10 per cent of the members of the district as subscribers to the Southwestern Christian Advocate the voice of the Negro constituency of the Methodist Episcopal Church.

The time for the District Conference was set for August 9th to 13th inclusive. The place was selected last year to be Washington, Pa., Rev. E. A. Love, pastor.

Dr. Naylor spoke at length on the Post-Centenary Survey now being made for the needs of the church for the ten years following the Centenary period.

The pastors were finely entertained by the ladies of the church, who headed by Mrs. Bell Sally, spared no pains to make their stay pleasant. On Thursday night the pas-

tors presented a novel concert in which all were stars. The most outstanding features were the readings of Revs. Pleasants and J. D. Brown and the quartet work of Revs. Thomas, Pleasants, Hart and Mme. Dotson. The Pittsburgh District is the "baby" district of the Washington Conference having been organized less than two years. Six new works have been opened up since its organization and all are thriving. No charge on the district with a membership of 50 or more pays a salary of less than \$1,200.00 and house except one. Dr. Naylor is indefatigable in his labors for the advancement of the work of this district.—E. A. Love, Secretary.

## IS THE MINISTER OF ANY USE TODAY?

(Continued from Page 5.)

fection of devotion, they do not know it.

The ministry was never so attractive as it is to-day. May God keep out of it those who think that it is easy—for they will fail. May God bring into it those who know that it is hard—for they will be the happiest of mortals, and they will help the world to be glad, in the light of Jesus Christ.

## PERSONAL AND GENERAL.

(Continued from Page 4.)

their pastor, the Rev. A. L. Martin. This church was host to the annual session of the Delaware Conference held by Bishop Jones March 29th. Dr. Martin was at home making it comfortable for his brethren. This is one of the live wire churches of our entire Methodism.

At a meeting of the Sunday School Board of Asbury M. E. Church, Washington, D. C., held May 10th, the resignation of Attorney Charles P. Ford, President of the Missionary Society of the Sunday School was reluctantly accepted by the Board and Mr. Addison Penn, a local preacher and vice president of the Society, was elected to fill the vacancy. Mr. Ford is president of the Laymen's Association of the Washington Annual Conference, having succeeded to that office ten years ago upon the retirement of Dr. I. Garland Penn, the founder of the Association. He has served as president of the Missionary Society of Asbury Sunday School since 1912, having been elected to that office upon his retirement as superintendent. It is to be regretted that the press of business forces his retirement at this time and deprives the Missionary Society of the valuable services of this strong layman.

President Harry Andrews King recently resigned as President of Clark University and his resignation was accepted by the Board of Trustees with proper appreciation for the splendid services rendered the University during his seven years incumbency. Dr. King has built the University to an amazing degree of efficiency above what it was when he entered upon his duties there. His Monument stands in the high morale of the student-body, the Christian atmosphere that envelops the school and the magnificence of the physical plant with buildings



and grounds unsurpassed by any school for Negroes in the entire Southland. Dr. King leaves Clark with the gratitude and affection of the entire constituency whom he has for so many years served so unselfishly and devotedly.

Bishop H. Lester Smith and Mrs. Smith sailed for India, from Seattle, on the *Wenatchee*, of the Admiral Line, May 13. During his stay here, the Bishop gave himself unstintedly to the promotion of the benevolent work of the church working under the direction of the Board of Foreign Missions and the Committee on Conservation and Advance. He spoke in thirteen areas, thirty-four Annual Conferences, gave one hundred and twenty-four formal addresses and traveled in the United States 32,155 miles. An attack of the flu in Spokane prevented more extensive activity. Concerning his strenuous program of service, Bishop Smith writes: "I have been glad to be of service in this way as I realize that every Bishop in a Foreign Area has a responsibility not only to administer his work in the field but to care for the Area's interests at the home base and to seek to put the great Missionary Program of the Church upon the heart of the ministry and the laity."

The Rev. S. S. Earles, a member of the Louisiana Conference, graduates this season from the Teachers College of the New Orleans University. Commencement exercises occur on May 26, at 10 a. m. The school under the consecrated, intelligent leadership of Dr. Charles M. Melden, has had remarkable success this year and large plans are under way for the immediate future.

One of the best receptions ever tendered any pastor was given by our Ferry Avenue Church, Camden, N. J., to its pastor, the Rev. Dr. J. R. Waters, on his return to that charge for another year. The volume of enthusiasm found expression in the invitation of the large membership that Dr. Waters "continue with them as pastor during the remainder of his ministerial life." A substantial purse was given the Pastor and a large basket of delicious fruits to his daughter, Miss Waters. Among participating visitors were: Miss Lottie Price, J. W. Jones, Mrs. Sarah J. Price, Prof. A. Henri Spriddle and Miss Beatrice Tennyck. Addresses were made by R. J. Chandler, Dr. W. B. Perry, pastor of Zoar M. E. Church, Philadelphia; Rev. R. G. Waters, D. D., of Lawnside, and Rev. O. S. Watts, who acted as master of ceremonies.

Notwithstanding he was for some time confined to the hospital where he underwent an operation, the Rev. T. H. B. Walker, author of "A History of Liberia," has just completed his new church building at Ferdinandina, Florida. The structure is of stone and brick, dimensions 43 feet by 46 feet, and comprises, besides main auditorium, a choir room, pastor's room, and office room for committees and boards.

The Rev. J. H. Lovell, president of Walden, has been invited to deliver annual sermons at the Bradley Academy, Murfreesboro.

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## ECHOES OF THE FIFTY-NINTH SESSION OF THE DELAWARE CONFERENCE

Held In Asbury Methodist Episcopal Church, Atlantic City, New Jersey, March 29, 1922.

By the Rev. Frederick C. Campbell.

The 59th session of the Delaware Conference was certainly the most unique in the history of the Methodist Episcopal Church, in that the presiding officer was the Bishop of the New Orleans Area, Bishop R. E. Jones.

The Bishop called the Conference to order at 9 a. m. He immediately made it clear that in taking the chair of the 59th session of the Delaware annual conference he would be more concerned about the spiritual effect of the whole session than the mere mechanics or routine of business of the Conference.

The manner in which the Bishop conducted the Communion Service bore testimony to his design with regard to the spiritual effect. From this service the cue was taken which characterized every event of the conference.

Mayor Baker was introduced. After making a rather felicitous speech on behalf of the city, he presented a very ornamental key to the Bishop, placing the city of which he is mayor at the disposal of the conference.

Doctor C. A. Tindley responded.

An address of welcome on behalf of the Asbury Methodist Episcopal Church was delivered in the most pleasing manner by a youth of the Senior Epworth League, viz. Master Saunders.

Dr. Gregory presented an address of welcome on behalf of the Ministers Union of Atlantic City. Dr. Butler, in his usually capable manner, responded.

The conference was not lacking in notable celebrities. Among them were Dr. L. H. King, editor of the *Southwestern Christian Advocate*; Dr. Blake, pastor of the Central M. E. Church; Dr. Wade, corresponding secretary, Committee on Conservation and Advance; Dr. Lovejoy, Doctor J. U. King, recently transferred to the Washington Conference from the Delaware Conference; Doctor W. C. Thompson, recently transferred to the Delaware Conference from the Washington Conference; Dr. Spencer, president of Morgan College; Mrs. M. C. Slutes, general secretary of the Girls Welfare Home, Cincinnati; Mrs. Forsyth, representing the Woman's Home Missionary Society; Dr. Cavenagh, of the New York East Conference; Dr. John P. Wragg, of the American Bible Society; Dr. I. Garland Penn, Field Secretary of the Freedman's Aid Society; Mr. Foote, outstanding layman of Philadelphia; Doctor L. C. Murdock, executive secretary of the Philadelphia Area, Committee on Conservation and Advance.

Dr. Jearnigan represented the Baptist State Convention, and pastor of the Mt. Carmel Baptist Church, Washington, D. C.

One of the largest delegations from the Washington Conference ever witnessed for many years was introduced, led by the intrepid veteran of the Cross, viz. Dr. Ernest

Lyons. Doctor George E. Haynes of the Department of Labor, Washington, D. C., was also present.

The missionary sermon was preached by Doctor F. J. Handy, pastor of Mont Clair, N. J.

All the field secretaries of various boards, including Doctor J. N. C. Coggin, and other guests of the conference, were given the opportunity, through the courtesy of the Bishop, to address the conference.

Dr. Pezavia O'Connell, professor of History and Sociology at Morgan College, delivered an address on Education in his usual inimitable style.

Dr. L. H. King, editor of the *Southwestern Christian Advocate*, proved in his accustomed gracious and lucid style, his thorough control of the English language, and his extensive and intensive knowledge of matters of general interest. He delivered many fine addresses at the conference, notably one on "The Adjustment of Two Major Race Groups in Our National Life," and the part of the *Southwestern Christian Advocate* in Christian adjustment.

Dr. Oaten delivered an interesting address on the work of the Board of Conference Claimants, prefacing his address with the words, "See today with the eyes of tomorrow."

One of the most important resolutions adopted by the Conference was presented by Doctor J. H. Scott, D. S., viz: That the 59th session of the Delaware Conference pledge itself to play no insignificant part in helping to make the 50th anniversary of the *Southwestern Christian Advocate* which will be celebrated in July, 1923, one of the most outstanding events in our history.

Undoubtedly one of the most important resolutions adopted was presented by Doctor J. Raymond Brown, on the Anti-Lynching Bill.

Bishop Theodore Henderson, addressing the conference on the distressing shrinkage in Centenary offerings made a very strong appeal on the subject "Is This the Time to Quit?"

Sunday, April 2, was a high day in Atlantic City. There were special services in every church.

On Sunday morning Bishop R. E. Jones preached in the Globe Theatre, which was so kindly donated the Conference through a member of Asbury M. E. Church, who has been in service at the Globe for several years, a lady.

All who have been in attendance at the annual conference love feast for many years missed the portly and inspiring figure of Doctor A. R. Shockley, who joined the innumerable caravan during the past year.

Bishop Jones preached at 11:25 a. m. His text was: "Beloved now are we the sons of God, and it doth not yet appear what we



shall be, but we know when He shall appear we shall be like Him for we shall see him as He is." 1st Epistle of St. John 1:2.

The Bishop's style is simple, direct and persuasive.

His outline was: We are sons of God because we have God's nature; because God loves and we love; because we will and God wills.

Among the many important points of the sermon we note "The supreme task of God was the making of man."

"Fellowship in Christ Jesus is a fellowship of love." "Love never asks for the password." "The great test is what a man loves and not what he believes." "Love must find some expression."

Dr. C. A. Tindley preached at the Globe Theatre at 3 p. m. and Dr. W. A. C. Hughes at the same hour at Asbury.

Dr. J. N. C. Coggin, whose style is compelling though humorous, delivered a strong address at Asbury at 8 p. m.

The reading of the appointments which followed, while still an echo, is now grim realities.

#### APPOINTMENTS

##### Salisbury District

J. W. Jewett, District Superintendent, 607 Poplar Hill Ave., Salisbury, Md.; Cottage Grove, H. C. Snead; Crisfield, Md., Shiloh, C. S. Sprigg; Union Asbury, W. E. Waters; Dames Quarter, Md., C. W. Shockley; Deals Island, Md., J. W. Waters; Delmar, Del., F. G. Campbell; Fairmont, Md., Centennial, G. H. Bivins, Supply; St. Andrews, C. T. Covington; Fruitland, Md., I. D. Pitts; Greenwood, Md., R. C. Hughes; Hebron, Md., C. A. Norwood; Hopewell, Md., W. T. Spellman; Hornstown, Va., O. H. Spence; Jamestown, Md., O. P. Dickerson; Keller, Va., L. T. Robbins; Leemont, Va., I. H. Bivins, Supply; Liberia, Md., E. E. Rogers; Mardella Springs, Md., J. W. Bowling; Marion Station, W. A. T. Miles; Mt. Vernon, Md., G. S. Jacobs; Nanticoke, Md., M. Rasin; Oakville, Md., S. T. Parker; Oriole, Md., S. G. Dix; Parsonburg, Md., R. N. Davis; Pocomoke, Md., W. R. A. Palmer; Princess Ann, Md., D. W. Henry; Salisbury, Md., Jno. Wesley, J. M. Dickerson; White Chapel, Md., Abraham Chase; Sharptown, Md., H. R. Purnell; Unionville, Md., G. T. Townsend; Wacaapreague, Va., W. H. Turner; Wattsville, Va., J. S. Coulborne; Wetipquin, W. W. Brown; White Haven, Md., J. A. Griffin Withams, Va., H. R. Purnell, Quintico, Md., J. A. Kiah.

##### Philadelphia District

John T. Fletcher, District Superintendent. Atlantic City, A. L. Martin; Atlantic City Mission, George Brooks, Supply; Bridgeton, J. I. Pecoe; Bridgeton Circuit, W. E. Hilton; Brooklyn, John Wesley, J. R. H. Matthews; Newman, T. W. Cooper; Burlington, J. H. Blackston; Camden, J. R. Waters; Camden Mission, To Be Supplied; Delair, E. F. Morris Supply; Englewood, F. D. McQueen Supply; Grenloch and Rhodes, C. W. Johnson; Hudson, R. H. Coleman Supply; Jersey City, N. O. Osborne Supply; Magnolia, R. G. Waters; Merchantville, L. H. McArthur; Montclair, E. J.

Hand; Mount Holly, Sydney Emptage; Newark, W. A. Hubbard; Orange, E. O. Parker; Ossining, M. C. Anderson; Philadelphia: Frankford, J. T. Wallace; Germantown, J. E. A. Johns; Haven, J. R. Brown; John Wesley, J. W. Jefferson; Somerville, E. E. Parker; Zoar, W. B. Perry; Mt. Zion, Wm. Goldsborough Supply; Pleasantville, R. S. Johns.

##### Cambridge District

D. H. Hargis, District Superintendent, Bridgeville, Del. Airy, A. E. Martin; Beckwith, H. J. Stewart, Supply; Bridgeville Circuit, R. W. Thomas, Supply; Bridgeville, F. O. T. Laws; Cambridge: St. Lukes, Frederick Kershaw; Waugh, M. A. Thompson; Cambridge Circuit, R. A. F. Graham; Church Creek, L. H. Martin; Crapo, W. B. Whittington; East New Market, C. W. Pullett, East New Market and Reids Grove, J. A. Fosset; Federalburg, F. T. Johnson; Frankford, T. A. Johnson; Girdle tree, J. L. Nichols; Golden Hill, D. R. Shockley, Supply; Harrington, G. B. Coleman, Supply; Hurlock, J. N. Bullen; Laurel, D. G. Waters; Lewes, T. L. McDonald; Lincoln City and Milton, J. C. Harris; Linkwood, E. H. Nichols; Madison, Jose Angulo; Milford, J. R. Holland; Nassau, F. N. Quinn; Newark, E. N. Jolley; North Berlin, W. J. Helm; Preston, W. G. Matthews; Seaford, W. T. Purnell; Snow Hill, D. S. Tuillen; Snow Hill Circuit, W. E. Davis, Supply; South Berlin and Sinepuxent, F. F. Showell; Stockton; Alexander Reid; Stockton Circuit, S. H. Hooper, Supply; Trinity, B. B. Carson; Vienna, M. W. Clark; Whaleyville, J. H. Dred den, Supply.

##### Centreville District

R. H. Wallace, District Superintendent, Higgin Street, Easton, Md.; Barclay, Md., W. R. Price, Supply; Carmichael, Md., J. E. A. D. Grisby; Centreville, S. J. Horsey; Centreville Circuit, T. B. H. Coleman, Supply; Chestertown, Md., W. H. Johns; Church Hill, Md., Lewis Hodges, Supply; Cordova, Md., J. D. Stanley; Cox's Neck, Md., Zebulon Heath, Supply; Crumpton, Md., H. H. Cooper, Supply; Denton, Md., M. V. Waters; Denton Mission, J. E. Johnson; Easton, Md., T. H. Woodley; Easton Circuit, Nicholas Brown, Supply; Fairlee, Md., L. W. Molock, Supply; Greensboro, Md., P. W. Price; Longwoods, Md., W. H. Hayman, Supply; Marydel, Md., F. C. Gillis; McDaniels, Md., W. E. Stanley; Meliota, Md., G. W. Joynes, Supply; Millington, Md., I. C. Bantum; Oxford, Md., L. D. Beecham; Pomona, Md., S. A. Waters; Ridgely, Md., J. H. Nutter; Rock Hall, Md., J. O. Lockman; Royal Oak, Md., C. W. Winder; St. Michaels, Md., R. B. Thompson; Stevensville, Md., C. W. H. Briddell; Trape, Md., J. H. Blake; Williston, Md., J. E. Nichols, Supply; Wittman, G. W. Downs; Woodland, W. T. B. Devron.

##### South Philadelphia

J. H. Scott, District Superintendent, 2511 Oxford Street, Philadelphia, Pa.; Buttonwood, Delaware, S. S. Lankford; Cape May, N. J. H. T. Johnson; Chester, Pa., St. Daniels, W. J. L. Hughes; Siloam, J. W. Bond; Cheswold, Del., J. H. Russum; Cokes-

bury, Md., J. S. Coard; Coleman, Md., H. J. Stevenson; Darby, Pa., To Be Supplied; Delaware City, Del., E. B. Green; Dover, Del., L. S. Moore; Dover Circuit, M. P. Sterling; Galena, Md., T. E. Randall; Middleton, Del., W. C. Bowland; New Castle, Del., J. L. Taylor; Newport, Del., J. L. Parker; Ocean City, N. J., J. E. Dunn; Odessa, Del., M. H. Murphy; Philadelphia: East Calvary, C. A. Tindley; Macedonia, J. W. Parker; St. Paul, Port Deposit, Md., R. H. Coleman; Port Penn, Del., K. S. Stewart; Sassafras, Md., A. A. McDowell; Sewell, N. J., C. E. Kincade; Smyrna, Del., J. W. Gillis; Still Pond, Md., W. C. West; Swainton, N. J., W. N. King; Townsend, Del., F. L. Tomilson; Wilmington, Del.: East, Supplied by A. W. McBride; Ezion, W. C. Thompson; Haven, G. T. Fields; Mount Joy, J. A. T. Faust; Woodbury, N. J. J. L. Davis.

Special Appointments—W. C. Jason, president of the Delaware State College for Colored Youth; member of Whatcoat, Dover Quarterly Conference.

T. H. Kiah, Principal Princess Anne Academy.

F. H. Butler, Secretary for Colored Work, Board of Epworth League, member of Zoar Quarterly Conference, Philadelphia, Pa.

P. O'Connell, Prof. in Morgan College, Md., member of Ezion Quarterly Conference, Wilmington, Del.

**Wide-awake, appreciating laymen who have been helped in their personal and official church life by the ministry of the Southwestern would do us a favor to urge their friends to subscribe to this paper.**

#### PERSONAL AND GENERAL

(Continued from Page 7)

boro, Tenn., May 14, 1922, and at the Attucks High School, June 4, 1922.

An unique enterprise is the library feature of the new \$75,000 church just erected by Dr. Harry B. Hart in Greenwood, Mississippi. This church, the only one of its kind in the state of Mississippi, is situated in the black belt. It serves the whole race in a thriving little city of 10,000 inhabitants where the lack of library facilities for our people makes this church activity one of particular social value. Parties desiring to help in a worthy cause would do a Christian service by donating to this church library helpful books for children and youth. Address Harry B. Hart, 401 Gibbs street, Greenwood, Mississippi.

The Centenary has not drained our coffers by any means. This fact is attested by the remarkable success attending the drive for funds just closed by the University of Chattanooga, of which Dr. Arlo Ayers Brown is the wide-awake, aggressive president. For several weeks the campaign was waged and was the absorbing interest of the South. There is universal rejoicing that it culminates with a total success of more than \$850,000.

The annual report of the American Bible Society for the past year shows the total num-



ber of volumes circulated during the year was 4,855,464, which is more than a million in excess of the distribution of the preceding year. The largest increase was shown in China, where 2,362,730 were circulated. From Japan, the Near East, and all of Latin America, there has come an increased demand so great that the Society has been unable to meet it.

The Rev. Doctor Edward Delos Kohlstedt, who has been delivering some very fine addresses throughout the South in the interest of the Centenary, is to be installed on Wednesday, the 7th of June, 1922, as president of Dakota Wesleyan University, at Mitchell, South Dakota. In Dr. Kohlstedt the University and its constituents will find a wise administrator, an erudite scholar and a Christian gentleman of wide travel and broad culture.

Special attention is called to the Student Y. M. C. A. Conference in North Carolina, which will hold its regular annual ten-day session at King's Mountain, N. C., beginning Friday, May 26th. Unusual importance is attached to the session this year because it is the tenth anniversary of the Conference, and in connection with this celebration a memorial session will be held in honor of William A. Hunton, the founder.

The cheering word from the New Orleans Area Council by wire May 4, is as follows:

"Reports at Area Council show increase of over three thousand dollars. More to follow."

This increase has grown to something over four thousand dollars.

Many Areas are working toward the goal of an increase for the fiscal year ending May 31. Every charge should cooperate.

Will not pastors and local Church Centenary Treasurers see that all money available is forwarded so that it will be received by Morris W. Ehnes, 740 Rush Street, Chicago, Illinois, before Tuesday, May 30?

R. J. WADE,  
Corresponding Secretary.

Secretary Channing H. Tobias will direct the conference as usual and it is expected that a large number of delegates will be present.

Among the speakers and visitors of note who will attend are: Bishop Robert E. Jones of New Orleans, Dr. Robert R. Moton of Tuskegee, Dr. J. E. Moorland of New York, Mr. A. E. Malone of St. Louis, Mr. John R. Hawkins of Washington, Dr. I. Garland Penn of Cincinnati, Dr. J. E. Shepard of Durham, N. C.; Mr. David D. Jones of St. Louis, Dr. George E. Haynes of New York and Mr. John M. Gandy of Petersburg, Va.

The Southwestern affords information local and connectional, of singular interest to the colored membership of the Methodist Episcopal Church, that cannot be acquired elsewhere.

### REPORT OF THE EPWORTH LEAGUE AND SUNDAY SCHOOL CONVEN- TION OF THE LAGRANGE DISTRICT.

The Sunday School and Epworth League convention of the Lagrange District of the Savannah Conference of the Methodist Episcopal Church, convened at Chipley, Ga., in St. Paul M. E. Church, April 27-30, 1922. Introductory sermon by the Rev. H. L. Crawford, Friday morning devotional services were led by the Rev. J. T. King, followed by the organization of the convention, with the District Superintendent, the Rev. E. D. Giddens, presiding. Mrs. Leila B. Turner was elected secretary.

The convention was inspired by the District Superintendent's report. His goal was saving souls and Centenary. The report of the Superintendent was the best in the history of the district. Reports were read from Delegates, Sunday School Superintendents, Epworth Leagues, followed by introduction of visitors and new pastors on the District. Dr. J. C. McMorris, Field Agent of the Board of Sunday Schools of the Atlanta Area was introduced and very ably represented his respective field of labor. New pastors introduced were Rev. E. M. Neal, A. M. H. Evans, J. Gilder, H. L. Crawford, D. R. Hinesman, and J. F. Robinson.

The welcome address by Mrs. Cameron was responded to by Rev. Robinson. The following pastors preached during the session. The Rev. H. C. Crawford, C. M. Neal, R. R. O'Neal and J. F. Robinson. Sunday morning a modern Sunday School was conducted by the Rev. J. T. King, followed by The Love Feast conducted by Rev. A. D. McClendon and S. P. Bryant. The papers and addresses presented at the convention were of a very high order being filled with inspiration and information. Too much praise cannot be given Miss Carrie L. Campbell, our organist, for the good music rendered during the convention.

The Rev. A. M. Evans, Pastor, and his good people spared no pains in making our stay pleasant; they deserve much credit for the way they entertained the convention. It is classed as being the best ever held in the district. The convention adjourned to meet at Woodbury—Mrs. Mayme Bush Banks-ton, Corresponding Secretary.

### BIRMINGHAM DISTRICT, W. H. M. S. HOLDS MEETING.

On Wednesday, April 19, 1922, a great session of the Woman's Home Missionary Society of the Birmingham District convened at Enon Ridge Church in the chapel of the Tuggle Institute, Birmingham, Ala., with Mrs. B. E. Moore, the District President, presiding. Regardless of the hard times that are confronting the good people of the district most of them brought and sent in their reports.

Thursday the delegation was given an outing to visit Mason City to visit the Central Alabama Institute. We would that we

had more such institutions, with such leaders as Dr. Brooks for the elevation of our youth. Too much good cannot be said in behalf of Mrs. Carrie Tuggle for her hospitality to the meeting, her boys and girls furnished splendid music for us both vocal and instrumental.

Among the white visitors, we had with us Mr. Chavis of New York City and Mrs. Willis of Birmingham.

Miss Carrie Samuels, who will graduate from Central Alabama Institute this year, spoke to us in a timely manner extending to us her appreciation of what the Woman's Home Missionary Society is doing for her. In the meantime Mrs. B. E. Moore presented her \$8 on graduation outfit. She was appointed secretary of the Queen Esther Circle in the college, and was presented the Queen Esther pin by Mrs. Ellie Thomas of Sweet Home Church, Gadsden, Ala.

The District banner was won by Rising Star Church, Hobson City. The mite box banner went to Sweet Home Church, Gadsden, Ala.

The following officers were elected for the ensuing year: District President, Mrs. B. E. Moore; District Vice President, Mrs. A. H. Campbell; District Recording Secretary, Mrs. Mattie Faun; District Corresponding Secretary, Miss Bessie McConnell; District Treasurer, Mrs. F. A. Chattfield; Supply Secretary, Mrs. Ellie Thomas; Exhibit Secretary, Mrs. H. W. Wallace; Evangelistic Secretary, Mrs. C. Colley; Mite Secretary, Mrs. Ellen Staten. Officers for Young People's Work: District President, Miss Bessie McConnell; Recording Secretary, Miss Florence Thomas; Corresponding Secretary, Miss Willie J. Hendrix.

Total amount raised during the meeting, \$160.00; amount given to poor and needy over the district, \$305; amount brought to the meeting, \$435.65.

Dr. Martin preached the farewell sermon Sunday evening. The next meeting will convene in Centro, Ala.

Bessie L. McConnell, Reporter.

### COMMENCEMENT CALENDAR BEN- ETT COLLEGE.

Grensboro, N. C., May 21 to 31, 1922.

Sunday, May 21, Annual Sermon to Religious Societies, Rev. E. D. Petty, 22, 8:00 p. m., College Night; 23, Junior-Senior Annual Banquet; 24, 3:00 p. m., Public Recital of Music Pupils; 25, 8:00 p. m., public program of Literary Societies. Address, A. M. Rivera, D. D. S.; 26, Domestic Science and Art Exhibit, in Kent Home; 8:00 p. m., Junior High School Play; 28, 2:30 p. m., Baccalaureate Sermon, Rev. J. C. Sherrill, D. D.; 28, 10:30 a. m., Class Day Exercises, 8:00 p. m., Annual Recital; 28, 3:00 p. m., Business Session Alumni Association. 8:00 p. m., Public Anniversary Alumni Association; 31, 10:00 a. m., Meeting of Trustee Board; 2:30 p. m., Commencement Exercises; address by Rev. Ernest C. Wareing, D. D.

FRANK TRIGG, President,  
G. H. CALDWELL, Dean.



## "THE QUESTION OF SLEEP"

By Dr. D. A. Bethea

In the mad rush for bread and for pleasure, we often lose sight of the fact, that a certain amount of sleep is necessary in order to keep fit. Twenty-four hours seems hardly enough time for us to fill in all of our activities of work and amusements. When it becomes evident that the eight hours for work, eight hours for recreation, and eight hours for sleep plan has to be re-adjusted, we just cut down on the last named. Just as the young man, when told by his physician that he could not live with this gate that he was going of "Wine, Women and Song", he just cut out the last named. This speed is often kept up, night after night, through the active life until the second childhood; then like in the case of MacBeth, sleep is craved but it is gone.

Many a man has shortened his days by going without the proper amount of sleep. Of course some do not require as much as others. For example, Bismark and Napoleon only required four hours of sleep, and John Wesley, the father of Methodism, never gave himself more than five or six hours sleep. Those who do hard work, either mental or physical, should sleep a great deal. So many times our young people stay out at the movies, the dance, the club, or other places of amusement until the "wee small" hours of the night, little thinking that they are burning life's candle at both ends; as the old saying "You cannot eat your cake and have it", so you cannot squander your vitality and have it.

During the working hours, the body is going through a process of wear and tear, during sleeping hours it is being repaired. While one is thinking, there is a breaking down of tissues, but no more wear and tare on thinking good thoughts than thinking bad thoughts—probably not as much. After a night's rest, one feels refreshed and even after a short nap, one is much revived. Many speakers and singers take a few minutes sleep just before going before their audience.

There is often such a flood of duties that come before us that we sometimes think that we have no time for sleep. We hurry to work in the morning, hurry through our work, hurry home, hurry out to amusement places, hurry home to bed, and occasionally one hurries to get up in the morning.

But sleep, like a good woman, you never rightly appreciate until it is gone, then the valuation is measured by the pain resulting from its deprivation. Ordinarily we sleep without giving it a thought, so when we come to a place where we want to sleep and cannot, it seems as if a calamity has befallen us.

Sleeplessness may come from poor ventilation in the bed-room, heavy evening meals, tea or coffee, or it may come from nervous conditions, such as worry, anxiety, grief or disappointment; on the other hand, there might be some disease that causes the trouble, but in either cause if you find the cause and remove it, the insomnia will disappear like magic.

There are as many ways of inducing sleep as there are buttons on a woman's coat. Some read themselves to sleep, while some sing themselves to sleep, but the trouble with this is that it keeps others awake. There are those that try counting and going over the multiplication table. In olden times folks used to put them-

selves to sleep by imagining that they were counting a drove of sheep jumping over a fence. Infants sometimes cry themselves to sleep, while women and children like to be kissed to sleep.

Some people are more given to sleeplessness than others because they are more nervous. A hot bath, on retiring, is very soothing to the nerves and will bring on sleep about as quickly as almost anything else. It might be said in passing that it is not strictly necessary to wait until Saturday night to use this remedy. Domestic and business worries make many a person lay awake at night, but one great blessing is that some people take their troubles calmly. Some time ago there was a colored man and a white man bowed down by grief. The white man thought and thought until his mind became unbalanced and he committed suicide, but the colored man thought and thought until he became absent-minded and dropped off to sleep.

Eating and sleeping usually go hand in hand. The lower animals go to sleep after eating. A short after-dinner nap is not a bad thing for anyone who can afford it. One should go to bed with the stomach not too full nor too empty. Sometimes a glass of milk or an apple at bed time will do a great deal to bring on a restful sleep. The greatest eaters of the world have usually been great sleepers, for it would seem that those who eat a great deal, sleep a great deal. When you see a man or woman asleep in Church on Sunday morning, it may not be from the soothing effects of the sermon, but from that inch-thick porter house steak that the member had for breakfast. By watching the "sleeping beauties" in his congregation, the minister is able to determine, beyond a reasonable doubt, where the pot boils the strongest.

### MORGAN COLLEGE DRAMATIC CLUB In "A Midsummer Night's Dream."

On Friday evening, April 28, the Dramatic Club of Morgan College presented Shakespeare's splendid comedy, a Midsummer Night's Dream, in the Douglas Theatre, Baltimore.

Seasoned critics and theatre goers unite in pronouncing this effort as the most finished and successful amateur presentation ever seen in the city. Perhaps the truest comment is found in the constant query raised as to whether or not professional actresses and actors were not employed in several of the scenes.

The ensemble dancing of the young women representing Nymphs, Sprites, Fairies, etc., was artistic and pleasing in the extreme. The numbers were executed with a beauty and sureness which reflected at once the skill of the performers and the thorough training to which they had been subjected.

The play opened with the scene in the palace of the Duke of Athens, and without a break the young thespians carried the dialogue swiftly forward, reading with clearness and emphasis the difficult lines of the love scene.

So good were all of the performers that it is beside the point to attempt to pick those who excelled. However, mention may be made of Miss Goldia Smith, who as Hermia had the greatest dramatic opportunity and rose ably to the occasion. Miss Pauline Fletcher as Helena, Miss Ruth Hall as The Fairy Queen, Mr. Charles Keys as the Duke and Miss Bernice Naylor in the Dance of Dawn received repeated plaudits from the large and representative audience.

The comedy of the piece was well supported by Messrs. Charles Brown as Bottom, Ralph Matthews as the Jester and William Whitney as Quince.

The music and lighting effects were all in charge of the student players, and the first performance of the Morgan College Orchestra was very successful. The play was staged under the direction of Mrs. Venzella N. Jones, teacher of public speaking and dramatics in Morgan College.—J. H. Carter.

### CLOSING EXERCISES TWENTY-SECOND ANNUAL COMMENCEMENT SAMUEL HUSTON COLLEGE, 1922.

Thursday, May 18, 8:30 p. m.—President's Reception to Graduates.

Friday, May 19, 8:30 p. m.—"Prep." Drama. Admission 15 cents.

Sunday, May 21, 9:30 a. m.—Sunday School Anniversary.

Tuesday, night, May 23.—Exercises of Eighth Grade. Admission 15 cents.

Wednesday, May 25, 8:30 p. m.—Annual Musicales.

Thursday, May 25, 8:30 p. m.—Closing Exercises of Eliza Dee Home.

Friday, May 26, 8:30 p. m.—College Drama. Admission 15 cents.

Saturday, May 27, 8:30 p. m.—Lawn Fete in the Park.

Sunday, May 28, 9:30 a. m.—Annual Love Feast; 11:00 a. m., Baccalaureate Sermon, Wesley Chapel M. E. Church; 3:00 p. m., Anniversary of Student Organizations; 7:30 p. m., Annual Sermon.

Monday, May 29, 9:30 a. m.—Last Chapel Exercises, Teachers' Reports and Reading of Grades; 8:30 p. m., Annual Opera, "Chimes of Normandy," Wesley Chapel M. E. Church. Admission 25 cents.

Tuesday, May 30.—Exhibit of Eliza Dee Home Industrial Department and the S. H. C. Industrial Department, all day; 2:30 p. m., Annual Meeting of Board of Trustees; 8:30 p. m., Graduating Exercises of Preparatory and Normal Departments.

Wednesday, May 31, 10:00 a. m.—Graduating Exercises of the College Department. Address to Class Delivered by Rev. J. M. Walker, D. D., Rushville, Ind.

You are cordially invited to these exercises.—J. B. Randolph, President.

It is the story of the excellent qualities of any article, intelligently, convincingly and honestly told that sells the article. So the REAL story of the Southwestern faithfully, persistently told, will sell it to the buying public.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

JUNE 4, 1922

### Subject: Jehoiachim Tries To Destroy God's Word

(Jeremiah 36)

We were introduced to Jehoiachim in our last lesson. There we saw that he had taken a backward step from the principles of his great father and had gone over to heathenism, while the popular priests and prophets looked complacently on. They even threatened Jeremiah with death because he did not take the same stand as they, but severely denounced the policies of the government. The nobles, however, representing the king, were more tolerant toward the great prophet. This was during the first year of Jehoiachim's reign. But in the fourth year of this reign Jeremiah came again into serious conflict with the people, and also with the king this time. In the meantime he had continued to preach against the godlessness of his people. But after a while, for some reason, either because he was forbidden by the priests in authority at the temple to preach there any more, or because he had become so unpopular with the worshippers there that he lost hope of personally influencing them for good, for some reason he left off preaching in the temple, and hence could not reach any large crowds of the people with his sermons. But the religious welfare of his people remained his deep concern.

Here is a man who is very solicitous for his people's welfare, and who knows better than they in what their true welfare consists. But because he is crying out against those practices which are considered popular, he is misunderstood. He is taken as a mere religious enthusiast, maybe well-meaning, but still imprudently and dangerously mistaken—a chronic fault-finder, a false alarmist who is crying danger, danger, when there is no danger. His persistent denouncement of sins which they consider to be no sin, and his perpetual preaching of a type of righteousness which is too strict for his superficial age—all this has made him obnoxious to his people to the extent that they will not tolerate even his presence in their assembly. He is looked upon as too strict along moral and religious lines, out of harmony with his age, and a misfit in society. He deserves to be ostracized. If he gets up to speak in their congregation, some of them will throw rotten eggs at him, others will mew like cats or otherwise hiss him into silence. And yet he is thoroughly convinced that he is right. He is sure that he is preaching not his own doctrine, but the very Word of God as He has

placed it upon his heart, and will be held accountable to God should he not preach it. He knows that he is not seeking notoriety nor his own welfare, but only the welfare of those who would cast him out. What shall he do? Give up completely and look on with a bit of despicable satisfaction as his people rush headlong by the danger signals and over the precipice? Maybe they are well-meaning and are sure that they are right, or that it makes no appreciable difference whether they continue to behave as they are now behaving, but they are dangerously mistaken. To give up would show him guilty of that of which he is accused. He has denounced the principles of the government, and so is considered unpatriotic to the extreme. But, in truth, he is the most patriotic man among them. He loves his country dearly. He loves his people more. But he has a broader vision than they. He has seen farther into the future than they have taken time to look. He has sensed the imminent national disaster. He shudders with horror as he views it. His only concern is to preserve his people from it if possible. He knows that only God can forestay it. But he knows that God will intervene on behalf of his people only if they are loyal to Him, try to comply with His will, and fulfill their divinely appointed mission in the world. So his very patriotism keeps him from giving up the fight for righteousness on the part of his people until he has exhausted every conceivable means of converting them. This is the situation Jeremiah is in. This is the nature of the conflict between him and the people and king. What was his next step?

He decided that if the people would not hear the messenger of God, maybe they would at least be willing to hear and obey the message of God from some other person, especially if this person be of good repute and of a high social standing among them. He cares nothing for his personal embarrassment and humiliation, but he does care much for the spurned Word of God. It will be the same old sermons of the same old preacher, but delivered by another person. So he summoned his attendant, Baruch, a man whom we would probably call today a public stenographer, and dictated to him a sermon to read to the people in the temple. When they heard this sermon they at once understood the source whence it came. They reported to the king how the prophet had again publicly

attacked him and the nation, predicting their destruction. The king sent for the manuscript. He heard only enough of it read to ascertain the drift of the discourse. He cut it up into fragments and threw them into the fire. He ordered the scribe and prophet arrested, but somehow they escaped. When Jeremiah learned that his manuscript of sermons had been burned he proceeded to dictate them to Baruch again to rewrite. These sermons are without a doubt contained in our present Book of Jeremiah, though we cannot be too certain as to the exact chapters which contain them.

This was not the last time that men tried to destroy God's Word. Roman Catholics burned thousands of copies of Tyndale's Version of the Bible because it put the Bible into the language of the common people. And then in other ways men have been either destroying it or making it of but little effect. Not only the extremely radical Bible critic seems to have laid aside his piety when he comes to the study of God's Word, but also many of the unintelligent teachers of the Bible are innocently, perhaps, guilty of this sort of destruction. Many things must be winked at until better can be had. But how can anyone teach God's Word who cannot even read it intelligently? The reader can think of other ways of destroying the effect of God's Word which space does not permit us to mention.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, June 4, 1922  
"It May Be They Will Present Their Supplication Before Jehovah"

(By Rev. D. D. Martin, D. D.)

More than once had God's word been quite forgotten in Israel, and but for faithful prophets its place would not have been restored, and the knowledge of God would have been obscured by the prevalent idolatry of the land. It is not easy to destroy the Bible out of any land. It is said even in China, where such a small percentage of the people have ever seen the Bible, that if it were utterly destroyed from the land and could not be otherwise restored, that there are Chinese Christians who could co-operate with each other in bringing back every word of the Bible substantially as it is written from their own memories; they have it so indelibly written in their hearts and minds.

Jeremiah was a prisoner from the court of Israel, but he knew God and how to deliver the message needed in that hour of extreme worldliness, and while he prepares the message God has someone in waiting to deliver it. The word was read and God's warnings were made known in all the ears of Judah, while in agony of spirit the "Weeping Prophet" says: "It may be they will present their supplication before Jehovah." The word was received by many of the people, but the king deliberately rejected God's warning and took each leaf of the scroll from

which it was read and threw it in the fire, and so far as he was concerned, and so far as his influence extended, it was a vain effort; but when a few years later the people of Judah were carried away into captivity by a heathen nation they remembered the words of Jeremiah.

Every faithful missionary teacher or preacher must do their duty, whether men heed their message or not. Many have been the martyrs to the cause in every great mission field before there was any general movement toward Christ. Now the lands in which Morrison, Martyn, Cary, Robinson, Livingstone and others so freely gave their lives are yielding more fruit to the Gospel than all Christendom beside. It requires many sermons and prayers to win a soul in America, but we must not fail to preach and serve without visible fruit, for it may be some who hear will turn and make their supplication to God. However slow may seem the process by this means of faithful presentation of the message, will the world be won to Christ.

GAMMON SEMINARY.

#### Quarterly Conferences

BIRMINGHAM, ALA.—Mt. Moriah M. E. Church held their second quarter April 6th, with the district superintendent Rev. C. L. Dunn in the chair. Collections on Sunday were good. We went over the top in our Easter drive. Rev. I. P. Cain and members were with us.—Annie Simpson, Reporter.

HANNIBOL, MO.—The first quarterly conference was held at Scotts Chapel, April 15th, 1922. The Rev. Leroy Woolrich, district superintendent was presiding. He made a very interesting talk on tithing. He preached twice on Sunday, April 16. His sermon in the afternoon was pronounced by many as the best he has ever delivered in our city. We were delighted to have our pastor the Rev. H. T. Reeves returned to us for another year. The district superintendent was paid in full.—Bertha Griggsby, Reporter.

ROANOKE, ALA.—Bethel M. E. Church is moving forward. The second quarterly conference was a success. We paid the district superintendent, Dr. J. N. Wallace, in full. Our pastor, the Rev. I. B. Points, is an able speaker and we love him. We held a week's meeting April 12-19 and raised \$122.06. The Easter offering was \$80.00. Our plans are to raise all claims in full this year. Hunter's Chapel, a point of this circuit, under the leadership of the pastor, has been called overhead. The mission is to begin building this summer, and many things for the forward movement of the circuit is being done. Where he leads with God's help, we are determined to follow.—Alice Gates, Reporter.

MARIANNA AND SCOTT'S VALLEY—Our second quarterly conference convened at Marianna, April 22, 1922, Rev. Z. R. Fields, our most worthy district superintendent, presiding. The attendance was fair and reports good. Sunday, April 23, was

(Continued on page 12)



# "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

### EPWORTH LEAGUE TOPIC

June 4—Junior League Day—What  
the League Does for Me  
(Psa. 89:1)

#### Daily Bible Readings

Monday, May 29—Working with  
Others. (1 Cor. 12:14-26.)

Tuesday, May 30—What is the  
Chief Value of an Epworth League.  
(1 Tim. 6:1-11.)

Wednesday, May 31—Training for  
Leadership. (Exod. 3:7-12, 4:10-12.)

Thursday, June 1—Do We Need  
Courage Today? For What? (Josh.  
1:1-9.)

Friday, June 2—What Makes a  
Successful Worker? (Prov. 6:6-11.)

Saturday, June 3—Have We a Def-  
inite Purpose? (Luke 4:18,19.)

Sunday, June 4—Let Us Be Obedi-  
ent to the Vision. (Acts 26:19, 20.)

(By Emma A. Robinson)

The Junior League. What is it?  
Do you really know?

How would you answer the ques-  
tion: What is the Junior League?  
It is ours. O, yes; it is. You thought  
it belonged to the Junior Superin-  
tendent, or the pastor, but you are  
wrong. It belongs to the Epworth  
League—is a part of it.

It is our recruiting station, it  
Junior means next to Senior. If the  
Junior League in your church hears  
the same relation to the Senior  
Chapter as the Junior in college does  
to the Senior, then you may look  
each year for a class of boys and  
girls to recruit your ranks—we might  
almost say automatically.

All right, that means just one  
more bridge to cross. They are still  
your Juniors in fact, and moving  
right on to be Seniors.

Next, the Junior League is our  
preparatory department. What does  
that mean? It means to us two  
things:

First, those boys and girls are  
getting ready, being prepared to be-  
come members of the Church. Pre-  
pared not only to unite with the  
Church, but to be active, loyal, in-  
telligent, even patriotic members of  
the Church.

The pastor's class gives them in-  
tensive preparation for a few weeks,  
then the Junior League takes those  
boys and girls and makes them be-  
ing a member of the Church mean  
something.

To them Church membership  
comes, as they study and do, to  
mean regular attendance at the  
morning preaching service.

It means an acquaintance with  
Christian Stewardship that results

in forming of the habit of tithing.

It means an active acquaintance  
with our own Church in its govern-  
ment and doctrines.

Second, it is a preparatory depart-  
ment for League activities.

Once in a while you hear of a  
League where it is not always easy  
to secure leaders for the weekly de-  
votional meeting. What is the trou-  
ble? That chapter is lacking in  
members who have learned how—  
formed the habit of leadership.

Young people who are not afraid  
of their own voices, are not lacking  
in the qualities of leadership, are a  
minus quantity in that chapter.

Can you readily develop a spirit  
of leadership? Try it.

I once heard of a League where  
nearly all the praying was done by  
two or three people. Monotonous?  
Of course it was, but no one else  
dared try. They had not formed the  
habit when it was easy, and they  
lacked the grit to plunge in and he-  
gin now.

Bishop Fisher, soon after his elec-  
tion to the Episcopacy, spoke in the  
church of his boyhood. He asked if  
Mrs. ——— was in the audience and  
invited her to the platform, saying:  
"Mrs. ——— was the superintendent  
of the Junior League in which I  
learned to pray in public."

A second vice-president once wrote  
the Central Office asking if there  
was anything she ought to do, that  
she really did not know what her  
duties were.

Ask that Junior second vice-presi-  
dent and see what he has to say  
about Mission Study classes, Mil-  
lion Tithers, boxes of Christmas gifts  
and materials to make gifts; post-  
cards and pictures for the foreign  
field, the Neighborhood Club, and  
many other Second Department ac-  
tivities.

Shall we mention the Third De-  
partment in the Junior League, with  
city beautiful and yard clean-up  
plans, picnics and parties in which  
we play the games of our guests of  
other tongues, our adopted grand-  
parents, an automobile party.

Our go-cart and church lawn mow-  
er's club, our individual Christmas  
trees for the children's ward in the  
hospitals, and throw-away loan librar-  
ies for sick boys and girls. Our  
own town laws—study, our anti-  
cigarette posters and self-organized  
clubs; our hoth festival gardens  
and jellies and fruits collected.

Last comes that chapter which  
cannot get folks out to a social. It's  
too slow, nothing doing and so forth.

Did those folks during the years  
from eight to fourteen or sixteen

learn to look to the day of the Junior  
League for half an hour of the best  
fun of the week in their Junior re-  
creational period?

What about the boys and girls  
who have formed the habit of look-  
ing to the church for their good  
times as much as for the devotional  
meetings? What would they do to  
the Senior chapter above mentioned?

You haven't a Junior League?  
Why not?

Will you before answering this  
question kneel and ask every mem-  
ber of the chapter to pray audibly  
or otherwise for the work and work-  
ers of the Junior League in your  
church? If you have no Junior  
Chapter, will you then call upon  
them from six to ten to answer the  
question? Have another season of  
prayer in which each faces the ques-  
tion, "Lord, is this the work you  
want me to do?"

I have discovered that the churches  
of the conferences that have no  
Junior League have a decidedly  
weak young people's society. There  
is an opportunity for the expres-  
sional side of Christianity in Junior  
League that the Sunday School is  
not prepared at the present time to  
develop.

If Methodism is to have her old-  
fashioned testimony meeting which  
she has always had, we must begin  
to train our children to do this thing  
younger than we have, so that it be-  
comes a perfectly natural and nor-  
mal thing for them to do.

The Junior League also furnishes  
an opportunity to develop reverence  
among our children. In some  
churches this phase of training is  
done through the Children's Church,  
but it can be equally well done in  
the Junior League. This is a day in  
which child training has had tre-  
mendous emphasis. We believe that  
no phase of church life gives us so  
large an opportunity to train the  
child in things distinctly religious as  
does the Junior League work.

### QUARTERLY CONFERENCES

(Continued from Page 11)

a high day for this charge. We had  
a trustee's rally in connection with  
our quarterly conference. Rev. Z. R.  
Fields preached the morning hour,  
from the subject, "Gathering Honey  
from Three Generations." He seemed  
to be at his best and preached at  
night from the subject, "The Butter-  
fly, the Wasp, and the Bee." In his  
sermon he proved that there were  
many butterfly members in the  
church. They appear well and that  
is the end of their usefulness. There  
are also wasps in the church, who  
are always ready to knock on some-  
one and no one is ever really able  
to please them. They are ever cross  
and ready to sting. He also proved  
that there are members in the  
church who represent the bee. He  
is ever busy doing good; always  
busy working to make others happy.  
These two sermons will long be re-  
membered by those who heard this  
man of God. Rev. Burnett, of the  
Missionary Baptist Church was also  
with us, and preached a soul-stirring  
sermon at three o'clock at Scott's.

Valley. The collections for the  
amounted to \$70.00. We feel satis-  
fied saying that our people did their best.  
The clubs reported as follows: Club  
No. 1, Phil Martin, leader, \$4.58;  
Club No. 2, Ora Lee Chism, leader,  
\$4.45; Club No. 3, Tina Williams,  
leader, \$22.10; Club No. 4, Kath-  
Payton, leader, \$10.35; Club No. 5,  
Velma Rodgers, leader, \$3.00. We  
are now rebuilding Scott's Valley  
which was wrecked by a storm sev-  
eral years ago. We hope to have the  
church ready for worship within  
sixty days. Has Scott's Valley a  
friend who would not mind giving  
a small donation of \$5.00 or \$10.00  
to help us on our way? Say, Brother  
Ex-pastors, what will you do for your  
old church edifice? Lend a hand.  
You will not find a reason to regret  
it. Should you choose to help us in  
this struggle, please send the amount  
to Rev. William Moore, treasurer,  
Box 664, Marianna, Ark. Thanking  
you in advance, I am yours in the  
work.—C. W. Sampson, P. C.

BLACKBURN, MO.—The first quar-  
terly conference was held April 30  
with Young's Chapel M. E. Church.  
We enjoyed three spiritual sermons  
by the pastor, Rev. B. F. Bateman,  
assisted by Rev. B. W. Garner and  
Rev. J. Y. Jackson. Three additions  
to the church. Collection \$26.20.  
Rev. A. H. Higgs held conference  
Friday, May 3. We have a good at-  
tendance. The church is growing  
spiritually and financially.—Mr. V.  
Hodges, Reporter.

INDEPENDENCE, KAN.—Our newly  
appointed district superintendent of  
the Muskogee District, Rev. W. C.  
Conwell, held our first quarter Sat-  
urday and Sunday, May 6-7. He  
preached to the delight of all who  
heard him. He has made many  
friends since his appointment. His  
assessment was paid in full. His in-  
structions to the church were well  
received. Rev. Conwell seems to be  
the right man in the right place.  
The hopes are to raise all of our  
Centenary quota this year. The  
Ladies' Aid, under the leadership of  
Mrs. Ruth Patton, is doing fine work.  
Mrs. Birdie Davis is preparing to  
give us one of the best Children's  
Day programs ever rendered in St.  
John M. E. Church. Mrs. I. E. Lee  
is pushing the Woman's Home Mis-  
sionary Society to success. W. D.  
Jacobs has one of the best Sunday  
schools in the city. St. John's Glee  
Club is preparing to do great work  
here. Brother Ernest Craig and the  
trustees are looking forward to the  
improvement of our church property.  
We hope to put the Southwestern  
Christian Advocate in every home.—  
A. W. Talbert, P. C.

HARRIMAN, TENN.—The third  
quarterly conference was held at  
New Century M. E. Church, April  
22. Reports of officers were good.  
Centenary report fair. We were suc-  
cessful in raising \$31.00. The super-  
intendent's assessment was paid in  
full. Dr. Hughes, district superin-  
tendant, was at his host on Sunday  
morning at 11 o'clock and preached  
a soul-stirring sermon. Rev. D.  
Bryant of the Zion church preached  
a very helpful sermon in the after-  
(Continued on Page 15.)



## WHAT THE CHURCHES ARE DOING

**VANCEVILLE, LA.**—Group No. 2 of the Shreveport District met Tuesday night, March 21st. The Rev. L. L. Green, key man. We found the pastor Rev. Samuel Haynes, very ill. He is now improving much. We had a nice crowd out to hear the message brought by the group. Rev. Haynes is a successful pastor and is in the heart of these people. We had a great meeting. The members and pastor invited us to come again.—J. O. Richard, reporter.

**FAYETTE, MISS.**—The members friends of Fayette Charge give many thanks to God and our beloved bishop for the return of our well beloved pastor, Rev. S. L. Harrison. He is one of our strongest men and is able to do the job. Since his return from Conference he has organized the church into unit clubs. Club No. 5 and No. 8, united in giving a sock social at the parsonage, March 21, 1922. Under of Club No. 5, Mrs. S. L. Harrison, No. 8, Mrs. Minnie Holloway. More than 750 people visited this social and all were entertained \$64.00 was raised. Too much cannot be said of the loyalty of our pastor's wife, Mrs. S. L. Harrison. She always meet every one with a smile and is able to help Rev. Harrison put the program of the church over. The good people of Fayette are determined to stand by him, and the church, and do more this year than we have ever done in the history of the church. Up to now the outlook is good for a great year.—Minnie Holloway, reporter.

**PALMETTO, GA.**—The Ladies' Aid Society of Harris Chapel M. E. Church quietly stormed the parsonage with such things that are needed to make any pastor and wife smile. Mrs. Alice H. Jackson, the president, and Mrs. Mary L. Cranford filled the table with acceptable gifts from the members and friends, and also a small purse. Sister Jones, our beloved pastor's wife, then rose and in a bumble way stated her appreciation for the same. Rev. James C. McMorris was with us April 1. He gave a very interesting talk to the Sunday School and preached a heart sermon at the 11 o'clock service. He is invited to come again. Rev. J. J. Jones and Mrs. Nina V. Wynn of 748 N. June street, Philadelphia, Pa., have just returned home after three months' stay in Palmetto visiting their parents, Mr. and Mrs. D. T. Jackson, and friends.—Mrs. Georgia Slaughter, Reporter.

**OLIVIER, LA.**—The members of Mount Zion M. E. Church, on their pastor's return from the annual conference for the second year, presented him with many pounds of choice groceries and a cash purse. Charles Frelo and Ben Boaseman were the leaders. We give thanks to Bishop Jones and his cabinet for sending us our noble pastor, Rev. S. Green.—Leola Lewis, Reporter.

**NATCHITOCHES, LA.**—At the home of Attorney and Mrs. Scott A. Lewis there is great rejoicing over a fine baby girl. Mother and baby are doing fine.

**GRIFFIN, GA.**—Easter Sunday was a high day at Heck's Chapel M. E.

Church, Griffin, Ga. The Sunday School rendered two excellent programs—the children in the afternoon, and at night the young people rendered a cantata entitled "Everlasting Life." Both exercises were on a high order. We are especially proud of our young people. They are standing loyally by all the departments of the church and are seeking places for greater service which is very encouraging to all. The church was divided into armies Army No. 1, under the generalship of Miss Sinclair Brown, carried the banner with more than \$45.00. Others followed with splendid reports. The Children's Army raised \$15.00. R. T. Adams, Jr., Lilla A. Adams and Mary Rucker raised \$1.00 each. Total raised \$190.00, for Centenary, \$155.00. We have just closed our spring revival. It was a success. Rev. W. A. Neely filled the pulpit for two weeks. He was at his best. Fifty have been added to the church since conference. Our slogan is: 100 new members by conference.—Mrs. Z. L. Crolley, Reporter.

**OAKLAND, CALIF.**—There has been organized in this city the Bishop Jones Literary Club, having for its purpose the organization of a Methodist Episcopal Church for the colored membership. Sunday, April 23, marked the culmination of this purpose, when fifty or more loyal Methodist Episcopalists met at Carpenters' Hall, Room 4, Twelfth and Brush streets, with hearts filled with prayer and thankfulness to God that he had answered the prayer of the faithful members of the club. Rev. Dr. H. E. Milnes, district superintendent of the Oakland (Calif.) District of the M. E. Church, preached an able and inspiring sermon on the life of Christ and the Church. The inspiration received from this great devout man of God was such that it gave to all members and friends alike a desire to do more for Christ and the furtherance of Methodism among us. Each Sabbath morn at 11 o'clock service will be held in the same room, and the public is invited to worship with us. All loyal members of the M. E. Church are urged to come and worship here. We have a membership representing almost every state in the union, North and South, East and West. D. J. Jones, president; Mrs. R. Matthews, secretary; Rev. Dr. H. E. Milnes, district superintendent; Rt. Rev. Dr. A. W. Leonard, Bishop, San Francisco Area.

**DECATUR, ALA.**—Easter Sunday was a high day at King Memorial M. E. Church. Rev. Charles Colman preached a wonderful sermon, his subject being "Christ Is Risen." On Sunday night we rendered a splendid program. We had seven unit leaders; all raised \$313.93.—J. B. Toney, P. C.

**MEXIA, TEXAS**—The Unit Leaders' rally ending the partial drive for week of April 2 resulted in thirteen leaders' returns amounting to

\$103.50 for Centenary. Owing to recent flood rains and bad roads, seven of the leaders were unable to report. Rev. H. H. Qualis of Comanche, Rev. Wright of Springfield and Dr. E. M. Griggs of Palestine were present and preached timely sermons. Dr. Griggs, president of the Negro Bank at Palestine, was a guest of Brother Thornton Carter, who is owner of large oil interests in the Mexia field. We mention with special interest the kindness of Brother Carter in rendering assistance in the Centenary unit meeting and his donation of \$25 for the Centenary. Brother Carter and son Eliga are promoters of the Western Manufacturing Company. We enjoyed a splendid spiritual feast, as well as a creditable outcome for the Centenary. Special: Every member drive and auxiliary meet was scheduled for Passion week. An annual subscription to the Southwestern Christian Advocate was given Sister Lena Cotton, who led in the week's drive.—Verline Pinkard, Reporter.

**HICKORY, N. C.**—Rev. J. A. Laughlin, district superintendent of the Western District of the North Carolina Conference, called a few of the pastors and laymen together for the purpose of holding a group meeting. We were called to Newton N. C. At 1 o'clock p. m. we met at the church, and after a short devotion the district superintendent outlined in a very brief way the purpose of the meeting—to get all pastors together to better understand each other and the work. He presented Rev. R. G. Mossie, D. D., our pastor at Gastonia, N. C., who spoke on "Stewardship and Tithing." He brought home to us not only God's plan of saving the church, but his plan of reviving and saving the world. The district superintendent presented Rev. G. W. Brower and he gave a bit of his history and accomplishments since he has been a tither. Rev. J. C. Addie made a very interesting talk. At 8 o'clock we held devotions and the district superintendent presented to us Rev. R. B. Rhyne, and in a very fitting way made a few remarks. Rev. G. W. Brower delivered a great sermon, full of thought and inspiration.—C. F. Letteslough, Reporter.

**GREENVILLE, MISS.**—I take this method to thank the members of Revels Memorial M. E. Church for a nice surprise brought to the parsonage. The party was led by Mr. John McFalthon, Mrs. Mary Harvey and Mrs. Rosa Howard. Notwithstanding the abnormal conditions confronting us, the scarcity of work and money, and the water conditions, we shall make this a great year in our church activities by putting over Centenary and all other claims, and repairing the church and parsonage. Our pastor has reorganized all of the societies and each of them are giving monthly to the two leading boards of the church.—Mrs. Ethel Lee, Reporter.

**MEMPHIS, TENN.**—Sunday, March 12, was a great day with the pastor, Rev. H. P. Gorden, and the officers, members and friends of Warren Chapel M. E. Church. A grand rally was conducted for the benefit of ex-

tending the church. The program was well carried out. The welcome address was delivered by Miss Elizabeth Nason, and in very well chosen words Rev. H. P. Horton responded. Mrs. Alice Key read an inspiring paper, which was a delight to all who heard it. Misses Haskin, Wilson, Price and Johnson graced the audience with a lovely quartette. Mrs. Alice Young was considered quite an essayist. Just before the sermon a high-class duet was sung by Mrs. L. Johnson and Miss Eva Wiley, after which the Rev. R. C. Crims broke to us the bread of life. Reports of the captains amounted to \$310.38. Mrs. Lillie Lloyd, president of the Senior and National Club, turned over \$20.20; Miss Maria Fields, president of the Y. C. W. Club, composed mostly of children, brought in \$62.64. The blessings of the Lord be with us.—H. P. Gorden, P. C.

**CALIFORNIA, MO.**—Rev. and Mrs. W. A. Payton, our pastor, were tendered an old-fashioned pound party of choice groceries Saturday night, April 29, by members and friends. A short talk was made by the pastor and wife of their appreciation. Those who contributed many things were Mrs. Theo. Christian, Mrs. Leona Moore, Mrs. Alice Hickox, Mrs. Susie Russell, Miss Ollie Kitchen, Miss Lillian Russell, Miss Laura Ball, Miss Lou Pennington, Miss Sophia Christian, Mrs. Mattie Christian, Mr. Henry Crum, Mr. and Mrs. John Russell, Mr. and Mrs. Quincie Russell, Mr. and Mrs. Ben Kitchen, Mr. and Mrs. Lee Kelly, Mr. and Mrs. Melvine Russell, Mrs. Annie Jones, Mr. and Mrs. Hale, Mr. Ben Crum, Mrs. Ebina McKinzie, Mr. Willburn Kennedy. We hope to make this the greatest year's work we have ever had.—A. L. Hickox, Reporter.

**MEDDILL, TEXAS**—I came to this circuit immediately after the close of the Texas Annual Conference, held in Beaumont, Texas, and finding it in a very bad condition from end to end, so to speak. There are three preaching points on the circuit and two meeting houses, but they stand badly in need of repair. The third must be built new before we can use it at all. There was no parsonage on the circuit and we had to rent a house in town until I could build a parsonage. We have now a nice four-room parsonage. Rev. J. O. Williams, our district superintendent, donated five windows, two doors and 130 feet of lumber, and with the aid of our Baptist folks and the sacrifice of the members it was completed, and the pastor and family have moved into the new parsonage. A surprise storm struck the parsonage on the night of April 29, led by Rev. W. P. Perry and Brother J. W. Douglass, followed by a band of others. Many pounds and other things were placed on the table, and the pastor and family will enjoy the effects of the storm for many days. Thanks to one and all. We rejoice to be in your midst. Come again. You are welcome.—J. H. Mann, P. C.

**CALDWELL, ARK.**—The members and friends of Wesley Chapel M. E. Church are very grateful to Bishop



Quayle and Rev. Fields for sending Rev. M. H. Thompson and his good wife to this charge. We have an evergreen Sunday School, the league is in good working condition, and the Ladies' Aid Society is doing good work, and we have purchased new parsonage furniture. The church has taken on new life. Our first quarterly conference was one of the best in the history of the church. Our district superintendent, Rev. Z. R. Fields, was at his best. He brought many interesting and inspiring things to us as he usually does. He preached at 11 o'clock at Union Chapel, and at night at Wesley, to the delight of all.—Velma Peoples, Reporter.

**HUNTSVILLE, TEXAS.**—Easter Sunday on the Huntsville and Trinity charges was a great day. We did not raise our full quota of Centenary, but hope to do so at an early date. At St. James the day was opened with an excellent sermon. At 8 p. m. an enjoyable program was rendered. Prof. Brandon, principal of the City School was called upon and made some timely remarks touching Easter. He complimented those who took part in the program and also the leaders who so faithfully assisted them. The pastor called attention to the purpose of the Centenary drive and the plan of the church in Christianizing the world by making a sacrifice of both men and money for the cause of Christ. The roll of unit leaders was called and St. James reported \$281.96 and Trinity \$43.30. St. James is happy over her financial victory, while she stands this year ahead of all previous years. We have entered into a union revival with the A. M. E. church in which we hope to gather many souls for the Kingdom.—Miss A. E. Watkins, Reporter.

**MARLBORO, MD.**—Last Sunday marked one of the most unusual happenings in the life of the colored people of this vicinity, by the presence of Dr. Bullawa Citawayo of South Africa. From Friday night until Monday morning he was the guest of Rev. L. L. Williams, pastor of Union M. E. Church. His matchless utterances Friday night captivated his audience. His choice language, intermixed with his magnetic personality, as well as extensive knowledge of history, makes it not only possible for him to grip his audience with ease and more than at his will, but to keep them eager as they wait for his next words. The memory of Friday night had scarcely fastened itself in the minds of those who heard him when Sunday morning we witnessed the outpouring of the holy spirit through his great deliverance upon the crucifixion of Christ. The climax was reached Sunday night when a crowded church with an orchestra of twenty pieces, under the direction of Prof. Ross, waited long before the hour for service to greet the speaker for the third time. The pastor in choice and well chosen words introduced Dr. Bullawa Citawayo, who again covered himself with honor as he spoke, using for his theme "The Destiny of a Race." The people are loud in their praise of this distinguished visitor.—Reporter.

**MANSFIELD, TENN.**—Sunday, May 7, was a high day at New Hope M. E. Church, it being the regular preaching day service, held by the pastor, Rev. J. A. Burnly, who preached a wonderful sermon. Seventeen were baptized. Collection raised for the pastor \$30.00. Rev. and Mrs. Burnly were visitors among their members. The Epworth League and Willing Workers clubs are improving very much. We are expecting to have our new church ready for Children's Day. The debating society is still improving. Pray for our success.—I. V. Travis, Reporter.

**HICKORY, N. C.**—On Thursday afternoon the Queen Esther Circle was entertained by Miss Melvia Hooper. The president, Miss Beulah Tarney, called the meeting to order by announcing prayer by Mrs. M. E. Knox. Fifteen members responded when the roll was called. These worthy young ladies are doing a great work along all lines, and should be encouraged, for they are helping to uplift the church. The Ladies' Aid Society of Hartzell M. E. Church held a meeting at the residence of Miss Alda Morrison. Mrs. B. L. Purnell presided, due to the absence of the president, Mrs. P. M. Hooker. Twenty members were present. The meeting adjourned to meet two weeks later with Mrs. W. M. McKorcle.

**HIGH SPRINGS, FLA.**—The Easter exercises at Mount Carmel M. E. Church were well carried out under the auspices of the teachers and were enjoyed by all. We went over the top. Large crowds both day and night.—F. C. McMichael, Reporter.

**DETROIT, MICH.**—The members and friends of Scott Memorial M. E. Church are very much elated over having their beloved pastor, Rev. G. G. Buckner, and his dear wife returned to them for another year. The Ladies' Aid No. 1 demonstrated very appropriately their appreciation over having them back, on Tuesday night, May 9, when an elaborate banquet was given. The dining room of the parsonage was transformed to a flower garden. A very elaborate program was rendered during the banquet, and several talks were made welcoming our pastor and family to our city and church. The members are all enthused over having our pastor for another year and we are hoping to make this year the best in the history of Scott Memorial M. E. Church.—Marcelle E. Phifer, Reporter.

**JEANERETTE, LA.**—St. Peter M. E. Church held excellent Easter services. Forty-eight members came back to the church and rejoined, two precious sons were happily converted. The church is on the upgrade. The pastor, officers and members are working together and the future looks bright for a great year's work.—Reporter.

**ANGIE, LA.**—I take this method of thanking the good people of Merry Chapel M. E. Church for a good meeting given us. This was led by Sister Magnolia Foster, M. E. John and Sister Rebecca Robinson. We thank these good people for being so kind to us. God bless them and may

He pour out blessings upon them.—J. C. Coleman, P. C.

**LITHONIA, GA.**—Flat Rock M. E. Church held a two days session with regards to the Centenary movement and stewardship of the church. Several short speeches were made by prominent members, among whom were Messrs. J. B. Lee, A. W. Gay, and Bro. S. B. Bryant. He enlarged fully upon the duties and requirements of the church members. At the close of his speech fifty-eight members pledged to give one-tenth of their earnings to the Lord. Rev. J. W. Queen, our efficient pastor, made a speech touching the Centenary movement and stewardship. He is now in his eleventh year with us as pastor and things are moving under his administration. May God's blessings rest upon him.—Miss M. F. Marble, Reporter.

**KIRBY, MISS.**—The Rev. W. E. Rucker desires to thank the many members and friends of Beachgrove M. E. Church for the assortment of groceries sent him. These royal people are trying to make everything as pleasant as possible for their pastor and family. Their kind deeds will always be remembered.—Reporter.

**WELSH, LA.**—Our church here is doing nicely under the leadership of our pastor, the Rev. H. W. Gray. Recently at a quiet hour of the night the parsonage was stormed with pounds. The stormers entered singing "When the Saints Go Marching In." This effort was led by Misses C. W. Forbish, Alma and Olla Henderson.—W. C. Cheney, Reporter.

**NAVASOTA, TEXAS**—Lee Tabernacle M. E. Church of Navasota, Texas, is making rapid progress along all lines. The entire membership is taking on a new life which has contributed to both a financial and numerical strength of the church. The pastor, Rev. P. W. Carter, in organizing for our pastor rally, organized the church into clubs with the following results: Misses L. Morgan, \$31.90; Emma Elain, \$46.00; Kate Thomas, \$34.85; E. A. Brown, \$22.60; C. B. Reed, \$34.40; L. Hall, \$35.40; M. L. Thigpin, \$31.90; Hattie Jeffrey, \$22.78; Messrs. Ben Irving, \$32.99; James Queen, \$41.34; Sunday School, \$15.00; Other Sources, \$5.10; Total, \$356.26. The services and exercises were well attended throughout the day. Our sacred musical program at 5 o'clock a. m. was a rare treat. The 11 o'clock services at which time the pastor preached the resurrection sermon, was an inspirational one. The Easter exercises in charge of the Sunday school at night, was said by many to be the best in the history of our church. The church was filled to capacity.—Emma L. Brown, Reporter.

**ROCKY FORD, GA.**—The Easter exercises of the Rocky Ford charge of which Rev. W. R. Dixon is pastor, were successfully carried out in each church on the charge, Easter Sunday. The program at Grace Chapel was conducted by the superintendent, Mr. U. A. Parker, music was rendered by Mrs. Bessie C. Daugherty. Rev. O. W. Stephen, pastor of the First Baptist church, gave a few encouraging remarks on Easter. The program was elaborate. Collections were good. The exercise at Horse Creek M. E. Church was conducted by the super-

intendent, Mr. W. T. Lovett. It was nicely arranged. Music was furnished by Miss Gertrude Roberts. Collection was \$20.00. Mount Pleasant also had a very standing program on the same day, conducted by Mrs. Lizzie Lovett. Total collected, \$40.00.—Mrs. O. R. Barker, Reporter.

**PORT ALLEN, LA.**—The pastor of Scott Chapel M. E. Church and family desires to thank the members of Boalia for their kindness shown to him on Easter. After hearing a great sermon preached by our beloved pastor, a very nice basket was brought to the parsonage. The pastor is always ready to receive such baskets.—Eva Douglass, Reporter.

**GALVESTON, TEXAS.**—Easter was a great day with the members of Wesley Tabernacle. Two thousand people, by actual count, worshipped with us at the early morning service. "Twas a Pentecost." Ten conversions, and every dollar of our benevolences raised is the result of the day.—Reporter.

**BUDE, MISS.**—The Ladies' Aid Society of Thirkfield Chapel met last Tuesday afternoon at the church and was blessed to have with them Rev. Wm. Clark, ex-pastor, who gave some timely remarks. So did Pastor Robison. Each one offered or suggested some very interesting subjects to be discussed at the anniversary of the auxiliaries of the church. After having closed the Rosehill school, Miss Pearl Weathersby, the efficient principal, has returned to Hattiesburg after spending the week-end with relatives at Meadville and Bude, Miss.—Mrs. Carrie McCray, Reporter.

**CARY, MISS.**—The Christian Alliance, composed of the Christian people of the various negro churches, is enjoying some very interesting meetings. March 17 they met at Clark's Chapel M. E. Church. March 24 the alliance met in Mount Zion Baptist Church and discussed the subject, "How to Make An Ideal Home." The alliance again met in Mount Burey Baptist Church and discussed "The Negro's Opportunity and Task." The teachers in and near Cary are taking an active part. The subject discussed April 7 was, "Why Go to College?" General discussion for all, "How to Pray."—Mrs. L. O. Williams, Reporter.

**SAN MARCUS, TEXAS.**—Sunday was a high day at Cosopolitan M. E. Church. We had a splendid Sunday school with many visitors. Our superintendent is giving all of her time to help make the Sunday school go. Rev. R. W. Allen preached at 11 a. m. He brought us a burning message. On Easter Sunday our program was rendered at 3:30 p. m. Those who took part were Miss Ola Lee, Mrs. L. E. Grant, Mrs. Zenobia Toliver, Mrs. Bolden, and Miss M. Jefferson. (Continued on Page 15.)

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**ROBERTS**—In memory of J. A. Roberts. One year ago today the death angel visited our home and called our loved one to rest. There is a vacant chain in our home. Though you are gone, you are not forgotten. Your place in our hearts can never be filled. We will keep your memories sacred until we clasp our hands together on the other side. There we shall part no more. A loving wife and daughter, Mrs. R. M. Roberts and Mrs. S. Robert Laurence, New York City.

**ALLEN**—Sister Lillian Allen, the daughter of Mr. Ellis and Mrs. Mary Allen, was born near Chaplin, Ky., November 2, 1899. She came to her death with much Christian fortitude on Sunday, April 30, at 6:25 p. m., being at home with her mother on Asher Creek. At the time of her death she was only 22 years of age. She joined Wesley Chapel M. E. Church at Chaplin, Ky., during Rev. William Bush's administration in 1911. From that date she has lived a consistent Christian life. She was loved by all who knew her. She had been a patient sufferer for five years. She leaves a bright testimony. She would often quote, "Let not your heart be troubled," etc., and "Come unto me, all ye that do labor and are heavy laden and I will give you rest." She was conscious up to the hour of her death. She selected some songs to be sung, one of which was, "I want to go there, don't you?" Rev. W. A. Hinton conducted the funeral at the church.—Reporter.

**SANDERS** — Mrs. Sarah Stewart Sanders was born in Arrow Rock, Mo., December 8, 1856, and departed this life April 30, 1922, at the age of 65 years. Her first marriage was to Mr. Stephen Stewart at Arrow Rock, Mo., in 1873. To this union nine children were born, four of whom survive her. She was married for the second time to Mr. Joseph Sanders, July 2, 1921. She accepted Christ as her Savior when 15 years of age and joined the M. E. Church in Arrow Rock under the pastorate of Rev. W. J. H. Brown. She moved to Marshall about thirty-five years ago and joined the church of her choice here, during which time she lived an upright, consistent Christian, a fact known by all who knew her. She was a faithful member of Green Valley Court No. 70, Heroines of Jericho, for twenty-five years, and a charter member of Excelsior Chapter No. 41, Order of Eastern Star, and she faithfully served as treasurer of each. The funeral services were conducted by the Rev. R. C. Roston, assisted by Rev. Dr. Higgs, district superintendent. She leaves one sister, two daughters, two sons,

nine grandchildren, three great-grandchildren and other relatives and friends to mourn her passing.

**Darling Mother—**

We never dreamed you would go  
And leave us here alone;  
Your soul seemed but a part of ours,  
Your life our very own;  
And now you have gone,  
Oh! never to come again.  
Your sweet voice and loving words  
We listen for in vain.  
But over across the Jasper sea,  
Beside the gate you stand,  
And wait for us with loving smile  
And eager outstretched hand;  
It won't belong, it can't be long,  
'Till earthly trials are o'er,  
Our darling sweetheart mother we'll  
meet again,  
Where parting will be no more.

**McCOY**—The death angel recently visited the home of one of our good brothers and took from our midst Brother James McCoy. He leaves five brothers, four sisters and many other relatives to mourn his passing. At the time of his death he was 75 years of age. The funeral services were conducted by his pastor, Rev. D. C. Battle, assisted by Rev. B. R. Booker, district superintendent of the Palestine District.

**HORTON**—Rosse Bell Horton, a member of the M. E. Church, Money, Miss., departed this life May 6 in full triumph of faith. She leaves a husband, five children, other relatives and friends to mourn her passing. The funeral was conducted by Rev. A. B. Bluett.—Mary Washington, Reporter.

**HAYNES** — On the morning of April 6 the death angel visited Providence Hospital, Shreveport, La., and called Rev. S. M. Haynes, pastor of Mount Zion M. E. Church, of Vanceville, La. He was converted thirty-one years ago under the pastorate of Rev. M. P. Franklin at Cheneyville, La. Shortly afterwards he was licensed to preach. In 1897 he was awarded a deacon's license, joining the traveling connection in 1902. He served a number of churches with good results. During his pastorate at Welsh he built the beautiful little church and parsonage that now stands, and at Leesville he built an addition to that church and installed electric lights in it. Last year at Wardville he built one of the most beautiful parsonages on the Monroe District, and was planning to build one at Vanceville. The Louisiana Conference has lost a good man and great preacher, but Heaven has gained a soul. He leaves to mourn his passing a wife, seven children, three grandchildren, four brothers, three sisters, and many relatives and friends. The funeral services were held at Fairfield M. E. Church, Rev. J. O. Brown preaching the funeral sermon.—T. H. Johnson, Reporter.

**HARRIS**—Sister Malinda Harris, wife of Brother Clint Harris, was born in Red River county, Texas, in 1862. She accepted Christ when 16 years of age. She had been a faithful worker in the church and every other Christian path of life for forty-four years, never tiring for the Master's cause. At the time of her

death, being 60 years of age, she leaves a husband, two daughters, three sisters, and a host of kindred and friends to mourn her demise. The funeral was conducted by Rev. L. T. Holman.

**WATKINS** — The members and friends of St. Paul M. E. Church, Dallas, Texas, are grieved over the death of Brother M. W. Watkins, one among the strongest men of the church. Amidst the downpour of rain a large number of members and friends were present to show their appreciation of the faithfulness of Brother Watkins while he lived. At the time of his death he was a steward, trustee, class leader, assistant superintendent of the Sunday School, teacher of the senior class of the Sunday School, a member of the Centenary Council, and treasurer of the Centenary and building funds. He leaves a wife, nine children, a mother, five sisters and five brothers to mourn his loss. The floral offerings were many, and resolutions were of the highest type. The company by whom he was employed was well represented. He was a devoted and much loved member of St. Paul Church.—J. Q. Tyler, Reporter.

### QUARTERLY CONFERENCES.

(Continued from page 12.)  
noon, at which time Rev. Hughes, Rev. S. Downs and Rev. R. Kilby baptized three converts into full membership and two on probation. The communion was administered to a large number. Rev. Hughes, being a very active man, was forced to leave on the 4:30 train en route to Oliver Springs, where he held his next meeting. We pray God's blessing on him until he returns to us again.—Mrs. Sadie Smith, Reporter.

**MADISON, MISS.** — The second quarterly conference was held May 6 and 7 at St. James M. E. Church, with the Rev. L. W. Price, district superintendent, presiding. Reports showed that the officers had been working. We paid the superintendent in full. Sunday we partook of the holy sacrament. Rev. Price preached to the Baptists, using for his text, "Thy Kingdom Come." Our hearts were made glad to hear such words of wisdom. Every department of the church is alive. We are praying for a good year's work.—Henry S. Morton, P. C.

**CLARKSDALE, MISS.** — The Clarksdale circuit held its first quarterly conference April 8-9, with District Superintendent, Dr. J. M. March, in the chair. Rev. Geo. W. Thomas, pastor in charge. After an inspiring address from the superintendent, we proceeded with the business. All officers reported in

full, and at 11 o'clock Sunday our hearts were lifted to the sky with the soul-stirring sermon preached by the district superintendent. Collections \$25.35. Paid the district superintendent in full.—Reporter.

### WHAT THE CHURCHES ARE DOING

(Continued from Page 14.)

The pastor presented Dr. V. E. Cooks, of North Carolina. He spoke on stewardship and at night preached an able sermon. Collection was good.—A. Warren, Reporter.

**JEANERETTE, L.A.**—Sister Amelia Turner, state president of the Woman's Home Missionary Society was with us Sunday, March 12th, and delivered a great message to the delight of all. Our hearts were filled with joy and gladness. Sister Woldridge sang, and led in prayer. Sister Wilson joined in this hand. The church is alive and the fire is burning. May the Lord bless Sister Turner. The pastor desires to thank the members of St. Peter M. E. Church together with the sinners and friends for the great pound party led by Sister Lilly Carol and Rachael Edwards and her band for their gift. God bless you all.—D. G. Taylor, P. C.

**CRYSTAL SPRINGS, MISS.**—New Zion M. E. Church enjoyed a real soul-stirring class meeting, and after class the Steward Sisters, Ladies' Aid and King's Daughters surprised the pastor, the Rev. N. N. Sidney, with a storm. A great number of pounds were given him.—Mrs. Emma A. Rogers, Reporter.

## MARRIAGES

**SCOTT-STEPHENS** — Mr. Marco Scott and Miss Viola Stephens were married at the home of the bride's parents, Genoa, Arkansas. The Rev. C. A. Taylor officiated.

**CARR-DEVER**—Mr. Henry Carr and Miss Phyllis Dever were quietly married at the home of the bride's parents, Brenham, Texas, on April 1st, at 8 p. m. Mr. Carr is one of the leading officials of the M. E. Church. The bride is a splendid Christian worker in the Missionary Baptist Church. The Rev. W. Hartley Jackson officiated.

### MALE HELP

**WANTED**—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Bogess, St. Louis, Mo.

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## SPECIAL NOTICES

MEMPHIS, TENN.—To the members of the Memphis District, Dear Brethren: The month of May is every member canvass month for the Centenary. Send all your cards to me when you are finished and I will send it to headquarters at Chicago. The second Sunday in June is the fiftieth anniversary of Children's Day and second pay day for the Centenary. We must raise \$3,000 by conference. We were ashamed of the report of the Tennessee Conference at Greensboro, N. C., at the Area Council. May is the Episcopal Fund month to collect for the Bishop. Collect at once and send to me. I will send to headquarters and get vouchers. The fourth Sunday in May is Southwestern Day on the Memphis District. Our quota is \$500. It is a shame that 350,000 negroes in the Church will not support the only negro religious paper in the Church, after fifty years. You can subscribe for the Southwestern from now until January, 1923, for 75 cents, or \$1.50 for one year. Pay your pastor 65 cents and I will pay the balance, 10 cents, or pay \$1.40 and I will pay the remaining 10 cents for every subscription taken on the district. Let the pastor send to me the names of the subscribers and I will send the money. We will see to it that you get your paper or your money back. If anyone on the district did not or is not getting the paper, send me the receipt showing that you paid and I will get the paper. Our slogan for the district is: the Southwestern in every home, 1,000 conversions on the district, and \$3,000 for Centenary.—Thos. W. Davis, District Superintendent.

LINCOLN CONFERENCE—To the brethren of the Lincoln Conference: You are aware that the conference ordered at its last session at Topeka, Kan., that each pastor lift a special collection within thirty days after its adjournment and forward same to the secretary to apply on balance due on 1921 minutes, \$171.00. Minutes of 1922 session cannot be published until said balance is paid. Our publishers request that our account be settled within thirty days after the adjournment of the conference. Send your money at once, please.—A. W. Talbert, Secretary.

To the Brethren of the Tennessee Annual Conference, M. E. Church:

Dear Brethren:—I am authorized by the Publication Committee on Minutes that there will be no minutes for 1921-22, as they cannot secure the money for the publication of the same. I am also authorized to say that the Treasurer of the Publication Committee has placed in the Bank the amount received from Three Districts, namely, Nashville, Murfreesboro and Memphis, the sum of \$62, which will not make the first payment on printing the minutes. If the money was forthcoming we would not get the minutes before July or August.

Signed S. M. Strayhorne,

J. H. Ellis,

J. A. Moore, Secretary,

J. B. Booth, Treasurer.

HATTIESBURG, MISS.—To the pastors, presidents, Sunday Schools,

Young People's societies and superintendents of the various auxiliaries of the Hattiesburg District, Mississippi Conference: Our district convention will convene at Ellisville, Miss., July 13, Thursday, at 10 a. m. Each charge is requested to send a representative for each department. Now, brethren, it is your duty to see that the different departments are represented in this great meeting. Now is the time to begin to make preparations for each one. All things are being made ready for your entertainment. We hope to have Dr. E. M. Jones, Dr. L. H. King, and Dr. Shaw, of our great school at Meridian, Miss. The committee has met and prepared a suitable and efficient program. A copy will be sent to each charge and circuit for your consideration and guidance. Let each delegate come filled with the spirit to speak, pray and learn. Each auxiliary is requested to send two dollars. As the district superintendent will be here, he will receive the balance report for the Centenary from the pastors. Remember, the world is watching the course of our great church and its requirements. So let us have a great success and the conversion of souls. Bring subscriptions for the Southwestern. Your humble servant.—E. A. Chapman, D. P.

## WOMAN'S COLUMN.

SLATER, Mo.—Wednesday, April 5th, the Woman's Home Missionary Society met in Mt. Hope Baptist Church, opened by Sister S. A. Abbott, singing "What a friend we have in Jesus." A chain of prayer by Sisters Lockwood, Brown, Holland and Ahcott. The society was organized and the president proceeded to appoint committees on resolutions, auditing and financial delegates were registered. Collected from all sources \$39.19. The society met in joint session with the Foreign, opened by the Evangelistic secretary of the Woman's Home Missionary Society with devotionals. Mrs. Spencer, Chairman of the Permanent Missionary Fund spoke in behalf of the Woman's Home Missionary Society which was enjoyed by all. She made a strong appeal for the fund and 17 ministers pledged to give \$5.00. Dr. Abbott of St. Louis spoke in behalf of the W. H. M. S., and told of the need for young men and women in foreign fields. A message came from Bishop Quayle that the women come in a body to hear Bishop Waldorf. His lecture was quite a treat to those present. The treasurer of the conference made a splendid report, the best in the history of the society. The following officers were elected: President, Mrs. M. A. Kingcade, 2816 Lucas Street, St. Louis, Mo.; First Vice-President, Mrs. W. H. Wheeler, Des Moines, Iowa; Corresponding Secretary, Mrs. A. C. Curtis, 3433 Walnut Street, St. Louis, Mo.; Secretary, Mrs. Sara Wilson, 101 E. Behardt Street, Moberly, Mo.; Treasurer, Mrs. T. H. Lockwood, 111 Porter Street, Slater, Mo.

NATCHEZ, MISS.—The Woman's Home Missionary Society of St. John M. E. Church are doing most excellent work. They have placed

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chairs in the choir, and a sacrament table. The president, Sister Elree Donald, is a tireless worker, as are the other members of the club. The Epworth League was a success. The working spirit is indeed gratifying and the prospect is that we will have a successful year. Dr. J. G. Penn recently lectured for us on "What the Centenary is Doing for Our Educational Institutions." The Natchez College choir furnished the music and President E. L. Worburn spoke of the work. Dr. M. R. Dixon spoke on "Church Unity." Dr. R. W. Harrison spoke on Meharry as he knew it.

## District Rounds

### MONTGOMERY DISTRICT

#### Third Round

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Dear Brothers — Easter is just passed and I am very grateful to you for the way you worked to bring up your Centenary collections. One charge went over "viz" Pensacola. I hope that all will be able to report over the top at the District Conference. I hope that everyone will have a great ingathering of souls. Prepare for it. Let us set up a great evangelistic campaign and all work together. If we sow the seed God will give the harvest. The District Conference convenes at Brewton on July 12-16. I hope that every pastor will appoint a committee on the Southwestern Christian Advocate and urge them to make a canvas of the whole membership with a view to putting a copy in every home. Do not slight your friends in the canvass. I am still at your service whenever I can serve you.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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## THE CHURCH SALVAGING THE CITY

City or country; which shall it be, or where shall the emphasis be put in the program of the Christian Church? On neither, to the exclusion of the other; for each, for the good of both and the whole, must be the proper and necessary object of the Church's constructive activities if our total civilization is to be salvaged by the Church and made into that righteous social order connoted by the term "Kingdom of God."

### The Rural Challenge

The Church must assuredly face studiously the pressing problem of the

modern rural community for the man on the farm is the man upon whom our whole civilization rests.

"The rural church 'plant' is often to-day what it was fifty years ago, the unwelcoming box type, a preaching room and a vestibule. Run-down churches without adequate equipment or lacking necessary maintenance must see their functions assumed by other agencies, public schools become the social and recreational centers, and community associations assume leadership in rural advancement."

To the task which such a condition suggests and imposes the Methodist Episcopal Church through its Department of Rural Work of the Board of Home Missions and Church Extension is thoroughly awake. Its Social Center Parish Plan which proposes to relate the work of the Church to every phase of community life; its schools for rural pastors, are working a religious revolution in this large and important element of our population.

### The Engrossing Task of The City

But the Christian Church faces a

(Continued on Page 3)



## NEGRO MIGRATION IN A NEW LIGHT

Several years ago when the tides of Negro migration to the North were at their height, it was frequently heard said that the best Negroes, the more thoughtful among us were not leaving, but that the crowds going consisted chiefly, almost wholly, of the shiftless, sentimental, sorry class who would be a liability on any community where their lot might happen to be cast.

But such an opinion suffers violence in the face of such facts as are revealed by the recent census concerning Negroes in the North and Negroes in the South.

Take the one fact of educational advantage and general intelligence. In the schools of the North more than 60 per cent of Negro children are in attendance, while in the South only about 50 per cent of Negro children are in attendance.

Moreover, as to illiteracy, the percentage among Northern Negroes is much less than among Negroes in the South. In the North, Negro illiteracy is reduced to eight per cent while in the South it is as high as 26 per cent. Every Northern state during the past ten years showed a decrease in percentage of illiteracy. This could not have been possible if the inflowing tides of Negro migrants had been the ignorant, illiterate citizens they were supposed to be. Evidently the Negroes going north in the exodus were that middle class who showed an intelligent choice in their act.

Furthermore, illiterates in the South are massed as follows: Georgia leads with 261,115, Louisiana follows with 206,730, Alabama with 210,690, Mississippi with 205,813, South Carolina with 131,422. But in point of percentage to the total Negro population Louisiana easily leads. These very states where illiteracy is dense suffered greatest losses through the exodus. This very fact was a contributing cause of the exodus and shows that the Negro is thinking in terms of self-improvement. He had made sustained efforts to have his condition bettered in these states, and with but slight hope of success. He resolved to pay the price of betterment by going where opportunity awaits him unlimited by color or conditions, policy or politics.

The directing motive of the exodus was not economic. This was incidental. Civic and social betterment, safety for his home and loved ones, conditions conducive to an enlarging conscious manhood among his neighbors unrestricted by the accident of color, these and these primarily impelled the Negro from the Sunny Southland to the North.

It should be said here that the educational situation for Negroes in the South is, tho slowly, yet surely improving. During the past decade our illiteracy has been reduced from 33.3 per cent to 26.3 per cent, every Southern state showing marked reduction. While there are now at least 2,000,000 Negroes in the South who cannot read and write, yet it is encouraging to know that there is here a marked increase in propor-

tion of Negro children in school. The South has at least had her attention aroused to the necessity of providing better educational facilities for her large restless Negro population if she would hold the Negro as an intelligent laborer and a citizen.

Toward this end no incident in our race life has contributed so much as did the migration of large numbers of Negroes from the oppressive conditions of the South in search of better things.

Even with this partial awakening the South has yet far to go in this direction.

## DOCTOR CHARLES WESLEY BENNETT DIES

The World wants men:—  
Large hearted, noble men;  
Men who shall join its chorus,  
And prolong the psalm of labor and of love.  
And Heaven wants souls:—  
Large and capacious souls;  
To taste its rapture and expand like flowers  
'Neath the glory of its eternal sun.  
It wants great souls:—  
Not small or meagre ones  
It wants true souls:—  
In God's own image cast.

In the life of Dr. C. W. Bennett whose death occurred on April 14, at his home in Piqua, Ohio, the conceptions of the above verses were the dominating and directing forces. Of his life truly may it be said he filled out the measure of such an idealism. For his life was one long drawn out psalm of labor and of love because his was a soul, not meagre, but large and capacious, cast in the image of his Maker.

Dr. Bennett's life was an unusually long one, but length of days was not its striking feature. Rather it was the quality of his life determined by its motive that will cause him to live in unending influence among his fellowmen. His was a life that touched countless thousands for good in public and in private.

He was 82 years of age to the date of his death. Born on a farm, he spent his early life there, until he entered his country's service during the Civil War. At the close of his term of enlistment he entered Ohio Wesleyan where he graduated in 1866. These were years of preparation. The next 40 years was a period of continuous public service as unselfish and distinguished as was his big soul.

The first eight of these forty years Dr. Bennett spent as Professor of Mathematics in Moore's Hill College, Indiana, from which he was elected by his fellow townsmen Superintendent of schools, Piqua, Ohio. During this period, he was at one time also President of the Ohio State Teacher's Association, and member of the Ohio State Board of Education. As evidence of his proficiency as well as the esteem in which he was held by those he served, Dr. Bennett held the position of Superintendent of Public Schools in his native town for 33 years, more than a generation.

But those of us in the South who lament

She must not appropriate all the credit for the Negroes' improvement in education. For while the public school system for Negroes has been sadly inadequate the denominational colleges of all the Churches have been supplementing the lack on part of the states.

Particularly is this true of the schools of the Board of Education for Negroes of the Methodist Episcopal Church. Thousands of Negroes have been sent out from these schools located in the "black belt" of every Southern state among their fellows to live better lives and to be wholesome examples, in their communities, of sober, honest, industrious citizens.

him know him best through contact set up in what was his last public official service to his Church. Methodism which he loved so dearly selected him to the responsible and difficult task of Supervising Inspector of Schools. This put his rich experience and large heart in touch with the needs of the then Freedmen's Aid Schools throughout the South. In this capacity he performed such signal service in the interest of Negro education as can never be forgotten by those of us who knew him. In this position, for nine years, he travelled from state to state, from school to school, and advised and helped scores of teachers through vexing situations. His contribution in this service was large indeed.

Eight years, thirty-three years, nine years, fifty years,—a whole half century given to human well being! What a preparation for enjoyment of that heaven prepared for large and capacious souls! For the last five months of his life, the old veteran of the Grand Army of the Republic and Veteran of the Cross was confined to his room, eyesight totally gone. Nevertheless, through it all he could be heard whispering audibly "There shall be no night there—and they need no candle nor light of the sun—for the Lord God giveth them light. These eyes shall see the King in his beauty." Thus he passed on—dying but to live. He lives here; he lives there. His funeral was conducted at Greene Street Methodist Episcopal Church, Piqua, Ohio, by Bishop F. D. Leete, and his Pastor, the Rev. John F. Altman. The only immediate surviving relative is a son, Francis A. Bennett to whom goes out the sympathy of all who lament his illustrious father.

### ROUTING THE DISGRUNTLED

Indianapolis Area is hilarious with joy over its achievements for 1922, as indicated by returns from the two spring conferences just held, namely, the North Indiana and the Lexington. The former conference showed a net gain in membership of 2,709, the Lexington, a gain of 1,898 making a total for the Area 4,607 with the Fall Conferences yet to be heard from.

Besides these spiritual conquests the financial gains were equally as re-assuring. The North Indiana Conference alone raised for the

(Continued on Page 4)



## THE CHURCH SALVAGING THE CITY

(Continued from Page 1)

new and no less pressing problem in her ministry to modern city life. The rural population is seething with unrest, with discontent. It is no longer static. Poverty of soil and loneliness of life are impelling the people to leave the farms. One rural pastor, asked if he had a program for his community, replied "All the program I know is to move." The result of this exodus from the country is that today about 50 per cent of the population of the United States live in the cities. Seven million of these have drifted to the cities within the last ten years, or an average exit of 700,000 country people to the cities each year.

### Wise Leadership Required

How to meet the needs of this congested mass of humanity with a program that reaches, inspires and saves each and builds an environment that conduces to moral and spiritual culture is the problem. In order to succeed in its solution the Church must keep constantly before herself the Kingdom ideal. Girded with the mind and spirit of the Master, she is to redeem the world socially, intellectually, physically and spiritually. The city, the citadel of crime and vice, the haunt of corporate evil, the stronghold of seething corruption offers its most stubborn resistance.

The church cannot hope for success in this righteous adventure unless she approaches it with the right type of leadership—a leadership that has the vision of holy service; convinced and consecrated to the needs and possibilities of the task. Such leadership must study the city with its needs, its appeals, its points of contact; must hear its wail of distress; must sense its value, redeemed, for the kingdom purpose, and must be able to project a program sufficiently broad, flexible and scientific to meet these crying needs.

### Negro Pastors Study City Needs

In the Atlanta meeting of Pastors of American cities, such was the challenging program. The city challenge was admirably treated from every angle. Subjects of large import, vital in significance for a program of substantial city work were: "Evangelism" by Dr. Geo. B. Dean, Head of the Department of Evangelism; "Religious Education," by Dr. F. J. Handy of Mont Clair, N. J.; "The City Survey," by Jas. C. McMorries of the Board of Sunday Schools; "The Negro in Northern Communities," by Dr. P. O'Connell of Morgan College; "The Centenary Program and City Churches," by Dr. M. P. Burns, Superintendent of the Department of City Work; "Negro Health Studies," by Dr. Roscoe C. Brown of the Public Health Service, and Dr. Fletcher Penn, of Atlanta; "City Leadership," by Dr. F. H. Butler, Epworth League Secretary for Colored Work; "The City Society and the City Task," by Dr. Daniel Marsh of Pittsburg; and "Juvenile Delinquency," by the Rev. Dr. Frank Orman Beck, of Garrett Biblical Institute,

### The Inter-racial Task

That the City Church is singularly responsible for giving out the proper message and imparting the right spirit in the inter-racial situation was the chief emphasis of a strong address by Bishop Jones, who in his characteristic way, held forth among his colored brethren the torch of love as the light that shall ultimately lead the races to the goal of mutual adjustment.

Two foremost inter-racial leaders among the Negroes' best Southern white friends who were present and spoke frankly and sincerely were Dr. M. Ashly Jones and Mrs. Archibald Davis. Dr. Jones assumes as a basis for inter-racial co-operation that "the worst enemy to civilization is the man who won't try to agree." While Mrs. Davis was no less insistent on the necessity of a christian approach to the problem on the part of the women of both race groups. She plead, as this writer has not frequently heard, for an inter-racial consciousness. "There are," said she "three classes of white people," regarding this problem: the class that are so preoccupied with other matters of seeming bigger import as not to be interested in it; another class who are deliberately and wilfully reactionary; another class who are bent on the inter-racial mind and approach. Likewise there are three Negro groups: those who are suspicious of every movement in which whites are working at the problem; others are those who are not sufficiently serious minded to think on its import; and the third group who believe in and are working at the task in a co-operative way. Other speakers were Dr. J. N. C. Coggin, of the Board of Temperance on "The City Church and Inter-racial Co-operation", Dr. Ernest Lyon of Baltimore, on "The Relation of the City Church to Civic Welfare."

### Increased Lay Activity

Dr. M. L. Robinson, Secretary New York City Societies spoke on "Centralized Leadership for the City Task", Dr. E. J. Helms of Goodwill Industries fame spoke on "Industrial Evangelism", and Dr. Jno. W. Haywood of Morgan College told the Conference "How to Encourage the Negro of Education and Means to be a Greater Force in the Local church." Mr. Jas. C. Arnold, the President of the Atlanta Local City Missions and Church Extension Society gave an admirable summary of the plan and program of the City Societies as related to the general Church Program. Noteworthy interest was shown by the local ministers and especially the business men of the city in the success of the Conference.

The Conference, projected under the plan of the Bureau of Negro Work, Dr. W. A. C. Hughes, Director, and the Department of City Work, Dr. Melvin P. Burns, Superintendent, was so markedly successful that there was unanimous in its request that such a Conference be made an annual event in the program of the Board for the study of the problems of the Church as she faces her city task.

### AN EYE FOR AN EYE—IN POLITICS

This old law, hit so hard by the world's greatest moral teacher has no rightful place in the Christian ethic for these modern days. We do not believe in retaliation at any time or in any sphere of life. But we do believe in the aggressiveness shown by the Negro voters of Indiana and Pennsylvania in their successful effort to defeat Messrs. Alter and New.

The inglorious defeat suffered by these two gentlemen in their respective primaries is attributed to the Negroes' resentment of the attitude of these candidates on matters vitally affecting the race. Negro leaders sent questions to these gentlemen asking their attitude on race treatment and matters of legislation affecting the interest of the race generally. The inquiry concerned specifically the passage of the Dyer Anti-Lynching Bill now before the Senate. The fact that Messrs. New and Alter were reported hostile to its passage and Messrs. Beveridge and Pinchot favorable to its passage is said to account for the defeat of the former and the victory of the latter pair.

This is not retaliation on the part of the black man; it is just the use of the only effective weapon of defense which he has in the National life. And it is in the right use of this that the highest interests of the Nation are conserved. In this act the Negro is not retaliating but is manifesting intelligent constructive stateship. Without regard to old formal, perfunctory alignments, he must now vote for men who think and act in terms of the welfare of the whole civic group. American national politics must hereafter know no racial barriers to justice. The partisan, provincial, prejudiced politician must be eliminated from public life. All moral, patriotic citizens, white and black must take this position and wield their ballots in accordance therewith. Those who selfishly advocate fostering a group of interests favorable to one class as over against a group of interests destructive to the essential rights and wellbeing of another class must be relegated to the scrap heap of politicians over whose careers a critical, humanitarian public sentiment will readily write Ichabod.

Let them go! In the nation there are thousands of men of moral integrity who, if given the opportunity, will legislate in the interest of justice and moral good for all the people. Let such men be brought forward! To such men the vote of the Negro henceforth is committed. We believe Gifford Pinchot is such a man. We know Albert J. Beveridge is. He belongs to the rank of notable Methodists and he breathes the spirit, and is prompted by the high motives, of the Methodist Episcopal Church.

Mr. Beveridge is a former U. S. Senator having served two terms from 1899-1905 and from 1905-1911. Indiana knows her man and it is gratifying to the American people that a man of Mr. Beveridge's girth of mind and heart has come back to this high place of service to call the people.

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★ **THE LORD SUSTAINS:**—They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary: and they shall walk, and not faint. —Isaiah 40:31.

## ROUTING THE DISGRUNTLED.

(Continued from Page 2)  
Centenary this year \$431,443, an increase of \$24,799 over last year.

Concerning this victory, Resident Bishop F. D. Leete, says with justifiable pride: "Easter was glorious! From all sides come reports of great crowds, strong preaching, generous offerings. Just now the prophets of reaction and the disgruntled, are having a hard time. The Church of Christ, and especially Methodism, thrills with new vigor. All together, now, and every day see some new effort made, some added conquest for the cause we love."

This militant note of faith and daring should be sounded throughout every ear, conference, district and local charge of Methodism. It would silence the prophets of evil and put to rout every disgruntled soul within the church. All together; fresh effort; added conquest; these three, but the greatest of these is CONQUEST!

## IN THE VANGUARD OF A RACE.

That humanitarian prophetic of a new and better social order, Mrs. L. H. Hammond, rises to mountain summits of just and sympathetic interpretation of the true capacity, endowment and worth of the Negro race, in her latest book: "In the Vanguard of a Race."

Dedicated "To that great company of Negro women, bond and free, unlettered and college-bred, whose living faith and loving sacrifices have created and are enriching the ideals of a race," this book makes a praise worthy beginning at that long neglected point in chronicling the doings, the aspirings, the oppositions confronting and surmounted by the race where recognition is given to the womanhood of the

race; its burdens encountered, its heartaches sensed, and its wealth of contribution to human development and progress acknowledged.

One striking feature of the book is how it repeatedly shows the value of the mother's character and influence as deciding factors in the lives of the notable characters the book describes. The author is right. "These mothers are typical of unnumbered thousands from every level of opportunity, whose standards of faith, conscience, and self-forgetfulness have shaped those of the race and are a light upon the long, hard path which it must climb in the years to come. They show the Negro women bearing their share of the responsibility of womanhood to the Race of Man."

Among the twelve chapters of the book appears "A Long Ascent," which provides the necessary historical setting in which the author pleads for respect not only for what the Negro has achieved today and during yesterday, but for a faith that sees these past achievements as foreshadowings of the possibilities of the race. "A race," says she, "that can keep faith in slavery, can keep faith in freedom." Other chapters are "A Story of Service," "Saving An Idea," "A Builder of Prosperity," "A Woman Banker," "A Composer By Divine Right," "A Light in A Dark Place" is perhaps the most thrilling chapter in the book. It is the story of Martha Drummer; her early life and discovery; her education at Clark University; and her career as a Foreign Missionary to Africa where for sixteen years she has been serving humanity and the church in the far away savage fastnesses of Quessua, Angola, West Africa.

This book will go a long way toward inspiring the youth, particularly the girls and young women of the race to look beyond the dull circumscribed routine of limited physical environment to those higher, freer levels of soul aspiration and expression open to all who by patient, aggressive effort force themselves to enter.

\*Published by Council of Women for Home Missions, and Missionary Education Movement of the United States and Canada—New York City.

## BETTER TIMES AHEAD.

Students of economic conditions are forecasting that in the near future an era of decided prosperity awaits the farmers of the Nation. If this scheduled prosperity comes to the farmer it will of course stimulate every phase of our living conditions. For it is well understood that on the backs of the farmers rest the wellbeing of the whole social fabric.

The basis of this forecast of prosperity is the growing demand for cotton in the markets of the world. Cotton consumption is rapidly increasing, the markets of the world are utilizing 20 per cent more raw cotton this year than last and tobacco consumption abroad is likewise making record gains.

In addition, wheat crops abroad according to government reports, show a decided slump. This is true of the wheat crops of Germany, Central Europe, Italy, Australia, and the United Kingdom. Russia because of confused economic conditions will be out of the wheat producing business for the next five years.

This means a very large market for American grown wheat. Then, too, Europe is showing marked activity in consumption of corn or maize as it is known there. Formerly it was

known as human food only in very limited areas. Now that they are learning its uses and value, it is being more extensively used not only for animals but for human consumption.

These are favorable omens for the farmers of the Nation directly, and for every other industry. Money in hands of the farmer means trade and manufacture for the shops and factories of the cities. This means increasing employment for thousands who are dependent upon the factories and places of industry in the cities.

With present indications that at least 20,000,000 tons of American produce will be required for consumption by foreign nations, it appears that within a few more brief months conditions will be much easier in America.

## Personal and General

The Rev. Dr. J. W. Robinson, St. Mark's Church, Chicago, delivered the Commencement Address at Gammon Theological Seminary, during the week of May 1st.

It is reported now that cancer is a hereditary disease and there is no way of controlling or preventing it by means of eugenics.

The Rev. G. E. D. Belcher, former Pastor of St. Paul, Galveston, is now Pastor of Mount Vernon, and may be addressed 2725 Burnett St., Houston, Texas.

Dr. David E. Skelton, recently transferred by Bishop Leete from the District Superintendency of the Columbus, Ohio, District, to the Chicago District, may now be addressed permanently at his new home 4831 Champlain Ave., Chicago, Ill.

The officers and members of 'Ebenezer Methodist Episcopal Church, Orlando, Fla., are doing a very creditable work in the erection of a new brick structure comprising provision for institutional features. The cost of the new church will be about \$30,000. The Rev. W. Pericles Pickens is Pastor.

The Rev. Dr. F. J. Handy, our Pastor of St. Marks Church, Mont Clair, N. J., has just sent in seven new annual cash subscriptions to the Southwestern. Dr. Handy is one of Methodism's outstanding pastors.

Garrett Biblical Institute at Evanston, Ill., during the 65 years of its history has trained and sent out into all lands more than 5,000 men. At present its halls are crowded to overflowing, and extension of buildings and endowment is imperative to meet the expanding needs.

One hundred persons are reported to have perished at sea on Saturday, May 20th, when the French freight steamer Seine, collided with the steamship Egypt of the Oriental Line off the Coast of the island of Ushant.

Paris, France, will soon be the largest city in the world if plans now contemplated are executed. It is proposed, as is the custom of American cities, to take in the environs of the city in all directions. If the extra suburbs are included, the city's statisticians say its total population will easily reach the 6,000,000 mark in population.

Methodism has triumphed in Rome, Italy, if press dispatches are to be trusted. The Methodist Church in Italy has at last succeeded in dedicating the first of a group of seven new

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## NEGRO CONFERENCE ON CITY WORK

By William Watkins Reid

Methodist history was made in Atlanta, Georgia, when the "First Conference of Negro City Workers," of the Methodist Episcopal Church, was in session from May 10 to 14. It was the first time that pastors of large Negro city churches, from North and from South, met to discuss their peculiar problems and to outline ways and means and programs for their solution. The conference was held under the auspices of the Bureau of Negro Work and the Department of City Work of the Board of Home Missions and Church Extension. Dr. W. A. C. Hughes and Dr. Melvin P. Burns presided.

Eighteen cities were represented by more than 100 delegates. Four bishops were in attendance at various sessions. Three mass meetings filled the Central Avenue Methodist Episcopal Church to overflowing.

So much good was brought to the pastors and other workers at this "get-together" conference that it is planned to make it an annual affair for arranging definite programs and discussing the leading problems affecting this group and the constituency of the churches represented.

### The Race Question

One could not but be impressed by the restraint and the constructive thinking that marked the addresses of these leaders. Here were men, representative men, who realized as perhaps few other groups do, the handicaps that are working against the Negro in America. Yet there was no word of hatred against the white oppressor, no word of disloyalty to the flag that means only partial to 10,000,000 people, no word of disbelief in the God of the peoples who deny justice to the Negro. Rather there was a determination to bar patiently, knowing that "God's in his heaven" and all will yet be well. Perhaps that feeling was best uttered by Bishop Robert E. Jones of New Orleans:

"The task of you pastors is to hold the people up to the standards of the best that is in America. Whatever else happens, do not lose your faith in God. Remember that the man who loves is far stronger than the man who hates. Strength is not always on the side of ships and armament and ammunition.

"No, I am not preaching the doctrine of subserviency; I am preaching the doctrine of love—and love and forgiveness make for strength. If I thought I had a drop of subservient blood in me I would open my veins and let it out. I am simply preaching the Christian doctrine of love! And that is the doctrine you pastors must teach. Stand true to American life. Stand true to the church of Christ. Stand firm until the storm of dissatisfaction blows over—and hold your people."

Dr. M. Ashby Jones, pastor of the Ponce de Leon Avenue Baptist Church, Atlanta, and chairman of the Commission on Inter-Racial Co-operation, spoke on the race question from the point of view of the white man anxious to solve the differences existing between the two people. Georgia

Negros regard Dr. Jones as one of their best white friends.

He urged that wherever there is disagreement, whether between races or between nations, the only possible means of solving the problems involved is for both groups to get together and come to a common basis of understanding and action. "The enemy of the civilization of America," he said, "is the man who won't try to agree. We can't settle difficulties by one side going off by itself, laying out its own regulations and then saying that that is agreement."

Speaking of the work of the Commission on Inter-Racial Co-operation, Dr. Jones cited a number of instances where local organizations of both whites and Negroes had already solved numerous problems in various states. He pointed out that when the Atlanta organization began to consider its problems it found that many of the so-called "race problems" could be set aside as merely problems of human adjustment and in no wise connected with the question of race or color.

"To-day," said Dr. Jones, "we are seriously on the job organizing inter-racial committees in every community from Florida to Texas and from Virginia to Arkansas. We are organizing these groups of blacks and whites not only to prevent trouble but that we may build together. We have been five years on the job, we have accomplished much, but there is much yet to be done."

Mrs. Archibald Davis, of the Inter-Racial Commission, spoke of the special efforts being made to have white and Negro women sit together in considering those problems which can best be solved by women. These, she said, are questions of the church, the home and the school. Common language, a common God, and a common flag, she spoke of as the ties between Negro and white women in the South—ties not found in some other sections where immigrants of other tongues and other nationalities and other beliefs have been crowding into America.

### Seven-Day-A-Week Church

Considerable emphasis was placed throughout the session on the need for "seven-day-a-week churches", with a program of activities ministering to every religious, social, educational and recreational need, as opposed to the church open twice on Sunday and then again on Wednesday night.

Drs. G. R. Bryan of Chicago, J. R. Brown of Philadelphia, Frederick A. Cullen of New York, and J. W. Robinson of Chicago, and others spoke on the successes made possible in large city churches through an adequate program of service. Day nurseries, kindergartens, boys' and girls' clubs, educational classes, gymnasiums, play rooms, musical organizations—all were pointed out as necessary features of the church that is to meet the many and varied needs of its Negro constituency.

It was pointed out that the many thousands of Negroes rushing into congested city sections during the past few years have given the church many new problems. The church—in the absence of other agencies, and existing where other agencies exist—

must, through an enlarged program of activities, divert the recreational life of the people away from houses of commercialized and questionable amusement, give a wholesome channel for the social life, provide an adequate center to furnish those congenial surroundings lacking in congested, gloomy, unsanitary homes, teach those unable to compete in the economic struggle, care for the children who would otherwise be thrown upon the street, feed the hungry, minister to the sick.

Some important city churches are conducting such a manifold ministry to-day in crowded Negro sections. As a result of the emphasis placed upon this necessity by the conference, quite a number of others plan to extend their present inadequate programs.

### Problems of Health

That the migration of Negroes from Southern states into the north and from rural sections of the south into the larger cities of the South has been fraught with great danger to the health of the race was the statement made by Franklin O. Nichols, of New York City, Associate Director of the National Health Council.

Dr. Nichols pointed out among other interesting statistics that the death toll among Negroes between the ages of ten and fourteen years is eleven times the rate among white children of the same age. Lack of proper information regarding diet, sanitation, simple rules of health, fear of the physician and the hospital, change of mode of life by moving from South to North, from country to city, all, he said, contributed toward this condition. He urged the pastors to open in their churches classes for the study of sex psychology, sanitation, and to have lecture courses on simple hygiene given by competent physicians.

Dr. Fletcher Penn, physician and surgeon of Atlanta, and brother of Dr. I. Garland Penn, spoke along the same line and urged the importance of the church's entrance into this sphere of social welfare activity. It is believed that quite a number of city churches will adopt programs of instruction in hygiene and sanitation next fall.

### Juvenile Delinquency

Co-operation of the churches with various organizations that are endeavoring to reduce the present rate of juvenile delinquency among Negro young people was urged by Prof. Frank Orrin Beck of Garrett Biblical Institute, Evanston, Ill. Dr. Beck urged that a responsible bureau be formed in each city that has a large Negro population, for the purpose of preventing and checking criminal tendencies, to give direction to the young people, to ally itself with existing movements that look toward improving conditions which now make possible delinquency and dependency among Negro children, and to increase the confidence of the Negro people in those social organizations working for their benefit.

Dr. Beck has made a study of juvenile delinquency among the young Negroes who have moved during the past five years into northern cities, and he finds that a large number of them are living under conditions of handicap which tend to bring out the



bad rather than the good traits of the race. He summarizes the causes of this delinquency as: physical and moral defects, vocational unpreparedness, strong interests with no outlet, poor school environment, social isolation, family economic condition, conflict with members of the family, irresponsible parents.

"In the main," said Dr. Beck, "the Negro is no better and no worse than other people in this particular.

"Negro ministers and churches must devote themselves to the task of re-establishing family control. To reduce the present rate of juvenile delinquency Negro leaders should increasingly call the attention of agencies to this neglected group, and should instruct parents to trust the judgment of reputable social agencies."

#### City Missionary Societies

Perhaps one of the most important outgrowths of the conference was the determination to form a "City Missionary Society" among the Negro Methodist Episcopal Churches in every city having three or more churches of the denomination. Such an organization is in existence in New Orleans, Atlanta and some other Negro centers, but the plan is to greatly extend this form of co-operative organization. Dr. Millard L. Robinson, of New York City, and Dr. Daniel Marsh, of Pittsburg, spoke of some results of closer association between churches in a city:—city-wide rather than Congregational activities, stronger churches supporting the weaker, extending the effectiveness of the church by providing new buildings and new equipment in needy sections.

## NOW TO PRAY

By Charles E. Jefferson, Pastor Broadway Tabernacle, New York City

If you wish to learn to pray then first of all select a place for prayer, and keep it sacred. Of course, one can speak to God anywhere, but if you would come to pray with largest satisfaction then pray habitually in one particular place. In time the place will help you, and one needs all the assistance one can get.

Decide on fixed hours of prayer. To be sure one can pray at any time, but if you would make rapid progress in your prayer life, then pray at stated times. The body likes regularity and so also does the spirit. The clock will by and by assist you in your praying, and no form of help should be neglected.

When you have arrived at the place and hour of prayer get down on your knees. No doubt one can pray in any posture—sitting, standing, lying down or walking, but one learn to pray best by praying on one's knees. That is the posture that little children take, and grown-up suppliants when on an eager quest instinctively bend the knee. There is something in the bended knee which assists the soul in approaching God. Let the body help you all it can.

On bended knees close your eyes. Undoubtedly one can pray with eyes wide open, but there are reasons why the eyes in prayer should be closed. The physical world rushes in upon us through the eyes. The eyelids are doors, and at the hour of prayer they should be closed. The soul looks out upon a universe of form and color through the eyes. They are windows which in the hour of prayer should be curtained. In order to come into communion with the invisible, the visible should be blotted out.

You are now in the inner chamber, and the door being shut, it is time to prepare the mind. It is not easy to come into communion with a person who is invisible, and spiritual preparedness is indispensable. One must make diligent use of his will. The thoughts must all be called in, the feelings must be subdued, you must think God. Think of his grateness, his wisdom, his goodness, his love. Think of his presence, his willingness to help, and to help now.

If the mind is refractory, curb it by the use of the lips. Repeat aloud a few of the promises of Jesus. There is nothing better than this: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you, for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." By the repetition of Jesus' words the spirit is fortified and one's faith is increased.

The heart now being ready, pour out your prayer into audible words. One can pray in silence, but in order to pray well in silence it is best to begin praying in words that the ear can hear. The ear helps one to attend to the work on hand. It makes it more difficult for the mind to wander. The effort of the tongue to put the heart's wishes into articulate speech keeps the prayer from degenerating into a reverie of meditation or dream. When one prays habitually in silence, he is in danger of becoming lazy and slipshod in his praying, and prayer has a tendency to become vague and feeble and thin.

Pray in your own way. Be entirely yourself. If you are genuinely yourself you will not pray like anybody else. If you try to imitate some gifted saint, you will certainly fail. If you are ambitious to pray like others, it is because you are vain and look upon prayer as a performance. Why not be content to be simply and solely yourself, using your own language and your own style, allowing your whole soul to come to full and natural expression? David could not fight in the armor of Saul, nor can you pray in the style of anyone else.

Begin your prayer by speaking the uppermost thing in your mind. Let the dominant impulse lead. Always start where you are rather than from some conventional point from which you think you ought to start. There is no reason why every prayer should begin in the same way. Let your present experience determine what you are to say first. If you are full of gratitude, give thanks; if you are weighted down with contrition, confess your sins; if you eagerly desire some particular thing, ask for it at once. If it is not your own need but the

need of others which is most potent in your thought, let your prayer begin with intercession. Much depends on beginning right, and you do not begin right unless you begin where you are most alive.

In all your praying be specific. Shun generalities: they chill the heart and reduce prayer to a monotonous formality. Do not confess sins in general, but particular sins, and not sins committed years ago, but sins which are yet fresh in your mind. Ask forgiveness for the latest cruel word, for the last hateful thought, and for the most recent mean act. It is only when one picks up some one particular sin and looks it squarely in the face in the presence of God that one becomes either sorry or ashamed or repenting. Thanksgiving also should be specific. It is not enough to thank God for his goodness in general or for his mercies en masse. Pick out the blessing which has made you glad, and thank him for that. Name it. It will become more real when you name it. Lay it before God all by itself. It will become more beautiful when you separate it from the great mass of his mercies. Gratitude becomes keener when one gets his eyes and his tongue on some good thing which has recently given particular pleasure.

Pray always in the name of Jesus. This does not mean closing a prayer with the phrase—"In Jesus' name," or "For Jesus' sake." Such phrases are unnecessary. To pray in the name of Jesus means to pray in his spirit and for the things which lie within the scope of his purpose. Let your prayer be filial, with the attitude and in the manner of a child. Let it be social, full of the pronouns "us" and "our." Let it be modest, asking only for the things which are needed at once. Let it be loving, breathing the spirit of mercy and forgiveness. Let it be noble, pleading for deliverance from the forces which ruin the soul. Never give up. Do not be baffled by difficulties or disappointments. We ought always to pray and not to faint.

Having spoken, keep silence. Prayer is a dialogue. There are two persons engaged in it. When you have uttered your mind then listen. Give God a chance to speak to you. His words are not like ours. He speaks in light and freedom and calm, in strength and hope and joy.

#### INTENSIVE TRAINING FOR MINISTERS

By The Rev. J. M. Walton

A school of Methods for Town and Country Pastors was conducted at Wiley University, Marshall, Texas, May 1st-20th, 1922, by the department of Rural Work of the Board of Home Mission and Church Extension of the Methodist Episcopal Church, Dr. David D. Forsyth, Corresponding Secretary; Dr. Paul Vogt, Superintendent of the department of Rural Work; in co-operation with Wiley University, M. W. Dogan, President and the Agricultural and Mechanical College of Texas, F. O. Walton, Director of Extension. The following composed the faculty: Robert E. Jones, Resident Bishop; M. W. Dogan, President Wiley University, Marshall, Texas; M. A. Dawber, Professor of Rural Leadership, Boston.

(Continued on Page 11)



## BISHOP THOMAS NICHOLSON, PRESIDENT OF ANTI-SALOON LEAGUE IN AMERICA, MAKES TIMELY ADDRESS SETTING FORTH THE FACTS AND FALLACIES ABOUT PROHIBITION

Bishop Thomas Nicholson speaking recently in Milwaukee, Wis., at the Western District Anti-Saloon League Convention discussed at some length the fallacies and misrepresentations of the wets.

**Prohibition was never really adopted by the people, say the wets.** The facts are that before national prohibition became effective, January 15, 1920, thirty-three states had adopted state prohibition laws: Alabama, Arizona, Arkansas, Colorado, Florida, Georgia, Idaho, Indiana, Iowa, Kansas, Kentucky, Maine, Michigan, Mississippi, Montana, Nebraska, Nevada, New Hampshire, New Mexico, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington, West Virginia, Wyoming. In addition, the District of Columbia and the Territories of Alaska and Porto Rico were under Prohibition. Before Congressional action both Alaska and Porto Rico voted "dry" on a referendum.

In addition the following states had local option laws: California, Connecticut, Delaware, Illinois, Louisiana, Maryland, Massachusetts, Minnesota, Missouri, New Jersey, New York, Rhode Island, Vermont, Wisconsin; and the State of Pennsylvania, under high license, had eleven dry counties, through refusal of the Courts to grant licenses.

The population of the country in wet and dry territory on the basis of the census of 1910 was 68 per cent under no license, and 31.7 per cent under license. Of the area of the country 95 per cent was under no license and only 4.6 per cent under license before the Eighteenth Amendment went into effect.

**It is charged that the Eighteenth or Prohibition Amendment was put over by trickery and terrorism by the Anti-Saloon League.** The facts are the Amendment was initiated and submitted and ratified in the same manner as all of the other eighteen amendments to the Constitution. It was presented first to the Sixty-fifth Congress in 1913, but failed to receive the requisite two-thirds majority. The Sixty-sixth Congress was elected with the Amendment as the dominant issue, and the Amendment was submitted to the states by a vote of 65 to 20 in the Senate and 282 to 128 in the House. It was ratified by 46 of the states by majorities of 86 per cent of the Senators and 80 per cent of the lower houses. Only two states namely, Rhode Island and Connecticut, have not ratified the Amendment, and recently Rhode Island even has taken action looking toward law enforcement which is the practical equal of the Volstead Act for that state. New Jersey, whose Governor declared that he would make the state "as wet as the Atlantic Ocean", has not only ratified but has passed six bills which make the state enforcement

laws of New Jersey one of the strongest in the union.

It has been asked, "Why was not the question of ratification submitted to a referendum vote in all the states?" The Constitution provides its own method of ratification in Article V: "By the Legislatures of three-fourths of the states; or by Convention in three-fourths thereof, as the one or the other mode of ratification may be proposed by the Congress." Submissions, therefore, to popular vote would have been merely a straw-vote, without a particle of value. None of the nineteen amendments was so submitted, and the Supreme Court has ruled that such a referendum has no binding effect.

**Is it true that prohibition was forced on the country unfairly while our soldiers and sailors were absent, and that they would have opposed it?** The Amendment was introduced in Congress in 1913, long before we were in war; it was the leading issue in the Congressional Campaign of 1916, when all voters who subsequently were in the service expressed their convictions. The Congress then elected was overwhelmingly "dry" so were the legislatures elected mostly for from two to four years.

When the boys came home what did they do with prohibition? At every opportunity they strengthened it. The only occasions for a vote were the Kentucky referendum of 1919—"dry" by 10,717; Ohio, where they raised the "dry" majority of 25,759 of 101,841, to 41,853 in 1919; and Michigan, where they helped to lift the majority of 63,624 for State constitutional prohibition to 207,520 on a referendum to allow the manufacture and sale of wine and beer.

**It is true, as charged by the wets, that Southern states which believed in state prohibition resented national prohibition as an invasion of their state rights?** The reverse is the truth. The first State to ratify the Eighteenth Amendment was Mississippi, the home of Jefferson Davis; the second State was Virginia, the home of General Robert E. Lee; the third State was Kentucky, where the Doctrine of State's Rights originated in the "Kentucky Resolutions" of 1798; and the fourth State to ratify was South Carolina, the home of John C. Calhoun, the hotbed of nullification and the original secession State. Every Southern State was included in the 36 States that completed the ratification. The only States that objected to the Amendment as an invasion of State's Rights were Rhode Island and New Jersey and the Supreme Court overruled their objections unanimously.

**Is it true that the present prohibition legislation is an unwarranted invasion of personal liberty?** This is one of the greatest fallacies being exploited by the wets. The fact is that there are two quite definite conceptions of law. One is that it is the

power and abstract expression of justice in the body politic and that it is to be confined to the securing of justice between man and man. The other is that in addition to his law may register in a democracy the popular—judgment of the people and that these judgments may be enforced by due penalties. Under this view of law a man may own a house in the middle of a block. Technically he may have the right to burn that house down but practically he has no right to do it because it endangers the property of his neighbors and he may be prevented from doing so by the law and punished if he attempts it. So through a long list of things. The state protects itself against murder, against crimes of violence, against public nuisances. The saloon had become a public nuisance. The drink traffic had become a menace to public welfare and industrial prosperity. It was perfectly right and proper to suppress it. It was simply the protection of the community against the wickedly selfish individual.

The Bishop then discussed the practical effects of prohibition showing its many benefits. A majority of the doctors speaking through the American Medical Association questionnaire approved, lawyers, business men, and citizens by the hundreds were expressing their approval when there was abundance of facts to show the benefits of the present laws.

He then made a strong plea for the enforcement of law. There is liquor lawlessness of course, but there is nothing new about that. **Licensed or unlicensed, legal or illegal the liquor business in this country has always been lawless and always will be until it is exterminated forever.** It is outlawed to-day chiefly because it always and invariably broke all laws by which decent public sentiment sought to keep it respectable. Generally speaking it never obeyed regulations about selling to minors, intoxicated persons, and habitual drunkards. It never observed closing hours when it could profitably disregard them. It obeyed only when it was forced to obey and it is a matter of common knowledge that in many places it did not hesitate to corrupt whatever public officials it could reach when it might thereby disobey with reasonable impunity. Men of that character, however loudly they claim respectability, have no standing as pleaders for privilege. It is the duty of every right-minded citizen to do all that he can to forever eradicate this persistent law-breaking business and there is nothing more ridiculous and wicked than its plea that it should be restored because it proposes to so persistently defy the law that the will of the people thus registered against it can never be enforced. **If there is one thing above another which is the duty of American citizenship at this hour it is the strongest law enforcement.** Every citizen should do his part toward the creation of public sentiment which will make utterly disreputable the bootlegger, however loudly he claims respectability, who disregards the law of the land against the liquor traffic.



## CHILDREN AND JUNE

By Angele Patri, Author of "A Schoolmaster in the Great City," Principal Public School 45, The Bronx New York City

This is June and the youth of the earth is renewed and sings aloud in its joy. The green things are budding and blooming in the eternal spirit of life. The children are effervescing with joy. And you look at it all and wish you could merge your weary soul with this spirit of Youth and joyous springtime. But the shadow of grief that is passed, of uneasiness, of troubles ever present and of fears to come broods over you like the wings of a bird of ill omen and will not let you be glad.

Why are you troubled? They seem to be breaking away from the old ways. They seem to be careless of where they are heading or how they may arrive. They assume responsibilities which you fear they have no strength to carry. They seek their pleasures in noisy, extravagant moods. They fret at the slight restraints you lay upon them. You are fearful to do, and more fearful not to do. You sigh and try to hope they will come through all right.

In the depth of your heart you know that this generation is the direct result of your own. It was you who made the background for them. It was you who failed to put forth all your energy and all your hard bought experience to guide them. The children needed teaching and they received very little. They needed to have life interpreted to them by those who best understood

its values. And this is exactly what was not done.

Do you remember what the great Teacher did when He was facing the problem? He recognized that what was needed was teaching and example. He first set the example and then He taught twelve men whom He personally selected to go out into the world and teach His Gospel, His good news about life.

Those twelve men became teachers and went about the earth teaching. The school Christ started two thousand years ago is still alive and growing, still sending out its teachers. Have you done your share of it. Have you sent out your teacher?

Is that much for you to do for the great Teacher who laid down His life that you might live yours in the full assurance of happiness? The teachers are waiting. All they need is the chance to prepare themselves for their mission. Can't the church folk put the same faith and common sense into their soul business as they do into their body-business?

What this generation needs, what people have needed since the beginning of the world, is teaching. Then on the Children's Day, do your share toward sending a child to school where he may be trained so that in his turn he may spread the good news as far as his voice, winged on a spirit of service, can carry.

### PERSONAL AND GENERAL

(Continued on Page 4)

buildings to be erected on Monte Mario after the most strenuous opposition by the Roman Catholic Church. The dedicatory services were performed by Bishop Edgar Blake, resident Bishop of the Paris Area, assisted by Bishops Nuelson of Zurich, Bishop Bast of Copenhagen and Dr. B. M. Tipple, Pastor of our American Methodist Church in Rome.

The Rev. C. W. Burnett, our aggressive Pastor of Grace Memorial Church, 63rd and Butler streets, Pittsburg, Pa., writes concerning his Easter efforts: "Experimental Tithe Offering was a grand success at this point. As a result of the effort we had 21 decisions for Christ, 24 accessions to the church, enrolled 49 permanent Tithers, raised \$61.00 for the Centenary, and secured 12 special rate cash subscribers, to the grand old "Southwestern."

Dr. George H. Bridgman, president-emeritus of Hamline University has just returned from an eight months stay in London. Dr. Bridgman, who is eighty-one years old, has spent thirty-nine years as the executive head of various Methodist Institutions and twenty-nine years as President of Hamline University. He has been a member of the Board of Education of the Methodist Episcopal Church for more than a score of years.

Are you a Sunday School Superintendent? Then, by all means read "The Superintendent," by the late Frank L. Brown. This book is fresh, compact yet comprehensive. While thoroughly professional, it is nevertheless sufficiently practical to be used to great advantage

by the average Sunday School Superintendent, as it is the product of the author's own successful career in one of the largest and best Sunday Schools in America. Can be had of The Methodist Book Concern.

The coming event of the season among our Baptist brethren in this city is the approaching convention of their National Baptist Sunday School and B. Y. P. U. Congress to assemble here June 14th, in the Louisiana Freedmen's Auditorium, Audubon Street. Prominent Baptist educators and churchmen will appear, among them being Drs. D. W. Cannon, Sutton E. Griggs, L. G. Jordan, E. W. D. Isaacs. The local committee of arrangements are Rev. I. H. Perkins, I. E. Curtis and James Gayle.

Whatever may have been said about the Red Cross in the past, it is certainly a cause for congratulation that the Louisiana State organization of that body is now doing such heroic and much needed work in the present flood disaster now distressing large areas of the state. The Louisiana State Relief Committee operating through a bevy of Red Cross workers and local committees has rationed and otherwise provided for nearly 30,000 flood refugees distributing hundreds of thousands of dollars among them.

President Joseph R. Harker of Illinois Woman's College believes that the entire future of Methodism and the Nation will be determined largely by our success or failure in providing and maintaining efficient Christian Colleges. Such a college as his is truly a church and national asset of large value. The religious activities of Illinois Woman's College are Bible

Study Classes, Religious Education, Missionary Training and Study Classes, Life Service, Foreign Mission Study, Young Women's Christian Association, Social Service and Church Workers. President Harker preaches the Baccalaureate Sermon on Sunday, June 4th; the Commencement Exercises occurring Tuesday, June 6th.

Last year in the Y. W. C. A. Summer Conferences, more than 10,800 girls and women from colleges, factories, schools, offices, and rural communities were in attendance. This year these conferences are to be held in at least 29 different states. Already registrations indicate an overflow. These schools cover religious, social and international outlooks and Christian standards for personal and social living. Afternoons are given over to sports, hikes, excursions, games, songs and comradeship. Particulars as to dates and locations may be had from the Conference Department, National Board, 600 Lexington Avenue, New York.

Dr. J. B. F. Shaw may well be proud of the enviable reputation that Haven Institute and Conservatory of Music is making under his splendid administration. At the recent commencement, the Conservatory of Music, under direction of Prof. William A. Sykes, presented an ambitious program of chorus, cantata, and orchestra exhibitions that were highly creditable. On Friday night, May 19th, "O Hara San," a Japanese opera in two acts was presented by the opera chorus and orchestra. On Sunday afternoon, May 21st, the Chapel Choir rendered "The New Earth," an ode to Flanders Field, by Hadley. On Tuesday, May 23rd, the Haven Symphony Orchestra offered its final sacred concert to a large and appreciative audience.

Trinity Episcopal Church in New York City is one of the most interesting churches in the great metropolis. Situated at the head of Wall street, it has had a continuous history for two and a quarter centuries. This church has acquired investments that net an annual income of \$1,000,000 per year. Its family of churches—the city parish idea—numbers ten. These contribute all told to benevolent causes \$130,000 annually. The present site of Trinity Church is valued at upwards of \$18,000,000 while the total properties are estimated by the city assessors at more than \$32,000,000. The charter for this unique religious institution was granted by King William III.

Not grafting of monkey glands, but the injection of a few drops of healthy blood into the arteries of the aged and decrepit is all that is necessary to restore the vigor and sprightliness of youth. At least this is the theory of the latest French discovery by Dr. Jaworsky. According to this bold French theory of rejuvenation, a few drops of healthy blood of another person dropped into the arterial blood of the patient will immediately multiply vital organisms at an astonishing rate. The organisms will be able to recoup the body's lost powers of resistance to the ravages of senility.

The new republic of Egypt has thrown up the sex barrier to government privileges, very much to the regret of those democratic spirits throughout the world who are looking for speedy development and dominance in human relations of the idea of the sovereignty of character over the barrier of accident. The



new Egyptian law referred to is, that women can never succeed to the Nation's throne. In order to maintain this discriminatory law, provision is made that when the former king leaves no male children, his eldest brother shall succeed to the throne. Another of those unreasonable and indefensible caprices of class and caste prejudice akin to the one that would despoil, and deny the just rights of human beings because of the accident of color or station. But the handicaps will one day all be gone and character and service will be the only things that will endure.

Bishop Hughes is the Commencement Speaker at Alleghany College on June 18th; Bishop McConnell at Boston University June 19th; Bishop Berry at Centenary Collegiate Institute on June 5th; and Bishop Mead at Kansas Wesleyan University, May 31st. Baccalaureate addresses are being delivered this season as follows: Bishop Wilson at Dickinson College, Bishop Quayle at Missouri Wesleyan; and Bishop McDowell at Ohio Northern; President Fred Hixson at Alleghany; President Tipple at Drew; President Watters at Gammon; President Kerfoot at Hamline; President Bowers at Kansas Wesleyan; President King at Clark; President Melden at New Orleans; Chancellor Day at Syracuse; and Dr. Albert J. McCartney at Morganstown Normal and Industrial College.

Calcutta has become headquarters for the Centenary in India and Burma. This city, with more than a million population, is second only to London in the British Empire. The new Methodist headquarters at 3 Middleton street, is probably the finest city property of our church in the land. The metropolitan advantages of the new center will be of great value to the cause. The same building accommodates the offices of the Central Treasurers of both the Board of Foreign Missions and the Woman's Foreign Missionary Society. Bishop F. B. Fisher's residence and offices are under the same roof, making this a greater center of Methodist interests in Southern Asia.

Prof. A. E. Perkins, director, announces the opening of the Eighth Session of the New Orleans Summer Normal School for Negro Teachers to be held at Straight University, this city, beginning June 17, and continuing for six weeks. The members of the faculty and their subjects are as follows: A. E. Perkins, director, applied sociology, New Orleans public schools; H. H. Dunn, registrar; I. H. Whitmore, education, New Orleans College; L. D. Crocker, mathematics, New Orleans public schools; George Longe, arithmetic and algebra, New Orleans public schools; Birdie J. Vaughn, primary methods, Hot Springs, Ark.; D. C. Hutchings, hygiene, sanitation and geography, Straight College. George Carpenter, reviews, English and history, New Orleans, public schools; Esther Maddox, domestic science, Lake Charles, public schools; Cora V. Wilson, domestic art, Xavier College; Lawrence Gurst, Rosenwald activities, Baton Rouge; Nance Ringgold, household economics, Baton Rouge.

The financial report of the Woman's Auxiliary of the Southern Presbyterian Church shows a total of more than \$10,000,000 contributed by that organization to the church during the past year.

## "CHRIST THE ONE PERFECT MEDIATOR"

First Prize Essay in The Christological Contest at Gammon Theological Seminary The Office Created by an Innate Faculty in Man

By the Rev. G. O. Sherard

(Continued From Issue May 18)

### The Union of the Two Natures in Christ

Manhood has been taken up into the God head, thus preserving the Divine personality in the risen Christ. His being there enables man to hope to attain unto unity of spirit and purpose with the Redeemer; for there is one God one mediator also between God and man, himself the man Christ Jesus. Timothy 2:5.

In Romans 8:3 Paul states, "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh." Both natures of Christ were spoken of throughout the N. T. with no apparent thought of contradiction. The same writers sometimes speak of his human personality and again of his divine personality and again of both in the same expression. There is never the thought that he is but one, he appears to all the disciples as the one and only redeemer. Though called Son of Man, Son of God, The Son, Jesus Christ, or the one Mediator, his two natures are distinguished but his work is always that of one. The atonement of Christ was not a condition by which man became reconciled to God; but, he was the vital power in the world reconciling the world to God. When men are drawn to Christ by the cross and the love and power it revealed so that they when seeking to escape from the old life and desiring pardon for sin lay hold on him they also lay hold on God. Hence Christ effectually unites the two; and this whole transaction was not incidental or left to the caprice of men, but was the plan of God from the foundation of the world Eph. 1:4. Even as He chose us in him before the foundation of the world, that we should be holy and without blemish before him in love. Philippians gives a brief summary of the whole operation of salvation in these words: Who existing in the form of God, counted not the being on equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus is the Lord, to the glory of God the Father.

### Christ Satisfies Every Demand of a Mediator Completely

Whether a demand rises in the love of God or his justice, whether it rises from some condition existing in man Christ removes all obstacles and hindrances between them and provides an adequate medium for their reunion. In him all the subjective and objective requirements are met and satisfied.

But why is the atonement necessary? If we are not under law to God we are without sin. If under law then we are under sin; and need to be forgiven, hence an atonement is necessary in the interest of moral government. Man has a moral nature and the power of an ethical life. Men affect each other after the manner of their lives. If men know not the moral law they sink into corruption: therefore the demand for moral law. Moral government requires adjustment to subjects. Some laws are inflexible and others are adaptable in the interest of the race. Reason and experience are not always sufficient to indicate things that should or should not be done. We have thus in Christ revealed the law of duty which is submission to the divine will. Again man needs the stimulation of rewards. Under fierce temptation, or when called upon to make some great sacrifice or rigid self-denial a reward is needed as additional stimulation and encouragement to man. With the wicked the certainty of punishment is a strong stimulant to restraint. Man needs the power to be at-one-ment with God; He needs to learn the demerit of sin—he needs the stimulation of rewards—and to know the rectoral function of penalty; it is to this end that an atonement is imperative.

A few preliminary remarks here should precede our more direct discussion. Christ fulfills all the symbols and types and prophecies of the O. T. The holy oil of unction is realized in the N. T. as the Holy Ghost, which is the spirit of Christ's anointing in two senses: First as consecrating his person in the incarnation; and second, by consecrating him to his office at the baptism. He is the Messiah of the O. T. come in the flesh; the mediator between God and man in both natures as united in one person. He in his person was the Lord's anointed. He was mediator from his incarnation, in his life and death and continues in his resurrection. He sustains no office which is not based upon his divinity and executed through his human nature. Christ became our mediator in order that he might heal our souls and be in us God's power working unto our salvation, and to show us God's affliction over our sin. Now the work of Christ in bringing man to the state of "at-one-ment" with God can best be understood by considering it under three heads, namely: As prophet, (b) as priest or redeemer (c) and as king. As a prophet Jesus was the mouth-piece of God giving to man truth, for lack of which man had a long time suffered. He taught what was the will of the Father and uttered those principles which shall ever be the background of moral and spiritual duties. He rightly divided words of truth. His whole life was a verification of the already spoken word of the prophets looking to him, and a further revelation of truth as yet unknown. Great as were his works they



were but vehicles and means of importing to his hearers the words he declared, of God and man, of life and death, of time and eternity, of eternal life and eternal death. The prophets before him had emphasized as much of spiritual truth as they were able to grasp and as it was partially revealed to them, but in Christ the whole truth was made known; sufficient for all men ample for all time and eternity. Christ was the ideal gospel preacher of righteousness, he spoke with authority. When the soldiers returned to the Pharisees who had been sent to take Christ and the reason was demanded why they did not bring him, they replied, "Never man spake like this man," Jno. 7:46. The ideal prophet is described in Isaiah 61:1 in these words, "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn, etc." He had come to Israel and the world and men believed in him. Thus the people confessed him in Jno. 6:14. When therefore the people saw the sign which he did, they said, this is of the truth that prophet which cometh into the world. The Samaritans were expecting a Messiah for it appears that when Jesus spoke to her the woman at the well that she said to him "I know that Messiah come (he that is called Christ) when he is come he will declare unto us all things, and after she had gone into the city and brought out much people to hear him and he had abode with them two days they said to the woman, 'Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Savior of the world,'" John 4:25-42. He was minister also to the Gentiles: For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promise given to the fathers, and that the Gentiles might glorify God for his mercy, Rom. 15:8-9. Multitudes heard him, And the multitude said this is Jesus, the prophet of Nazareth of Galilee, Matt. 21:11. He was loved by the people, But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet He was to some a great prophet, They glorified God, saying that a great prophet is risen up among us; and that God had visited his people. Some disciples hoped that he would live always, And he said unto them (the disciple from Emmaus) What things? and they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people. The chief priests and scribes were jealous of his fame, And the multitudes said, This is Jesus the prophet of Nazareth of Galilee. When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David: they were so displeased. Matt. 21:11-15. The people crowded to hear him, Many were gathered together in so much, that there was no room to receive them, no not

so much as about the door: and he preached the word unto them. And in all his ministry though Christ at times spoke great truths and taught deep principles, he at all times had a word of sympathy for the weak and helpless which tended to make him the ideal prophet.

## (2) The Perfect High Priest.

Christ was the perfect high priest for he was taken from among men, he knew their failings, understood the nature of their being and gave himself up though sinless and without blemish for our sins. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest that cannot be touched with our infirmities; but was in all points tempted like as we are, yet without sin. Heb. 4:14-15.

(b) He made a full perfect and sufficient sacrifice. Now of the things of which we have spoken this is the summary: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man. He obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. Heb. 1:1, 2, 6. Every priest standeth daily ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he when he had offered one sacrifice for sins, for ever sat down on the right hand of God. Heb. 10:11, 12. He was both priest and offering. So predicted by the prophet, Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many. For he shall bear their iniquities. Isa. 53:10, 11. For this cause he is the mediator of the N. T., that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Christ was our sin offering our guilt offering our peace offering and our burnt offering, as well as our high priest who makes the offering. In the full acceptance of him all our requirements for proper relation to God are satisfied. He actually does for us what the law and the O. T. sacrifices tried to do and did by symbols, For the law made nothing perfect, but the bringing up of a better hope did: by which we draw nigh to God. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, holy, guileless, and undefiled separated from sinners, and made higher than the heavens.—He takes away all sins, On the morrow he seeth coming unto him, and saith, Behold the Lamb of God, that taketh away the sin of the world. The angel which appeared to Joseph declared the object of his coming was to take away sin, Thou shalt

call his name Jesus: for he shall save his people from their sin. He proclaimed this to be his purpose. The Son of man is come to save that which was lost. The sentiments of the Benedictus corroborate this view; Blessed be the Lord God of Israel; For he hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David (as he spake by the mouth of his holy prophets that have been from of old. Yea and thou shalt be called the prophet of the Most High: For thou shalt go before the face of the Lord to make ready his ways; to give knowledge of salvation unto his people, in the remission of their sins. Luke 1:68-70; 76-77.

In Acts he is declared the only Savior; Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. His eternal salvation; Being made perfect, He became the author of eternal salvation unto all them that obey him. Heb. 5:9.

He entered once for all into the holy of holies, and is now and ever shall be man's intercessor. Only Christ has the right to condemn sin; Who is he that condemneth? It is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Rom. 8:34. He fills all things continually; Now this he ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things. Eph. 4:9, 10. It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God. Christ came to supplant the old sacrifice with a more effective one; Then saith he "Lo I am come to do thy will. He taketh away the first that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all. But he when he had offered one sacrifice for sins for ever, sat down on the right hand of God. Heb. 10:9, 10, 12.

Our high priest has covered the whole field of redemption, for ever and eternally. All men, at any time and for how evermuch or how grave sins can by faith obtain forgiveness, restitution, cleansing and sanctifying power. By partaking of his life which was in his blood, and which was shed because of his loyalty to God the Father or his loyalty to truth and righteousness, we receive that love that would rather die than sin; and in having the love of sin, and our tendency to sin uprooted, and our former sins despised, killed dead, covered up and removed from between us and God we grow unto the likeness of the sons of God and rise up to share with him the glory of the Father's eternal kingdom.

## (3) Christ Satisfies Every Demand of a King.

The human heart longs not only for an absence of guilt and remorse, not only from



freedom of decaying and corrupting elements, not only for righteousness within but for privileges of enjoying and sharing the blessings of God and the spiritual gifts that may be his. In this world where all tends to corruption and decay and mortals must have such tremendous conflicts with immoral and poisonous forces from without and base passions, imperfect understanding and limited power within he craves an atmosphere, a place where there is freedom and where the blessed sunlight of his presence abides. To this end God has set up a kingdom; of which Christ is the eternal king. It is a kingdom that is gradually realized either by the individual or by the church which is the body of Christ; yet the kingdom is at hand and it is coming still in our understanding. Its dominions are the universe, and its duration is eternity; its ruler is the risen Christ our Redeemer and our Lord. Unto each of us was the grace given according to the measure of the gift of Christ. Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men.

Christ's followers in his day saw in him the king of prophecy, for so they proclaimed him; And he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, Blessed is the king that cometh in the name of the Lord. Lu. 19:37, 38. Nathaniel recognized him thus in the beginning of his ministry.

Nathaniel answered him, Rabbi, thou art the Son of God; thou art the king of Israel. Even the thief on the cross beholding him recognized him as a Lord and king; for he said to Jesus, Lord remember me when thou comest into thy kingdom. Pilate realized that there was something of unusual power in him, for he had placed over him this inscription, THIS IS THE KING OF THE JEWS.

In his death and resurrection He became conqueror of all things, for after his resurrection he appeared to the twelve and gave them his assurance, And Jesus came unto them, saying, All authority hath been given unto me in heaven and on earth. The ultimate purpose of his coming was to be king; To this end Christ both died, and lived again that he might be Lord of both the dead and living. As king he is the dispenser of all spiritual gifts. We shall all get a resurrection body; But now hath Christ been raised from the dead, the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. He was exalted, to give repentance; Him did God exalt with his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins. Grace given; For if by the trespass of the one, death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. He gives us victory; thanks be to God, who giveth us the victory through our Lord Jesus Christ. We are sons and heirs; So that thou art no longer a bond-servant, but a son; and if a

son, then an heir thru God. He gives power to become priests and to reign jointly with him; Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ; and shall reign with him a thousand years. Rev. 20:6. Christ our prophet priest and king gives to the individual power over our own inner life and over the powers of darkness, and the king of all evil in this world, and gives to men that energy and faith to keep us developing in the likeness of God through all eternity.

#### Can Be But One Mediator.

Christ was the single exception in which the office of Prophet Priest and King was combined. He is the only instance of the uniting of the divine and human. He is the only teacher who has all wisdom, and covered the whole range of spiritual truth. He is the only Savior who is supposed to reveal to men the character of the Holy Trinity. He is the only religious teacher who has ever arisen from the dead and whose body did not see corruption. He is the only intercessor who lives now and forever and continually makes intercession for men. These are absolute requirements of a perfect Mediator, he is therefore the one and only perfect mediator.

IV. Objections to Romanism. In the N. T. the mediator gave himself a ransom for sin, the Papacy does not do this and hence they have not filled the requirements of a mediator. Their claim of a distinction between a mediator of satisfaction and intercessory mediator is unscriptural and impractical and contradicts the Bible. For there is one God, one Mediator also between God and man, himself man, Christ Jesus. The N. T. mediator must be both priest and sacrifice. The Incarnate God was the one mediator, he was not merely human as some Romanist say, nor was he only divine as affirmed by Osiander and some other Protestants, but his office is to bring union of the divine and human wills. Christ teaches us the word, intercedes for us as the high priest taken from among men but first given to men, and he rules as the eternal Son.

#### V. In Modern Thinking.

Men have tried every imaginable scheme for salvation, They have tried learning and culture, they have tried art and refinement, they have resorted to pleasures of all kinds; they have invented instruments of music and mirth; they have tried social service by buying the name of being philanthropists, by giving to charity; they have resorted to the practice of professional moralists but nothing has been as yet found adequate to remedy the world's ills save Jesus. More and more the power of Christ to rectify human ills, to set at liberty those that are bound by sin, or prejudice, or ignorance, or greed is being realized. We can hear the voice of statesmen and just plain laymen who are coming to the conviction that what this world needs more than anything else is an adequate interpretation of Christ and real earnest effort to make him the Lord of the world. Of this we are sure that all other religions are inadequate, there is no other man in whom we can trust, that the world

has not yet tried as a whole to live out the principles he taught, nor have they sought such blessings as he promised, we therefore contend that when Christ has been properly interpreted in our lives, and the world has become members in the same spiritual family and Christ has been set up as king in all our hearts then shall it be realized by all that Christ is the one perfect mediator, and dispenser of all spiritual blessings.

### INTENSIVE TRAINING FOR MINISTERS

(Continued from Page 6)

ton University; M. T. J. Howard, Professor of Rural Leadership, Gammon Theological Seminary, Atlanta, Ga.; Mrs. M. E. V. Hunter, Extension Worker, Agricultural and Mechanical College of Texas and the U. S. Department of Agriculture, James E. Wagner, Pastor at Worcester, Mass.; Mrs. James E. Wagner, Lecturer on matters relating to the Parsonage; R. H. Hines, Extension Worker, Agricultural and Mechanical College of Texas and the U. S. Department of Agriculture; Mrs. Leonora Williams, Professor of English, Wiley University, Marshall, Texas; E. H. Holden, Superintendent of Marshall District, Texas; A. W. Billings, Return Missionary from China. This company of expert workers under the direction of Dr. M. T. J. Howard as Dean put as much work into the twenty days as the preachers assembled could possibly stand and made such impression for good as would be hard to duplicate. The student body was made up of District Superintendents, Pastors and few of their wives from the following states: Arkansas, Alabama, Louisiana, Mississippi, Oklahoma, and Texas. Courses were given on the following subjects: Health, Rural Economics, Church Finance, Organized Play and Games, Home Making, General Farming, Evangelism, Church Methods, Infant Welfare, Dairy and Poultry Raising, The Parsonage and the Pastor's Wife, Homiletics, Church Building and Equipment. The lectures on these different subjects were delivered in a most pleasing style which meant that the tedious feature was eliminated. It was a pleasure to be associated with the Wiley teachers and students who did everything they could to make the stay of the visiting preachers pleasant and profitable. All were highly delighted with the nice rooms in which our sessions were held, the beautiful, well kept campus, the dignified scholarly bearing of the student body and the air of culture everywhere present. Wiley is an institution of which the entire church should be proud. We are under obligation to the Agricultural and Mechanical College of Texas for sending to us Mr. Hines who is an enthusiastic worker along agricultural lines and Mrs. M. E. V. Hunter who appears to know everything that can be possibly known under the head of Home Making.

The preachers carry with them pleasant memories of their twenty days' sojourn in this special school and much valuable information with the request that next year's session be held at the same time and place and faculty.

Professor Maveety, the Secretary of Board of Education for Negroes, peeped in on us and delivered an address that was thoughtful and inspiring.

(Signed): J. M. WALTON, Reporter.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

JUNE 11, 1922

#### Subject: Jeremiah Cast Into Prison

(Jer. 37:1-38:13)

After our last two lessons we are not surprised to hear of the experiences of Jeremiah in our present lesson. These experiences came to him during the reign of king Zedekiah, brother of king Jeholachin whom we studied in our last lesson. After the death of Jeholachin his son Jeholachin came to the throne. But this is a time when Egypt to the south and Babylon to the north are gambling over the kingdom of Judah. As a nation Judah is seriously sick, and her death may be momentarily expected. The only physician who can save her is Jehovah whom Jeremiah recommended. But she chooses rather to risk her life in the hands of the visible quack doctors, Egypt and Babylon, and with what result we shall see in our next lesson.

Jeholachin had reigned only about three months when Nebuchadnezzar of Babylon took him captive, carried him and the leaders of the nation as exiles into Babylon, and placed on the throne Zedekiah who promised to remain loyal to him. Jeremiah who had a clearer and broader insight into the situation than other men in the kingdom preached repentance and loyalty to Jehovah, and counseled in the meantime loyalty to Babylon as the political policy to be followed. But the people are frantic and in no mood to listen to a reasonable counsel: any foolish scheme to shake off the Babylonian vassalage is popular. The professional prophets as usual supported the popular policy as the will of the Lord revealed unto them. And anyone who counsels otherwise is a public enemy, a traitor, and should be dealt with as such. Zedekiah forms an alliance with Egypt. He rebels against his suzerain. Nebuchadnezzar invests Jerusalem. Egypt is hastening to Judah's rescue. Nebuchadnezzar lifts the siege to meet Pharaoh. The joy of the people is unbounded. They are sure that their policy has been the wise one. But Jeremiah continues to preach loyalty to Babylon or the downfall of the nation. (Jer. 37:9f).

While the siege was raised Jeremiah started to his home town in Benjamin to look after some property which he owned there. He was there arrested on the charge of treason. He could easily have proved his innocence; but prejudice would not allow an opportunity lest he should prove it. He was cast into an inhabitable dungeon for a slow death. There will be a great temptation here for us to condemn his enemies in the strongest terms. This we can easily do because we have seen the wisdom of his counsel and the

foolishness of theirs. But what attitude would we have held had we been citizens of Judah at this time, Or what would we do to-day should a similar situation arise in our country? Let us imagine the impossible: that Canada has reduced our country into vassalage, that Mexico has offered us all of her resources to help us re-establish ourselves a free nation, that we have accepted the offer, that the war for national freedom is on, and that some one of our ministers, say Billy Sunday, is denouncing our governmental policy and urging continued vassalage to Canada, while all the other ministers are preaching rebellion against Canada and a league with Mexico. Would we be inclined to give him a friendly ear, or would we not consider his utterances as treasonable and him as a hindrance to our successful prosecution of the war for freedom? (Jer. 38:4). Jeremiah was right; and we admire his political insight and praise him for his rare courage. And as for his enemies, we can only regret that they did not have such clear insight as he, that they were so narrow-minded, and let their feelings so get the better of their reason that they could not appreciate sound judgment and wholesome advice. But we should not be too severe in our condemnation; for we live in glass houses.

Nebuchadnezzar returned to the siege. The recent joy of the people was changed into a desperate despair. Zedekiah had Jeremiah brought to him to see if he could now be induced to utter a good word from the Lord. But the great preacher the same doctrine as before both privately and publicly: either loyalty to Babylon or national destruction. Frequently when men have through experience come to see the folly of their way and the wisdom of the man who gave counsel to the contrary, their pride of office will not permit them to be courageous enough to change their way and give their wise but unheeded counsel the satisfaction of his triumph. Zedekiah saw that Jeremiah was no traitor, but a man of sound judgment; and so he would not return him to the dungeon, but did not have the strength or will to set him free: he kept him under surveillance in the court of the guard. The nobles saw that their policy was bringing the nation into a speedy disaster. But should they change their policy in obedience to Jeremiah, who would hereafter have confidence in their political judgment? Jeremiah would be looked upon as the real hero. And if he be allowed to continue his preaching of surrender to

Babylon while the people are overwhelmed with despair, the people will sooner or later force the government to surrender. Again the prophet will have triumphed. Oh the world is full of people even to-day who would rather see a noble cause lost than to see its triumph caused by the surrender of their policy and the adoption of the advice of others whom they consider to be their enemies. Politics is politics, that's all. So these nobles got permission from the weak-kneed king to have the prophet put to death. He was put into a dungeon to die, but was later rescued by the king's servant who interceded for him.

In this lesson politics and principle are brought into conflict. The former triumph for the present; but, as we shall see in our next lesson, its triumph was at the expense of the nation's life. Jeremiah was a true man of God who suffered because of his courageous loyalty to the truth during a crisis of the nation. But ere long he will amply be vindicated. This is Jeremiah's motto, and it is a good one for us all to follow: Be sure you have the truth; be sure that it is a time when nothing but the truth should be spoken; then speak the truth regardless of what may happen to you!

J. Leonard Farmer.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, June 11, 1922  
"Jeremiah Remained in the Court of the Guard"

(By Rev. D. D. Martin, D. D.)

It was the humanity of a typical Negro servant that saved Jeremiah. The cruelty of his persecutors had cast him into a deep hole used for storing water against the time of drouth, but it was now empty but for the mire and mud which imperilled the life of the prophet. When this Ethiopian, on whose mind there had come some light from the prophet's teaching, heard of his predicament he procured a commutation and in kindly way drew him from the dungeon and gave him a place in the open court yard where he would be safe and his wants provided for.

Many of God's missionaries and prophets have spent weary years languishing in prisons. Many have died from its cruel confinements and tortuous treatment. Others have been taken from prison to their execution, but out of these dark places and shocking tragedies have shone forth the clearest messages to human hearts, and the brightest evidence of God's presence in the world.

A man who will first consider his personal safety is not fitted for leadership in the great work of saving a wicked world. Had Luther feared these, the reformation would have been postponed. Had Moffat surrendered to the heathen mob, Africa's greatest lighthouse of hope and civilization would have lost its light. Had Paul counted his life dear unto him above all other things, he would never have been the mightiest preacher of Rome and his

great epistles to the church would not have been written.

In this land of wealth and luxury we need more who will dare to take the consequences of speaking the truth if we are to have any great reforms to the credit of the church. We need more who, burdened with the sense of the lost world, will face imprisonment if need be to tell the story of salvation to those who may not welcome its teaching. Jeremiah never consulted with flesh and blood. In his age, when great issues were at stake, all he asked was to know what God would have him say or do, and he did it regardless of consequences.

There is a call for the heroic spirit in this and every land. Every youth of red blood and daring courage meets the appeal. For the sakes of the oppressed and the Christless of all peoples, let us do our duty.

GAMMON SEMINARY.

#### Quarterly Conferences

BOGALUSA, LA.—The second quarterly conference was held May 20. The Rev. M. R. Walker, presiding. All the officers present with written reports, the reports shows an increase along all lines. The Centenary went over the top. 14 persons have been added to the church, five persons were Baptized at the Altar.

The Trustees have begun repairs on the church, the roof is being put on, new steps and paint inside, and out, fence built around the Church. The Sunday School is in good condition, with Brother E. H. McClain and his corps of teachers leading. The Superintendent was paid in full \$25. We are getting ready for the District Conference, July 26.—T. B. Cooper, Pastor.

MERONEY, ARK.—Our second quarterly conference convened April 29-30 at Liberty M. E. Church with District Superintendent Rev. A. S. Miller presiding. He preached a most wonderful sermon on Sunday at 11:00 a. m., after which the Lord's Supper was administered to a large number. The services were very impressive. All who heard Brother Miller are loud in their praise of him as being an able Christian gentleman. The Ladies Aid and W. H. M. S., rendered a program which was very much enjoyed. Our pastor Rev. J. A. Brooks is our efficient pastor.—F. L. Sanders, Reporter

SEGUIN, TEXAS.—Dr. G. A. Deslandes held our second quarterly conference. Our Sunday School is growing under the leadership of Brother Elmo Watson. The pastor preached at 11:00 a. m. Sunday morning and the District Superintendent preached at night to a crowded house. He administered the Lord's Supper to a large crowd. Mrs. J. W. Stons has organized the Mother's Jewels and are having good meetings to the delight of all the children and parents. The Ladies Aid is alive under the direction of Mrs. P. Walker. We paid our District Superintendent in full \$20.00. We have also just closed the

(Continued on Page 16)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

## EPWORTH LEAGUE TOPIC

June 11—"The Christian Adventure;  
Out to Every Place"

(Matt. 28:16-20; Eph. 4:4-6; Acts 1:8;  
John 17:18-23)

## Daily Bible Readings

Monday, June 5—"Why Christianity  
Has Spread." (Acts 1:8.)

Tuesday, June 6—"Consecration is  
Required." (2 Cor. 8:15.)

Wednesday, June 7—"A Missionary  
Challenge." (Titus 1:5, 10:13.)

Thursday, June 8—"What is to Be  
Done with Discouraging Situations?"  
(Mic. 7:2-7.)

Friday, June 9—"The True Mis-  
sionary Spirit." (Rom. 8:31-39.)

Saturday, June 10—"The Hope in  
Final Victory." (1 Cor. 15:24-28.)

Sunday, June 11—"Does My Life  
Measure Up?" (Matt. 5:13-16.)

## The Call

"But ye shall receive power when  
the Holy Spirit is come upon you;  
and ye shall be my witness both in  
Jerusalem and in all Judea and Sa-  
maria, and unto the uttermost part  
of the earth." (Acts 1:8.)

Thus came the call for a world-  
wide vision and conquest. Christ's  
witnesses were commissioned to go  
forth to the uttermost ends of the  
earth.

The Church began its history with  
a splendid effort to accomplish these  
results.

The Roman Empire, in the inter-  
est of imperial unity, had built won-  
derful roads, and over these the  
messengers of the gospel traveled,  
spreading with amazing energy the  
good news.

St. Paul was one of the notable  
travelers of his day, and bits of tra-  
dition point to the fact that the  
other apostles were continually away  
on God's errands. They had caught  
God's purpose for mankind. "All  
through the years the desire had  
grown until it became a mighty com-  
pulsion and drove Paul on unwearied  
from end to end of the ancient  
world."

Nor did the zeal for far-reaching  
endeavor cease with the deaths of  
these first enthusiasts.

"Go set the world on fire," was  
the command given Francis Xavier,  
and he touched, during a ministry of  
ten years, India, Malacca, Ceylon,  
Cochin and Japan.

"The world is my parish," was the  
declaration of another whose heart  
was filled with devotion to his Lord.

George Leslie Mackay declared  
his life purpose in these words, "My  
grandfather," he said, "fought at  
Waterloo; his martial soul went into  
my blood; and when once I owned  
the Saviour King, the command, 'Go  
ye into all the world and preach the

Gospel to every creature,' made me  
a soldier of the Cross. To be a mis-  
sionary became the passion of my  
life."

Are we living as though we had  
no part in this great task?

How the Commission is Being  
Obeyed Today

Let us take some brief glimpses  
at some of the places where the  
Christian Adventure has been made:

## Japan

In Japan there are fifty-seven mil-  
lion people in an area smaller than  
California. It is a world power with  
the place of leadership in all the  
Orient. The victory or defeat of  
Christianity here will have far-  
reaching results in all lands touch-  
ing the Pacific.

The native church in Japan is now  
doubling its membership. Bishop  
Welch made the statement that dur-  
ing the last year it had shown an  
earnestness and spirit of sacrifice  
which has never before been equalled.  
The old religions have lost hold, but  
an Evangelistic movement is going  
on in the Church.

## Korea

Korea, which used to be known  
as the land of the "Morning Calm,"  
is now a storm center.

There is at present a nation-wide  
movement for Christianity, which is  
said by the missionaries to resemble  
the first great Christian revival there  
one hundred and twenty years ago,  
which thrilled the whole Christian  
world.

Out of 87,000 Protestant Chris-  
tians, 18,000 are Methodist Church  
members. The Church is active in  
Evangelization, but our Christian  
schools are overcrowded and insuffi-  
cient in number; but even though  
the proportion of Protestant Chris-  
tians is higher than any other of the  
larger distinctively Christian, non-  
Christian mission fields can show yet  
the Christian missionaries' task in  
Korea is by no means done. The  
Christian Church there must come  
to the place where it can be self-  
supporting and train its own mis-  
sionaries, teachers, administrators,  
and preachers.

## China

In China we find one-fourth of the  
human family moving out from old  
ideas and trying to find its place in  
the modern world. It has enormous  
human and physical resources, yet it  
is without leadership. It may be  
called a people and a civilization,  
but hardly a nation.

Shall these four hundred million  
Chinese become a great militaristic  
power or a force for peace and moral  
leadership in Asia? Christian Amer-

ica will answer that question. The  
nation is open-minded to Christian-  
ity. There are over seventy-seven  
thousand Methodist Church mem-  
bers. The native church is growing  
faster, giving more, both in posses-  
sion and service, than it has ever  
done before.

## India

In India our Board of Foreign Mis-  
sions tells us that it is hard to de-  
termine whether need or opportunity  
is the outstanding word. Its three  
masters are poverty, ignorance and  
cast.

With the agitation in India, the  
political and intellectual unrest  
makes an appealing case of need.  
Only eleven men in every hundred  
can read, and out of every hundred  
women, but one—and even among  
the Christian population, with empha-  
sis placed on education; only twenty-  
nine in a hundred men and twelve  
out of a hundred women are literate.

The Christian adventure in India  
will mean what a Hindu said to a  
missionary. The two had talked in  
the Hindi language of the things  
that are eternal. Their words be-  
came a bond of sympathy to them.  
Then the Hindu surprised the mis-  
sionary by dropping his Hindi and  
speaking in fluent English. He put  
by the Sanskrit and from a bag took  
out a bundle, carefully wrapped in  
cloth; this he undid and carefully  
produced a copy of the New Testa-  
ment. This is what he said: "Do  
you think He speaks for India?"  
There is this: it is between Christ  
and the old religions of India. All  
the others are passing away—Christ  
alone will remain."

## Africa

Victor Hugo once said, "The twen-  
tieth century will make a world of  
Africa," and certainly the century is  
making in Africa changes which  
even the penetrating imagination of  
Hugo did not see.

There is one group of white men  
in Africa among all of the others  
(who would sell her people into  
slavery, either moral or physical)  
that is seeking Africa's redemption,  
but not by the sword, and seeking  
its development, but not that they  
may have its territory.

The first year of the century saw  
great beginnings of a three-fold prob-  
lem involving agricultural schools,  
hospitals and opening up new terri-  
tory.

The Christian adventure into Af-  
rica has been made slowly and not  
always effectively, but there is prom-  
ise of better things.

## South America

South America has been called "a  
great unfilled reservoir for popula-  
tion."

There are about fifty-three million  
people in an area double that of the  
United States; sixty-nine per cent of  
the people are illiterates, while Chris-  
tian work touches only about fifteen  
per cent of the entire population.  
The moral force is very weak. All  
through South America, however,  
there is a new tide of spiritual life,  
Evangelistic interest and self-sup-  
port.

The low standards fostered by the  
Catholic Church have created a reli-

gion that is only ceremonial and  
does not satisfy the longing of the  
soul. What the South American  
needs is a religion which reveals it-  
self in character, and Protestant mis-  
sions are at work in Latin America  
striving to present Jesus Christ as  
a living redeemer.

## Mexico

Two years ago in Mexico there  
were not fifty tithers; today there  
are over one thousand enrolled. Last  
year two thousand new members  
were added, yet Methodism is re-  
sponsible for three million of these  
people.

The solution for the illiteracy  
which is so common is Christian ed-  
ucation, and this the Christian  
Church is trying to promote.

## Philippines

Methodism has been in the Phil-  
ippines only twenty-one years, but as  
a result we have a splendid record  
of achievement—62,000 church mem-  
bers.

The opportunities for Christian  
work are greater than ever before,  
for people are becoming increasingly  
interested in Protestantism.

## What the World Needs

In his splendid book, "The King-  
dom and the Nations," Dr. Eric M.  
North has a chapter on "What the  
World Needs," the outline of which  
I should like to give:

1. The burdens of mankind—pov-  
erty, ignorance, race prejudice.

Poverty and its sources. (The mis-  
use of wealth, profit seeking, eco-  
nomic imperialism, selfishness.)

2. The burdens of mankind, in  
government and nationalism.

The limitation of democracy; se-  
cret diplomacy. The government of  
subject nations; exaggerating na-  
tionalism.

3. The spiritual burdens of man-  
kind, anxiety, hopelessness, indiffer-  
ence, sin, fear of death.

4. What the world needs is char-  
acter-making power: The supremacy  
of Christ, "For men to discover God  
in Jesus Christ is to find the way  
from darkness into light, from slav-  
ery into freedom. For the world to  
discover that to believe it, to live it,  
is to feel the burdens that crush it,  
lose it, and fall from its bruised and  
aching shoulders."

5. How can the world find Christ?  
"Only when those who know Him  
let others know."

1. Is a man likely to miss God's  
purpose for his life if he knows noth-  
ing of conditions beyond his own  
community?

2. Are we under obligation to  
learn about the needs of the world?

3. What are the evidences that  
modern missionaries have as much  
courage as Paul?

4. Are small results worth long  
effort?

6. Why do we feel responsibility  
for sharing the Good News with any-  
one outside of our own town?

7. How may we come to share  
the world purpose of Jesus?

8. Have you a clear vision of each  
country in the world as you believe  
God would have it?

10. What is the greatest agency  
in the world for meeting the world's  
need?



## WHAT THE CHURCHES ARE DOING

**LAUREL, MISS.**—Easter Sunday was a great day for Wesley. Rev. J. H. Hendrix preached a soul-stirring sermon at 11 o'clock. Text: "The Lord is Risen Indeed" (Luke 24:34). Rev. Hendrix is a strong young man. All the members love him and this played an active part in their going over the top. Laurel Wesley contributed \$90, Hayes Chapel \$15, and Oak Grove \$25.37. We are on a \$250 drive for the third Sunday in June.—E. J. Shepherd, Reporter.

**LAKE CHARLES, LA.**—Dear Brother Pastors: I want to commend you for the splendid success you had on Easter in your Centenary drive. The following churches went over the top on Easter: Jeanerette, St. Paul, \$300; Huberville, \$102; Olivier, \$110; New Iberia, \$250; St. Martinville, \$252; Cade, \$43; Lafayette, \$63; Opelousas, \$280; Lake Charles, \$408; Spring Creek, \$80; Welsh and Iowa, \$110. The second Sunday in June has been fixed for the second drive. Let us finish up on that day. The second convention will be held at Cade, La., June 14-15. Brother Jenkins and members are planning to entertain us. Let us go to the small churches and help them. Let us report the Episcopal fund and conference claimants collections in this meeting. The district conference will be held at Opelousas, La., August 23-27.—John W. Turner, D. S.

**OXFORD, MISS.**—Thursday night, May 11, a goodly number of loyal and devoted members of Burns Chapel M. E. Church formed themselves into a storm party and came to the parsonage with cheerful songs and kindly words of expression and left on the table many pounds of nice groceries for our comfort and delight. Through this writing the pastor and family extend their most earnest and sincere thanks, and pray that God may pour out blessings upon them in abundance.—Charles C. Heffner, P. C.

**GREENVILLE, TEXAS**—Thursday afternoon at the parsonage there was a very peculiar disturbance. Several women were at the door singing "There's a Stranger at the Door." The pastor being disturbed, got up and opened the door, and these good sisters, brothers and friends ment no harm, only to laden the table with good things and money. I thank the friends and members for their generosity, kindness and thoughtfulness. We are praying for this year to be the best in the history of Greenville. The pastor also thanks the members and friends for their lending hands while he was ill. We are few in number, but when the saints go marching in we will be in that number.—L. A. Greenwood, Reporter.

**LONGSTREET, LA.**—We, the officers and members of Daniels Memorial M. E. Church, wish to thank Bishop R. E. Jones and his cabinet for sending us our strong and reviving pastor, the Rev. G. C. Hilton, whose leadership is above the average. We are forced to say that his mode of teaching is quite an interesting treat throughout our commun-

ity. On Saturday last, May 6, the members of our church and visiting friends greeted our pastor with a surprise. Sister Carrie Daniels, Sister Sallie Washington, Brother John Daniels, Brother and Sister W. T. Ivy, Sister Clara Survie and many others who love him took part. On Sunday, May 7, we enjoyed one of the greatest speaking meetings ever known. It was something similar to the time of the Pentecostal shower.—Herbert Daniels, Jr., Reporter.

**BROOKHAVEN, MISS.**—On Friday night, May 5, the members of Kynett Chapel, aided by a goodly number of the Good Samaritans, stormed the pastor and family with a good number of pounds, which was very highly appreciated by our pastor and family. Many thanks to the leaders of the Good Samaritans, especially Mr. Robert Billups and Rev. Hayden of Bethel A. M. E. Church.—Cecile Brown, Reporter.

**FORT WORTH, TEXAS**—The ministers of the Dallas District of the West Texas Conference met at St. Andrew's Chapel, April 25-26, at 2 p. m. The meeting was called to order by the district superintendent, Rev. J. W. Warren, and devotional services were conducted by the pastor, Rev. K. W. McMillan, after which the body was organized, with Rev. J. W. Warren, chairman; W. H. Purnell, secretary; K. W. McMillan, treasurer, and J. K. Hardiman, assistant treasurer. Reports from pastors: Centenary vouchers, \$106.79; cash, \$3,198.21; total vouchers and cash, \$3,305. Over-the-top charges: Waxahachie, Rev. D. C. Halley, pastor of Fort Worth; St. Andrew, Rev. K. W. McMillan, pastor; North Dallas, Rev. B. F. Lee, pastor. General discussion, "What Are Some of Your Individual Problems in Raising Your Centenary?" The brethren were inspired to do their very best. Since we have heard the call of the church, the Bishop and of Jesus Christ, can we afford to fail? What will be your answer? We must succeed by asking Jesus Christ to be with us, and direct our very thoughts. We ask this in Thy name to make this year a success. We were highly entertained by Rev. K. W. McMillan and his fine membership.—Rev. B. F. Lee, Reporter.

**LOUISIANA, MO.**—A surprise party visited the parsonage on May 16, led by Mrs. M. Gordon and Mrs. M. Clark. To the surprise of the pastor, Rev. D. J. Mitchell and wife, on their return home, they found in the parsonage 32 members and friends who had laden the table with many good things. The pastor and wife expressed their gratitude, after which song and prayer were offered by the pastor. Refreshments were served and all departed for home.—Mrs. Georgia Davis, Reporter.

**HAILEY, GA.**—On Sunday, May 14, we held services in honor of Mother's Day in Napsias Chapel M. E. Church. A splendid program was conducted by Miss Georgia Wiggs and Miss Bertha Ashford. Mr. W.

C. Robinson, student of Clark University, read an interesting paper on "Mother Love." Raised in collection \$15.86. Rev. Rock, our pastor, was present and made splendid remarks on Mother's Day. He is doing splendid work with efforts of going forward.—C. Wigg, Reporter.

**ACKERMAN, MISS.**—On last Sunday our pastor filled the pulpit and preached a great sermon. He touched a few facts in regard to Mother's Day. Rev. Wesley and Rev. M. M. Cambel are great workers in this town.—Ethel Gordon, Reporter.

**LIBERTY, TEXAS**—About the close of our meeting a storm struck the parsonage, led by the Ladies' Aid Society, leaving many pounds and a cash purse. This was led by Sisters Rosa Flender, Josephine Daniel, Ora Olivier, Lula Henderson and others. Many thanks to these good women.—James Clark, P. C.

**EAST MEXIA, TEXAS**—April 16 was a great day with us, indeed. We raised \$328. Our church is spiritually alive. Our financial condition is 50 per cent better than it has been for years. The membership is well pleased with our leader, Rev. E. W. Summers. The W. H. M. S. is taking on new life under the leadership of Mrs. Sallie A. Barns, president.—Mrs. Leola Bushby, Reporter.

**DYERSBURG, TENN.**—On April 29-30 Rev. Jessie P. Price held our second quarterly conference at Ross Chapel. The business session was held on the 29th and was well attended. Rev. Price assisted the pastor in reorganizing the Sunday School, and also made a great talk on the occasion. He preached on Sunday at 11 o'clock with great force and power. He administered the Lord's Supper and preached at Leggett Sunday and Monday nights. Rev. Price presided at the conference, due to the absence of Dr. Thomas W. Davis, our district superintendent. Our work is moving on nicely with our pastor, Rev. J. S. Hughlett. He has things well in hand and all departments of the church are at work. This is our pastor's fourth year with us and he is loved by all who know him.—Emma Z. Jeanett, Reporter.

**SHUQUALAK, MISS.**—Easter Sunday was a high day. The program was carried out to the letter. Many people say it was the best held in the history of the circuit. Miss Ida May Leggrone, the organist, and the choir rendered excellent music. It was a day long to be remembered. Mr. B. C. Teer, Sunday School superintendent, played his part. The unit leaders reported as follows: No. 1, Mrs. Lillie Carter, \$50.00; No. 2, B. T. Teer, \$34.00; No. 3, Mrs. Maggie Teer, \$30.00; No. 4, Adder Ballard, \$31.50; No. 5, C. B. Tronpe, \$28.75; No. 6, Lucy Hurst, \$24.85; No. 7, Miss Lillie Teer, \$20.20. St. Peter Church: No. 1, Mrs. Mattie Dew, \$11.40; No. 2, Mr. Willis Dew, \$10.02; No. 3, Mrs. Jennie Gordon, \$8.46; No. 4, Chaland Oliver, \$3.96; No. 5, Margaret Parker, \$3.01; No. 6, Creavy Strong, \$1.65; Mt. Airy, \$3.00. Total, \$262.00.—Reporter.

**COVINGTON, GA.**—Easter was a big day at Grace M. E. Church. We raised \$137 for Centenary, leading the entire Gainesville district. Six-

teen children joined the Sunday School and one to the adult department of the church. The most impressive scene witnessed in our church in many years was the baptizing of twelve infants on Easter. As the pastor performed the sacred ceremony, we were reminded of that beautiful story in Mark's gospel, "Suffer the little children to come unto me; forbid them not, for to such belongeth the kingdom of God; and he took them in his arms and blessed them, laying his hands upon them." Grace Church did herself proud when a committee headed by Mrs. Maud Morris, presented the pastor with a gift of \$30 on the occasion of his graduation from Gammon Theological Seminary, April 26. The young people of the church were not to be outdone, however, and on the Monday following they crowded into the parsonage bearing him many useful gifts, after which delicious ice cream was served to all. For all of which the pastor expressed his sincere thanks and appreciation. Mother's Day of this year will long be remembered by the members of Grace Church, not only because of the very fitting exercises, but because of the distinct honor and pleasure which was theirs in having as guests and speakers Drs. L. H. King, the able editor of the Southwestern Christian Advocate, and J. N. C. Coggin of the Board of Temperance, Prohibition and Public Morals. The older members of the church cried and shouted for joy as they listened to and clasped the hands of their former pastors. We all say God bless them and come again soon. We were favored also with the presence of Dr. Weatherby, who recently came to us representing the Centenary. Dr. J. W. Moultrie, area secretary for Centenary, delivered an inspiring and educational stereopticon lecture on Centenary achievements.

**STURGEON CHARGE.**—Mother's Day was observed at Wiley Chapel, Sunday. A large crowd was in attendance. All the aged Mothers, and also Father George Palmer, Sr., of the church were present. An auto being used to bring them to, and take them from the church. Free Dinner was served them by Sisters M. Graves and J. Palmer. Carnations were given each one by Sister Dannie.

Rev. Dannies preached a short sermon. A paper was read by Miss B. Harvey, "The Origin of Mother's Day." Also a paper by Sister Dannie, "My Mother," which was highly appreciated.

Then an old-fashioned class meeting interspersed with good songs, until the church rang with Hallelujahs and Amens. Truly the Holy

(Continued on Page 15.)

### TO ALL TOBACCO USERS

Brother—Pleasant Florida root easily, inexpensively overcomes any form of injurious tobacco habit. Fine for stomach troubles. Just send your address. J. O. STOKES, Mchawk, Florida.

**CHURCH FURNITURE**  
Racks, VERY—  
Tables, Benches, Pews, etc.  
Send for Catalogue and Prices  
J. O. STOKES, Mchawk, Florida.



## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**WITHERS** — In memory of Mrs. Lucinda Withers, who passed to her reward May 11, 1922, at her home, Brighton, Tenn. She was born October 15, 1846. She professed a hope in Christ when quite young and was a faithful member of Pleasant Grove M. E. Church for more than fifty years. Lucinda Lake was united in matrimony in the early seventies to Jordan Withers, who came to Mason, Tenn., from Gallatin, Tenn., in 1870, with Rev. H. W. Key. Of this union four sons and one daughter were born. Sister Withers doted her children, never tiring in her labor of love for them. Brother Withers preceded his wife to the mansions above fifteen years ago. An accident in early childhood rendered Sister Withers a cripple for the remainder of her life, but she was very active, being ever engaged in some useful employment. On the 9th inst., a few minutes before she was stricken with what proved to be her final illness, she was busy in her poultry yard and in her garden. Having gone into the house for something, she fell to the floor, suffering a stroke of apoplexy. She never regained consciousness, entering into rest two days later. The funeral services and burial were conducted May 12, Rev. J. W. Wade, pastor of New Pleasant Grove Church, officiating. Floral offerings were many and beautiful. She is survived by two sons, one daughter, and many other relatives and admiring friends to mourn her passing.—Mrs. F. A. B. White, Reporter.

**BROOKS**—Mr. A. S. Brooks, a spiritual helper in our Methodist work at Lyons, Texas, died on May 5, happy in the God whom he loved and served. At the time of his death he was 35 years of age. His place in the church will be hard to fill. He leaves to mourn a devoted wife, a loving mother and a host of admiring friends. His funeral was conducted under the auspices of the F. & A. M. and the F. I. S., of which he was an honored member. By special request Dr. W. Hartley Jackson of Brenham conducted the funeral, assisted by Rev. McAllister of the A. M. E. Church. This good man now rests from his labors.—Hattie Roberts, Reporter.

**GREEN**—Sister Olla Green, of Fayette, Miss., departed this life on May 8, 1922, in full triumph of faith in the Lord. The funeral was conducted at Adams Chapel M. E. Church by her pastor, Rev. S. L. Harrison. She leaves a husband, one child, mother, one sister, two brothers and other relatives and friends to mourn her loss.—Mrs. S. L. Harrison, Reporter.

**BELL**—Sister Alice Bell departed

this life on April 13 at the age of 55 years. She leaves many relatives and a host of friends to mourn her loss. She was a member of Grace M. E. Church, Covington, Ga. She died in full triumph of Christian faith. The funeral services were conducted by the pastor, Rev. A. B. Keeling.

**COLE**—Sister Susan Cole, a faithful member of Asbury M. E. Church, Bolton, Miss., departed this life May 12, 1922. She was born in Virginia in 1847 and came to Mississippi in early life and remained until a few years ago, when she left to go to Chicago to live with her children. She leaves many relatives and friends to mourn her passing. The Rev. J. C. Smooth conducted the funeral services. Mrs. Minnie E. Blalock read a beautiful poem as a tribute to her life and labor.—Henry Cole, Reporter.

**ADAMS**—Brother William H. Adams of Vidalia, Ga., is dead. He passed away May 2, 1922. He was a member of New Hope Baptist Church. At the time of his death he was 86 years of age. He was a faithful member of the church until the death angel came. He leaves a wife, 12 children, 42 grandchildren, 8 great-grandchildren, and a host of friends and relatives to mourn his passing. We trust our loss is heaven's gain. "A loving one from us is gone, a voice we loved is still; a place is vacant in our home, that never can be filled."—Mrs. M. L. Collins.

**ROBINSON**—Brother Sam Robinson, a faithful member of Angle Circuit, was born October 15, 1856, and died April 26, 1922. He joined the church when he was 15 years of age, had given his life to the church, and was loved by all who knew him. The church has lost a strong member, but heaven has gained a saint. He leaves three sons, two daughters and a host of friends to mourn his loss. Brother Robinson is not dead, he only sleeps in Jesus. The funeral services were conducted by his pastor, the Rev. J. C. Coleman.—Sarah Jefferson, Reporter.

**ROBINSON**—Sister Lellier Robinson, a faithful member of Angle Circuit, was called from labor to reward. The church has lost a faithful member who loved the church and Sunday School, and whose place is hard to fill. She leaves a husband, three sisters, three brothers, a mother and a host of friends to mourn her passing. The funeral was conducted by Rev. J. C. Coleman.—Magnolia Foster, Reporter.

**THOMPSON**—Sister Mattie Thompson had been a faithful member of St. James M. E. Church for forty years. Her life was a worthy one. She was a precious jewel of St. James and a favorite of all who knew her. She was a Dorcas in charity and a Paul in faith. She had been ill for many months, but not disabled at any period of her illness. She was always conscious of her relationship to her Christ, and begged him to take her to himself. She leaves a devoted sister, Mrs. M. J. Woods; one brother, Mr. August Sykes, and two daughters, Mrs. Irene Dabbs and Mrs. Callie Wright; one son, Mr. William Thompson, and many other relatives and friends.

These loyal relatives were by her side doing everything possible to relieve her. Heaven gains a precious soul. Her funeral was held at St. James M. E. Church, Columbus, Miss., in the presence of a large crowd. Rev. E. R. Miller conducted the funeral.

**HUNTER**—Brother Willis H. Hunter, a faithful local preacher of the old type, who had served the church faithfully for many years and who was about 75 years of age, sleeps with the fathers. He left a fine record as a father in Israel. The church and community loved Brother Hunter for his simple Christian life and his willingness to demonstrate his faith in Jesus Christ and the church he loved. His funeral was conducted by the Rev. E. R. Miller, pastor of St. James M. E. Church.

### WHAT THE CHURCHES ARE DOING

(Continued from Page 14.)

Spirit was with us. An offering of \$17.20 was taken. The church was beautifully decorated for the occasion.

Sunday morning, Rev. Dennie and congregation assembled on the banks of Barnes Pond, where Sister Ether Ginn was immersed. She was given the Hand of Welcome at the evening services.—Miss B. Harvey, Reporter.

**ROME, GA.**—Metropolitan M. E. Church, of which Rev. K. D. Hough is pastor, has just closed the greatest revival in the history of the church. Forty-eight members added to the church, and the church was revived through and through.

The revival was conducted by the pastor and Rev. H. E. Burns of the Rome District.

Bishop E. G. Richardson the resident Bishop of the Atlanta Area, Dr. N. E. Davis, secretary of the board of Hospital and Homes of the M. E. Church visited Rome in the interest of Brookhaven Hospital; while here Dr. Davis lectured at the above named church, his address was a masterpiece.

The city showed appreciation by turning out in large numbers both white and colored. We hope to have them come again.

We have built new cement steps, frescoed the walls and repaired the roofs. The work estimated about three hundred dollars.—Reporter.

**LAUDERDALE, MISS.**—On March 18 a storm blew across the circuit and brought to the pastor and family many good things. The pastor made a short speech of his appreciation and gratitude. Then he bowed in prayer, asking God's blessing upon them. The leaders of the storm were

Mrs. Francols, Mrs. Laura Thornton, Mrs. Z. A. McRoy, Mrs. A. Thornton, J. A. Pack, Lucinda Lee and Dora Thornton. We wish to thank Bishop Jones for sending us the Rev. E. W. Rogers. We are well pleased with him.—Adele Thornton, Reporter.

**LAMBERT-CROWDER** — The first evangelistic campaign service was held on the Lambert and Crowder charges beginning on March 5, 1922, conducted by the Rev. W. M. Maxwell, evangelist of the Upper Mississippi Conference. His sermons and songs were inspiring to all who heard him. Each day at 1 o'clock he preached to the day school, which was most helpful. Out of 150 students only 18 were unsaved, and they came forward and three of that number accepted Christ and joined the different churches of the town. Closing services were on Sunday. The speaker was at his best. He delivered an able message and an old man 70 years of age was converted, and others came forward for prayer. The evangelist campaign was of great benefit to the town.—D. D. Reid, P. C.

Rev. J. M. Harris, D. D., recently spoke before the following Institutions: Allen Home, Asheville, N. C., Bennett College, Greensboro, N. C., Mary Potter College, Oxford, N. C.

**KENNER, LA.**—Easter was a high day at Ross M. E. Church. Early morning services were well attended. A good program was rendered. Our good Bishop Jones and family worshipped with us, and our District superintendent, Dr. W. G. Alston preached a good sermon. Kenner raised \$115.00 for Centenary. Bishop Jones and our district superintendent are delighted over our progress. We have only 29 active members at both churches, Camp Parapet and Kenner. God forever bless these loyal people.—F. R. Butler, P. C.

**BUDE, MISS.** — Pastor Robinson returned from Natchez last Friday, where he conducted revival services for Rev. A. S. Holland. Rev. Jordan, pastor at Meadville, preached the auxiliary anniversary sermon for Thirkield Chapel, Sunday at 3 p. m., to the delight of all. The churches of Bude are trying to unite their forces for a brighter and better day for the upbuilding of the kingdom.—Mrs. Carrie McCray, Reporter.

**SHREVEPORT, LA.** — The pastor and family desire to thank the good (Continued on Page 16)

### MALE HELP

**WANTED**—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Boggess, St. Louis, Mo.

## TUSKEGEE INSTITUTE SUMMER SCHOOL FOR TEACHERS

Six Weeks—June 5 to July 14, 1922.

Literary, Professional, Industrial and Pre-Normal Courses. Special courses for Deanes Supervisors, Principals and Vocational Teachers.

Registration Fee \$3.00; Board \$21.00, Payable in advance.

660 Teachers Registered Last Year.

R. R. MOTON, Principal.

E. C. ROBERTS, Director.



## CRESCENT CITY NOTES

GRACE CHURCH—Easter was a high day with us. Through the congregation and friends \$1140.72 was collected for Centenary and for the purchase of a hall for community work. The Junior choir consisting of promising young people of the Church, with the assistance of Brother William Robison, responded beautifully; also the Senior choir.

The Church has purchased the hall formerly owned by St. John Evangelical Lutheran Society for \$400.00, a \$350.00 piano has been installed in hall purchased by the trustees and electric lights have been put in the hall and in the parsonage. 250 chairs have been purchased and placed in the hall.

We are happy to report that the Sunday morning prayer meeting is largely attended and that it is still increasing. Our Epworth League is alive, conducting a very beautiful service with a lengthy programme every Sunday afternoon under the leadership of its new president. We were also favored with the presence of the following able devines who were in the City in attendance at the Area meeting. Rev. G. W. Smith of Brookhaven, Dr. G. W. Deslands, District Superintendent of the St. Antonio District conference of Texas, accompanied by his wife, formerly Miss Vlnet of this City, an old member of Grace who favored the congregation with a most beautiful address on her experience as a church worker. Rev. E. M. Jones, our Area Secretary also gave us a treat in an able address. Dr. Jones, our Sunday School secretary had some choice advice to give. Rev. John McKee of the Shreveport, Louisiana Conference was listened to most attentively, after which our lady deaconess, Mrs. Turner, it being Mothers' Day, gave us an able talk on the worth of Mother. Thus the day closed. Thursday night, May 18, our church had a repetition of Mothers' Day programme with a large congregation in attendance, the meeting being presided over by Sister Magnolia Hall. After a beautiful number of recitations by the young people on Mothers' worth and love, we were additionally favored with another address by our Deaconess, Mrs. Turner.

Though our Easter drive is passed, we are glad to say that contributions are still coming in.

God bless our congregation and friends.—Rev. Oville, Pastor.

### WHAT THE CHURCHES ARE DOING

(Continued from Page 15)  
people of the church and friends as well for the fine way they have taken hold of the church program. The financial plan is working well. We think it will not be long before this church will be operating its affairs on a splendid basis and will receive in one collection all that is required

to take care of all the overhead expenses of the church. We have been keeping ahead for these few months, notwithstanding that they had to move the pastor and add furniture to the parsonage to the amount of \$250. The pastor's salary has been increased over that of all previous years. St. Paul is O. K., and will do credit to any pastor that is fortunate enough to be its pastor. We wish to further thank the good people for their visit last Friday night, April 28, for the largest shower of groceries that ever came to the parsonage since our coming in the ministry ten years ago. An informal program was rendered and many of the leading members and friends made speeches touching on the appreciation of being a part of this magnificent affair. Brother J. W. Twine led, telling how the members and friends readily responded to this cause, as he informed them of his intention. W. J. Walker, Mrs. Cora E. D. Johnson, Mrs. Pearl L. Turner, Miss Butler, Mrs. Desha, Mrs. A. C. Dwellingham of the Baptist church, Mrs. B. C. Thomas, Mrs. J. Allen and many others were participants. We cannot forget to mention the young men who made brief remarks and asked that the church pray for them that they may soon enter into that love which passeth all understanding. Remarks of appreciation were then expressed by the pastor and wife, and after prayer the crowd went away seemingly much happier. God bless them. We are praying that our services will be worthy of the support we are getting.—Rev. and Mrs. R. A. Walmsley.

YAZOO CITY, MISS.—St. Stephen M. E. Church raised its full quota of Centenary. Amount raised was \$757.—V. W. Ross, P. C.

LEXINGTON, MISS.—The parsonage seems to be in paths of storms. A great surprise storm struck the parsonage, which left on the dining table many pounds of choice groceries. On the night of March 4 another wind started in the east, which struck the parsonage. Such storms leave no bad results. Our pastor, Rev. F. J. Talbert, and wife were happy recipients of more than 300 pounds. The pastor was left in smiles. The company were invited to come again. May the Lord bless such good people.—H. E. Williams, Reporter.

### QUARTERLY CONFERENCE

(Continued from Page 12).  
greatest spiritual feast in the history of our church. People of all denominations came from all parts. Eight persons grounded the arms of rebellion and came over to the Lord's side. Rev. J. W. Stone, Sr., is our efficient pastor and knows how to bring things to pass. He is the right man in the right place. He was assisted in the meeting by Rev. John Brown, a local preacher of Columbus, Texas.—Miss Viola John, Reporter.

LAKE CITY, FLA.—Rev. Scott Bartley, District Superintendent, held our second quarterly conference at Levyville, Fla., May 6-7. On Sunday Dr. Bartley preached two forceful sermons. At each service we had a

packed church. Collection for the day was \$20.45. Everybody is well pleased with Dr. Bartley and thank Bishop Richardson for sending us such a man for our leader. Rev. G. B. Brockington is leading the Lake City District in Centenary collection.

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## LEAKING OUT— AS FAST AS IT RUNS IN!

Very little could be gained if the milk pail, leaking, should lose its contents as fast as the milkmaid milked it in.

So the Southwestern Christian Advocate cannot gain headway in self support if OLD SUBSCRIPTIONS are not promptly renewed.

Pastors can help greatly in this. Our office is now sending out personal reminders to all delinquents. Brother Pastor, kindly urge this among the subscribers of your Congregation.

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# Southwestern Christian Advocate



LORENZO H. KING,  
Editor

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THE METHODIST BOOK CONCERN,  
Publishers

## The Worth Of The Individual

By The Rev. Dr. Dorr F. Diefendorf

The worth of the individual is the basic Christian principle affecting the economic order. The message of Jesus gives him a unique and imperishable value no matter what may be the circumstances of his birth or the environment within which he lives and works. He has the right to be treated as an end in himself, notwithstanding the fact that there are certain relationships in respect of which he may be considered as a means. The fact is he has a dual relationship to society. That of an end as a human personality is regulative. And to disregard this is to do violence to the moral order of a Christian society.

This is but another way of saying that according to the Christian view human life is possessed of a peculiar sacredness, not always easily discernible, seldom to be established by argument, perhaps never to be rationalized on the basis of purely biologic considerations, but real because of the possibilities of spiritual development inhering in the lowliest member of the race. The weak man does not exist that he may be used by the strong man for the purposes of his own aggrandizement. The ignorant is not the tool of the cunning. The handicapped and the hurt are not so much refuse to be scrapped without any consideration of other than material value. And while it is possible to talk a good deal of nonsense about human equality and pour forth a good deal of empty sentimentality in praise of virtues and values that have no existence in fact or possibility, Christian principles make their stand upon the indefeasible worth of a human being appraised not only in the light of what he actually is, but in view of what he may become as a developed personality.

The Christian view of human society regards every branch and part of it as essential to every other branch and part of it. The so-called weaker peoples and nations are just as essential to the well-being of the so-called developed and strong peoples and nations as are the strong to the weak. The white man, the black man, the yellow man are bound together not by the ties of a sentimental appreciation but by the sheer necessities of the human order in which all are involved. And while doubtless many have seen the workings of this principle with reference to those with whom they are most closely associated in the commerce of life, and have given a measure of practiced obedience to what it demands, the requirement of this Christian principle is that all men shall recognize its universal validity and begin to give it commensurable application.

From address at the Evanston Conference on "Christianity and the Economic Order."



## OUT OF THE DEPTHS

It is probable that humiliating disaster will overtake the entire missionary program of Methodism in the foreign field within the immediate future unless there shall be forthcoming within the next few weeks a liberal conscientious financial response from every Area, conference, district and charge in the Methodist Episcopal Church.

This fact has just been made known as the result of a prolonged session of the Executive Committee of the Board of Foreign Missions just held in New York. After hours of prayer, and discussing of the situation, and frankly facing the facts, a special emergency committee of seven was appointed to co-operate with the executive officers in the effort to meet this unusually alarming crisis.

Unless it is met, the consequences to our work will be that no new missionaries can be sent to the field; even the places of those who have died or retired, or gone on furlough cannot be filled; missionaries on furlough now in this country will be compelled to remain here; the Church's forward movement under impetus and provision of the Centenary will not only be halted, but victories already won must be surrendered; young people now in preparation, in our colleges, seminaries and medical schools, for missionary service will be denied further support for their work; and the appropriations for 1923 must be so cut that missionaries of necessity will be withdrawn from the work, institutions closed and sections of the work abandoned.

This condition will ensue because of the unprecedented shortage in receipts this year as over against the first six months last year. If this same rate, 30 per cent. of shortage continues, throughout the fiscal year, the income of the Board of Foreign Missions will be cut \$1,500,000, an appalling amount. It will be seen that the situation is exceedingly grave and should make its own convincing appeal to the conscience of every thinking Methodist.

This church of the forward look cannot retreat from its task imposed of God to go to the rescue of humanity and civilization at the outposts of the earth. Civilization expects relief at our hands as it does not perhaps to such extent of any other denominational group.

"Never was this wide world so open to our message as it is now. The very chaos and confusion in all of the foreign lands are breaking up age-long complacencies that heretofore we have not known. It does not seem possible to us that in this hour of so great a human need which, we are certain, it is the mind of our Saviour to meet, we should be compelled to curtail our saving operations. We can but believe that the Methodist Episcopal Church has funds which can be brought and offered in sacrificial faith upon Christ's altar, which will keep alive the fires that we have started from Tuti-corin to the Himalayas, from Shanghai to Tibet, from North Africa to Rhodesia, and

everywhere else where we have planted our blessed Methodist banner."

And how can we square our consciences with that plaintive Macedonian cry from those lands that are groping after our Christ and the larger life he made possible for them. And what of Africa—our belated, exploited, enslaved heathen brothers and sisters with their children across the seas. The Negro in America must lend a hand to the Negro in Africa while he at the same time and with the same christian spirit must give to the belated peoples of all races and nations whose condition is pathetic.

Out of the depths of this unparalleled financial crisis the Board of foreign missions cries to every Methodist for more liberal giving lest our work be set back a quarter of a century, and with large groups of people, perhaps forever. The lament comes

from every island and continent lest Methodism fail at this point.

Out of the depths of a limitless missionary passion, born of our close contact with Him, to relieve the needs of a suffering heathen and sinful world Methodism cries to her constituency to come up to the help of the Lord against the mighty evils of heathenism.

Out of the depths of America's immeasurable bounty, of which Methodists bear so significant a part, the call should go forth to reassure the needy on foreign fields that Methodism will stand by until the Master's wish shall be fully realized: These also I must bring, that there may be one fold, one shepherd.

Five Hundred Thousand dollars should be raised as an emergency fund immediately and the colored membership of the church should, and we believe will, bear its part in this special effort too keep Methodism's Christian standards planted securely among the heathen.

## CHURCH ADVERTISING

No argument is necessary in these days of modern church methods to convince one of the necessity of church advertising. Long ago, now, leading pastors and laymen took the cue from the commercial world and to-day every church that is alert to its opportunities in its given field is utilizing this method of service to its community.

It is a distinct form of service to the public for an institution to advertise. Else how is the public to know where to find what it wants. And, too, the institution by advertising, is able to sift out and determine the nature of its patronage and the best method of approach, and satisfaction of the needs of its patrons. The principles underlying business are the same in every field, whether the activities be secular or what not. This principle of the advantage of advertising is profitable for the church as for any other institution. Advertising is just telling the public of your wares—what they are and where to find them—in such convincing, appealing terms as to constrain them to come and buy.

The business of the church is just this—to tell folk of the church's chief article—Jesus Christ, his life, his spirit and his claims upon our lives—and to tell it in such a way as to compel them to come.

The great medium of gospel publicity is, of course the minister, in the pulpit and in his life. And there are other helps; the Church Advocates, the local bulletins, the Daily and Weekly Papers, hand dodgers, typewriters, telephones, mimeographed letters, etc. In a very suggestive paper on publicity by Dr. Ralph W. Keeler, read at the Conference of city workers at Atlanta, several weeks ago, this Paragraph occurred:

One of the greatest allies you have for publicity among your own people is The Southwestern Christian Advocate. Week after week this paper will help you to acquaint your people with what is going on in the Kingdom, and the part taken by the Methodist Episcopal Church in winning the world for Jesus Christ. Moreover, they will come to realize that some 350,000 other

Colored members of the Methodist Episcopal Church are awake and active in the Kingdom. It is the greatest opportunity that you have. You can afford to take time to get subscribers, for the Southwestern Christian Advocate will be parish visitor and assistant pastor in every home that you are wise enough to see that it goes. In addition you will be helping to support one of the foremost publications that are helping to better inter-racial conditions in the United States.

How unfortunate some churchmen are that they have not yet learned the value of giving publicity to their church efforts. Four groups of people need to know what is going on in any given pastor's field. They are:

The members of your church and constituency.

The folks in your parish.

The general public of your city.

The big religious and secular world beyond the confines of your parish, even unto the uttermost bounds of the earth. No pastor can hope to influence a very wide circle of humanity for his Master's cause who shuts his church up to its own little circumscribed routine of activities without sustaining live wire relations and contacts with the big world about him.

Methodism is a world-wide connectionalism. The humblest most obscure church is organically related to every other church in our wide church domain. Herein is a world of contact, inspiration, information and edification. But these resources must be drawn upon over the established wires of publicity available for all who are industrious enough to use them.

It is here suggested that there be increased activity and diligence in all our churches in the matter of church publicity. Boost your church in the spirit of these business rules:

By letting people know that you have something.

(Continued on Page 3)



## THE SOUL'S RELATIONS

What are these relations? Among the first experiences of individual consciousness, the personal self possesses a knowledge of and contact with powers and persons superior to itself. We are not here concerned with the process of acquiring such knowledge, only with the fact of it as a fundamental experience.

Under the developing processes of body and mind fostered by environmental forces, this awakening personal consciousness becomes aware of an expanding environment including other things and persons; and the circle of acquaintanceship widens and becomes enriched until the growing self becomes definitely aware of the background of all existence—the Divine Person.

Nobody can honestly doubt this ultimate fact of human experience. God impinges upon human consciousness whether we will or no. The nature and logic of the case make it so. The only question here for argument is as to the personal attitude toward this experienced fact of the existence and imminence of God. To the individual who by deliberate moral choice elects God as the Master of his life, God becomes Friend and Father,—the sufficiency for that life. To him who repudiates God's gracious help in his life, the sources of power for a useful, successful and happy life remain completely closed.

One of the saddest of human experiences is to have known and acknowledged the fact and claims of God upon the soul, but to have permitted God to become obscured in the life. This often happens to persons who allow themselves to be swayed by forces over which they should be the masters. The authority of external tribunals is among these forces that would usurp and enslave the enlightened conscience of the

individual. Such voices, when they tend to mar right relations of the individual soul with its God should never be heeded.

Whether such influences are secular or whether they parade under the guise of ecclesiastical authority, they should always, in matters of religion be dismissed as summarily and effectively as did the Master with the Tempter on the mount. The individual conscience, and not secular or external authority, must be the final arbiter in matters that affect the soul and its God.

Popular traditions too, are largely responsible for very much of the confusion existing in the religious councils of the present day. They account also for much of present day lack of steadiness and stability in individual creed and practice. Too much of popular traditions, unrationalized, has contributed to our modern conceptions, of what is or is not right; what ought or ought not be the proper course of conduct. We need a modern Luther or a prophet of Luther's indomitable courage to yield to the convictions of a sovereign personal religious conscience sufficiently to defy the hampering trappings of senseless traditions and unmoral authorities without, that men may by their own choice be free to assume right soul relations to God.

That the soul needs help in its task of right adjustment to God is of course evident. Help from without to reinforce the urge from within is necessary, indeed imperative. They should be however, helps, and not hindrances by reason of their partisan or creedal interpretation of the truths of God. A fairly safe suggestion here would be that the individual soul when it has discovered God in its experience should hold to him by the certitude of faith, letting neither popular traditions nor secular authority change its attitude.

of 1,000 inhabitants and over. Which shows that Methodism is thoroughly awake to the needs of both the rural and urban population of our great commonwealth.

Racially the distribution of this fund for church extension projects has been made to white English-speaking congregations to the number of 805; to foreign-speaking neighborhoods, 88; to student centers, 7; and to Negro Conferences 207. This is a remarkable showing indeed. What it means in the way of new church and community buildings, parsonages, weak congregations strengthened, strategic points reinforced, the instilling of self confidence in the people toward self-support and confidence in the grand mission and purpose of the Centenary is truly incalculable! This does not include what the Centenary forward movement has done for the Negroes' schools—our colleges, hospitals, and group of benevolent institutions that have received hundreds and hundreds of thousands of consecrated dollars that we otherwise never could have received. This is indeed a marvellous record that makes the Negro proud his lot is cast with such a Church as ours. Tell it in Gath that the Methodist Episcopal Church has an adequate program of ministry for total humanity and this program inspires self-respect and dignity in every element of her membership.

### SIX MISSIONARY ILLS ARE IMPENDING IN METHODISM

First—That no new missionaries whatsoever can be sent to the field;

Second—That we shall not be able to send men to replace those who have either died, or retired, or gone on furlough;

Third—That missionaries on furlough now in this country and amongst them some of the very finest missionaries we have ever had, will be compelled to remain here;

Fourth—That the forward movement so bravely begun in every mission field of the church will not only be halted, but will be compelled to surrender victories already won;

Fifth—That we shall be compelled to withdraw support from that large body of magnificent young people who are now in our colleges and seminaries and medical schools, definitely preparing for missionary service;

Sixth—That the appropriations of 1923, which by General Conference order cannot exceed the income of the preceding year will be so lowered that missionaries of necessity will be withdrawn from the work, institutions closed and sections of the work abandoned.

Increased gifts will make them impossible. Give more!

### DR. DOWNEY AT MORGAN COLLEGE

The Baccalaureate sermon of the Morgan College Baltimore, Md., Commencement Week was given by Rev. David G. Downey, LL. D. of New York City, Sunday afternoon May 28. The large chapel was nearly filled by the audience, composed of students and their many friends, besides the members of the graduating class. The present is the largest class which Morgan has graduated and numbers 19 persons, 8 men and 11 women who will receive the Bachelor of Arts' degree.

The sermon was a fine presentation of the absolute need of religion in human life, and the great importance of a practical working out of the believer's faith in everyday life. Dr. Downey was at his best, and by carefully reasoned out principles, combined with a happy use of poetic and historic illustration, he made his subject both a delight and profit to all. Dr. Olson of Mt. Vernon Place, M. E. Church, Baltimore, made the opening prayer.

President Spencer was in charge of the service, and with him on the platform were several members of the trustees of the Morgan College Corporation, and the members of the faculties of the Academy and College. The Benediction was pronounced by Rev. Dr. Perkins; Baltimore.

Special music was supplied by the students' chorus under the able direction of Principal John W. Haywood. Miss Strayhorn, head of the Music department presided at the piano.

### CHURCH ADVERTISING

(Continued from Page 2)

By convincing them that they need it.

By putting it where they can get it more quickly, easily, and economically than anything else of its kind they might get.

By making and keeping them so glad they have it that they prefer it to anything of a similar nature that there is to be had.

### IT MAKES THE EARS TINGLE

\$5,315,912.53 in two years! This is the big sum the Methodist Episcopal Church has contributed to the cause of church extension through its Board of Home Missions and Church Extension under Centenary efforts for two years from November 1, 1919 to October 31, 1921. This amount is almost as much as was contributed and administered during the previous half century. Its distributions is made to help projects of struggling churches. To such projects in 1921, \$2,761,863.81 was given or about four times as much as was given to such projects during the first fifty years of the Board's history.

Two thousand and forty-seven building enterprises have been assisted in these two years. More than seven hundred of these are rural nearly four hundred are urban projects in cities



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LORENZO H. KING, Editor.  
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**PERFECT SAFETY:**—Fear thou  
not; for I am with thee; be not dis-  
mayed; for I am thy God: I will  
strengthen thee; yea, I will help thee, yea,  
I will uphold thee with the right hand of  
my righteousness.—Isa. 41:10.

## Personal and General

Hempstead High School, Texas, was favored  
with the Baccalaureate Sermon by Dr. J. Mer-  
cer Johnson, on May 28.

Dr. J. W. Moultrie, Executive Secretary for  
the Centenary in the Atlanta Area is reported  
to have delivered a strong Baccalaureate Ser-  
mon at Cookman Institute, Jacksonville, Fla.

The Rev. P. B. Gates will entertain the  
Rome, Ga. District Sunday School and Ep-  
worth League Convention at his church, Villa  
Rica, Ga., June 22-25.

The mortality rate of Negroes in New Or-  
leans for the month of April 1922 was 15.05  
per 1000 as against 11.11 for the whites. This  
is regarded as a good record here.

The Rev. E. C. W. Cox, of Manhattan, Kan-  
sas, has just sent in to this office six annual  
cash subscriptions and says "will send you  
more later." Bro. Cox is a hustler and always  
cares for any interest intrusted to his hands.

Howard University's Fifty-third Annual  
Commencement occurs June 9th, 11 o'clock, at  
which time degrees in Arts and Sciences, Ped-  
agogy, Theology, Medicine, Dentistry, Phar-  
macy, Law, Commerce and Music, will be con-  
ferred.

The address of the Rev. D. R. Hickman has  
been changed from Winchester, Ky., to Mays-  
ville as Pastor of Scott Methodist Episcopal  
Church. This church boasts of a Sunday  
School attendance of 800.

The Rev. George R. Grose, LL.D., Presi-  
dent of Depauw University will deliver the  
Baccalaureate Sermon, and the Rev. Jas. L.  
Gardiner, D.D., Pastor Austin Methodist  
Episcopal Church, Chicago, the Graduating

Address at the Chicago Training School  
Commencement June 11, and 16, respectively.

Dr. E. M. Jones, Executive Secretary of the  
New Orleans Area, whose area leads the  
Church in proportionate giving to the Centen-  
ary deserves the congratulations of the entire  
Church for his success in organizing his plans  
and marshalling his forces for such a signal  
drive. Dr. Jones works quietly but very ef-  
fectly on his job.

The Newark Radio Station recently broad-  
casted the following folk-song program of the  
Hampton Institute Quartet: "I Want To Be  
Ready"; "Ride on, Jesus"; "Go Down,  
Moses"; "Little David, Play on Your Harp";  
"Keep Me From Sinking Down"; "Four and  
Twenty Elders"; "The Old Ark"; "The Gos-  
pel Train's A-coming"; "I couldn't Hear No-  
body Pray"; "Steal Away", and "Swing Low,  
Sweet Chariot".

Kittrell College honored Rev. Dr. Ernest  
Lyon, Pastor of Ames Memorial Methodist  
Episcopal Church, Baltimore, Maryland,  
with the degree of Doctor of Divinity for  
meritorious services on two Continents in  
Church and State. The Liberian College also  
conferred upon him the degree of Doctor  
of Laws, in recognition of his distinguished  
services in the interest of the Republic.

Pastors in the Washington and Delaware  
Conferences are making plans for attending  
the Summer School for Town and Country  
Pastors, conducted by the Department of Rural  
Work of the Board of Home Missions and  
Church Extension, at Morgan College, Balti-  
more, Maryland, September 4 to 23. Fifty min-  
isters attended last summer and it is expected  
this year that the number will reach 100. Any  
pastor desiring to attend should consult with  
his District Superintendent regarding a scholar-  
ship.

Dr. C. C. Rarick, who had proven him-  
self wellnigh indispensable to the Board of  
Temperance, Prohibition and Public Morals,  
feeling the urge of the evangelistic passion,  
recently resigned his work on that Board  
to enter the evangelistic field in the De-  
partment of Evangelism of the Board of  
Home Missions and Church Extension.

In his article "A Call to Evangelism,"  
elsewhere in this issue, he evinces the pas-  
sion for saving men such as should breathe  
throughout the whole church.

Dr. L. M. Dunton writes us: "We are great-  
ly pleased with the election of President Ran-  
dolph as our successor and shall take the  
greatest pleasure at all times and in all places  
in using our influence in his favor." To Dr.  
Dunton, on his voluntary retirement from Claf-  
lin, Dr. Wm. F. Warren, President Emeritus  
of Boston University wrote: "My long years  
of silent admiration for you and for your im-  
perishable work for church and state prompt  
me to send you my benediction and congratu-  
lation without waiting for your valedictory.  
May your new commencement prove the gate-  
way to a genuine Beulah land!"

The Rev. T. M. Jackson, Pastor of Sloan  
Memorial Church, Houston, Texas, delivered  
the baccalaureate sermon to the High School  
at Columbus, Texas, on May 21. Prof. R. C.  
Chatham, Jr., is the efficient principal.

Seventeen protestant denominations were  
represented at the Conference of general sec-

retaries of ministerial relief held at Atlanta  
City, N. J., May 31-June. Secretaries  
represented their denominations as follows:  
Baptist-Northern, represented by Rev. E. T.  
Tomlinson, New York City; Baptist-South-  
ern, Rev. William Lunsford, Dallas, Texas;  
Church of Christ-Disciples, Rev. F. E.  
Smith, Indianapolis, Ind.; Congregational,  
Rev. Charles S. Mills, New York City;  
Lutheran-Augustana Synod, Rev. S. A. Lind-  
holm, Des Moines, Iowa; Lutheran-Evang-  
elical Synod of Missouri and Ohio of the  
U. S., Rev. F. C. Kuehnert, Crystal Lake,  
Ill.; Lutheran-United in America, Rev. Ed-  
gar Grim Miller, Philadelphia; Methodist  
Episcopal, Rev. J. B. Hingeley, Chicago,  
Ill.; Methodist Episcopal-South, Rev. L. E.  
Todd, St. Louis, Mo.; Methodist Church of  
Canada, Rev. R. J. D. Simpson, Toronto,  
Ontario, Canada; Presbyterian-North, Rev.  
Henry B. Master, Philadelphia, Pa.; Pres-  
byterian-Southern, Rev. Henry H. Sweets,  
Louisville, Ky.; Presbyterian-United, Rev.  
J. C. Scouller, Philadelphia, Pa.; Protestant  
Episcopal, Mr. Monell Sayre, New York  
City; Reformed Church, Rev. J. W. Mem-  
inger, Philadelphia, Pa.; Reformed Church  
in America, Rev. George C. Lennington,  
New York City, and United Brethren—Mor-  
avian, Mr. H. H. Baisch, Harrisburg, Pa.

Dr. J. B. Hingeley, Secretary of the Board  
of Conference Claimants of the Methodist  
Episcopal Church is president of the Con-  
ference. Perhaps Dr. Hingeley has done  
more than any living man in the history  
of this movement for ministerial relief to  
provide a comfortable support for aged, re-  
tired ministers, and for the widows and  
orphans of deceased ministers.

Princess Anne Academy, the Rev. T. H.  
Kiah, Principal, graduated seventeen young  
men and women at its commencement exer-  
cises May 22-31. The annual sermon was  
delivered by the Rev. Dr. T. J. Handy of  
Metropolitan Methodist Episcopal Church,  
Mont Clair, N. J.

The Rev. W. H. Williams, our Pastor at  
Seat Pleasant, Maryland, shows himself  
quite an enterprising pastor. Before going  
to Seat Pleasant, he had finished his "B. D."  
course at Gammon Theological Seminary.  
In his new pastorate he finishes Howard  
University this month with the A. B. de-  
gree. During this period, he has built a  
new parsonage on his new charge and filled  
numerous engagements as speaker on  
special occasions. He delivered the annual  
address to a joint meeting of the forty-two  
schools of Prince George County, Md.,  
May 26.

The welcome to the Newark Conference  
will be given on the opening day, Sunday,  
June 18, by Hon. Edward I. Edwards, Gov-  
ernor of New Jersey and by Hon. Frederick  
C. Breidenbach, Mayor of Newark. Dr.  
George E. Cannon of Jersey City will re-  
spond.

The National Association for the Ad-  
vancement of Colored People holds its  
Spring Conference this year in Newark, N.  
J., beginning Sunday, June 18. Bishop  
Robert E. Jones will address the Confer-  
ence on Anti-Lynching Legislation. The  
(Continued on Page 6)



## A CALL TO EVANGELIZE

By The Rev. C. C. Rarick

An aggressive gospel has always been founded upon human ruin. The New Testament characterizes men as lost, as "dead in trespasses and sin," "without hope," because they were "without God." This is why Christ died. He came into the world for no other purpose than to "seek and save the lost." Salvation is pictured as a new birth, a transformation. Jesus' disciples were imbued with His spirit, and because they believed that men were lost, that the "wages of sin is death," they gave themselves without reserve to accomplish their salvation. They were not "ashamed of the gospel," for they believed that it was "the power of God unto salvation," and that Jesus Christ is the only Saviour. This is the secret of the holy earnestness of the great soul winners in all our history. They sounded an alarm. Their messages rang out like a fire bell. We need a repetition of their message.

The Church to-day is facing the greatest opportunity in her history. There are millions whose bleeding, empty hands are stretched out to her for help. There are millions of voices crying out: "We have lost our way, and the night is dark! We thirst! We are naked and cold! O, what is truth? Take us back to our Father! Give us God! And there are millions more at our very door—full half the population of the United States—who are not members of any Church organization at all. Our cities are crowded with an alien population, and have never felt the great throbbing heart of our America. These masses are like those which moved Jesus to compassion—"sheep with the fleece torn off."

There is a picture just back of us of great deeds. When might against right was thundering across the land, threatening the world with ruin. We became concerned. Our whole national life was aroused. We were seized with a holy hatred of the monster that threatened us. We gave our youth to fight this thing and to die if need be. We lengthened the hours of toil. Every hand was busy at some essential employment or gave good reason for not being busy. We saved. We sacrificed. We won in the mighty struggle. Victory was inevitable—we were right and fought aggressively to save the world from ruin.

And now we have come out of the war with many of its lessons unlearned. A greater enemy than the Hun, that which made the Hun what he is, stalks through our land. There is a moral looseness that threaten with ruin our homes, our institutions, eventually our country. Our Sabbaths are desecrated, our physical life is being sown with rottenness through the cigarette, sex vice and degrading amusements. The age at every point is living too fast. We are grinding ourselves to pieces, body, mind and soul.

What shall we do? We need to unstop our ears and hear the voice of God. We need to prostrate ourselves in humility at His feet. We need to follow His guidance. We need to return to the old-fashioned

habits, which made our fathers great and our mothers good. We need the old-fashioned home, where children were taught to honor their parents; where there was a family altar; where the members found their chief satisfaction within the home, instead of in the dance hall, the theatre, the card table, and even more questionable places of amusements. Above all, we need the old-fashioned Sabbath day in which the toiler rested and worship constituted the true life of man. We need a revival of old-fashioned religion in our churches and in our homes. We need to hear more than ever the cardinal doctrines of Christianity preached from our pulpits—the death-dealing power of sin, repentance, the atoning blood, justification by faith, regeneration, the witness of the Spirit, purity. After all, there is nothing that will take the place of Christianity to bring to individuals and classes their rights and prosper a nation. "Blessed is that nation whose God is the Lord, and the people whom He hath chosen for His own inheritance."

God needs men. The time has come for sacrifice—of time, of money. We need to pray. Prayer, intercessory prayer, agonizing prayer, has preceded every religious awakening. There will be no burden for souls, no passion for the lost, till we pray. Ministers must "cry aloud and spare not," in the old-fashioned way. They must remember too, "that it is not by might, nor by power, but by the Spirit of God," that they may expect to succeed. The power by which the Church has won her victories in all the ages has never been that of organized government, nor by ideas or principles but by the Holy Spirit dwelling in men and working through them. They must be supported by a people as loyal to God in this time of need as they were to the Government during the war. The "voice of the Lord" is crying, "Whom shall I send, and who will go for us?" May the answer come from every home, from everywhere "Here am I; send me."

"Rouse, ye Christian workers,

Be ye up and doing.

Shall the Master's kingdom

Suffer at your hands?"

## KRISHNA, BUDDHA OR CHRIST?

By Dr. Titus Lowe, Corresponding Secretary Board of Foreign Missions.

I have a friend who is a conductor on the Burlington Railroad and not long ago while traveling on his train, he sat down and we bled to talk together about the new work to which I have been assigned. It seemed rather odd to the conductor that I should yield a pastorate like that at First Church, Omaha, and devote myself to missionary activity. He confessed he did not know very much about it but said he'd always had an idea that maybe the religions in the other countries fitted those countries pretty well and that maybe their people would be just as well off if we didn't spend so much time trying to make Christians out of them.

I've wondered a good many times since whether that thought is in the heart of others of our people in America. The fact is that the only real vital religion is the Christian religion. Buddha was a perfectly wonderful character, but there was not a note in Buddha's teaching that brought the devotees of Buddhism to realizing the frightful need for social righteousness. It is entirely possible that beautiful things might be dug up out of the sacred writings of Hinduism, but Hinduism in its practical operations is an impossible proposition. Man's inhumanity to man has never been more clearly shown in the history of the race than is found perpetuated in the land of India.

The following incident taken verbatim from a recent letter will indicate exactly what we mean. The only faith in this world which will bring hope and joy and helpful service is the religion of our Lord and Saviour, Jesus Christ. This excerpt is from a letter of Mrs. Olive G. Titus, wife of the Superintendent of the Moradabad District, North India Conference. It is a

true story, simply told and needs no comment.

"Since my last letter to you was written, we have had to suffer the loss of nine of our Bible-women, who were called to the Heavenly Home. It has been a year of an unusual amount of sickness, both in our schools and in the District. The most pathetic death of all was that of a splendid Bible-reader, Maharani Charin. She and her husband, Masih Charan, who was a village pastor, lived in the far away village of Derri. They were surrounded only by non-Christian neighbors, with the exception of one old, decrepit Christian man, who was half blind and bent double with rheumatism. There was no railway station nearer than ten miles, no postoffice or telegraph in their village, and the time was the rainy season. Their two little girls were both ill with malaria, and the father came down too, with a bad case of it. In the midst of caring for the three invalids Maharani gave birth to a baby. She had no medical attention, and no one to take care of her, and both she and the baby died. After their bodies had lain there in the same room with the three who were sick for nearly twenty-four hours, the father roused from the delirium of his fever sufficiently to call the old Christian brother. Together they dug a shallow grave in the dooryard, and with great difficulty buried the two bodies in it. No coffin, no shroud, no funeral service! Their Hindu neighbors watched the proceedings, but could offer no help, for their caste would be polluted if they touched even the living body, much less the dead one, of an 'untouchable' Christian. The next day poor Masih Charan died also. Again twenty-four hours elapsed, and then the landlord of the village bestirred

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## FRATERNAL MESSAGE

To the General Conference of the Colored Methodist Church, St. Louis, Mo.,  
May 9, 1922

By the Rev. Pezavia O'Connell, Ph. D., Professor of Sociology, Morgan College

Sent by the Methodist Episcopal Church I come a willing messenger of the brotherhood in Christ shared by all believers. No divisive force can destroy this union. Difference of race, clime, and culture have all wrought in vain to sever the tie that binds us. For in Christ Jesus "There is neither Jew nor Greek, there is neither male or female, for ye all are one in Christ." "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us, for to make in himself of the twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross." To be in Christ is to be in a new environment, to experience new fundamental emotions, to have a new view point, to have a new vitality, which proceeding from Him the head to every member, unites each to all and all to each in a sameness of ideals, oneness of purpose, an intimate sympathy a community of interest, which appear in all our divisions, which shine above all the dark things, and break through all the barriers which are interposed between us by human weakness and satanic wile.

Jesus, in announcing the establishment of the Church, exultingly declared that the gates of hell should not prevail against it. He was dominated by a passion which would embrace all men in a unity of service and practical sympathy of which He himself was the perfect exemplar. Beginning with the outcast of His own people, His all embracing, all conquering love, swept on from the Roman Centurion and the inquiring Greeks to comprehend in its unifying might all men of every class and clime. The other sheep that are not of this fold he earnestly desired to bring that there might be one fold, one shepherd. Attracted from the masses of men of all nations by the spectacle of himself "lifted up", His people were to form a new commonwealth dimly fore-shadowed in the theocracy; but now to be fully realized in Him, a kingdom of spiritual ideals, of faith, hope, love,—the Kingdom of God. They would be drawn away from all those relationships and values which are the most precious to the human heart, and filled with that spiritual life whose essence is the love which He demonstrated toward them in His death on the cross.

Those thus selected, called out from the world, and associated with Christ, are vitally united with Him; they feed upon, appropriate, assimilate Him; they live in and by Him. He is the vine they are the branches. But none of these figures of speech adequately express the passionate yearning of Jesus for comradeship, companionship, fellowship, friendship, communion, oneness with those who believe on Him. Therefore, in the calm moment of His sense of victory, of glorification, He prayed "That they all may be one as thou Father art in me and I in thee, that they also may be one in us." He rested the continuance and extension of His Kingdom not upon doctrine or ritual or even preaching, but upon the manifestation of His own spirit of holy love among His followers and to the rest of mankind. The historian Gibbon in accounting for the decline and fall of the Roman Empire mentions

as one of the chief causes of the decline the success of the religion of Jesus; and he attributed that success mainly to the purity of life and fervency of love for which the early Christians were distinguished.

The task of the Church of the present day is essentially the same as that of the days of the fathers. The area over which we must travel is vaster. The numbers to be reached are greater, but the method of attack is the same. Some justify the existing divisions in the Church by the saying drawn from economic affairs—competition is the life of trade. But the Church has nothing to sell and all to give. Freely she has received infinite love; freely and unitedly she must make that love known to others. All the proposals for reunion of the various sects of the Christian Church are nothing but the cry of divine love in the hearts of believers "That they all may be one even as we are one." It is the re-echo of the words of Jesus "If ye have love for one another, so shall all men know that ye are my disciples."

The Roman world in the days of our Lord was ruled by greed, sensuality, and cruelty, and the darkness of ignorance began to settle down upon all. But the Church at this time consisting mainly of the despised Jew, women, and slaves, was united and pure. And by the proclamation of Jesus as the source of their union and their purity they rescued humanity from the vortex, and laid the foundation on which Christian civilization was afterward built. The appalling condition of the world at the present time cries for heroic effort; the wounds of civilization require immediate medication. There is but one agency of deliverance—the church. But she can only save as she herself is saved; she can unify only as she is united; she can inspire love only as she is actuated by the love which feeling itself to be debtor to all men, saith "I am become all things to all men if by any means I may save some."

In all humility it may be said that Methodism is one of God's answers to the world's cry for help. Rooted historically in the Reformation which freed the human mind from the thralldom of the spirit-killing ritual and still more ruinous enslavement of conscience; Methodism began her career with no chains of dogmatism, no bonds of formalism to impede her joyous movements. She started with the consciousness of oneness with God, and with the world as her parish. Proclaiming pardon to the penitent, rejoicing in present salvation and hope of the glory that shall be revealed unto and in us, exhorting to holiness of character, zealous of good works,—she has girdled the earth with a belt of light. She has saved the frontiersman; and has carried awakening, hope, and peace to the poor; she has made the slave a brother and suffered herself to be broken in half as a protest against his enslavement.

Though there are fifteen different bodies of Methodists we are all animated with the same zeal for good works, manifest the same fervor in preaching, and show the same liberality in giving. We are known everywhere by our spiritual freedom and the joy of our worship. The

good news of your own great growth is received with genuine pleasure by the Mother Church. For your development in fifty years from a few thousand to three hundred and fifty thousand members reveals your missionary zeal; and your success in educational endeavor reveals the same spirit that pervades all other Methodist bodies.

Your contribution to the solution of America's greatest problem, the Negro problem, commands our deepest respect. For if this question is settled at all, it must be settled by the Church. The African Methodist brethren by withdrawing and demonstrating the bality of the Negro to organize, govern, and maintain a great institution, made a distinct contribution to the desired solution. You, while not organically united with the Methodist Episcopal Church, South, by affiliating with them in a manly way, have added a unique and very necessary element for harmony between the races. We who have remained organically related to the Mother Church, may say without boasting that that which we offer is a settlement of this irritating question no less worthy of respect than the great facts mentioned above. You know that the office of bishop is the highest honor that men can confer upon each other. In bestowing this honor upon two tried, proven, carefully selected colored men, Dr. R. E. Jones, Editor of the Southwestern Christian Advocate, and Dr. M. W. Clair, Superintendent of the Washington District, Washington Conference, the Methodist Episcopal Church in General Conference assembled in Des Moines, Iowa, May 1920, said to the white people of the nation, to the Negroes of the nation and to men everywhere, that in the Church of God, character, not color, counts. She threw wide open the door of hope to the black man. She set an example, for other Christian organizations, of obedience to the spirit and teaching of our Lord that "One is your Master even Christ, and all we are brethren."

### KRISHNA, BUDDHA OR CHRIST?

(Continued from Page 5.)

himself to the point of sending for some Chamars (low caste Hindus) and ordering them to take the dead body and throw it into an old irrigation well. Such was his funeral. Such is the isolation of untouchability! This same landlord then sent to the nearest telegraph office, and called Masih Charon's son to come from Delhi to take care of his sisters. WE heard this terrible story days afterward, when it was too late to help.

### PERSONALS

(Continued from Page 4)

noted anthropologist, Dr. A. A. Goldenweiser will also speak on "The Negro in American Civilization." Other speakers will be the Governor of New Jersey, His Excellency Edward I. Edwards, the Mayor of Newark, Honorable F. C. Breidenbach, also Bishop John Hurst, Moorfield Storey, President of the N. A. A. C. P.; James Weldon Johnson, Mary White Ovington, J. E. Spingarn, Nahum D. Brascher, of the Associated Negro Press; Dr. W. E. B. DuBois; Addie W. Hunton, Field Secretary of the N. A. A. C. P.; and Hallie Q. Brown, Presi-



dent of the National Association of Colored Women.

John Brown, notable American Abolitionist, was memorialized in the celebration recently of the 122nd anniversary of his birth. The celebration was observed at Lake Placid, New York. A participant in the historic ceremonies writes:

"I do not hesitate to pronounce this as the most inspiring meeting we have had outside the meeting at Harpers Ferry. A thousand white people went out from Saranac Lake and Lake Placid as well as North Elba to the memorial services at the grave. One hundred and fifty automobiles were there. The public schools of Lake Placid took a holiday and the school children marched three and one half miles to be there. The papers gave us great mention and the people spoke of its as an event long deferred which should have been before. In our audience at the grave were a judge of the County, lawyers, doctors, teachers and school board members; The Chamber of Commerce sent a distinguished citizen to welcome us. Our pictures were taken by dozen of different people. School children begged us to pose for their civic classes. The town photographer had a movie camera and promised to get us for the Pathe News service. We laid a beautiful wreath on the grave and I spoke from the top of a great rock overlooking the grave."

That old Federal Army refrain was truly prophetic: John Brown's body lies a-mouldering in the grave, But his soul goes marching on.

The Missionary Review of the World in its June issue will feature various phases of the Negro Problem in America, and will be well worth perusal by all parties interested in Christian race-adjustment. The following list of articles treated is of compelling interest: "Half a Century of Negro Progress in America," Richard R. Moton (Tuskegee Institute). "The Negro's Place in American Life," Isaac Fisher (Fisk University). "Negroes North and South—A Contrast," E. K. Jones (National Urban League). "Practical Ideals for Negro Education," F. A. McKenzie (Fisk University). "Practical Inter-Racial Co-operation," W. W. Alexander (Interracial Commission). "Negro Work for Negroes at Home and Abroad," Kelley Miller (Howard University). "The Negro's Religious and Social Life," I. G. Penn (Methodist Board of Negro Education). "Legitimate Negro Ambitions," Nannie Burroughs (National Baptist Convention). "A Negro View of the White Problem," Harold Kingsley (Congregational Home Mission Society). "The Problem of Negro Preachers and Churches," James H. Dillard (John F. Slater Fund). "A Sample of Negro Education that Pays," Coe Hayne (Baptist Home Mission Society). "Best Books About the Negro," Monroe N. Work (Tuskegee Institute.) Address: Missionary Review, 156 Fifth Ave., New York.

Simpson Methodist Episcopal Church, Minneapolis, Minn., Dr. Roy L. Smith, Pastor, observed last week its 40th Anniversary and Homecoming with great eclat. In commemoration of the founding of this church in 1882, the enterprising Official Board has published a

neatly bound, profusely illustrated historical volume of 130 pages. This book contains a careful historical sketch of the church to date with a statistical resume; a description of the departments and activities of the church to which is added the complete roster of membership. Wonderful growth has marked the history of this church which began 40 years ago with 11 members, but has now a membership of 1,200. Its Sunday School which began with six children has now grown into one with eight organized departments with 1,000 students. Its first benevolent collection of \$57.49 has grown into an annual offering of \$10,000.

Dr. Smith has used the motion picture machine to great advantage in building up his great church organization. Besides, he makes his church feature as an expert social and economic welfare plant in the community. Simpson Church is one of Methodism's live wire churches.

### COMMENCEMENT AT WALDEN GREAT SUCCESS

The Commencement Exercises, recently held at the Walden Collegiate Institute proved to be a great success, and are recognized as one of the best in the history of the school. Much interest was maintained, and they were highly enjoyed by the Alumni, visitors, and friends.

The Commencement Exercises began Friday, May 12, with the Domestic Science and Art Program and Exhibits. A large crowd gathered and the work done by Miss Maude E. Miles, the Head of the Departments, and her loyal bunch of girls was highly commended by the Nashville public. On Saturday night, the Senior Class was royally entertained by the Junior Class, in the Refectory on the campus. On Tuesday night, the 16, the graduating classes were highly entertained by the President. On Wednesday night, the 16, the final Prayer Meeting was held in the College Chapel. On Friday night, the 19, an Operetta was given by the members of the Senior English Class, under the direction of the Head of the Grammar School Department, Mrs. Eliza Smith. The representative characters were Mr. Stephen Speight, the President of the Class, Miss Golena G. Young, Miss Carrie C. Easley, the Secretary-Treasurer, and Miss Nettie Lee Hudgens.

On Sunday morning at 9 o'clock, the Annual Love Feast was held and this meeting was conducted by the Rev. Miles Williams, a faithful alumnus of Walden. This meeting was indeed reminiscent, as a number of the Alumni spoke of the glory of the school in former years and the splendid work done by the founder and first President Dr. John M. Braden. Then, on Sunday afternoon at 3 o'clock, the Baccalaureate Sermon was delivered by Bishop Frank M. Bristol, of the Chattanooga Area. The Bishop preached an excellent sermon and held the large audience spellbound for more than an hour. The Baccalaureate services were featured by a Vocal Solo by Miss Bessie Kee Adams, and a selection by the famous female quartette from Wal-

den. Also, the rendition of The Hallelujah Chorus from Handel's "Messiah", which was especially commended by the Bishop. The Closing Exercises of the Religious Societies were held Sunday night.

On Monday afternoon at 4 o'clock, the Alumni Association, under its present head, Mrs. Susie Oden, held its Annual Business Meeting. Mrs. Oden, was commended for the service she had rendered and unanimously elected to the Presidency again. At 8 o'clock, Monday night, the Annual Musical Entertainment was rendered. The featuring numbers were vocal solos by Mr. Robert Wilson, the gifted baritone singer, Miss Lucy Brown, who possesses a wonderful soprano voice, Miss Lena Mai Liner, whose contralto voice is most profound, and the classic selection, "Carissima" by Penn, sung so beautifully by Miss Bessie Kee Adams, Walden's famous Prima Dona, who has attained the title of "The Mocking Bird". The Oration, "Will It Pay", by Miss Marguerite Lovell, and the Instrumental Solos by Misses Ruby Council and Ida Mae Young, were highly appreciated. The Moonlight Sonata, one of the masterpieces of the famous German scholar, L. Van Beethoven, was rendered almost perfectly by Miss Florence Lovell. The audience showed a marked appreciation for the rendition of "The Rosary" by the famous female quartette, composed of Miss Ruby Council, first Soprano, Miss Lucy Brown, second soprano, Miss Marguerite Ray, first Alto, and Miss Lena Liner, second Alto. Miss Edna M. Logwood, Master of Music, Columbia University, received much credit and commendation, for the excellent work done by the Music Department.

Tuesday night, the Class Exercises were held. A large crowd also witnessed these exercises. Mr. L. W. Long, the President of the Class, leading his classmates crowned the year with much praise. On Wednesday morning Tennessee Conference Day was celebrated in which a number of the ministers of the Tennessee Conference participated. District Superintendent D. T. Burch, of the Nashville District presided. The Walden Board of Trustees held its Annual Meeting at 4 o'clock, Wednesday afternoon, and at night, the Anniversary of the Alumni Association was celebrated, and the address was delivered splendidly and well by Prof. W. E. Newsome, of Cynthia, Ky.

On Thursday morning at 10:00 the Commencement Exercises were held in the Maharry Auditorium. The featuring Musical selections were given by Misses Adams and Liner, and the Walden Chorus Club. The speakers and their subjects were: Miss Portia Brooks, "The New Woman"; Mr. Cecil C. Hinton, "The Souls That Stand Alone", and J. M. Jesse Lovell, "Henry Ford," An Industrial Philanthropist. Dr. J. C. Sherrill, A.B.D.D., Area Secretary of the Chattanooga Area, delivered the Commencement Address to the graduating classes most eloquently. Forty received certificates and Diplomas. Sixteen from the Grammar School Department, four from the Home Economics Department, eight



from the Phonography and Typewriting class, two from the Typewriting Class and two from Bookkeeping, four from the College Scientific Preparatory Department and four from the College Classical Preparatory Department. At the close of the exercises, a resolution from the former Board of Managers was read and adopted, highly endorsing the work done by President Lovell, during the past three years, and he was given the chatauqua salute by the audience.

The future for Walden is bright. Sad, it may seem and reminiscent are the last Commencement exercises held on these grounds, consecrated by a half-century of toil, but as the location is changed, it is hoped, that under the guidance of His Divine Hand, Walden will eclipse the luminous accomplishments of her former years.

#### REPORT OF THE MAYSVILLE SUB-DISTRICT MINISTERIAL COUNCIL

The Council was called to order by the District Superintendent, Rev. H. K. Carroll, of the Lexington Conference District, Maysville, Ky., Scott Methodist Episcopal Church.

Devotions conducted by the District Superintendent. Miss Ada Steen presided at the organ. After devotions, District Superintendent outlined the group work by emphasizing three factors for success: 1st. Organization; 2nd, Consecration; 3rd, Action. Charges constituting the group: Augusta, Ky.; Dover, Ky.; Aberdeen, O.; Maysville, Ky.; Manchester, O.; Orangeburg, Ky.; Washington, Ky.; Flemingsburg, Ky.; Mayslick, Ky.; Lewisburg, Ky.; Germantown, Ky.; Minervia, Ky.; Mt. Olivet, Ky. Rev. Dillard Hickman, Maysville, was elected vice chairman of group; Rev. Sheared of Washington, Ky., secretary; Miss Virgie Blue, assistant secretary. Enrollment of representatives as follows: Rev. J. W. White, Ada Steen, Onie Spenser, Rev. W. H. Pope, Susie Brown, Miss Murphy, Mrs. Pope, Miss Virgie Blue, Rev. Hazely, Rev. Sheared, Rev. Rice, Rev. McFarland, Rev. H. M. Marbly, Rev. Hickman.

By order of Council, three members from each local charge was authorized to be elected to act in harmony with the Pastor in arranging for the meeting to be held.

An evangelistic committee of five ministers were elected as follows: Revs. Pope, Hickman, Hazely, Rice, Weeks. On Stewardship and Life Service: Revs. White and Sherard. On Centenary Revs. Hickman, Pope and Weeks. On Unit System and Discipline, Revs. White, Hickman and Sherard.

Reporters were elected as follows: Rev. Sherard for local papers, Rev. White for the Southwestern Christian Advocate, Miss Ada Steen for the Layman's Bulletin.

Committee on Publication as follows: Hickman, Sherard, White, Steen and Virgie Blue. Dates for meetings are as follows: Germantown Circuit, June 12-18; Flemingsburg, June 19-25; Washington, July 3-9; Augusta, July 17-27.—J. W. White, reporter.

**It is the story of the excellent qualities of any article, intelligently, convincingly and honestly told that sells the article. So the REAL story of the Southwestern faithfully, persistently told, will sell it to the buying public.**

#### CHILDREN'S DAY FUND AIDS STUDENTS

Children's Day Have Added 29,000 in Fifty Years

The Methodist Episcopal Church has for fifty years celebrated annually in its Sunday Schools a day known as "Children's Day." The collections taken on this occasion support a Student Loan Fund which has aided almost 29,000 young men and women.

During this time over \$3,000,000 has been raised. Last year's collection alone totalled \$164,000. This year marks the fiftieth anniversary of the celebration.

The records of the Student Loan Fund show that during the fifty years of its existence, it has helped bishops, college presidents, preachers, prominent lay men and leaders in the various professions. Twenty-six per cent of the present Board of Bishops of the Methodist Episcopal Church and fifty-one per cent of the presidents of Methodist colleges have been student borrowers in their college days.

Last year, all previous records were broken. Two thousand, one hundred and seventy-six students were granted loans totalling \$218,306.50. Of this number 1,570 were men and 606 women. For the most part, these students were American, but the fund also paved the way for 174 students of other nationalities. Of the Americans aided, 136 were Negroes. As in other years, the largest number of loans were to young men and women attending institutions of collegiate rank. Over one-third of the borrowers indicated a choice of the ministry or missionary field as their chosen life work. Business claimed second place and professions third.

#### DALLAS DISTRICT HOLDS LIVE GROUP MEETING AT HILLSBORO, TEXAS.

This enthusiastic meeting of the Dallas District, Rev. J. W. Warren Superintendent, was a sentiment maker for the Kingdom.

After organization following devotional exercises, live wire reports were made by Revs. J. S. Medlock, Hubbard, Damson, H. H. Qualls, P. J. Hunt, and J. H. Straits.

Discussions were timely and stimulating, such subjects being discussed as "Evangelism," "The Every Member Canvass," "Stewardship in Earnest," "Attracting and Holding the Youth in the Church," very suggestive remarks were interspersed by the District Superintendent during these discussions.

The meeting was not too busy to pause for a worthy memorial service in honor of Dr. Shelton, Missionary to China, who lost his life on the field. In this service all denominations participated. The sermon was preached by the Rev. Fielder, Pastor of the Christian Church, assisted by Revs. Fielder and Straits. Touching remarks were made by the District Superintendent.

Excellent sermons were preached at several services particularly by Dr. Warren on Sunday. Hillsboro went over the top both in finances and everything else for the Master's Kingdom.

The hospitality of the people was all that could be desired.—Essie Taylor, Reporter.

#### ITEMS OF INTEREST FROM THE NATION'S CAPITAL

Charles P. Ford, Esq., Reporter

Methodism at the Nation's Capital has taken on new life and the prospects are bright for the accomplishment of great things in this field. It is significant that the key-note sounded at Clarksburg W. Va., when Bishop Robert E. Jones, presiding for the first time in these parts, demanded of the Washington Conference. Sacrifice as well as Service, has resounded with inspiring effect throughout the entire area and that the response has been general.

Asbury at Washington was the first to catch the thrill and the response here has been startling and well nigh astounding. Rev. James U. King has created a real sensation and the news which has gone abroad has had the effect of crowding this great church to its utmost capacity with persons eager to hear this great pulpit orator and scholar.

And Mt. Zion, which did not expect the coming of a new pastor, is responding zealously under the leadership of the energetic Rev. C. Young Trigg, while Ebenezer which sits on Capitol Hill is holding high the light of Methodism under the efficient pastorate of Rev. J. W. Waters. Central, with Rev. W. J. Tyler doing great work; Simpson with Rev. C. L. Carter doing yeoman service; Haven, under Rev. W. H. Brown; Ivy City under Rev. A. J. Carr; Bennings, under Rev. Mr. Queen; and Nash Memorial under new and efficient leadership—all seem to have caught the stride under the new leadership accorded our group at Des Moines, Iowa, and are loud in their praise of the presiding Bishop of the 59th Annual Session of the Washington Conference—Bishop Robert E. Jones.

According to information received by individual friends and announcements in local papers, Bishop Matthew M. Clair will arrive in Washington this week and will attend services at Asbury Church on Sunday morning, June 4, which means that one would have to come to the Sunday morning Prayer meeting at 5 o'clock in order to be able to get in to hear the Bishop. Our next letter will give details of this service.

The Sewing Circle of Asbury M. E. Church is an organization which has done excellent work. Mrs. Henrietta Tyler, widow of the veteran churchman Samuel J. Tyler, is the president of this Circle. An Anniversary Sermon was preached to this organization by Pastor James U. King on May 28, at the evening service.

The Men's Club of Asbury M. E. Church is one of the best organized clubs of the church. It has accomplished much under the efficient presidency of Mr. A. W. Dangerfield.

Dr. William A. Warfield, Surgeon-in-Chief of Freedman's Hospital, Dr. T. E. Jones, Assistant Surgeon-in-Chief, Dr. E. J. Scott, Secretary-Treasurer of Howard University, Hon. P. W. Howard, Assistant United States Attorney General are a few of the notable communicants and members of Asbury M. E. Church, Washington, D. C.

Following letters will cover events of interest in other churches on the District.



## THE DOMINION OF ISLAM

'THE RISING TIDE OF MOHAMMEDANISM.

By Arthur A. Griffith.

Christianity's most formidable competitor in the field of organized religion is Mohammedanism or Islam. Sometimes we are told that Mohammedanism is dead or dying, but the fact seems rather to be that it is very much alive and growing, both in numbers and influence. Such indeed is the conclusion which Lothrop Stoddard reaches in his book the "New Power of Islam", and Viscount Northcliffe arrives at a similar result in his recent first hand studies of conditions throughout the East. It is this power of a new Islam which furnishes the key to the understanding of many situations in world politics which would otherwise be enigmas, particularly as these affect the Turkish Empire, Egypt, North Africa, India and Malaysia.

When the Sultan of Turkey, who is also the Saliph of Islam, issued his summons to a Holy War, it was far from the total failure which allied reports led the west to believe that it was, says Mr. Stoddard. In every Mohammedan country there was danger and serious trouble which in some cases was put down only with great difficulty. The only reason that the movement was not more serious lay in the conviction on the part of many Mohammedan leaders that the time was not yet ripe for such a demonstration and the shrewd conclusion that they did not care to be used merely to "pull Germany's chestnuts out of the fire."

It should not be imagined that the new movement in Mohammedanism is a by-product of the war—far from it. It began away back in the middle of the 18th century when the Moslem World had sunk to the lowest depths of decrepitude and depravity. Manners and morals were alike execrable. Even the moral precepts of the Koran were ignored.

It was at this period that what was known as the Wahabi movement made its appearance. Abd-el-Wahab was born about 1700 A. D., in the heart of the Arabian desert where Mohammedanism had been preserved in its purest form. While still a young man he made a pilgrimage to Mecca and, like Luther after visiting Rome, he returned burning with holy wrath against the religious abuses which he had witnessed. He resolved to undertake the difficult task of calling the faithful back to the true faith of Mohammed. He became a puritan reformer and the movement begun by him developed later into what was known as the Mohammedan Revival. This in turn has flowered

into the great Pan-Islamic movement of the present day.

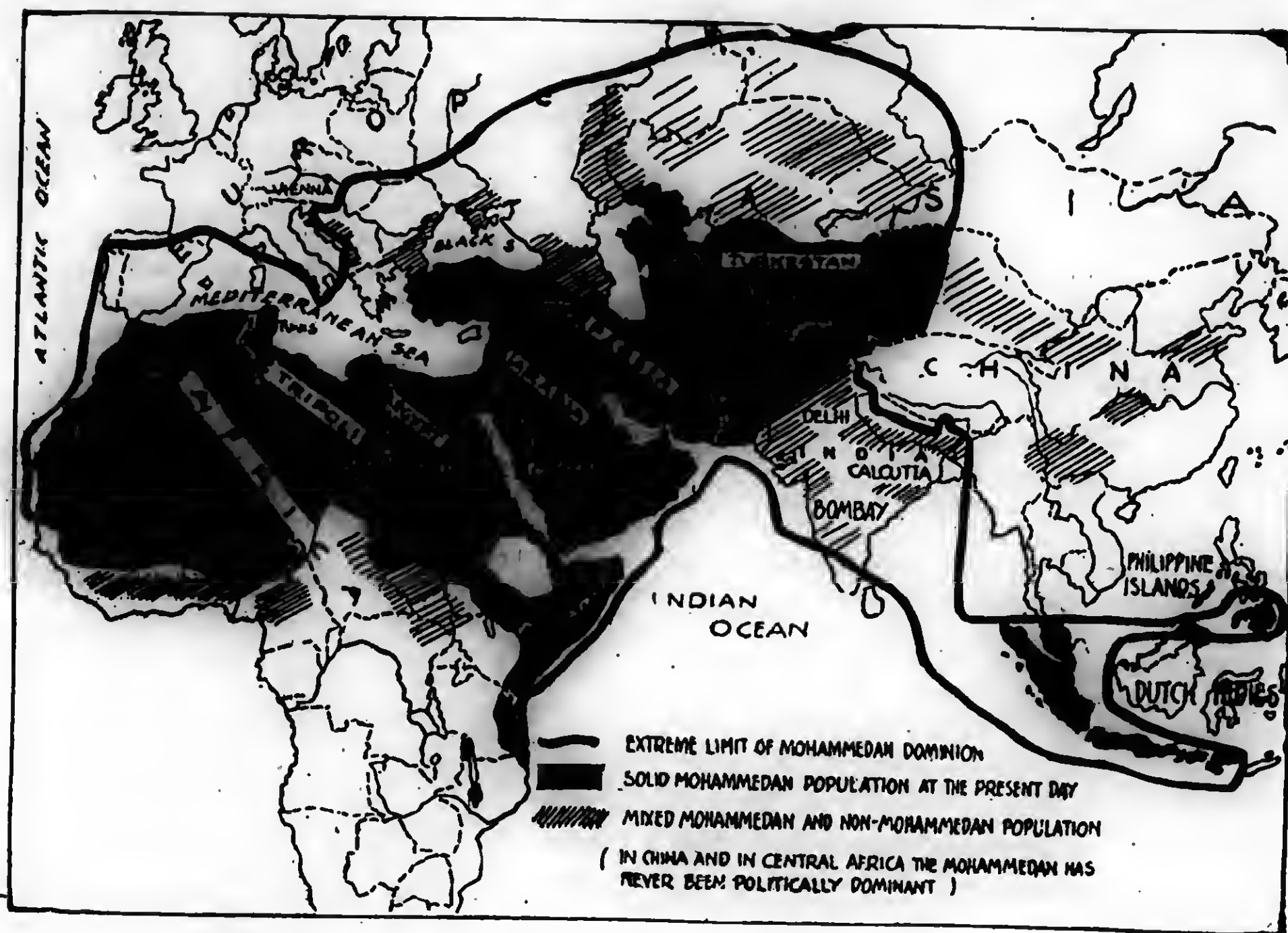
### Pan-Islamism

Pan-Islamism as at present understood is the growing feeling of solidarity between all "true believers." Already, we are told, the bond between Moslem and Moslem is far stronger than that between Christian

already been won to Islam. In India there are 70,000,000 Mohammedans and in ten years the Mohammedan increase in India has been 4,000,000 which is more than the total number of Christians in all India. In China there are 10,000,000 Moslems and in Malaysia the conquest of Islam is so complete that of a total population of a little more than 41,000,000 more than 37,000,000 are already Moslems.

### More Than A Religious Movement

The new Pan-Islamic movement is in



and Christian. One of the reasons for this feeling of unity lies in the Caliphate, although the real power does not rest with it, but more important than it are the Pan-Islamic fraternities and the perennial pilgrimages to Mecca. Every year 100,000 pilgrims representing every quarter of the Moslem World wend their way to Mecca, getting acquainted with each other as they go and thus cementing the bonds which unite them. Upon their return these pilgrims receive the title of "Hajjis" or pilgrims and they receive reverent homage from their fellow Moslems all the rest of their lives.

There are many external forces which have played and are playing an important part in the making of the new Islam. The new scientific education of the West, the new industrialism and the recent growth of democratic governments have all stimulated the New Islam. Mohammedanism is continually being permeated with Western ideas, and it is glowing with a new missionary passion.

Particularly in India and Africa Islam is spreading rapidly and in many places much faster than Christianity. North Africa which was once Christian is now dominated by Islam and multitudes of individuals and entire native settlements farther south have

some respects more than a religious movement. It is strongly anti-European and its flames have been fanned by the partial dismemberment of the Turkish Empire by European forces. The Moslem feels that a great injustice has been done to Turkey. That feeling may indeed account for the fact that the Turkish Empire was allowed to continue at all when so many of the allied forces would have been glad to vote for its destruction. Pan-Islamism is too big and commanding a force to be ignored. The modern movement in Islam is committed to the task of driving Western capital out of the countries under its control, the breaking up of the grip of Europe on Islam's natural resources, the terminating of concessions affecting lands, mines, railways, custom houses, and similar things. As a result European power and prestige is on the wane in Moslem lands and a wide spread relaxation of European hold over the Orient is taking place.

As a religious problem Islam is the most difficult to meet of any which the Christian Church confronts. It is a foolish optimism which leads us to assume that Christianity will win out naturally and easily against such a religion as Islam. As a matter of fact in many instances where Christianity



and Mohammedanism have met in face to face conflict, Mohammedanism has won out. This has been particularly true of the native settlements of Africa. The simple message of Islam,—"There is no God but God, and Mahomet is his prophet"—and the few and simple rules of conduct make it a religion easy to be understood by the primitive mind.

#### The Methodist Church and Islam

With this most formidable religion antagonistic of Christianity the Methodist Episcopal Church is grappling at close range in India, Malaysia, North Africa and in other fields. The printing press is one of the most effective weapons. Experience has shown that the Moslem is often more influenced by reading the New Testament than by listening to sermons. Another important avenue of approach to the situation is through the children who are sometimes taught in the mission schools. In North Africa much has been accomplished through the establishment of homes in connection with government schools. In these homes the children receive much of religious training while their education is paid for by the government.

The opportunities for checking the spread of this religion which has fostered so much misery and suffering and degradation were never so alluring as they are today. Even the Moslem mind has been stirred and never before was it so accessible to the teachings of the New Testament as it is today. Shall Mohammedanism dominate India? Shall it continue to spread among the natives of Africa three times as fast as does Christianity? Shall the 250,000,000 Mohammedans of the present continue to multiply their numbers without opposition? These are a few of the many questions to which the Christian church must supply the answers.

#### A Challenge to Service

Mohammedanism is not dying. It is throbbing with new life from within and it is stimulated by nationalistic and anti-European motives of many sorts. In it and through it the East is increasingly finding a satisfactory channel for the expression of its united sympathies, purposes, and desires. To every student of world affairs the new Pan-Islamic Movement is a development to be watched with the keenest interest. To every Christian it is a challenge to renewed consecration and more devoted service that the Father God whom Jesus came to reveal may be proclaimed to all men everywhere and that the way of life which he taught may become the world's standard of conduct.

#### AN EDUCATIONAL ACORN

By Dwight R. Furness

Quietly, yet irresistibly, one activity of the Methodist Episcopal Church has become in the brief span of the last fifty years a force within which more than in any other, lies its future spiritual and intellectual leadership. It is the activity crystallized into policy by the General Conference of 1872 which set aside one offering in the Sunday Schools each year for the practical encouragement of young people wanting a higher education, and set aside "Children's Day" as "Go to-

College" Sunday.

This year marks fifty years since Children's Day was finally and fully incorporated into the laws of the church. The celebration of this golden anniversary is an event indeed. Would that it were possible in some way to evaluate the service to the church of the simple message, "Go-to-College," as told each year in the Sunday Schools!

The number of young people who yielded to the impulse of this suggestion we shall never know. The records do show that since the beginning to the present writing 29,651 young people have received aid from the Student Loan Fund, made possible by the Children's Day offering.

Last year alone, 2,176 asked of our great church help in their difficult task of earning a living and at the same time preparing for bigger things. From this number, over one third will enter the ministry and foreign mission fields. Over a fifth will become teachers. About a third of the remainder will carry the Christian influence of the church into commerce.

There can be no doubt that this consistent emphasis on higher education has had far reaching influence on the educational activities of the church. How much of the growth of its institutions can be attributed to this "Go-to-College" emphasis it would be interesting to know.

In 1865 there were 23,106 students enrolled in the educational institutions of the church. In 1921 the number was 58,095,—two and one half times the original number.

The value of buildings and endowment in 1865 was \$3,055,000. In 1920 this had grown to about \$80,000,000.

The Board of Education was chartered in 1869 to correlate the educational activities of the church. About this time the Children's Day idea was crystallizing. The year before at the occasion of the 100th anniversary of Methodism in America the plan in essentially its present form was proposed, and four years later, in 1872, became a universal celebration in the Sunday Schools.

To the Methodist Episcopal Church the "Go-to-College" of Children's Day has meant an amazing development of the educational institutions sponsored by its Board of Education in an effort to keep pace with the demands of its young people. It has meant the raising of over three million dollars for student loan purposes, and, what is more, raising to higher intellectual standards the whole leadership of the church: for in the young people lies the material for its future leaders.

#### AN URGENT CALL TO PASTORS, SUPERINTENDENTS, AND PRESIDENTS OF SUNDAY SCHOOL AND LEAGUES OF THE LITTLE ROCK CONFERENCE.

#### OUR PLEDGE—100 IN ATTENDANCE

Dear Co-Workers: We find that in the fourteen (14) white, and five (5) colored new Institutes for the summer, our Conference has been given an Institute which will

convene at Philander Smith College, Little Rock, July 24th-31st.

We are to have the very best speakers of the church who will represent the causes which vitally concern the future usefulness of our young people.

It is the sincere desire of the management, as well as that of every one interested in the future of our Church, that we put ourselves on record in point of interest and attendance.

This promises to be the greatest meeting ever held in our Conference, since it will be the first from which we are to secure first-hand information for efficient League and Sunday School work. Dear Pastors, we must look to you to arouse your leaders. Select wide-awake delegates, one from the League, one from the Sunday School, if possible, if not, select one to represent both causes. Send in your registration fee of \$1.00 at once; raise your railroad fare, and your expense fee of \$4.00, and you with your delegates answer to roll call on the morning of July 24th.

You owe this to the young people, to the Church, to the world and to God to bestir yourselves to quick action. It is the S. O. S. call of the Church. Will you heed it? We believe you will. We are counting on you. May we hear in the next few days from every Pastor, League President and S. S. Superintendent in the Little Rock Conference?

Yours for an enlightened leadership,

Mrs. A. C. Freeman, Cor. Sec.,  
Philander Smith College,  
Little Rock, Ark.

#### HELPFUL BOOKS ON THE RACE PROBLEM

For the benefit of our readers many of whom from time to time write us for suggestions for literature on the Negro citizen, we are here publishing a good bibliography for the purpose, prepared by Dr. George E. Haynes, Secretary of the Commission on Church and Race Relations. Though not by any means exhaustive, it is fairly inclusive of the type of books that afford a workable general knowledge for the earnest student of Race activities:

##### Historical

Brawley, Benjamin G., A Social History of the American Negro. 1921. Macmillan Co., New York. \$4.00.

Higginson, Thomas Wentworth, Army Life in a Black Regiment. Reprint 1900. Houghton, Mifflin Co., Boston, \$2.00.

##### Negro Migration

Woodson, Carter G., A Century of Negro Migration. 1918. Published by Association for Study of Negro Life and History, 1216 U Street, Washington, D. C. \$1.00.

Wootter, Jr., Thomas Jackson, Negro Migration, Changes in Rural Organization and Population of the Cotton Belt, passim. 1920. W. D. Gray, 106 Seventh Avenue, New York. \$2.25.

U. S. Dept. of Labor, Negro Migration 1916-1917. 1918. Government Printing Office. Washington, D. C.

##### Biography

Choppin, Levi J., Unwritten History. (Now in press). 1922. An autobiography, Doug-



lass, Frederick, Life and Times of Frederick Douglass. 1882. DeWolfe and Fiske Co., Boston. \$2.50. An autobiography.

Haynes, Elizabeth Ross, Unsung Heroes. 1921. Dubois and Dill, New York. \$2.50. Short biographies of Negroes who have achieved.

Washington, Booker T., Up from Slavery. 1901. Page and Co., Garden City, New York. \$1.80. An autobiography.

#### Negro Life and Race Relations

Baker, Ray Stannard, Following the Color Line. 1908. Doubleday, Page & Co., Garden City, New York. \$2.00.

Douglass, H. Paul, Christian Reconstruction in the South. 1909. Pilgrim Press, Boston. \$1.50.

Hammond, L. H., In Black and White. 1914. Flenning H. Revell Co., New York. \$1.25. An interpretation of Southern life.

Miller, Kelly, Race Adjustment, 1912. Neale Publishing Co., New York. \$2.00.

Murphy, Edward Gardner, Problems of the Present South. New edition 1916. Longman's Green & Co., New York. \$1.50.

Roman, C. V., American Civilization and the Negro. 1916. F. A. Davis Co., Philadelphia. \$2.50.

Seligman, Herbert J., Negro Faces America. 1920. Harper and Brothers, New York. \$1.75.

Work, Monroe N., The Negro Year Book for 1921-22. Negro Year Book Company, Tuskegee Institute, Ala. Cloth, \$1.25; paper, 75 cents.

#### The Negro in Agriculture

Banks, E. M., Economics of Land Tenure in Georgia. Columbia University Studies, New York. 1905. Longmans, Green and Co., New York. Vol. XXIII, No. 1. Price \$1.00.

DuBois, W. E. B., The Negroes of the Black Belt, U. S. Dept. of Labor Bulletin, Vol. IV, No. 22, pp. 401-16, Washington, D. C.

#### The Negro in Industry

DuBois, W. E. B., No. 17, The Negro, America's Artisan. 1912. Bibliography and pp. 37-114. Atlanta University Press, Atlanta. 75 cents.

Haynes, George E., Effect of War Conditions on Negro Labor, Proceedings of the Academy of Political Science 8:229-312. April 1919.

Dept. of Labor, The Negro at Work During the War and During Reconstruction, Second Study of Negro Labor. 1922. Government Printing Office, Washington, D. C.

Dept. of Labor, Negro Women in Industry. 1922. Government Printing Office, Washington, D. C.

Y. W. C. A. The Colored Women in Industry. 1910. New York.

#### Negro Citizenship

McCall, Samuel W., Life of Thaddeus Stevens. 1909. Houghton, Mifflin Company, Boston. \$1.25.

Stephenson, Gilbert Thomas, Race Distinctions in American Law. 1910. D. Appleton and Company, New York. \$1.50.

Melden, Charles M., From Slave to Citizen. 1921. The Methodist Book Concern, New York. \$1.75.

#### Negro Health

Atlanta University Studies, Social and Physical Conditions of Negroes in Cities, Atlanta 1897. Health and Physique of the Negro Americans, 1906. Atlanta University Press. 25 cents.

Hall, George C., Negro Hospitals. 1910. Southern Workman, Ohio.

Hoffman, Frederick L., The Negro as an Insurance Risk. The Spectator, September 11, 1902. p. 112 continued, September 18 p. 125.

Love, A. G. and Davenport, C. B., Comparison of White and Colored Troops in respect to incidence of Disease. Proceedings of National Academy of Sciences, V. 5 pp. 58-67, March 1919.

#### Negro Church and Religious Life

Atlanta University Studies, No. 8, Edited by W. E. B. DuBois. The Negro Church, Statistics are old but report contains a number of valuable points. Atlanta University Press, Atlanta. \$1.00.

Woodson, C. G., The History of the Negro Church. 1922. Associated Publishers, 1216 U Street, N. W., Washington, D. C. \$2.00.

Interchurch World Movement Survey, American Volume. pp. 99-101. 25 cents.

#### Negro Mind and Education

Atlanta University Studies, Editors, W. E. B. DuBois and A. G. Dill No. 5. The College-bred Negro. 1900; No. 13. The College-bred Negro American. 1910; No. 19. A Study of Crime Among Negro Americans. 75 cents.

Kerlin, Robert T., The Voice of the Negro. 1920. Analysis of Negro Newspaper opinion in 1919. E. P. Dutton and Company, New York. \$2.50.

United States Bureau of Education, Bulletin 39, Negro Education, A Study of the Private and Higher Schools for Colored People in the United States; edited by T. J. Jones, Government Printing Office, Washington, D. C.

Woodworth, R. S., Racial Differences in Mental Traits. Science, New Series, pp. 178-186, reprinted.

#### Negro Literature

Braithwaite, W. S., Lyrics of Life and Love. 1904. Small, Maynard and Company, Boston. \$1.00.

DuBois, W. E. B., The Souls of Black Folk. 1902. A. C. McClurg and Company, Chicago. \$1.20.

Dunbar, Paul Laurence, Lyrics of Lowly Life. 1899. Dodd, Mead and Company, New York. \$1.25.

Talley, T. W., Folk Rhymes of the Negro. 1921. Macmillan Company, New York. \$2.25.

#### Negro Achievements, General

Brawley, Benjamin, The Negro in Literature and Art in the United States. 1918. Duffield and Co., New York. \$1.35.

#### Negro Music

Burlin, Natalie Curtis, Negro Folk Songs. Hampton Series 1918-19. G. Schirmer, New York. 50 cents.

Krehbiel, Henry E., Afro-American Folk Songs. 1914. G. Schirmer, New York. \$2.00.

Work John Wesley, Folk Songs of the American Negro. 1915. Fisk University Book Store, Nashville, \$1.10.

#### SUMMER SCHOOL FOR RURAL AND TOWN PASTORS

By The Rev. A. B. Keeling

May 22-27, 1922. The attendance is the largest in the history of the school, representing the following conferences: Atlanta, Savannah, Mississippi, Upper Mississippi, South Carolina, Tennessee, East Tennessee, Central Alabama, Florida, South Florida,

North Carolina and Louisiana. These include six District Superintendents and the wife of one pastor.

**Economics**—The Study of Rural Economics, Public Health and Hygiene by Dr. M. T. J. Howard. Through his lectures, which are able and inspiring, and by putting them into practice we are made physically more able for the task of the great church.

The knowledge of Rural Economics which include land and its relation to the work of the church, make the pastor more efficient to serve his people.

**Dr. W. W. Willard on Church Finance**—His instructions in Church Finance have been very helpful. They educate and give us new ideas in church finance.

**Dr. R. A. Kilburn on Church Methods**—The new vision of how to work with the different groups in the community and cooperate with other agencies, will enable us to inspire the laymen to greater activity.

**Dr. J. W. E. Bowen, on Homiletics**—Dr. Bowen has truly given to every man a broader conception and deeper knowledge of both God and Man. The man and the sermon, the preacher and the pulpit, the preacher as pastor, and the preacher in his study are subjects which have been presented by Dr. Bowen.

**Dr. G. H. Trever on The Gospel of John**—Dr. Trever's exegesis of the Gospel of John have been so vivid and instructive that we can imagine that we see the Blessed Christ as the ladder upon which the prayers of man ascend to God and grace and love descend on man.

**The Work of Rural Sunday Schools**—The work of Rural Sunday Schools under the able direction of Dr. J. B. Crippen presents to the men a clearer and more helpful program for reform work in Sunday School methods. The child as the most important factor in the Sunday School. New Methodis of Worship, the influence of personality and equipment, and the value of knowledge of the home influence on the religious training of the child.

**Evangelism**—The course under Dr. R. T. Weatherby is one of the most helpful to the pastor who is anxious to stir up the evangelistic spirit in his church for the saving of souls. The purpose of the church being to save the whole man. The necessity of a definite program of evangelism which includes every member as helper and every sinner as the object of their prayer brings heaven to earth in the daily life of man. Evangelism must touch the religious moral and social conscience of the community.

Games and recreation under the direction of Dr. J. B. Crippen. All the brethren from the various conferences are taking active part in the learning of the many games: dodge ball, volley ball, dizzie izzie, over-head relay and many other games which will prove helpful to both the young and old.

**The most appropriate gift for creating Christian culture and denominational intelligence and loyalty within the home circle, for the New Year, is the Southwestern Christian Advocate.**



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

JUNE 18, 1922

#### Subject: The Downfall Of Judah

(11Kings 25:1-21)

We saw in our last lesson that Judah was seriously sick and entrusted her life in the hands of a quack doctor. That medicine man failed of course; and in our lesson to-day Judah as a kingdom is dead forever. She will be resurrected and will exist with changing vicissitude for some six-hundred years more. But her existence will be rather shadowy and unsubstantial—somewhat better than death to be sure, but merely existing and not living.

Jeremiah had sternly warned her against the serious dangers of the course which she was pursuing, and had counseled a wise but unpopular policy for her to adopt. But the figure-head of a king, Zedekiah, was in the hands of his nobles. And even if he was minded to heed the prophet's counsel, he did not possess the strength of will sufficient to overcome the contrary pressure brought to bear upon him by these nobles who were inexperienced in statesmanship, but, who, drunk with godlessness and with the unexpected power which had recently come to them after the first capture of Jerusalem, were haughtily impatient with any little preacher who would presume to dabble in politics and give them advice on international issues. What happened? Jeremiah's prophecy came lamentably true. Before the siege of Jerusalem was raised the city was starved to such an extent that it is said that the people resorted to cannibalism—mothers devoured their own children, and the rich became scavengers devouring whatever filth they could find; the city was captured and razed, the walls were practically demolished; and all the people of Judah except an insignificant and poor, helpless remnant were deported to Babylon. Zedekiah was dealt with according to the well-known inhumanity of the Assyrians and Babylonians. The date of this calamity is usually placed about 586 B. C.—about a hundred and thirty-five years after a similar calamity befell the northern kingdom of Israel at the hands of Assyria, and for a similar reason. Now let us look a little more closely into the cause of Judah's downfall.

The sacred historian attributes her fall to her sins. She backslid from Jehovah. She came to believe, or, at any rate, to act as if she did believe that it did not make any difference what God should be worshipped, and the more of them worshipped the better. Besides Jeremiah a number of prophets had denounced her for her apostasy and had predicted

her downfall should she not return to loyal obedience unto Jehovah. She would not heed their exhortation, and her death was the penalty. But the profane historian is apt to take a different view of the matter. He will say that, even if she had been the most loyal and devoted to Jehovah at this time, she would still have fallen by adopting the political policy which she adopted. It is the case of a small weak nation coming into conflict with a strong world-power and with one of the strongest kings that Babylon ever had. And that is true. If Judah had been the most God-fearing, God-loving, and God-obeying at this time, it is reasonably probable that she would still have been overthrown by Babylon if she would have adopted the policy toward Babylon which she did adopt.

But that second "if" is a very important one. Had Judah been godly, it is not probable that she would have adopted that policy. Her fall was immediately due to the fact that Zedekiah deliberately broke his sacred oath to be loyal to Babylon after Jerusalem was first captured but spared; and he was strongly supported in the act by the leaders of Judah. Now a godly nation has more respect for its sacred promises than that. It is well known that one of the more or less distant causes of the recent world war was this disrespect for international pledges and agreements; and that one of the major obstacles to the reconstruction of the world along the line of permanent peace is this lack of confidence in the sacred promises of the different nations. The man is ungodly who has no respect for his word. Likewise with a nation.

So we do not need to over-emphasize the popular verdict that God could and would have saved Judah by miraculously defeating Nebuchadnezzar's army, had Judah been righteous. Certainly He could have. But we will strongly emphasize the fact that if Judah had been zealous to know and to do the will of God, her leaders would have been in the proper attitude to receive wise counsel and make wise decisions, and hence through them rather than in any great miraculous way God would have saved the nation's downfall. Here is the great need for God in the life of a nation; that the people will be established permanently in the proper attitude toward rightness; and that attitude has great influence in causing people to decide wisely between alternatives. It is not suggestive that Jeremiah, the man who lived closest to God, had

the true insight into the situation, and that the idolatrous rulers made the disastrous decision? It is well known that national and international characters who are the most famous for their wise judgment in crucial times have been men who were Godly, men who prayed much to God for guidance and who kept their heart open to divine influence. The security of any nation is not in its natural and artificial bulwarks and defenses, but it is in the number of leaders of wise judgment that it has—in its number of God-fearing, God-loving, and God-obeying leaders. Godlessness blunts a man's insight; and the more it is indulged in the more it incapacitates him for making wise decisions.

So from more than one standpoint Judah fell because of her sinfulness. And her calamity is a stern warning to every nation to-day. It is best to be both strong in a physical sense and Godly. But it is better to be weak and Godly than strong and ungodly. For there is such a thing as a nation being so strong that it will be destroyed by its own physical strength. The German empire is an outstanding example. But it is one thing to have a warning, and quite another thing to heed it. Nations, like men, love to gamble. And every nation which seeks its strength and endurance in anything which excludes righteousness—God—is gambling with God, and is sure to lose in the end. For "the dice of God are always loaded."

J. Leonard Farmer.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, June 18, 1922  
"The Captain of the Guard Left  
the Poorest of the Land"

(By Rev. D. D. Martin, D. D.)

The educated, the influential, the wealthy, all the leaders of the people, were carried away captive to Babylon. The prestige and power of the kingdom was completely broken. There was no hope now that Israel or Judah should become a first power in the earth. But a remnant were left in Judah, and upon this remnant would be built the spiritual kingdom that should lead all nations for all time, a kingdom whose real king should be the King of kings and the Lord of lords.

Jesus came from among the lowliest of his day. He is the mightiest of every day. He chose for his immediate followers those whose lives were related to the modest walks and pursuits of men. He made them the founders of a spiritual movement which from the first was destined to go forward until all the world should be touched and influenced by their life and teaching. The rich and exalted of earth have ever been offered as sacrifices to the gods of this world. Whole nations have been wiped out because they voluntarily gave themselves to serve what could in no way reward them or restore lost treasure. Jesus was poor that he might make many rich. He loved the common people who heard him

gladly, that he might appoint them heirs of the Eternal Kingdom.

He continues to choose his followers from the "poorest of the land." The most of missionaries and preachers in the church today came from the homes of common people, have worked their own way through college, and know the struggles involved in meeting situations at an apparent disadvantage. The captors of Judah did not know which of the people might be of greatest value when the kingdom should be restored. They were caught by the splendors of the outward appearance and took those whom it seemed could serve their selfish ends best. Our Lord and Redeemer chooses those who can be served best, and who in turn will be most sure to serve others, hence not many rich, not many mighty are chosen. But we who study this lesson and are under the influence of the church and keep pace with the onward march of the Kingdom are chosen, and let us not disappoint God. The high society of our day; like the captain of the guard, may pass us by or leave us to serve, but God has chosen us.

GAMMON SEMINARY.

#### CHARLESTON, S. C., GROUP MEETING

Second Group Meeting of the Western Division of the Charleston District was held with McDaniel M. E. Church April 18, 1922. The devotional services were conducted by Rev. J. H. Wilson, with the District Superintendent, A. R. Howard in the chair. After a timely and spicy talk, pregnant with thoughts and rich with information by Dr. Howard, we were ushered into the real business of the King.

Every charge with the exception of three was heard from, and reported "good" in spiritual and financial condition. Collected up to date for Centenary, five hundred dollars, which shows an increase of several dollars, yet we are stretching every nerve to have even more success. Dr. Howard is making every turn on the screws for better reports along all lines: May God use him to His glory.

We were then made glad with some very sharp and spicy words from the Rev. D. J. Sanders of the Beaufort District pastor of St. George, he spoke mainly on the Centenary lines. The Rev. F. L. Lawton, the popular and beloved pastor of Georgetown, a member of the Eastern Division was with us and put a smile on everybody's face. The Rev. H. L. Stewart responded. At 2:45 Rev. P. E. Mingo brought joy to our souls while the Lord used him to give us His message. Text, Psalms, 8:4. Subject: What Is Man. We were all captivated with his climax, with man as a revealer of Jesus Christ.

Many thanks to Rev. W. J. Gupple and his kind hearted people for the excellent manner in which we were cared for. Adjourned to meet with Rev. P. P. Hayward, Maryville, June 25.—Reporter.



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC  
JUNE 18—THE CHRISTIAN AD-  
VENTURE—INTO EVERY CON-  
DITION

(Rom. 14:7; Col. 3:11; Eph. 6:12;  
Matt. 28:16-20; John 17:18-23)

## Daily Bible Readings

Monday, June 12—A Test of Pro-  
fession. 1 John 3:16-18.

Tuesday, June 13—What About  
Child Labor? Mark 10:13-16.

Wednesday, June 14—The Obliga-  
tion of the Strong to the Weak.  
Luke 4:16-22.

Thursday, June 15—Are We Trying  
to Better Conditions? Matt. 25:31-46.

Friday, June 16—The Conversion  
of a Profiteer. Luke 19:1-10.

Saturday, June 17—Have You Found  
Your Neighbors? Luke 10:25-37.

Sunday, June 18—To Make Every  
Condition Christian. Matt. 22:35-40.

## To the Leader

The topic for this meeting is so  
big in its scope that I wish we might  
study a whole month on some of its  
phases. However, we shall have to  
content ourselves with the barest  
outlines of some of the conditions  
of our day that need to be dealt  
with from the Christian viewpoint.

May I suggest that you, as the  
leader of the meeting, emphasize the  
needs most apparent in your com-  
munity, presenting the other con-  
ditions as necessary details of a true  
picture, but giving prominence to a  
few.

It is impossible, of course, to treat  
any of these subjects in even a sat-  
isfactory manner, but if you will fol-  
low the newspapers and magazines  
you will find many helpful sug-  
gestions for their presentation.

## Just as a Beginning

In a recent number of a well known  
magazine, a popular novelist depicts,  
through the medium of a story, the  
indifference with which some of our  
problems to-day are being treated.  
One paragraph serves as a good  
starter for our lesson.

The heroine, a girl of wealth,  
whose eyes, blind though they had  
been for years to anything but her  
own interests, had begun to see that  
there was work to be done, met one  
afternoon a group of her old friends,  
selfish women of leisure.

Immediately some of them began  
to quiz and question about her  
change in viewpoint and finally one  
exclaimed with a flash of anger,  
"There's nothing wrong with me,  
nor my friends, nor life in good old  
New York."

"Nothing wrong!" cried Carley,  
piercingly. "Listen. Nothing wrong  
in you or life today, nothing for you  
women to make right? You are as

blind as bats, as dead to living truth  
as if you were hurled.

"Nothing wrong, when thousands  
of crippled soldiers have no homes,  
no money, no friends, no work, in  
many cases no food nor beds? Splendid young men who went away  
in their prime to fight for you and  
came back ruined, suffering.

"Nothing wrong when sane women  
with the vote might rid politics of par-  
tisan greed, crookedness? Nothing  
wrong when prohibition is mocked by  
women, when the greatest boon ever  
granted this country is divided and  
heaten down and cheated? Nothing  
wrong when there are half a million  
defective children in this city? Noth-  
ing wrong when there are not enough  
school teachers to educate our  
boys and girls?

"Nothing wrong when the mothers  
of this great country let their chil-  
dren go to the dark motion picture  
hall and night after night in thou-  
sands of towns over all this broad  
land see pictures that the juvenile  
court and the educators and keepers  
of reform schools say make burglars,  
crooks, and murderers of our boys  
and vampires out of our girls?

"Nothing wrong when money is God,  
when luxury, pleasure, excitement,  
speed are the things striven for? Nothing wrong with jazz where the  
lights go out in the dance halls and  
the dancers jiggle and toddle and  
wiggle in a frenzy?"

—From "The Call of the Canyon,"  
by Zane Grey.

Published in the Ladies' Home  
Journal.

## The Amusement Situation

For several months, editors, teach-  
ers, ministers, and others who have  
the welfare of America at heart have  
told us in no uncertain terms that  
the type of amusement in which so  
many young people of to-day are in-  
dulging is certain to cause wreck  
and ruin to moral character and  
physical health.

You and I read or listened, shook  
our heads, and then went on about  
our business while in the next block  
or just across the street the young  
people were seeking for fun, and find-  
ing it in the one or two places in  
town where they could have a good  
time.

There are a number of Epworth  
League chapters of my acquaintance  
whose members unless they ex-  
perience a complete change of heart,  
will realize some day that they, like  
two men of olden time "passed by on  
the other side."

"Oh," you say, "but we can't com-  
pete with the dance hall or the  
movie. We can't get good crowds  
out to our socials."

Very well. Let me ask you to look  
back at your last League party—not  
from the viewpoint of a member of  
the Fourth Department Committee,  
but as an outsider, one of the com-  
munity crowd. In the first place, I  
doubt if you even knew that there  
was going to be a party given by the  
Epworth League on Friday night,  
but if you did know, undoubtedly it  
was because you overheard two  
Leaguers talking about it, and their  
conversation ran something like this:

"Hello, are you going over to the  
Church tonight?"

"I should say not! The last time  
we went we sat around from eight  
o'clock until nearly nine waiting for  
somebody to come and start the  
games. We played farmer in the  
dell, too. Are you going?"

"Oh, I thought maybe I'd drop  
around in time for the refreshments."

I hope that this isn't true in your  
League, but it is in a good many.  
I am not asking you to try to com-  
pete with commercialized amuse-  
ments, but there are popular and  
helpful types of fun that can be pro-  
moted by any Epworth League chap-  
ter that will interest the young peo-  
ple of a community.

Not long ago I attended a League  
social in a church where the young  
people had had no recreational pro-  
gram for several years. The leader  
for the games was alert and ex-  
perienced. When he started with the  
evening's fun, the whole crowd  
seemed to think that it had gathered  
for a conversation party and sat  
around in groups and talked. But the  
leader was not easily discouraged.

One game after another he tried  
with the result that before the eve-  
ning was over, the group was play-  
ing together and there was a un-  
animous vote that some such good  
time be given frequently in the  
church.

Perhaps socials in that particular  
community will never be wonderful  
successes, although with perseverance,  
I believe the Leaguers can be taught  
to play; but the minister said to me  
that the next crowd of Epworth  
Leaguers in that church (the boys  
and girls who are now Junior  
Leaguers) are going to learn to come  
to the church for their good times.

Are you permitting recreational  
stagnation in your community, turn-  
ing over to "the bad element" all  
of the fun life of your young people?  
Let us Epworth Leaguers make a  
Christian Adventure into this con-  
dition to see whether or not there  
is some way we may be of service.

## Guaranteed to Help You Think!

Name some laws that you think  
should be changed and some that you  
think should be enacted. Why?

What conditions in your community  
need to be remedied? How can the  
League help?

Why is it true that usually a "re-  
former" has to stand alone?

What do you consider a "home  
missions" opportunity?

To what class of men and condi-  
tions of life is the message of Christ  
especially imperative now?

How can we cultivate practical  
sympathy?

What conditions in modern life tend

to make men harsh and unsym-  
pathetic?

Name some present day parallels  
of the experience of the man who  
was robbed and wounded as he trav-  
eled the Jericho Road.

How far is heroic service neces-  
sary for a Christian?

How can an individual make the  
greater contribution to any enterprise  
—by unhampered individual initiative  
or through the slower method of co-  
operative effort? Why?

What are some of the fields of  
adventure open to the Twentieth Cen-  
tury pioneer?

What do we in America need more,  
moral ideals or a more powerful  
motive?

How has Christ influenced the  
laws of our country as compared with  
the laws of non-Christian lands?

What changes would Jesus' ideals  
make in the relationship of labor  
and capital? Are these changes pos-  
sible?

What would happen if every idle  
"one-talent Christian" would do his  
duty?

Compare conditions to-day in the  
world with those of Jesus' time—  
poverty, disease, industrial condi-  
tions, race and national antagonism,  
condition of women, education, home-  
life, democratic ideals and institu-  
tions.

In the light of these comparisons,  
has the world progressed?

## Suitable Songs:

Is the progress due to Christianity?

"Hark! The Voice of Jesus Calling."

"Work for the Night is Coming."

"Where Cross the Crowded Ways  
of Life."

"O Beautiful for Spacious Skies."

## MARRIAGES

EWELL-McNEELY—Mrs. Lula  
Thompson of Augusta, Ark., wishes to  
announce the marriage of her daugh-  
ter Pearl J. McNeely to Mr. Frank  
Ewell on June 8, 1922, at the home  
of the bride's parents.

SMITH-LYNN—Mr. Chas. Smith  
and Miss Hazel Lynn were joined to-  
gether in holy wedlock at St. Mark  
M. E. Church in the presence of a  
large audience. The church was dec-  
orated by a committee of ladies led  
by Mrs. G. N. Johnson, R. N. Wil-  
liams, L. Toliver and Mr. S. Williams.  
The Rev. C. W. Reeves officiated.

WHITE-WASHINGTON—Mr. E. M.  
White and Miss Theresa Washington  
were united in marriage by Rev. C.  
W. Reeves, pastor of St. Mark M. E.  
Church, Baton Rouge, La.

## Woman's Column

SYLVANIA, GA.—On Sunday, May  
21, the Woman's Home Missionary  
auxiliary of St. Andrews M. E.  
Church, rendered a very beautiful  
program in connection with their  
mite box opening. The total receipts  
from mite boxes was \$15.00. The  
women of this church are loyal to  
the cause of the Woman's Home Mis-  
sionary Society.—Lucille Striggles,  
Reporter.



## WHAT THE CHURCHES ARE DOING

BEAUMONT, MISS.—Saturday was a great day with Brother Don Botton. The storm blew and came to him, leaving many good things. This was led by Sister Arabel Botton, Cealie Harper, Bertha Riley and others. The party was largely attended.—Reporter.

MONROE, LA. — On Wednesday night, March 15, a banquet was given by the members of St. James M. E. Church, led by Mrs. Bertha Butler, welcoming our district superintendent, the Rev. T. A. Hampton, and family, to their new field of labor, and our pastor, the Rev. H. Daniels, and family, to their fifth year's work. The following program was rendered: Song by the choir; devotion, led by Mr. A. D. Brooks; anthem, "Come Ye That Love the Lord," choir; welcome address, Miss Annie L. Grayson; response, Rev. T. A. Hampton; solo, Mr. D. C. Goins; reading, Mrs. A. Sterling; declamation, Hayward Jackson; song, "Arise," choir; paper, "The Man Who Dares," Mrs. Helen F. Rodgers; closing remarks by the pastor, Rev. H. Daniels. After the program was rendered a delicious salad and ice cream course was served to the delight of all present.—Reporter.

FAIRFIELD CIRCUIT—We wish to express our sympathy to Prof. O. K. Manning, Sunday School Superintendent of the Palestine District in his hereavement. I do not doubt that we voice the sentiments of the Sunday School of the entire district in our sayings. Our dear superintendent we say to you, do not continue in grief. We have thought of you throughout the entire period; shared your sorrow and offered for you our prayers. God saw fit to call your dear wife home to dwell with the angels, but she will be waiting to welcome you and the darling children when you approach the heavenly shore. May God pour out his blessings upon you. May you live long and continue the good work for our Sunday School that you are doing so successfully. —Lillian Livingston, Secretary.

BATTLE, LA.—Rev. O. C. Dalgle, pastor of Vincent Chapel preached an able sermon on the fourth Sunday in May. The instructions were gladly received by the appreciative audience. Visitors were Mrs. Lillie George Hines and children of Alexandria, La., Mrs. Daisy George Young and daughter, of Carson, La. During the previous week the members of Vincent Chapel under the leadership of Mrs. Lizzie George had given the pastor Rev. Dalgle a pound party for which he gave thanks during Sunday's services.

McGEHEE, ARK.—I take this method to thank the members of Scotts Chapel M. E. Church for their hospitality to me in various ways and especially for the beautiful suit of clothes. Please allow me to say that words cannot express my gratitude to you that I desire, but please accept this: It is more blessed

to give than to receive.—Rev. Nathaniel Smith.

SPRING CITY, TENN.—Sunday, April 16, is acknowledged the greatest Easter in the history of the church. The early morning service was largely attended by the members and friends. A most excellent sermon was delivered by our pastor, Rev. C. B. Holloway. At 3:30 p. m. the Easter program was most effectively rendered with a large attendance, and a good collection. At 7:30 another eloquent sermon by the pastor. We are well pleased with our pastor and hope to make this a successful year for him. May 5, our district president, of the Woman's Home Missionary Society, Mrs. Jessie Stephens of Chattanooga paid Reeds Chapel a visit. We were delighted to have her with us for she is a woman full of spiritual work. She spoke of many good things concerning mission work. Each one enjoyed listening at her. Our society is doing nicely. We hope to do all that is within our power to keep alive the interest in the work of the home Mission.—Annie M. Calloway, Reporter.

BATON ROUGE, LA.—The Thanksgiving Service of the Grand Order of Odd Fellows was held at St. Mark M. E. Church, May 14. The following program was rendered. Miss Pearlle Smith delivered the welcome address in behalf of the church, response by Mrs. G. Moran. Orator of the Day, F. C. Alexander. Address by Mary Ellis, Rev. J. W. Washington delivered the sermon which showed special preparation. Mr. Ed. Jackson Master of ceremonies. Rec. C. W. Reeves pastor. Collection \$116.00.

JESUP, GA.—We are delighted with our new pastor for he is a good preacher and a wide awake centenary man. All the departments of the church have taken on new life under the leadership of Rev. E. E. Crawford who came to us as a ray of sunshine. After entertaining the district stewards and pastors council every council every auxiliary was organized and put to work. New windows were bought for parsonage and three for the church by the Ladies Aid Board. All debts and the insurance were paid. We were organized into units. No. 1, Bill Thomas; No. 2, John Jackson; No. 3, Sister Mary Vinson; No. 4, Lela Bowls. Our revival has just closed with 11 added to the church. Easter Sunday morning the pastor was at his best. He preached a wonderful sermon full of inspiration which was enjoyed by all who heard him. The 11:00 o'clock service was very impressive. The Sunday School is doing nicely with Brother Freddie Stevens Superintendent. The attendance has improved amazingly. The Easter program rendered was excellent. On Monday night after Easter the Ladies Aid gave a social. An egg contest was given and Miss Delvie Lewis won the first prize, and Miss Lillian Exendine the second. —We are plan-

ning for a great victory Children's Day.—Ida L. Milkin, Reporter.

HATTIESBURG, MISS.—A great revival meeting has just closed at St. Paul M. E. Church. It was marked with record attendance. Rev. R. L. Tate assisted us in our meeting for he is a good preacher. The women of our church assisted by others, carried forward the banner of the blessed Christ from house to house, going everywhere preaching the word, wherever mortal man could be found. Barbershops, meat markets, grocery stores, were searched for husbands, brothers, and neighbors. The old settlers say that Hattiesburg has never witnessed such a revival before. Until now we had a few men in our church here. We baptized at the altar Sunday 26. 32 were men, 39 men being added during the revival. Grand total 74. Total additions since the annual conference, 85. Our largest attendance in Sunday School even at Easter time was 140; last Sunday the adult Bible class jumped from 25 to 40. Total attendance 214. Our congregation has nearly doubled, we raised on Easter for Centenary and benevolence, \$741.00. We are now carrying forward the every member canvass with a strong team to do the work. The Southwestern is included in the canvass.—S. H. Cannon.

McCOOL, MISS.—We celebrated our Easter with good results. Our superintendent is on the job. A nice program was rendered and placed all. Centenary money raised, Whites Charge, \$93.00; McCool, \$70.00; Ethel, \$60.00; Lenora, \$72.00; total, \$300.00. Rev. J. T. Cannon our beloved pastor preached a soul stirring sermon at McCool. We pray God's blessing on this charge.—C. I. Knox, Reporter.

CAMDEN, S. C.—I desire to thank Mrs. Mathilda Wiley of Westminster for a nice box containing many good things. It has been quite a while since we served them but they still remember us. Mr. and Mrs. Wiley are among our big farmers. We served them several years ago, and when I spent the last night there, a surprise party was tendered me. How I enjoyed it. Words cannot express my gratitude to these good people.—Mrs. Rosa Rice.

PUEBLO, COLO.—While at prayer meeting last Wednesday evening a storm struck the parsonage of Scott Chapel M. E. Church. When the Rev. and Mrs. Johnson returned from prayer meeting they found the table laden with many choice things which were highly appreciated. The following persons participated: Mr. and Mrs. R. Levy, Mr. and Mrs. J. A. Moore, Mr. and Mrs. J. Winslow, Mr. and Mrs. Harry Marshall, Mr. and Mrs. F. B. Davenport, Mrs. E. L. Douglas, Mr. Wheaton, Mr. A. Thompson, Mrs. G. H. Blair, Mr. and Mrs. J. Story, Mr. J. Womack, Mrs. R. Hughley, Mrs. M. Madison, Mrs. D. Hill, Sara Johnson, T. G. Garrett, Mr. and Mrs. S. Nelson, Mr. Knight, Mrs. F. Penn, Mr. and Mrs. F. Lopper, Mrs. Tilla, Mr. and Mrs. Brown, Mr. and Mrs. W. A. White, Mr. and Mrs. Coates, Mrs. B. Clark, Mr. and Mrs. Wm. White, Mrs. S. P. Douglas, W. A. Harris, and Mr. W. A. Taylor.

NASHVILLE, TENN.—Gordon Memorial M. E. Church has just closed a wonderful revival which was conducted by Rev. E. D. Taylor of Memphis, Tenn. Rev. Taylor is an able speaker. We had 22 conversions and 20 added to the church. We are still having success under the pastorate of our pastor the Rev. J. W. Satterfield. The first Sunday in April was a glorious day at Gordon. At 9:30 A. M. Sunday School was largely attended. The Superintendent Brother H. L. Howse and his co-workers are doing a great work. On Sunday Rev. Satterfield preached a soul stirring sermon to the delight of all. The Lord's Supper was administered to 137.—Mrs. Frizle A. Vaughter, Reporter.

MARINGUIN, LA.—The Group Meeting of the La Teche District Group No. 3, met at St. Peter M. E. Church. The meeting was called to order by the president Rev. E. Hutchinson, Prayer by Rev. D. A. Landry. Lecture on the Centenary by Rev. Hutchinson and Rev. Landry. An excellent sermon was preached by Rev. D. L. Davidson, pastor of Bayou Goula. \$10.00 was collected. The group met at Rosedale, meeting called to order by the president. Prayer by Rev. C. C. D. Bryant after which the president delivered a timely address on the Centenary. Sermon by Rev. Allen Robertson, Pastor of Plaquemine. Collection was \$26.00.

HAGAN, GA.—We had our charge organized in a mock annual conference with district superintendents, pastors and Bishops. We held a rally on Easter Sunday and our result was \$50.00. Rev. W. S. Cook is a local preacher, but on the job with this movement acting as Bishop. The superintendents and pastors are in good spirit to carry this concern over the top.—Rev. R. L. Nunally, P. C.

ATOKA, TENN.—On Sunday, May 21, Pleasant Grove M. E. Church conducted a great rally for the indebtedness of the church. Our pastor Rev. J. W. Wade came forth and delivered to us a great sermon, which touched the hearts of all his hearers. There were twelve captains to report of which sister Nora Phillips was victorious, raising \$29.10, followed by sister Gertrude Fayne \$23.55; Sister Eugene Boddies, \$22.25; Sister Ida B. Jackson, \$11.90; Sister Alma Steal, \$10.94; Sister Victoria Granberry, \$9.25; Sister Fannie Shofner, \$9.10; Sister Tenia Harris, \$8.75; Sister Martha Sheeley, \$3.85; Sister Lilla Hines, \$2.60; Sister Temple Holle, \$2.50; Sister Hattie Swift, \$2.35; Raised for Episcopal fund, \$6.86; Raised for Stewards, \$1.00. Total amount for the day was \$152.30.—Miss Ruby K. Jackson, Reporter.

### TO ALL TOBACCO USERS

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**HORNER**—Sister Veana Horner a faithful member of the M. E. Church for 60 years fell asleep in Jesus May 15. At the time of her death she was 72 years of age. She leaves one sister, other relatives and friends to mourn her passing. Rev. S. W. Whitaker of Cumberland Furnace conducted the funeral services. Her remains were laid to rest in the Sparkes Cemetery.—Ed. McFee, Reporter.

**WATSON**—Mrs. Amanda Watson quietly passed from labor to reward. She was born in North Carolina but came to Arkansas in 1888. She was a member of Beauty Spot M. E. Church at Fargo, Ark. She leaves four children, 15 grand children, other relatives and friends to mourn. The funeral was conducted by the Rev. M. D. Giles.—Lula Ahhott, Reporter.

**BELL**—Miss Anola Bell a faithful member of St. James M. E. Church, Luling, Texas, departed this life May 5. She was 23 years of age at the time of her death. She was converted and joined the church at an early age. She was active in every department of the church and will be missed by the Sunday School and Epworth League of which she was an ardent worker. She leaves father, brothers, sisters and friends to mourn her passing. The funeral was conducted by the pastor Rev. B. M. Mallory who delivered an impressive sermon.—Reporter.

**BARABIN**—St. Peter M. E. Church, Jeanerette, La., has lost one of her young converts of the Easter revival. Floriad Barabin age 13 drowned Wednesday. His mother is a faithful member of our church. The death of the child caused the conversion of the father, who joined the church Sunday during the absence of the pastor. Rev. N. Coleman the Baptist minister officiated. We thank him for his presence and service. May the Lord console and comfort the family.—D. G. Taylor, P. C.

**METZ**—Sister Cora Metz a faithful and loyal member of St. Peter M. E. Church, Jeanerette, La., passed to her reward at 60 years of age. She leaves a husband, children, other relatives and friends to mourn her passing. Rev. Longgrum assisted the pastor with the funeral service.—Reporter.

**HAMPTON**—Fred Hampton a faithful member of St. John M. E. Church, DeSoto, Miss., passed to the great beyond on May 13. He was a faithful member of the M. E. Church for 35 years. He has served as class leader, steward, and trustee. He leaves a wife, five children, two sons, three daughters, and a host of other

friends. At the time of his death he was 62 years of age. The funeral service was conducted by Rev. F. L. Woods. His remains were laid to rest in St. John Cemetery.

**WASHINGTON**—Mrs. Mary Ann Washington, 87 years of age has passed from labor to reward. She was a faithful member of St. James M. E. Church, Monroe, La. She leaves seven children, 16 grand children, 10 great grand children and a host of friends to mourn. Rev. H. Daniels assisted by Rev. W. W. Hill and others conducted the funeral service. Interment was made in the City Cemetery.—A. Sterling, Reporter.

**PITTIS**—Mount Olive M. E. Church, Radford, Va., has lost a faithful member in the person of Sister Olivia Pittis, the wife of Brother R. M. Pettis, and daughter of Rev. C. H. Jones, retired minister of the East Tennessee Conference. She was a member of Mt. Zion M. E. Church for 24 years. She was also a member of the Courts of Coloutha. She leaves a father, mother, husband, brothers and children to mourn her passing. The funeral was preached by Rev. C. W. Johnson assisted by the Rev. W. H. Mitchell of the First Baptist Church.—Reporter.

**LEONARD**—Sister Della Leonard a member of the Woodlawn Circuit departed this life April 22, 1922, after many years of faithful service to God and man. She was a faithful and devoted wife and mother and great counselor to the young minister. She never missed an opportunity to go to God's house when something was to be had for the advancement of the cause. She will be missed by the family and the church at large. She died in full triumph of faith. She leaves one brother, two sisters, grand children and a host of friends to mourn her departure. She was laid to rest in the Judea Cemetery. The funeral was attended by the Pastor assisted by Rev. Wm. Green and Rev. J. P. Patrick.—K. S. E. Henry, P. C.

**CASS**—Mrs. Ellen Cass, age 75 years, was a consistent christian and died in the blessed hopes of her faith. She leaves six children to mourn her loss. J. W. Cass of St. Louis, Mo., Mrs. Daisy Bellinger of Detroit, Mich., Mrs. Maud McCoy of Washington, Mrs. T. T. Hudson, Mrs. A. R. Belze, Mrs. Rosina Foman of Alexandria.

"Sleep on Dear Mother,  
You are gone but not forgotten,  
Fresh our love will ever be  
For as long as there is life and memory  
We will ever think of thee.

A bitter grief, a shock severe,  
To part with one we loved so dear,  
Our loss is great, we cannot complain,  
We trust in God to meet again.  
T. T. Hudson and children.

**WITHERS**—Sister Lucinda Withers departed this life on May 11, after an illness of two days. She was a member of Pleasant Grove M. E. Church, Atoka, Tenn. At the time of her death she was 75 years of age. She leaves two sons, one daughter, and other relatives and a host of friends to mourn her departure.

The funeral services were conducted by Rev. J. W. Wade, P. C. assisted by Rev. J. H. Boddie. Her remains were laid to rest in Robinson Cemetery.—Miss Ruby K. Jackson, Reporter.

**JONES**—Sister Virginia Jones departed this life April 27, at 43 years of age. She joined the Methodist Episcopal Church when very young. At the time of her death she was a faithful member of St. Mark M. E. Church, Magda, La. She was confined to the bed one year, but was strong in faith until death claimed her. She was a strong and fearless servant of God. She leaves to mourn her passing, a husband, one child, three sisters, four brothers, and a host of friends. The funeral was conducted by the Rev. C. Watterson, assisted by C. B. Anderson and J. S. Ellis. Her remains were laid to rest in the New Morning Glory Cemetery. Andy Bowle, Reporter.

**FOSTER**—Grace Foster departed this life May 6. She was a member of New Hop Chapel M. E. Church for many years. She leaves relatives and a host of friends to mourn her loss. At the time of her death she was 87 years of age. The funeral was conducted by the pastor, Rev. S. H. Harris.—V. M. Mundy, Reporter.

**WEATHERSPOON**—It has pleased our Heavenly Father to take from our midst one of the oldest members of St. Peter M. E. Church, Providence, La., Sister Lizzie Weatherspoon. She lived to the age of 74 years. Mother Weatherspoon as she was called, was class leader, treasurer, of the stewardess and active until the last. Sunday, April 30, she conducted her own class rally and attended service that night and went to Heaven the next evening. Peace to her ashes. She leaves a daughter, three sons, grand and great grand children, and a host of loving friends to mourn her loss. The pastor will miss her for she was a mother to him and all of the 13 pastors and 3 district superintendents whom she served. Every church in the town of Lake Providence was represented at the funeral. W. H. Jones, her pastor officiated.

### ASBURY M. E. CHURCH, SAVANNAH, GA., OFFICIAL LETTER.

This is the pastors fourth year with us.

We have just closed out our special ten days evangelistic service, in which we had the aid of the District Superintendent Rev. C. W. Prothro and Rev. F. R. Bridges, Pastor of Parker Memorial M. E. Church with an organized chorus, led by Rev. J.

W. Moore, Mrs. E. A. Hill and Mrs. Marie M. Taylor

The sermons preached by the men above mentioned were full of thought and help for the church and the sinners

The music was excellent. Many were drawn to the services through the effective singing.

On the Fifth Sunday, the pastor, after an illness of three weeks or more, preached as if Heaven were on earth. At this service ten were converted and added to the church. He also preached Sunday, Monday and Tuesday nights and received fifteen others into the fold.

Revs. Prothro and Bridges preached soul stirring sermons. Fourteen others were converted.

The first Sunday was a Red Letter day. The church was taxed to its capacity.

At 10:00 a. m., Mr. E. W. Sherman, the noted editor of the Savannah Journal, delivered a very able missionary address to the Sunday School. The hearts of all were made to rejoice.

At 11:00 a. m. the pastor administered the sacrament of Baptism to a class of 28, followed by a strong sermon with two more conversions and the communion of the Lord's Supper.

At 8:00 p. m., the greatest service held in old Asbury for many years, was conducted by the pastor. Other members were baptized and the pastor preached as if he were closing his life's ministry.

One hundred and forty-two dollars were laid on the altar for Christ's cause.

Monday night at official Board Meeting 75 or 100 of the strongest members present gave expressions of appreciation with a rising vote of thanks, and a perfect confidence was tendered the pastor for his untiring efforts in putting Asbury on the map as never before.

Within the last two months more than two thousand dollars have been raised for the Cause of Christ and 54 added to the membership, making a total under the present administration of 517 to date.

The church is alive as never before. Rev. Richle attended the Training Conference for city pastors, in Atlanta.—A. L. North, Reporter.

### MALE HELP

**WANTED**—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Bogess, St. Louis, Mo.

## TUSKEGEE INSTITUTE SUMMER SCHOOL FOR TEACHERS

Six Weeks—June 5 to July 14, 1922.

Literary, Professional, Industrial and Pre-Normal Courses. Special courses for Deans Supervisors, Principals and Vocational Teachers.

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660 Teachers Registered Last Year.

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E. C. ROBERTS, Director.



## CRESCENT CITY NOTES

To the pastors, officers and members of the Woman's Home Missionary Society of the Louisiana Annual Conference.

Dear Sisters and Brethren: We are now within a few days of the Annual meeting June 16-18. It is our hearts desire and prayer to God for every auxiliary to raise their full quota. Each pastor is asked to give at least \$1.00 to the auxiliary and every member of the auxiliary and church is asked to give at least 25c. to help us raise our full quota. We are sure you will stand by us in the worthy cause.

Mrs. J. W. Turner, President.

Mrs. H. C. Stanley, Secretary.

WESLEY—Sunday, May 16, was a high day. Mother's Day was observed and an appropriate sermon was preached by the pastor, Rev. Stanley, to the mothers. The Odd Fellows celebrated their seventy-ninth anniversary at Wesley and a sermon was preached by the pastor. Wesley is still moving up to the front.—L. L. Harrison, Reporter.

Mt. Zion M. E. Church looks with pride to her faithful sons sent to the ministry. Mr. Fletcher Thomas will complete his literary work in Clark University to prepare himself to take up the courses offered by Gammon Theological Seminary. Mr. Thomas served as President of our Trustee Board, and at one time served as Class Leader. He wishes to express hearty thanks to Rev. B. J. Reddix and the Church in general for the interest manifested in him.—A. F. Williams, Reporter.

### SPECIAL NOTICES

PEORIA, ILL.—Mrs. J. M. Harris, 414 Maple Street, Peoria, Illinois, has resigned as corresponding secretary of the Woman's Home Missionary Society of the Central Mission Conference. The new secretary elected to succeed her is Mrs. Annie C. Curtis, 3433 Walnut Street, St. Louis, Mo.

MERIDIAN, MISS.—To all the Ladies Aid Presidents of the Meridian District: We are now facing another district conference which will be held at Union, Miss., in a short while. We promised that we would stand by our Pastors and help put this great program over the top. If your pastor is not over, write me and I will come and do all I can to help you. I want to visit all, but especially those that are not organized and not over the top. Address me R. F. D. No. 5, Box 56, Meridian, Miss., Annie Moore.

To the members and officers of the Epworth Leagues, Sunday Schools, Woman's Home and Foreign Missionary Societies, and all Young Peo-

ple's Societies of the Hattiesburg District, Mississippi Conference.

Our District Convention will convene at Ellenville, Miss., June 15, 16, 17, 18, on Thursday at 10 a. m. Each department is requested to send a delegate. Each pastor is required to be present with their representatives. All delegates are expected to be present with \$2.00. Each delegate will bring a full report of their department. Each local preacher has been placed on the program this year for their full co-operation and service. Some of our eminent men and women are cordially invited to participate in this glorious meeting. Remember the pastor and his good congregation and friends are making every convenience for your entertainment. The committee on arrangements and the pastor Rev. N. E. Goodloe at the head will see that each delegate will be met at the trains and every consideration will be given. The District Superintendent, Rev. W. H. Smith will speak on the Centenary. Also Dr. E. M. Jones, Secretary.—E. A. Chapman, D. P.

BATON ROUGE, LA.—To all delegates and representatives to the Woman's Home Missionary convention, convening with the Wesley M. E. Church, June 16, 17, 18, 1922: You will take the street cars from either depot; said cars will pass directly in front of the church. Those coming over the Louisiana Railway and Navigation will find that the street cars will pass directly by the depot, and those coming over the Yazoo and Mississippi Valley will find cars one block from the depot, in front of the state house. Said cars will pass directly in front of the church. All delegates will come to the church and from there will be assigned their respective homes. The room and one meal will be but \$1.00 per day. Mrs. Emma Braxton, president Local Board; T. A. Brown, pastor.

LAUREL, MISS.—The district convention of the Hattiesburg District will convene June 15-18 and the district conference will convene in July. In a previous issue of the Southwestern an error was made in the date of the convention.

### A CARD OF GRATITUDE.

HOUSTON, MISS.—We had hoped to reach each person who in any way contributed to the comfort and happiness of our beloved husband and brother, Doctor Wade Hampton Logan, during his illness, and those who have expressed their sympathy for us during these days of our terrific bereavement; but the list of those who assisted in various ways while he was with us, the telegrams, letters and floral offerings received when God took him, we find too long to send each a card, or attempt to publish the names.

People in all walks of life visited him in life, and gave him flowers in death. Ministers and laymen from different parts of the United States came to cheer and comfort him.

The grief of his going is yet too deep to say all that is in our minds,

but to every one who remembered him in any way, and especially the ministers and laymen of the Houston District, Texas Conference, we wish to acknowledge with sincere thanks the kind expression of your sympathy.

MRS. W. H. LOGAN,

### Wanted A Stenographer

Wanted an experienced stenographer with at least a High School education. A general knowledge of office work is required.

Address Box 428

Holly Springs, Miss.

MRS. C. R. BRACKENS,  
MR. J. H. LOGAN.

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## LEAKING OUT— AS FAST AS IT RUNS IN!

Very little could be gained if the milk pail, leaking, should lose its contents as fast as the milkmaid milked it in.

So the Southwestern Christian Advocate cannot gain headway in self support if OLD SUBSCRIPTIONS are not promptly renewed.

Pastors can help greatly in this. Our office is now sending out personal reminders to all delinquents. Brother Pastor, kindly urge this among the subscribers of your Congregation.

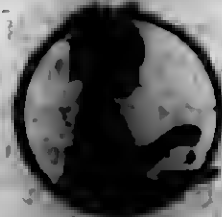
THE Children's Day offering will be sent to the Board of Education to be added to the Student Loan Fund.

It will be loaned to a young man or woman seeking a higher education.

It will be repaid to the Board of Education by the borrower.

It will be loaned again and again, as it is repaid, to some other student.

It will thus always be in the service of young people—forever helping them to prepare for the big things in life.



Children's Day will be observed  
by your Sunday School.



# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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No. 25.

THE METHODIST BOOK CONCERN,  
Publishers

## Christianity the World-Religion

By John Wright Buckham

If Christianity is to be set forward as a world-religion, a faith for universal humanity, its adherents must strike away all the shackles that bind it, all the cumbersome, adventitious non-essentials that have become attached to it, and restore to it the freedom of its qualities, the strength, and simplicity of its original unobscured vision and unencumbered power. Too many intelligent men of our own time, who have never looked for the essence of Christianity, have identified it with dogmas and forms which really have no more to do with real Christianity than clothing has to do with the man. Whatever any school of Christians may protest as to the infidelity of refusing to identify Christianity with a miraculous revelation, or an infallible Bible, of predestination, or substitutionary atonement, or eternal punishment, it is inexcusable for an educated person to be blind to the fact that these doctrines never were, nor can be, a part of essential Christianity. The Christian faith has won its way sometimes with the aid of these doctrines, sometimes, in spite of them, but never because of them. Christianity is a religion of rational freedom, and if it has too often been forced to assume the form of a religion of external authority, the result can only be a transient travesty of its true character, certain in time to be cast aside.

And not only must Christianity be divested of its *Impedimenta* if it is to make conquest of the world; there must be restored to it also that genius of adaptation to varied human need and environment which enabled it to break the bonds of Judaism and respond to the unconscious call of the Gentile world. This inexhaustible adaptability, this power of lending itself to the deeper needs of varied races without losing its own character and individuality, is characteristic of Christianity.

From RELIGION AS EXPERIENCE.



## CIVIC WISDOM NEEDED

Speaking some weeks ago before the thirty-first annual Congress of the Daughters of the American Revolution, Secretary of State Hughes cited the lack of education in civic affairs as one of the nation's most lamentable defects. The Secretary based his judgment on intelligence tests held in the army during the war. Twenty per cent of the enlisted men could not read and write English well enough to understand a newspaper or to write a letter.

Mr. Hughes thinks that much of this lack of education is due to the incessant flow of sensational news which focuses the attention of the reader on crime and human frailty, so much so that the voting population is not able to discriminate the course of political events and to adequately discharge the duties of citizenship. He asks also, "How many of the relatively few who have the advantage of high school or college training know their American history? How many have the necessary equipment of information which enables them to appraise the actual working of our system of government—to discern defects and to judge of remedies?"

Thus the Secretary of State sets forth the lack of civic wisdom in the masses of the American population and even in the more literate. Both these classes, he observes, lack that constructive judgment and sense of values that enables them to discern the defects of our present political fabric and to fashion and apply needed remedies. That Mr. Hughes is right in his method of accounting for this civic ignorance which handicaps the American public, we are not quite so sure. History discloses the fact that for all time the masses of nations and governments have been lacking in knowledge of the essential facts and theories of government. But the cause of civic ignorance is nowhere shown to be wholly due to a voluntary, preferable preoccupation of the masses with other affairs. There has been existing always in the seat of government, a relatively small coterie of aristocrats, oligarchs, and others who loudly proclaimed the divine right to rule and exploit the masses.

This tendency to keep the masses in ignorance for purposes of subjection and exploitation inheres in governments today. And the situation becomes aggravated where the race question enters in. In the nature of the case here in America, the masses, it would appear, will for a long time be lacking in civic wisdom, but let it be urged here that a large proportion of civic ignorance within the Negro group exists by reason of conditions over which he has no control.

This is all the more evident when Mr. Hughes' other observation is considered. For he says finally: "It must ever remain true that the most necessary and difficult study of free peoples is democracy itself. Yet with all proper emphasis on the constant need of instruction and of a better understanding of our institutions, we are constantly reminded that mere knowledge is not enough. We need the civic wisdom which can only come from the long practice of a people imbued with the highest patriotism and the spirit of loyal service."

From this, it will be seen how impossible it is for the Negro under the present system ever to attain to that ideal of citizenship coveted by

Mr. Hughes for Americans and advocated so incisively in his speech. The masses of Negro citizens in this country live under a local state regime designed to prevent them from ever becoming such citizens as the Constitution contemplates until local psychology and system change.

How can the masses of Negroes possess civic intelligence in either theory or practice. The public school system which shapes his ideals and life has been emasculated of well nigh all that would even suggest his right to know the government under which he lives. There is in their curriculum so much of "industrial this" and "agricultural that" and "practical the other" that the ideal of free citizenship for him has well nigh been lost sight of. Negro public school teachers in these public schools are not expected to emphasize civics and politics and in many, many places dare not mention such. In teaching the young Negro mind and imagination to think it must be in terms of cotton, and corn and rice and tubers.

Though he is not taught it in the schools, even if he were, what would be the utility of such knowledge under the present unnatural civic system in the South. By a theory which they boldly tell us has its divine sanctions, they, by design and under a studied and sustained sectional policy, keep the Negro from his rightful participation in the practice of his civic

duties, and thus from acquiring Mr. Hughes' "civic wisdom which can come only from long practice of a people imbued with the highest patriotism and the spirit of loyal service." This is the crux of the Negro's condition in America. As long as he is restrained from the practice of civic wisdom, he cannot possess it. Not being able to practice it we cannot, of course, exhibit a very keen sense of civic responsibility.

The practice of citizenship and patriotism are ultimately one and inseparable. A forced divorce may obtain between them for a time but not for always. The nation that expects patriotism must eventually allow the practice of citizenship.

In his plea for civic wisdom, we are squarely with Mr. Hughes when he says:

"Public opinion should demand not only of our public servants but of all those who try to influence the public either on the platform or through the press a sense of civic responsibility."

And this sense of civic responsibility as it grows among those who are privileged to practice it should lead them to the conviction that its highest and divinest exercise consists in their sharing the rights and privileges of free popular government with all those who by character and patriotism qualify therefor. Let civic wisdom both in theory and practice be the possession of all under the stars and stripes.

## FRIENDS WANTED FOR THE NEGRO

A white friend of ours, on reading a Southwestern editorial away over in unfortunate Africa wrote us thus the other day: "Dear Brother King:—The Southwestern comes week by week with its own special news and message. Most of the problems of the South are the problems of Africa. But for our unflinching faith in God's ruling and over-ruling, we might at times feel that the struggle were too unequal. But if ever the black man needed a true, faithful and disinterested friend, it is now." And our white friend in Africa is right. And that is a part of the task of the Southwestern, to so assemble the facts of the present diseased social order as to reveal the necessity of Christian moral alliances that shall stand without compromise and without mental reservation for correction of the traditional evils of society as they affect the black man and retard moral progress. Whatever brings injustice to the 12,000,000 Negroes in the nation works detriment in the whole body politic. We urge again and again that **this nation's destiny is wrapped in its treatment of the black man.** And the sooner all the folks of every class and color recognize this fact and act thereupon the sooner will the nation move off on its course of unobstructed progress and service to mankind.

A calm is always preceded by a storm. That the calm in racial adjustment will come is as sure as God's existence. He "standeth within the Shadows," said an ancient prophet of social righteousness, "keeping watch above his own."

But we do not want the storm—especially the storm of lawlessness incrimination, discrimination, prejudice and malevolence to

continue so long in unabated fury to sweep over our race life. We need friends to help in its abatement; not friends to dole out charity to us. We prefer in a manly way to work for what we enjoy, and to earn, as we have always done our bread in the sweat of our brows. But our friends must help to prepare for us honest and fair conditions under which to labor and live. We want the chance of men; we can ask no less than the opportunity of patriots who merit their country's concern for our well-being.

There must be a great awakening and realignment of the moral forces of the nations. The Churches of modern times must give themselves to saving social and civic situations as well as to saving souls. If this is true of America it is most certainly true of Africa. Why should American problems be duplicated in Africa? The Church, as we said in these columns a few days ago, will not be able to make much headway in Africa in soul-saving until she makes clear to the African that she comes with a clear sense and genuine spirit of Christian brotherhood.

The strongest evidence of her intention will be evinced in her attitude toward the Negro American. At the Detroit Conference of representative Methodists this fact was argued convincingly by the Rev. J. E. Kwegyir Aggrey, himself a native African, former Professor of Sociology and Economics in Livingston College, now with the Phelps-Stokes Fund. Professor Aggrey said: "The Negro in this country is our challenge to civilization. If he is treated well, the hope for christianizing Africa looms larger." Otherwise, what? Simply



this; the African loses confidence in the preachments of the Church, and with him her whole missionary propaganda suffers serious impairment. It is not at all improbable that Africa shares that Eastern mind spoken of by Fred B. Smith in reporting his observations on christianity taken in his recent world tour. He says:

"Before leaving New York I received a perfectly splendid letter from a great Indian Christian, extending an early assurance of welcome to his country, but giving this strange counsel: 'I would strongly advise you not to use the word 'Christianity' in speaking in Indian. It is here regarded as the name of a Western religion which has failed. You can preach Christ, but you cannot preach Christianity.'"

The awakening race-consciousness of the African and his native sense of critical judgment will more and more demand of the christian church a more open, aggressive and unambiguous stand on the one world issue of christian brotherhood. The church must effect this Kingdom conception and all its implications for every group of humanity or Christianity as it is understood to-day must find some other and more acceptable means of communicating itself to mankind than through the present organized form. For the life itself and the

church as the instrument must be more like the Sermon upon the Mount than other recent years have manifested. Many things remain to be done by the church but one thing it must do, viz: Proclaim and follow the New Testament teaching of peace and brotherhood, or eventually it won't have anything to do.

This is the friendship the Negro needs—a friendship that will establish christian ideals in communities where he lives, that will combat all those evil agencies that would do him violence; that will accept his right to, and the obligation to assist him to recognition to a place with others at the table of a common human heritage. He needs such friendship in America; he needs such in Africa. He needs it now, if ever. And the church and her choice souls must be the Negro's friends. Her Lord's mission is hers. The authentic statement of that mission for all time was stated in unequivocal terms: ANOINTED to preach the gospel to the poor (Negroes); SENT to heal the brokenhearted (Negroes); to preach deliverance to the captives (Negroes); to set at liberty them (Negroes) that are bruised, wherever dispersed "into all the world." A Church practicing AND preaching such social idealism among men will be a dynamic force in any crisis and will win the human heart.

## BUILDING PROGRAMS

Pastors, District Superintendents, and Area Secretaries who are constantly making out programs for local church gatherings, District Conferences and Group Meetings as well as for General Area Meetings, are acting wisely when they include the *Southwestern Christian Advocate* for discussion on their programs.

Such a discussion should be featured on every program because of what the *Southwestern* means for promoting the success of all our church enterprises and as an agent for the general religious culture of our people.

It has been demonstrated over and over that the *Southwestern* is indispensable as a promoter of intelligent, aggressive, effective church life. Intelligent faithful devotion to duty is the basis of hope and assurance of permanent efficiency. Such devotion in the church comes through reading the *Advocate* whose church news is unique, because it cannot be found elsewhere.

What the Negro of the M. E. Church needs now is a saving knowledge of his church to increase his devotion to it. The days of following through sentiment have passed. Naturally he is learning about other institutions. Let us as Methodist leaders help our constituency to know more about their own church: what it has done for them, what is it doing for them now, and what is implied and being worked out for the future in the comprehensive and practical idealism of the Methodist Episcopal Church for all mankind. This must be told with increasing emphasis to the Negroes of the world.

Such information can come only through the Church Advocates. The *Southwestern* with its fifty years of golden ser-

vice for the Negro, has been given to him by the church to interpret the better side of Negro life to the world. It is a unique institution, serving the whole Negro race. It has helpful contacts and sources of inspiration for the Negro race that no other Negro journal can have. It carries at its mast head the christian creed of the largest and most liberal Protestant religious body on the face of the globe; in this alone is sufficient hope for the ultimate well being of every human group.

The *Southwestern* should be circulated among all the people for their enlightenment and advancement. Every program ought be featured by discussion of the merits and claims of this paper. A Methodist Conference or gathering among Negroes where the *Southwestern* is not urged would be indeed a tame uninspired affair.

Especially is this true now, when The *Southwestern's* Semi-Centennial Anniversary is on the lips of the people from Florida to California and from Minnesota to Massachusetts and Connecticut. The people everywhere want to know the wonderful story of The *Southwestern's* service during the fifty golden years of its history. Build the story into your programs and rally the people to the point of dignified self-support for the *Southwestern* for the next fifty years.

It is the story of the excellent qualities of any article, intelligently, convincingly and honestly told that sells the article. So the REAL story of the *Southwestern* faithfully, persistently told, will sell it to the buying public.

## Personal and General

The Board of Trustees of Walden College, Nashville, Tenn., at its last meeting elected Dr. J. C. Sherrill, Area Secretary of the Chattanooga Area, a member of that Board.

Bishop Frederick D. Leete delivered the Dedictory Address of the Administration Hall at Evansville College, Indiana, on Friday, June 16.

So far as we know, the Northern Presbyterian General Assembly is the only religious body in America that has given its formal advocacy to the passage of the Dyer Anti-Lynching Bill.

Cookman Institute, Jacksonville, Florida, is said to have held this year the best Commencement in its history. Principal Miller is an administrative dynamo.

Livingstone, College, Salisbury, N. C., at its recent Commencement conferred the degree of Doctor of Divinity on the Rev. R. W. Winchester, A. B., B. D., our Pastor of St. Matthew, Greensboro, North Carolina.

The Dallas, Texas, District Conference will not meet at North Dallas Mission Church, but has been changed to meet at Waxahachie, Texas, instead. Dr. J. W. Warren is the Superintendent.

The Rev. Dr. B. F. Woolfolk reports a fine meeting of the Deaconess Board in annual session in Seattle, Washington. On his return from the meeting, he stopped over at Tacoma, Washington, where he preached to our white brethren at St. Paul Church.

No sooner had he arrived at his new charge than Dr. A. J. Mitchell, our Pastor at Asbury, Annapolis, Md., sent us six new subscriptions to the *Southwestern*. Dr. Mitchell is one of the staunchest supporters the *Southwestern* has anywhere within Methodism. His new address is 31 Second St., Annapolis, Md.

Dr. J. O. Williams, District Superintendent of the Paris District Texas Conference, preached the Baccalaureate for the Clarksville High School, Sunday the 14. Prof. L. M. Becton is the principal. He is invited to give the address to the graduating class of the Excelsior High School, Henderson, Texas. Prof. W. H. McCane is principal.

The Rev. B. S. Jackson, District Superintendent, sends us the program of the Orangeburg, S. C., District Conference which will assemble with the Greenville Methodist Episcopal Church, Reevesville, S. C., July 19-23. Rev. M. O. Stewart is Pastor. The Semi-Centennial Anniversary of the *Southwestern* is provided for on the splendid program.

The Rev. J. H. Blake of Trappe, Maryland, was the eloquent speaker at Asbury Cemetery on Memorial Day when a great celebration was held under auspices of Blake-Blackston Post, No. 77, American Legion commanded by H. M. Dobson, and R. G. Poney, Post Adjutant. Members of the G. A. R., women of the Red Cross, men who fought in the world war and Sunday

(Continued on Page 4)



# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
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BY

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does not arrive regularly, notify us promptly.



**REVERE THE CREATOR:—**  
Thou art worthy, O Lord, to receive  
glory and honour and power: for  
thou hast created all things, and for thy  
pleasure they are and were created—  
Revelation 4:11.

## PERSONAL AND GENERAL

(Continued from Page 3.)

School scholars composed the parade headed  
by the Lyric Concert Band of Easton, Md.

The School of Methods conducted an-  
nually by the Epworth Leagues and Sun-  
day Schools of the Philadelphia District,  
Delaware Conference, will be held this year,  
June 27-29, with John Wesley Church, Rev.  
J. W. Jefferson, Pastor, Philadelphia, Pa.  
Addresses are to be delivered by the follow-  
ing: Bishop T. B. Neeley, Drs. F. H. But-  
ler, J. W. Haywood, F. J. Handy, W. C.  
Thompson, Frank Gray, R. C. Wells, A. J.  
Henry; Mesdames Plowman, Taylor, Ster-  
ling, Hill, and Misses Waters, Driscoll and  
Scott will discuss departmental work. Stew-  
ardship will be discussed by Mr. D. H. Gates.

The Rev. Robert F. Long, A. B., B. D., our  
pastor at Melder, La., was called upon to  
deliver the Commencement Address to the  
graduating class at the Glenmora High  
School, of which Prof. E. D. Hughes, A. M.,  
is principal, May 16. On Sunday, May 28, he  
preached the Educational Sermon for the fac-  
ulty and graduating class at Lampkin Col-  
lege, Alexandria, La. Both the address and  
sermon were pronounced the best heard in  
the respective places in many a day.

Wilberforce University, leading institu-  
tion of the A. M. E. Church will graduate  
at its Commencement, June 15, 200 young  
men and women from its several depart-  
ments. The outstanding feature of the ex-  
ercises of Commencement week will be the  
Commencement Address by the Honorable  
Robert Wilberforce, great grandson of the

notable Englishman whose name the school  
bears.

The National Equal Rights League, in  
issuing its call for the 15th Annual Meet-  
ing to be held in Boston, July 4-8, urges the  
appropriateness of the meeting place on the  
ground that it is the cradle of the Abolition  
Movement, the city of Garrison, Philips,  
Sumner and the home of Senator Lodge,  
the majority leader of the U. S. Senate.  
The purpose of the meeting is to time it  
with the present crisis and circumstances  
connected with the Dyer Anti-Lynching  
Bill.

Bishop E. L. Waldorf, on May 12, ded-  
icated the New Nurse's Home at the Ok-  
lahoma Methodist Hospital at Guthrie, Ok-  
lahoma. Assisting the Bishop were Dr. N.  
E. Davis, Secretary Board of Hospitals and  
Homes, F. W. Lintz, of the city Chamber  
of Commerce, the Rev. H. B. Collins and  
Dr. L. J. Stark. The Home is a beautiful  
three story brick structure with sleeping  
porches and gymnasium, and will accom-  
modate thirty-five nurses. The cost of the  
building alone, not including money given  
by the people of Guthrie, for furnishings,  
was \$50,000.

Fifteen cash subscriptions to the South-  
western have just been sent in by the Rev.  
J. H. Bolden, our Pastor of Freeman  
Charge, Bluefield District, East Tennessee  
Conference. This is an extraordinary case  
of splendid achievement against odds. This  
charge is in the lap of the coal mining sec-  
tion of the country which has been hit so  
hard by economic conditions. Dr. W. H.  
Brown, the heroic District Superintendent, is  
here holding forth with an indomitable cour-  
age in the Master's cause. Both Superin-  
tendent and Pastors deserve the commenda-  
tion of the church for their heroism, for they  
are making brick without straw.

The Prentiss Normal and Industrial In-  
stitute, located in Prentiss, Jefferson Davis  
County, Mississippi, recently closed a very  
successful years work graduating five per-  
sons from the Normal course and twenty-  
six from the Grammar School course. The  
address was ably delivered by Dr. W. F.  
Yarbrough, Pastor of First Baptist Church,  
white, of Hattiesburg. The Board of Trus-  
tees is composed of such public spirited men  
as Ex-Governor A. H. Longino. This Board  
has just authorized the erection of two  
new buildings, already begun, to be ready  
for occupancy by the next school term. Of  
it the local white paper says, "the influence  
of this school is not confined to Prentiss  
Community but is felt throughout the  
southern part of the state." J. E. Johnson  
is Principal.

## GOOD CITIZENS UNPROTECTED.

It would be a tragic fatal national  
blunder if the American people should work  
overtime the patience, the endurance, that  
self-restraint of the long suffering tolerant  
unrevengeful Negro of this country under  
the atrocities which he now is suffering. That  
the Negro in America has been, and is now  
the proverbial sufferer of the nation's multi

racial elements is known to the Negro and  
to the nations and races of the world.

That our government is aware of the  
cruel and barbarous inequalities in racial  
treatment towards the Negro is an unequivo-  
cal fact. The government's complacency over  
the situation hitherto has been astounding.  
What the attitude of the government will  
be toward these conditions in the future  
gives apprehension to thoughtful Negroes.  
For the Negro knows he is being uncivilly  
treated and he knows that the government  
knows it too. Hitherto he has been held  
in leash by considerateness of his christian  
leaders and by his naturally conciliatory  
spirit, but who knows the point where these  
restraints will fail of their influence; and  
an inert nation will be blameable.

One of the securest dikes that the nation  
can now build against the turbulent tides  
of racial oppression and boasted lawless-  
ness of the stronger against the weaker  
race group is the passage of the Dyer Anti-  
Lynching bill now pending in the American  
Senate.

The Negro's uniform attitude under three  
centuries of suffering and persecution within  
the nation argues eloquently for relief now.  
On this very point, the Franklin, Pa. New  
Herald, speaks discerningly as follows:

"It speaks loudly of the good citizenship  
of the American Negro that we do not  
have an orgy of murder in protest against  
the lynching murders. It would be easy  
enough, in any community, to establish a  
reign of terror and to follow each lynching  
by the killing of a like number of white  
men. Nothing of the sort has ever been  
attempted. The Negro has been content to  
appeal to the fair-mindedness of the Amer-  
ican people. Unfortunately that appeal has  
been in vain; and these people who have  
given us such tangible proofs of their value  
as citizens, who, in a little more than a gen-  
eration, have made such progress in every-  
thing that pertains to civilization, who have  
shed their blood for our nation in every war  
from the Revolution down, have absolutely  
no consideration in effective American  
thinking."

We are living in reconstruction days  
when the effect of conscientious thinkers  
is being directed to seeking the truth. What  
we need is the truth; not expediency nor  
diplomacy nor traditional theories of  
thought and action—but the truth even with  
all its implications applied to all our pres-  
ent-day relationships. The truth of God,  
of Jesus Christ, of human viciousness, of  
human brotherhood, of human destiny, of  
right human relations, these are phases of  
total truth to which we must look for re-  
lief from our present social disorders.

In its application every human being  
would experience fair play and protection  
at the hands of his neighbor.

**They would hardly do so,—those subscri-  
bers who have been renewing their subscrip-  
tion to the Southwestern for the last forty  
years in succession, would hardly keep it up  
did they not get value received from the  
paper.**



## BISHOP JONES DEDICATES METHODIST ORPHANAGE



MAIN BUILDING—SAGER-BROWN ORPHANAGE.

The Sager-Brown Orphanage, located at Baldwin, Louisiana, was dedicated Monday, May 15, by Bishop Robert E. Jones and Dr. C. M. Melden. Others participating in the dedicatory exercises were the Rev. W. G. Alston, District Superintendent of the LaTeche District, Rev. John A. Lindsey of Franklin, Rev. R. J. Johnson, pastor at Baldwin and Dr. Leboe of the Baptist Church.

The Sager-Brown Orphanage takes over the old campus and building of Gilbert Industrial Academy, the Orphans Home located at Baldwin, Louisiana. The present site which consists of something like 35 acres along the beautiful Bayou Teche; with its moss covered oak trees, forms a beautiful place for retreat for orphans.

Dr. W. D. Godman opened an Orphan Home at this point many years ago. The Sager-Brown Orphanage, however, has begun its work under more favorable auspices than our friends in this section had ever

dreamed would be offered to orphans. In the first place, the Orphanage is under the direction of the Woman's Home Missionary Society. The good women of this Society who have taken over the property of the old Gilbert Industrial College and the orphanage, have renovated one of the buildings of the old academy almost to the point beyond recognition. An electric light plant and a sewer and water system have been installed as well as a heating plant. The main building, which is shown herewith, is not only very comfortable, but very attractive and the rooms for the orphans are among the most attractive to be found anywhere in the country for destitute children.

The Superintendent of the Home is Miss Johanna Busk, a woman of fine executive ability, of business training and of deep consecration for the task in hand. With a devotion that is inspiring, she is planning for the Orphanage in a way that means



First five orphans of the Sager-Brown Orphanage. The father is dead and the mother insane from grief at the death of the father.

large success. It is simply wonderful how she is taking hold of the work.

The first five orphans, a picture of them we are giving, are all of one family. The father died sometime ago and the mother became insane from grief at the death of the father. Miss Busk is asking for destitute children, children without fathers or mothers and there must be any number of such children in our section. They will be welcomed to the Home, where they will find every comfort and under the care of Miss Busk and Mrs. McLaurin, they will receive the best of training.

The Bureau of the Woman's Home Missionary Society, which conducts this Orphanage, is directed by Mrs. E. M. Mills of Syracuse, New York. The Home is open and ready for applicants.

## CHRISTIANITY AND THE ECONOMIC ORDER

Observations on the Evanston Conference

By Dr. Edward L. Parks, A. M., Howard University

The recent conference on "Christianity and the Economic Order" gives promise of the utmost importance to Methodism, the christian church as a whole and christendom. It is a law of the development of the Kingdom of God in the world that each generation has greater works to do than its predecessor. The reformation, the establishment of political democracy in the western hemisphere, the abolition of slavery, the prohibition of the liquor traffic are examples. The church of to-day faces the most difficult and the greatest advance movement in its history, the supplanting a world economic order based on the unchristian principles of selfish competition and profit seeking by one based on the christian principles of love, brotherhood and service.

The conference was for discussion. The call for the conference was issued by the Methodist Federation for Social Service and was signed by Bishops McConnell, Nicholson and Shepard and by seventy-six other leading

ministers and laymen of the Methodist Episcopal Church. The members, about 225, were selected by the committee of the Methodist Federation for Social Service, on the basis of those whom they believed to be vitally interested in the conference and capable of making a contribution to it. It was held in the Garrett Biblical Institute, Evanston, Ill., May 23, 24 and 25. Bishop McConnell presided, and in his felicitous and forceful way summarized at the close of each session its sentiments.

The opening address by Dr. John H. Gray, an economist of very large and long study and experience in the United States and in Europe, laid the foundation for the whole discussion of the conference. Some of the key statements of this penetrating and well-balanced address were the following: "Our industrial system rests on the theory of private property, freedom of individual contract and the universality and beneficence of competition. The theories on which we act

grew out of circumstances that have entirely disappeared with the appearance and development of capitalism." "Capitalism as at present practiced, resting on the false doctrine of self-interest, individualism, freedom of contract, and profits, as embodied in our constitution and the common law and interpreted by our Courts, is undesirable, impossible of perpetuation, and inconsistent with fundamental christian doctrine and the brotherhood of man." "Class war is quite as destructive of civilization as international militarism. In fact, it is the moving force and cause of aggression and war. Nor can it live without bringing war." "The situation is typified by the four great basic industries of steel, coal, oil and the railroads. If deadly exploitation is to be checked and prevented, social control must be exercised over these industries. The anti-trust laws have proved futile; trusts were never before so numerous so powerful, or so injurious as to-day." "Heretofore, the labor union has, through collective bargaining, been the chief public defense against the aggressions of organized and combined capital in its spirit of exploitation. But unionism has been entirely



banished from the steel and oil industries, and with it the right of assembly and free speech, heretofore supposed to be the most precious and the most sacred rights of the individual. Surely these rights are fundamental so far as the ability of labor to defend itself is concerned. To-day the combined vested interests are making what they consider the final attempt to drive the last remnants of unionism from the railroads and the coal mines, and in fact from all industries." "We must realize that a democracy even in form cannot be maintained in the midst of great concentrated wealth and luxury." "The church can no longer keep aloof from these ultimate issues of right and justice. If it remain neutral, it becomes the representative of a small powerful class and ceases to have any influence with the mass of mankind. If it lends itself to the support of capitalism it will be destroyed with capitalism. If it cannot stem the tide of capitalism, our civilization is already doomed. The christian church for twenty centuries has been the strongest agency of right and justice, and in no other agency is there hope to-day."

Rev. Dorr F. Diefendorf placed beside Dr. Gray's keen analysis of our economic order the fundamental principles of Jesus: the worth of the individual, his inherent right to be considered as an end; the brotherhood of man; the dominance of the service motive; the supremacy of spiritual values in any estimate of the wealth of society. Tested by these principles the present economic order is not christian.

Prof. George Albert Coe of Union Theological Seminary, in a remarkably clear and incisive, brief address, discussed the profit motive. As defined by economists profit is the surplus above cost of production, including in the latter managerial wages. Surplus is, therefore, a social product. The profit motive which seeks to appropriate this social surplus to private gain is anti-christian, it is opposed to the brotherhood taught by Jesus.

Each of the other addresses made its distinctive contribution, but there is not space for any specific mention in this article.

The conference was remarkable for the following features. There was universal agreement that our present economic order is not in harmony with the principles of Jesus. It must be supplanted by one that is christian. It must be achieved by a process of peaceful evolution. We build our future out of our present. If we dynamite our present we have only dust and ashes with which to build. There is no simple panacea or solution. The christian church, spreading the life and principles of Jesus, must furnish the great motive power and mould public opinion, so that it will demand the transformation of our economic order into a christian order; the industrial engineers and the business men must determine the methods by which it is to be accomplished. It is the greatest task of the ages. Its magnitude far exceeds that of the overthrow of idolatry, the protestant reformation, the revival of Wesley or the abolition of slavery or of the saloon. It is a great world-wide, fundamental, complex life which is to be trans-

formed. The forces to be overthrown are of immeasurable strength. The transformation cannot be accomplished in a day. It may take more than a generation. But its achievement will make the consummation of the age, the opening of a new epoch in the advance of christianity in which it will surpass in power that of the apostolic or any subsequent age. In this epoch christianity will make a new appeal to young men and women, to the most intelligent and scientific, to the most philanthropic and heroic, and will liberate mighty powers in a veritable passion for the service of humanity like to that of the Master's. Its floodtide of christian truth and power will not only transform our economic order, but it will lift humanity above its mean prejudices into a general embodiment of christian brotherhood. The race problem will be lifted, like a stranded boat, from the shoals of narrow, mean human prejudice, by the rising tides, to solution in the harbor of universal brotherhood. Because of this prospect as well as the righteousness and the mighty reflex influence of this great onward move-

ment of the Kingdom of God, our colored ministers and membership should give themselves without reserve to this advance of Christ.

This conference might well be compared in purpose, vision and spirit with some of the similar conferences in the early days of the anti-slavery or prohibition movement. Its members go forth as prophets of a new order. Whatever the inertia and however great the opposition, they and those of like mind feel a divine compulsion to proclaim the application of the principles of Jesus to our economic life till public opinion shall demand that it be made christian.

One immediate result is plans for a great expansion and advance in the work of the Methodist Federation for Social Service as the special agency for this movement. All ministers and laymen who want to receive information and inspiration to join in this great forward movement of Christ should write at once to the Methodist Federation for Social Service, 150-5th Ave., N. Y. City, for the particulars and advantages of membership.

## WOMEN'S HOME MISSIONARY SOCIETY

Spring Meeting Of The Board Of Trustees With The Bureau Secretaries.  
May, 2-6, 1922.

The safe return of the President, Mrs. Wilbur P. Thirkield, from her visit to Mexico and South America with her husband, Bishop Thirkield, was the cause of much rejoicing at the opening meeting of the Board of Trustees. Twenty-two members of the Board were in attendance and thirty-eight Bureau Secretaries met with the Board beginning with the third day, to represent their part of the detail work of the Society.

The Treasurer's Report is usually the first item of interest and Mrs. Freeman's statement at this time proved no exception. The record of the first eight months of the fiscal year, in spite of the financial depression and a large building debt, shows an increase in the income, over that of a year ago, of \$100,387.61.

In accordance with the new budget plan, the Ways and Means Committee brought in the full list of appropriations for the coming year, stating that the total is less than a ten per cent increase. These lists are to be sent at once to the Conferences and as soon as possible to the Bureau Secretaries.

One entirely new line of work was adopted; the salary of a Chaplain for the Leper Colony at Caryville. This is the first instance of work of this kind being undertaken by any Woman's Board.

Mrs. Slack, just returned from visiting the work of her Bureau, brought an encouraging report from the new field in Santo Domingo, where we are co-operating with an Interdenominational Board. Three of our most promising young preachers in Porto Rico have seen the need of missionary work in this neighboring Island and are giving services there.

The announcement by Miss Guernsey of her retirement from her position as Editor of General Publications, to take effect in October, came as a shock and will be ac-

cepted only with deep regret by the Society at large. The Story Telling Contest that has been announced, is now under the supervision of a competent committee, and is to be known, fittingly, as the "Alice M. Guernsey Short Story Contest."

The Equalization Committee reported that a large majority of the Conferences had expressed themselves as interested in securing a fuller representation of the Conferences in the Annual Meeting. To accomplish this, a pooling will be made of a small per cent of the membership dues of each Conference, which will cover the expense of one delegate.

Mrs. Storms presented eight names of candidates for missionary work for confirmation, while Miss Barge offered two new Field Secretaries: Miss Ruth M. Davis and Miss Ida Kahlo.

The survey from the New Educational Secretary, Mrs. Goode, was both interesting and comprehensive and will certainly be conducive to far-reaching results, especially for a greater efficiency, in our schools. Fourteen Homes and Schools in the South, those for Negroes and Southern Whites were visited, and the few recommendations that Mrs. Goode presented were adopted.

Two representatives of the Pittsburg Conference, which is to be our hostess Conference in October, were present: Mrs. Hochswender, Treasurer of the Conference, and Mrs. T. B. Wolfe, the Chairman of the Entertainment Committee. They were conferring with the Program Committee and laying plans for a most successful meeting in Pittsburg. The new Program is to be entitled "High Noon in America."

A new Committee was formed on the Incorporation of Conferences to aid in avoiding many of the legal entanglements that sometimes arise in the settling of bequests.

Items of interest might be mentioned out



of the report of every Bureau Secretary but a few will have to suffice.

In Alaska, after much unwinding of Washington red tape, some government buildings have been secured which with some other changes in the mission work of that Territory will bring permanent results. Miss Inez Walthall sails July 1, to take charge of the Hospital in Nome, and takes with her an X-Ray machine which she has been taught to operate. Mrs. French and Mr. and Mrs. Gambil will visit this field during the summer.

Plans are under way to open a Dormitory in connection with Evangeline Preparatory School, at Basile, Louisiana, in September, for the French Acadian people.

At Ellis Island, Vesper Services are held each Sabbath evening for Catholic, Hebrew and Protestant.

Fifty-eight Indian girls have united with our Church at Lawrence, Kansas, the past year.

In Aiken Hall, at Olive Hill, Kentucky, five life service girls are in training for nursing. In the fall, these girls brought back to school with them, somewhat to the consternation of the teachers, eleven little sisters, that they might also have the training in our home:

Mrs. J. Luther Taylor, Recording Sec.

#### ANOTHER SUCCESSFUL GROUP MEETING

The group meeting No. 1, of the Paris, Texas, District opened at Mt. Zion M. E. Church with Rev. W. H. Hightower presiding. The opening devotions were conducted by Dr. J. O. Williams.

A mock wedding was pulled off on Thursday night, with Miss Charley John as the bride and Mr. Robert Aldridge as groom.

Deaconess Simpson was conductor. She was able to raise something like \$35.00, to assist the Rev. W. H. Hightower in his Centenary Collection. The able address of Dr. J. O. Williams, on his trip to Detroit, Mich., was highly acceptable and pleasing.

The District Superintendent offered on Friday night to call roll of appointment for Centenary Money. The report showed the following amounts: City Circuit, \$15.00; Bayville Circuit, \$60.00; Clarksville Circuit, \$1.00; Freehope Circuit, \$25.00; Greenville Station, \$68.00; Medill Circuit, \$42.00; Paris Circuit, \$40.68; Sulphur Springs, \$52.00; Terrell and Ross, \$90.00; Clarksville Station, \$300.00; Paris Station, \$0.00.

The following pastors preached a fine sermon during the group meeting, J. H. Anthony, L. A. Greenwood, Oram Talbert, and C. H. Hill. The second Sunday in June was fixed upon for pastors to rally their congregation and raise the balance on their centenary apportionment.

The subjects on literary program were well discussed by the preachers and their delegates. The services on Sunday were highly enjoyed by all. The next group meeting will be at Greenville, Texas, with Rev. B. C. Clements as chairman.

#### THE WORK OF THE RURAL SCHOOL GOES ON WITH INCREASING INTEREST

By The Rev. A. B. Keeling, A. B., B. D.

The Summer School for Rural and Town Pastors moves steadily onward with its great work. Last week the number enrolled was 80. That number has increased to 89. This school is a great blessing to the ministers who are attending it, and will result in blessings to the whole church through the increased activities of these men who are being taught and inspired by what they are receiving here.

Every phase of Christian activity, every item of church management, and every subject of ways and means for carrying on the work of the Kingdom is receiving special attention. In addition to the list of subjects mentioned in our last write-up, which included methods in church finance, Rural economics, special exposition of the Gospel of John, Sermon Building, etc., Dr. Edson of the American Social Hygiene Association has delivered several very excellent lectures on sex hygiene. These lectures show the value of a knowledge of this subject, the benefit of the proper care of the body, and its influence on the Christian life of the individual.

Dr. Willard's lecture, "King Coal", showing its composition, and the problem it presents was very instructive. Dr. Kilburn continues his lectures on Church Methods. Dr. Haynes' work in the class in homiletics is getting hold of the men. Dr. Trever continues to grip the interest of the men with his masterly exegesis of the Gospels.

Dr. Dr. M. T. J. Howard, in Rural Economics, is awakening new interest among the men in "Ways of getting a Living," "Purpose of Law and Government," "Pay or Peonage," and Methods of combating the various diseases which are so common among the people in the rural sections.

Dr. Crippen, on Child Psychology, and Organization of the Sunday School is proving of unusual interest to the men because of the necessity for the correct functioning of the Sunday School in the economy of the church.

Dr. Weatherby continues his enlightening lectures on "Evangelism."

The work of the "movable school" by the instructors from Tuskegee Institute, under the direction of Prof. Harry Simms and his assistants, Misses Williams, Hanna and Prof. Howard is a real eye-opener in the way of taking what you have and making what you need.

Play activities, games, hikes, etc., are keeping the men toned up, even though here and there we notice the odor of Sloan's Liniment which tells us that "Some—Uns—Jints" are getting a rub so as to keep up with the boys.

On Sunday the men visited and participated in the church activities in and around the city, where many of the methods and theories discussed in the school are in use.

Gammon Theological Seminary,

A. B. KEELING,

Chairman Publicity Committee.

#### DR. JOHN W. HAYWOOD REPORTS Morgan College Commencement, June 1922.

June second marked the close of an epochal year for Morgan College and its branches. The total enrollment for the year was at the six hundred mark. Of this number, one hundred belonged to Morgan Academy, a little more than a hundred to Morgan College proper and the rest to the Princess Anne, the Eastern Branch.

Singularly enough, there were eighteen in the class graduating from each of the schools eighteen each from Morgan and Princess Anne Academies and eighteen from the College of Liberal Arts. In the College class were ten of the teachers of Baltimore City Schools. These teachers have pursued the regular college work in classes specially organized to meet their convenience. Courses of this type are offered by many of the leading universities of the country. Thus, Morgan has begun, in earnest the socializing of its educational advantages.

The Baccalaureate Sermon was delivered this year by The Rev. David G. Downey, D.D., Litt. D., Book Editor of the Methodist Episcopal Church. It was a rare message.

A rather unique exercise in connection with the Commencement Exercises, was the unveiling of a bronze cast of the hand of Abraham Lincoln. This bronze hand is the gift of Dr. Jno F. Goucher, President of the Board of Trustees. It was presented to Dr. Goucher by Dr. William V. Kelly, Former Editor of The Methodist Review. This cast of Lincoln's hand was made at the time he signed the Emancipation Proclamation. The hand will be mounted on the stump of a tree trunk having in it a ball fired from the Confederate Guns in one of the battles of the Civil War. The address at the unveiling of these historic relics, was delivered by Bishop William F. McDowell. It was a patriotic gem, a veritable classic.

Perhaps the most significant event of the Commencement, was the announcement by President Spencer, that, the General Education Board had not only given \$1500 dollars towards financing the Summer School, but had also made an annual grant of \$500 to strengthen the College by adding two new teachers and increasing the salary of those already on the staff. One of the new professors has already been designated. Prof. Thos. I. Brown, Ph. D., of Clark University, Worcester, Mass., who has been for some years Head of the Department of Sociology at Atlanta University, has been called to that department in Morgan College. Dr. Brown did his major work in the field of Sociology in earning his doctorate.

This recognition of Morgan College by the General Board of Education, is indisputable proof that the work of the College is of standard grade. It stamps the College as a genuine, 18-karat College. This is the Board that looks through educational camouflage.

President Spencer completes his twentieth year at Morgan, this Commencement. They have truly been years of cumulative educational achievement.



## THE PREACHING THAT THE WORLD NEEDS

By P. W. Wilson, American Correspondent London Daily News, Author of "The Christ We Forget", "The Bible We Forget." Etc.

No preacher, as it seems to me, need be too old. In the case of Peter, John and Paul, it was the best messages that came last. Theirs and ours is a faith in which even the aged as they approach another phase of eternity, can still dream their dreams. And the dreams of the aged have often inspired the visions of the young men and maidens who, in Christ's name, cherish their white hair—the crown of glory.

Nor need the preaching always emanate from the pulpit. The most attentive congregation often consists of one hearer only. Think what would have been lost to the races of Africa, wherever they have wandered, if Philip the Evangelist had not chatted that day in the desert of Gaza with the eunuch of great authority under Candace, Queen of the Ethiopians, who had charge over all her treasure. Think what would have been lost to the soldiers of all time if Peter had not visited Cornelius, the devout centurion of the Italian band. Think what would have been lost to Western civilization if Ananias of Damascus had not laid a brotherly hand on that young Congressman of the Sanhedrin of Jerusalem, Saul of Tarsus.

As Lady Astor puts it, the individual is sometimes a symbol. One Christian in a hospital, on a newspaper, elected to Congress, or Parliament, acting in a play, performing in a circus, administering the law, employing labor, guiding a trade union,—one such Christian stands sentry in a strategic position. Take Hoover, Lloyd George, Warren Gamaliel Harding, Charles Evans Hughes, Theodore Roosevelt, Woodrow Wilson,—then reckon what religion has meant to them, to their countries, in their public careers. If Germany failed, why was it? Such religion had been cut out by her scholars and scientists. And similarly it is just religion, as distinct from patriotism, art, courage, that is the one needful thing in France. What she lacks is nothing in this world except a faith.

### The Power of the Concrete

Men are not interested today in system and philosophies. He who writes for the newspapers knows this. A textbook on Bolshevism would not be read. But photographs of Lenin and Trotzky and interviews with them "make a good story." Of Socialism and Capitalism alike, people are sceptical. They have seen Germany, and they have seen Russia and they prefer happiness. But show them Lenin, show them Trotzky, show them "Charles" Schwab, show them Henry Ford; and they are interested. With due respect to William Jennings Bryan, the fact is that even evolution is now a back number. Heredity is interesting, doubtless, whether we trace it to apes or to angels, but no child is an orphan who has nearly lost his pedigree. The parent, not the pedigree is, after all, what matters and however great a man he may have been. Darwin is no substitute for Daddy. What people yearn for is a word, spoken by a person to

the person, the Word of God. They yearn for a Teacher, A Master, a law over their aims and their destinies. And that is why they run after minor prophets like Bernard Shaw, H. G. Wells, and the spiritualists. That is why they search India for a Christ in Gandhi, declaring, "Lo, he is here." As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. What Tennyson calls the thunderless lightnings under the sea are now thunderless lightnings through the air. Science is changing the world into one vast auditorium. A voice anywhere will soon be heard everywhere. And no voice is worthy of such universal acoustics save the voice of Christ. I am asked sometimes if I am a pre-millenarian. I do not know. These long labels were never affixed by Jesus of Nazareth, and if the apostles got on without them, so can I. All I want to be is a monosyllable Christian.

### To-day's Messianic Hope

The world-wide hope of a leader is just what you find in the Old Testament. It is the Messianic hope, transferred to the Twentieth century. Abraham, Moses and Elijah—see how they were all transfigured in Christ. Let Confucius, let Mohammed, let Buddha—if it is so desired—be thus transfigured on the same Mount, where Jesus only is found to be worthy of our ultimate worship. Whatever is great in man never quarrels with God. And it is only the small soul that argues with Our Lord. As He insisted, it was not wrong for the Jews to follow Moses. Their mistake lay in following only Moses and so crucifying Him who was greater than Moses ever claimed to be. Mahommed certainly did reform the worship of the East, but they who follow only Mahommed find themselves none the less, engulfed in an orgy of lust, massacre and rapine which has desolated every country where Islam has held undisputed sway. Buddha was a light in Asia, but they who followed only Buddha are today immersed in ignorance, caste and unalleviated disease. Confucius taught morals; but the mandarins who follow only Confucius cannot be trusted even to collect their own customs at the ports.

So in the Christian Church, Peter was indeed a great apostle but following Peter "in the midst", you arrived at Rome. Calvin was a great Evangelist but in himself, he leads you no further than Genoa. Luther's destination is Berlin; Mrs. Eddy, as healer, leaves you in Boston. Even towards Joseph Smith, one's attitude can only be, but, with all his visions, his pilgrimage culminated in Salt Lake City. He also was something but not enough. Take any leader that you like and you still must have above and beyond him, the Christ who is the fulness of Him who filleth all in all.

### More Than 100 per cent Nationalists. Needed

This is what Edith Cavell meant when she said that patriotism is not enough. Half

the trouble in Europe is due to men's idea that the nation is everything. Of course, we ought to be patriotic. An American should be one hundred per cent American. So should the Englishman be one hundred per cent English. But, on Wall Street, one hundred per cent is merely standing at par. If you are no more than one hundred per cent what reward—what premium have ye? The great men in every land are those who are one hundred per cent plus—who are not conquerors merely but more than conquerors—men like Whittier, like Milton, like Dante—who were the best in their own countries because they yielded margin for all countries. As Christ was more than others, so should the Christian be. We live today in a world no longer divided. There is no longer the China World, the European World, the American World, the African World. All worlds are today one world and it was this one world that God loved when he gave His only begotten Son.

Through the press, we now see, for the first time, what it was shown on the mountain of Temptation, namely the kingdoms of this world and the glory of them. Glory! That was a devil's vision. It was the evil eye that only noted the palaces and the temples. What the good eye of Christ saw was a underlying pain and misery of the voiceless oppressed. What the world needs is not flattery—not sensation,—it needs to be helped and saved. It needs the gospel—that is, the spell of God, and to spread the spell of God is the one duty of the preacher. He has none other. He is Christopher, the Christ Bearer, or he is nothing.

At Rome, there is a new Pope. The Roman Church is no longer dealing with kings and statesmen. It is appealing direct to the peoples. To the Frenchman, the church says that he may be a good Catholic without being any longer a royalist. To the Italian, the church surrenders the old quarrel over the temporal power. The legation to the Vatican has doubled in number since the war and now includes Holland and England. Let us suppose that the Pope fulfills his desire of a reconciliation with the Eastern Orthodox Church; that he reforms Catholicism in Latin America; that he throws open the Bible to the vulgar tongues. Protestantism will then be confronted by what Macaulay, in his essay on Ranke, described so powerfully as a counter-reformation, formidable indeed as any promoted by Ignatius Loyola. It is not the glitter—the ceremonial that attracts the people to Rome. It is the authoritative claim. As Macaulay says; in words that might have been written today:

"Anarchy has had its day. A new order of things rose out of the confusion, new dynasties, new laws, new titles; and amidst them emerged the ancient religion. . . . The unchangeable Church was still there."

We have to see that the unchangeable gospel is also still there. The Roman mass is universal for rich and poor, but it is celebrated in an unknown tongue. Let our message be also universal; only let it be, for rich and poor, preached in a tongue that all can understand. Amid the intellectualities of Protestantism, it



grieves one seriously to think, when one walks down Fifth Avenue in New York, and sees, during the summer, St. Patrick's still crowded on Sunday morning while some of our churches are "closed for August." Is New York really "empty" of those for whom Christ died.

Newman argued that the sin of rebellious mankind would only be overcome for good by an infallible Pontiff—infallible, that is, when speaking *Ex-Cathedra* on matters of faith and morals. Whenever a preacher is faithful, he becomes, in a sense, infallible. When he enters the pulpit, it is his solemn obligation to withhold nothing of the whole counsel of God and to add nothing to it. Between the Morning and the Evening Service, a distinction should doubtless be drawn. The Morning Service should be the assembling of the church around the Person of Christ. It was never intended to be a forum for discussing public questions. It is the solemn communion of the Bridegroom with the Bride. Two or three who love Him gather together in His name and there is He in their very midst.

It is the Evening Service that should be the witness of the Church to the nation. As in the morning, the Light of the World shines in through the windows, so in the evening, the Light of the World should shine out through the windows. In every healthy church, there should be this association of worship, once a week, with witness once a week. You receive, first, and then, you give.

#### The Evening Service

In the Evening, then, there is much to be said for the modern latitude of discussion. The idea should be to promote the kind of preaching that Paul gave at Antioch in Pisidia than the Forum, there, began to interrupt. Establish firmly in the morning the devotional spirit, and no harm will happen to anyone in the evening if questions of capital and labor, of divorce, of lynching, of prohibition, of housing, of peace and war, are firmly handled in the evening. Do not be afraid of the parlor Bolshevik. The apostles also had in their company that formidable enthusiast, Simon Zelotes. Encourage the Boanerges to become Christ's Apostles. When steam blows off, it doesn't blow up.

But even in the evening, the addresses ought not to be wholly on public questions, however soundly treated. If the Socialist is allowed a hearing, so should the Salvationist be also allowed a hearing. Men are not saved by economic systems. They are not redeemed by stating grievances. They are redeemed by confessing sins. They are not saved by Leagues of Nations. They are not saved even by the Eighteenth Amendment. They are saved by Our Lord, the Saviour, who is present among men for the purpose. Many people criticize revivals. The truth about revivals is that they ought not to be needed. All the best writers on the French Revolution—Belloc, for instance, and Carlyle—agree that it was what President Harding would call a return to normalcy. It was doubtless a violent return. There was a vacuum in the atmosphere of France which only a hurricane could fill and the wind blew when it listed. But what emerged was the France that ought always to have been. If we banish from our preaching the love of Christ, His death and what it means, His resurrection, and His coming again, we create a similar vacuum and some whirlwind of a Whitfield or a Wesley will inevitably

sweep through the world. They who mistrust revivals should then see to it that in their churches, the vacuum does not arise. If they do not want the itinerant gospeller, let them be the resident gospeller. Let him realize that their's may be the only voice of Christ that many of their people will ever hear.

#### Preparation for the Sermon

Preparation for the sermon is thus, not merely looking up a topic or elaborating a text. When the preacher enters his study and shuts his door, he makes an appointment in secret with another than himself, as definite as any that we arrange by the clock, over the telephone. He is in that study for one purpose only—to interview the Christ; and, in the pulpit, what he has to do is simply to publish the interview, as reporters publish interviews in the press. Even in the secular region of journalism, I find this to be a valuable method of the mind. It promotes concentration. It assures us of having only one study to do at once and one thought to think. The brain works to best advantages when it is thus under command. The other day, I happened to be browsing over the Book of Jeremiah when I noticed how many were the chapters which began, somewhat like this—The Word of the Lord came again to Jeremiah. Apparently, the word of the Lord thus came unto him, again—and again—and yet again. It is therefore untrue that a man has in him only three years' sermons. There is a widow's cruse of oil which is never exhausted. Of course, if you say that you are not interested in the Old Testament, if you timidly close the Apocalypse, if you overlook the Epistle to the Romans, if you ignore the miracles, then, indeed, it may very well be the case that you have within you, not three years' sermons,—indeed, not sermons enough for next Sunday. But he who humbly feeds his own being upon what the ravens offer, will like Elijah receive the strength to run the allotted course, however prolonged it may be. To many, in these days, the Bible is sombre-suited as the raven. It is, as it were, a Book bound in mourning and so it will continue to be until it is understood and obeyed. But it is a great library to have in your hand at the Brook Cherith, that is before Jordan. Let the Brook dry up because there has been no rain in the land. Let environment fail. All the more grateful is the Well of Water within us that springeth up into the more abundant life.

#### GROUP MEETING OF THE WOMAN'S HOME MISSIONARY SOCIETY AT WACO, TEXAS

Thursday morning May 18, The Woman's Home Missionary Society of the West Texas Conference met in its second annual group meeting at St. James M. E. Church. Our Conference Corresponding Secretary and Treasurer, Mrs. E. Spriggs Ratliff presided.

Two full days were put in working and planning for the good of the Society. Reports were as follows—St. James, Waco, with all the departments organized namely: Queen Esther Circle, Home Guards, and Mother Jewels reported \$42.50; St. Andrew, Ft. Worth, Auxiliary, \$20.50; Jones Chapel, (East Waco), Auxiliary, \$17.45; Queen Esther Circle and Mother's Jewels, Pellham Circuit, \$8.00; Majors, \$8.35; Gurley,

\$3.20; North Forth Worth, Thompson Chapel, \$5.00; Mt. Zion, Waco, \$4.15; Temple, \$2.87; Belton, \$2.00; Milford, \$5.00; Lancaster, \$3.50; Itley, \$3.50.

We had a number of the pastors with us from the beginning to the end, and the superintendent of the Waco, district, Dr. H. Wyatt. Each of them expressed themselves as being in full accord with the movement and pledged their hearty support. Dr. Gilder, pastor of St. James, and his good wife, spared no pains in making this meeting a success.

The nights programme being wholly in their hands they made quite a demonstration with their Woman's Home Missionary Society, Queen Esther Circle, Home Guards and Mother's Jewels, Thursday night. Friday night a concert was rendered by their local talent. One of the Queen Esther Circle girls presented Mrs. Spriggs with a beautiful bouquet of flowers.

Rev. Brother K. W. McMillan, pastor of St. Andrews, Forth Worth, and the President of the Woman's Home Missionary Society, extended the invitation to the group meeting to be held in their church next year.—Mrs. M. M. Sanford, Reporter.

#### HONORABLE PERRY W. HOWARD ISSUES CALL TO NEGRO BAR

To the Members of the Bar:

Pursuant to adjournment the National Negro Bar Association is called to meet in the city of Norfolk, Virginia, August 16, 1922.

All lawyers in good standing with their local bar and admitted to practice before the highest courts of their state are eligible for membership and are invited to attend.

The Negro lawyer occupies a higher place in the political and civic life of the race group to-day than ever before, and, as a consequence, more is expected of him. It is imperative that the members of the profession should come together and discuss questions peculiarly affecting their interest in its relation to the race, as well as devise plans for general advancement, all of which can best be done by taking counsel together.

We are expecting a record breaking attendance at this session and we urge that you be present.

Fraternally yours,

PERRY W. HOWARD,

President, Department of Justice, Washington.

#### "OUR BROTHER'S KEEPER"

By Miss Lydia R. Cutton

Who careth but for kith and kin,  
But mindful never of the host  
That claimeth not his blood and skin,  
Is not his brother's keeper.

Who owns the Fatherhood of God,  
And lends his arm unto his kind  
Where'er 'tis found upon the sod;  
He is his brother's keeper.

All are but links of one great chain,  
God's masterpiece, humanity;  
So let us will with might and main,  
To be our brother's keeper.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

JUNE 25, 1922

Subject: Judah's Prosperity and Adversity

#### REVIEW

Judah existed as a separate kingdom for from three hundred and seventy-five to four hundred years. During this period she had twenty rulers who, from the religious standpoint which is our chief concern, varied all the way from the very good to the very bad, with some fair and others very, very poor. Probably all students would agree in placing in the class of her best rulers Asa, Hezekiah, and Josiah; and in the class of her worst ones: Jehoram, Athaliah, Ahaz, Manasseh, and Amon. We may roughly distribute the others somewhat as follows, the fair ones: Jehoshaphat, Joash, Uzziah, and Jotham; the very poor ones: Rehoboam, Abijah, Abaziah, Amaziah, Jehoahaz, Jeholachin, Jehiachin, and Zedekiah.

Throughout this period the people and rulers were divided into two classes from the religious standpoint, namely, those who believed firmly in a national religion and that only Jehovah should be worshipped in the nation, and those who believed in a libertine policy: that there should be no distinctly national religion, but that each person should be allowed to worship whatever god he should desire to worship. At least once (under Manasseh) those who believed in loyalty to Jehovah alone were terribly persecuted; and more than once individuals of this class were persecuted and put to death. On first thought this would seem to indicate that there was a third class composed of those who believed that Jehovah should not be worshipped at all in the kingdom. But this would be a mistake. Hardly was it thought that the religion of Jehovah should be destroyed so that no one should worship God who would be minded to do it. But it was thought, as we said, that everyone should be free to worship as he chose. And because some who believed rightly that the whole nation should be loyal to Jehovah alone and that all other gods should be banished from the kingdom—because they were sometimes so vehement in their denouncement of those who worshipped other gods, and so aggressive and what seemed radical in their policy of ousting the heathen gods, they were sometimes persecuted by the other class which believed in the libertine policy in religion. We cautiously say "libertine" rather than "liberal" because liberal is an honorable and popular term to-day as opposed to radicalism on the one hand and over-conservatism on the other; and the principle of religious free dom is the policy of every up-to-date government

to-day. Let no one suppose that we are either justifying or bolding up in a tolerable light that class in Judah which believed that the particular religion which one would follow should be optional with each individual. That policy meant national suicide so far as Judah's influence on the world was to be concerned. Those who opposed it were emphatically right. They saw, to be sure not so clearly as we now see, that Judah's mission in the world was to be a religious one. And they saw that if she should lose or give up her peculiar religion for that of some other people or peoples, she would forfeit her permanent place in the history of the world. What we are doing is trying to get a clear historical conception of the fundamental cause of that religious strife between the classes in Judah which has crept out in one form or another in almost every lesson which we have studied during this quarter.

This strife between the religious classes helped to produce some of the greatest religious teachers to be found anywhere in any age—Isaiah and Jeremiah—who were sent forth by God to battle, so far as in them lay, for the pure and undefiled religion of Jehovah as opposed to the heathen practices and religious degeneracy either winked at or assented to in the name of Jehovah by the popular prophets so-called. Of course their reception by their people was everything but cordial. Their zeal for the spiritual and moral religion of God also brought them into conflict with the institutional religion of the times upheld by the professional priests. Hence they were opposed on every hand by priests, prophets, nobles and rulers alike. But these were men of tremendous religious significance in the religious history of Judah. For he it remembered that it was Judah, rather than the northern kingdom of Israel, that made a distinct contribution to the civilization of the world, that this contribution was religion, and that it is such divinely inspired men as these to whom the development of religious ideas in Judah was due.

Politically this was a period mixed with prosperity and adversity for Judah. It began with adversity—the division of the Hebrews into two kingdoms. And from that time until the end of the monarchy in Judah—as was the case with all other kingdoms in those days—war was the rule and any extended peace the exception. In some of these wars she was successful and showed herself a power seriously to be reckoned with by the surrounding nations. But some of

them were disastrous for her; and in turn she came under the suzerainty of Israel, Assyria, Egypt, and Babylon. She managed to get free from Israel and Assyria after but a brief period of vassalage, but fell under the power of Egypt and Babylon about the same time—one of her kings, Jehoahaz, being held by Egypt, and another Jeholachin, by Babylon for disloyalty to these respective powers. In unwisely trying to free herself from the power of Babylon in favor of Egypt, she was overthrown and her history as an independent monarchy was brought to an end. The sacred historians usually attribute her prosperity to her loyalty to Jehovah, and her adversity to her disloyalty to Him. And, while there are exceptions to all rules, this certainly seems to have been the rule. As with Judah, so with all individual men and all modern nations if prosperity is taken in a larger sense than mere external peace and happiness. "Blessed is the (man and) nation whose God is Jehovah."

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, June 25, 1922.

"Blessed is the nation whose God is Jehovah."

(By The Rev. D. D. Martin, D. D.)

This is review Sunday, and the lessons of this quarter if rightly studied have not failed to impress us with the missionary character of the Old Testament. Israel and Judah have been held up in constant contrast with the nations who knew not the God of Abraham, Isaac, and Jacob. The sins which have cursed and brought destruction to Israel have been the sins of compromise with heathen gods. When ever they were true to Jehovah, or whenever they had a king who acknowledged God in the affairs of the nation they were prosperous.

If we shall study the leading characters who had influence the people for good we will find that they were the real missionary type in their age, who were seeking to bring good to the people. Likewise a study of those conspicuous for their Godless lives we will note that they were determined in self indulgence of every kind and were trying to dull the moral sense and vision of the people so as to make public sentiment in their favor.

It is true in our social and church life to-day that those who are self centered and worldly are seeking to hinder the real progress of Zion in a spiritual sense. The cause of Christian missions and the welfare of other races and nations does not appeal to them. Ten percent of the church membership give ninety percent of all the missionary money. The majority of the workers are from the more spiritual families, and the aggressive movements of the church is born of the most consecrated element.

The nations of the world to-day can hardly be called "blessed" or happy. There is almost a league of hatred rather than a league for peace. We must conclude that Jehovah of Israel is not the God of nations in our day. We can hardly find a nation that is

altogether Christian. But in every nation and among every people we can find those who are Christian, and these offer the hope of deliverance from the curse of war and other national sins. Just as Israel and Judah suffered for their sins so will every Christian nation of this age that forgets God, and fails to carry on his greatest work of world evangelism.

Gammon Seminary.

## District Rounds

### ST. LOUIS DISTRICT

#### Second Round

Hannibal, July 22-23; Louisiana, July 22-23; Bowling Green, July 29-30; Clarksville, July 29-30; Curryville, Aug. 12-13; Troy, Aug. 12-13; Moscow Mills, Aug. 14; Elsherry, Aug. 19-20; Forestelle, Aug. 19-20; Truesdale, Aug. 19-20; Peoria, Aug. 26-27; Buffalo, Aug. 26-27; Springfield, Aug. 25-27; Union Memorial, Sept. 3-5; Jacksonville, Sept. 2-3; Webster Grove, Sept. 2-3; Kinlock Park, Sept. 9-10; St. Charles, Sept. 9-10; Poplar Bluff, Sept. 13-14; Fredericktown, Sept. 16-17; Farmington, Sept. 17-18; De Soto, Sept. 23-24; E. St. Louis, Sept. 23-24; Samaritan, Sept. 30-Oct. 1; Asbury, Oct. 7-8; Howard Place, Oct. 8; Laealle St., Oct. 14-15; Gratiot St., Oct. 15.

Dear Brothers — We are making some progress, but there is room for improvement. Let us keep before our members their centenary obligations—collect them and report monthly to the centenary office in Chicago. Get new centenary pledges, appoint your Southwestern committee, and let us show to the church that we can make the Southwestern self-supporting.

L. WOOLRICH, D. S.

### GULFPORT DISTRICT

#### Third Round

Lumberton, June 29; Sumrall, July 1-2; McLain, July 8-9; Richton, July 13-14; Basin, July 15-16; Stillmore and Texas, July 20-21; Bond and Wiggins, July 22-23; District Conference, July 27-30; Merrill and Bendale, Aug. 5-6; Gulfport, St. Mark's, Aug. 10-11; Gulfport and Turkey Creek, Aug. 12-13; McHenry, Aug. 19-20; Handsboro, Aug. 23-24; Biloxi, Aug. 26-27; Pearlinton and Waveland, Aug. 30-31; Klin and Delisle, Sept. 1; Bay St. Louis, Sept. 2-3; Ocean Springs, Sept. 4-5; District Sunday School convention, Sept. 7-10; Pass Christian, Sept. 9-10; Moss Point, Sept. 14; Three Rivers, Sept. 15; Escatawpa, Sept. 16-17; McNeil, Sept. 22.

Dear Pastors, Members and Friends of the District—I am very grateful indeed to you for the profound interest that you are manifesting in the work of the district. We held our own in the area meeting at New Orleans, May 3, with a large increase in our centenary collection over that of the previous year. Every church on the district must make a special effort by rally or otherwise to pay up the pastor's salary before the District Conference, July 27. Pastors, come to the District Conference with your centenary quota over the top

(Continued on Page 11).



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

## EPWORTH LEAGUE TOPIC

## JUNE 25—THE COSTS OF THE CHRISTIAN CONQUEST

(Phil. 2:4-11; Matt. 16:24, 25; 28:16-20)  
Daily Bible Readings—

Monday, June 19—The Cost of Obedience. Matt. 16:21-25.

Tuesday, June 20—The Cost of Loyalty. 1 Cor. 2:3.

Wednesday, June 21—The Cost of Love. 1 John 3:14-18.

Thursday, June 22—The Cost of Living a Life Purpose. Matt. 4:8-10.

Friday, June 23—The Cost of Service. Matt. 25:35-40.

Saturday, June 24—What Are You Doing with Your One Talent? Matt. 25:15-30.

Sunday, June 25—Are We Ready to Give All? John 15:12-15.

## The Cost

During the two Sunday evening meetings just preceding this one we have discussed the Christian Adventure into Non-Christian places and un-Christian conditions.

Our thought tonight is to discover how we may be of service in God's plan and whether or not it is worth the cost. We have given in our Scripture references some suggestions concerning the cost of following the Master, and we feel as we read them that God is depending upon us to have some part in conquering the world for Christ.

John Wesley said "The world knows nothing of a solitary religion." We cannot remain true to our ideals as Christians and keep Christianity for ourselves, forgetting those who are outside of the charmed circle of our families or crowd or Epworth League. Yet we are not to think that we can go into the task of helping the Master without a determination to see things through and a willingness to pay the price.

You remember the question which Jesus asked, "For which of you intending to build a tower, sitteth down first, and counteth the cost, whether he have sufficient to finish it? Lost haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, 'This man, began to build, and was not able to finish.'"

As we read the great commission we realize that the supreme obligation of all Christian disciples in all ages is to make Christ and His principles reign the world over. We accepted this commission when we became followers of the Leader and as yet no voice from Heaven has spoken to tell us that we are exempt from a part in that task.

## Self Versus Service

The first cost which we must face are to conquer the world is

the giving up of our self-centered ideas and taking upon ourselves those of service. It is not enough for the Epworth League to Look Up—it must Lift Up as well.

We must develop what someone has called "the consciousness of a larger self," a self that reaches out to all parts of the world. We are all familiar with the paragraph that has been used so often which illustrates the dependence of the modern person on what others do for him.

"When he rises, a sponge is placed in his hand by a Pacific Islander, a cake of soap by a Frenchman, a rough towel by a Turk. His merino underwear he takes from the hand of a Spaniard, his linen from a Belfast manufacturer, his outer garments from a Birmingham weaver, his scarf from a French silk grower, his shoes from a Brazilian grazier. At breakfast his cup of coffee is poured by natives of Java and Arabia; his rolls are passed by a Kansas farmer, his beefsteak by a Texas ranchman, his orange by a Florida negro."

Are we willing to take so much from all of the peoples of the earth and in return wind ourselves in a sort of cocoon of selfishness?

It is so easy for us to have our view narrowed by our prejudices, our training and our self-centered ideas. It is hard for us to make the venture of trying to see a little further every day.

## Our (Not My) Father

Then the Christian conquest will cost in prayer. We must believe that "More things are wrought by prayer than this world dreams of," and realize that "So the whole round earth is every way bound by gold chains about the feet of God."

A young woman who is a real world Christian decided that her prayers might be improved, and so she made for herself a notebook containing thirty sections of four pages each. The first page of each section contained the map of a country. The second—the names of the missionaries of her particular denomination who were at work in that field. The third contained some of the interesting facts concerning the country, and the last page, the needs.

Each day she studies a section and prays for the country represented; so that every month she literally prays "around the world"—not in a vague indefinite way, but with understanding.

## "Inasmuch"

The next cost which we ought to consider is the cost of talents.

Long ago about the pool of Bethesda, lay a multitude of sick folks. The Master spoke to one who lay discon-

solate on his pallet. "Are you going in?" he asked. "No," was the reply, "for I have no friend to help me; the others get the benefit before I am able to get down into the water." Undoubtedly, there were scores of folks who would have been glad to help, but because this man required a service which was not spectacular he suffered.

If the world is ever to be conquered it will be because we one-talent folks will use our talent and in any way the Master directs.

## Ask Some Other Folks

To present some arguments designed to discourage a life service volunteer from becoming a foreign missionary; your third vice-president from trying to better conditions in your community.

To answer these objections.

To tell the difference between facing the cost and being unwilling to pay the price.

To discuss the question "Are the young people of to-day more willing to pay the cost than those of sixty years ago?"

Whether or not we have ideals that demand loyalty through good and ill?

Which is the more difficult to overcome, a moral or a physical obstacle?

To explain the significance of this statement made by a minister, who was an inspiration to hundreds of folks—"I have sought and found the shepherd heart."

To tell this story:

## Not Measured by Statistics

The matron of a reformatory for young women had been telling a visitor something about the difficulties and discouragements of the work, and the visitor had requested some statistics of the number of those who were helped or reformed.

"There have been times," said the matron, "when it has seemed as if no girl left us unhelped, and that a majority were reformed. But in time they come trooping back, or we hear from them in other institutions. I have ceased to think in statistics. I only know that every one of them is worth while to keep on. Kindness and stern discipline, education and religion, patience and faith, all have their part. When we have done that, we hope for the best, and try to have faith even to the seventy times seven."

"I had expected some encouraging statistics," said the visitor. "Have you not published reports with figures and proportions?"

"Very likely, but I have got over the vice of statistics. You can tabulate returns where human beings are concerned. No crime is like any other crime; no girl is like any other girl. Every case has its individual significance and problem."

"Of this I am increasingly sure. Nothing that we can do here begins to be worth while as much as what can be done more easily before the girl comes here. How easily at the top of the hill the trickling stream is turned aside that becomes a torrent below! Education is expensive. Religion is expensive. All good things are expensive. But it costs much less to train a girl than to try to save her. Constructive work is cheaper, more effective, and even when we

have done our best, the other is the better product."

## Sing

"True-Hearted, Whole Hearted."

"Soldiers of Christ, Arise."

"Christian, Dost Thou See Them?"

"Who Is on the Lord's Side?"

"O Master, Let Me Walk With Thee."

"Fight the Good Fight."

## DISTRICT ROUNDS

(Continued from Page 10.)

and your full quota of subscriptions for the Southwestern. Don't fail on your Episcopal and conference claimant fund. Our District Conference convenes at Pass Christian, Miss., July 27-30. Bishop Jones, Dr. King, Dr. J. B. F. Shaw and a large number of other great men will be present to help us make this a great District Conference.

P. H. REMBERT, D. S.

## ROME DISTRICT

## Third Round

Cohutta, July 1-2; Chickamauga, July 8-9; South Rome, July 15-16; Douglasville, July 22-23; Aragon, July 29-30; Summerville, August 5-6; Floyd Circuit, August 12-13; Rome, First Church, August 13-14; Adairsville, August 19-20; Cartersville, August 20-21; Cave Spring, August 26-27; Cedartown, September 2-3; Villa Rica, September 9-10; Temple, September 16-17; Austell, September 23-24.

Dear Brethren—We will soon report at the District Conference of work done. I hope we will make real advances over last year. You have done well thus far under conditions, but let us not be satisfied with the past. It is hard to get our membership to co-operate with us in carrying out the program of the church, but let us keep on the job all the time. Do a little every day, and little by little success will come, regardless of conditions. Keep the program of the church before your people. Evangelize and educate them. Have them read our church papers and other good literature. Collect all claims regular and send Centenary to Chicago office monthly. Observe Children's Day, June 11. Report amount raised to me not later than June 15. Your report will be published in the Southwestern. Do your best. Make a report that you will be happy to have others read. The District Conference will convene in Douglasville, Ga., August 24-27, 1922. Programs will be out later. Put the Southwestern in every home. Have faith in God.

Fraternalty yours,

H. E. BURNS, D. S.

## MERIDIAN DISTRICT

## Third Round

Lake, July 1-2; Hickory, July 3; Scooba, July 8-9; De Kalb, July 10; Haven Chapel, July 14-16; Rose Hill, Meridian, July 15-16; Forest, July 22-23; Chunkoy, July 24; Philadelphia, July 28; Philadelphia Circuit, July 29-30; Lauderdale, August 5-6; District Conference, August 8-11; Union, August 12-13; Southside, Meridian, August 15; Meridian Circuit, August 19-20; Daleville, August 26-27; Fort Stevens, August 26-27; Montrose, September 2-3; Gariands-



ville, September 2-3; St. Paul, Meridian, September 8-10; Rose Hill Circuit, September 16-17; Lillian, September 19; Preston, September 23-24; District Conference, August 8-11.

My Brethren—Keep the revival fire burning. Children's Day is the next best chance and the appointed time for those who are not "over the top" with Centenary quota to go over. The Bishop and the whole church expects you to do this. Do not fail. As you know, each pastor in the district is to report to the District Conference "over the top." No man is excused. You will receive notice of the number of subscriptions your charge must secure to make the paper self-supporting on its fiftieth anniversary. You are expected to make your first big report of subscriptions secured at the District Conference, August 8. Organize a "Southwestern committee" in each church and put them to work at once. Let us go in like men and win. This job will be put over and you cannot afford not to do your full part of it. Each pastor will report his Children's Day rally to me on June 26.

Yours,  
WM. McMORRIS.

#### SEDALIA DISTRICT Second Round

Appleton City, July 15-16; Harrisonville, 15-16; Tipton, 15-16; Marshall Creek, 18; Otterville, 22-23; Butler, 22-23; Windsor, 22-23; Warrensburg, 29-30; Centerville, 29-30; Chilhowee, 29-30; Sweet Springs, Aug. 5-6; Dresden, 9; Rolla, 10; Lebanon, 11; Marshfield, 12-13; Mt. Vernon, 19-20; Neosho Circuit, 19-20; Carthage, 19-20; Joplin, 26-27; Springfield, Sept. 1-3; New Bloomfield, 9-10; Fulton, 9-10; Columbia, 16-17; New Franklin, 17-18; Fayette, 23-24; Sedalia, Oct. 1-2; Arrow Rock, 1-2.

Dear Brethren: Let us see that the Sedalia District raises its full quota. Make every Sunday count for His cause. Organize your Southwestern Committees, put on the Budget System. Make Children's Day a big day for the Centenary. Raise your Episcopal Fund, Conference Claimant and General Conference and send to the Treasurer at once. Send the name of your delegate to Rev. Hayes and plan to attend the Institute at Geo. R. date July, 10-16.

Brother Holt and his people are making great preparation to entertain the District Conference August 17-20 at Neosho. Brothers something must be reported on the Centenary by that time by each Pastor. Let all report and meet all assessments to date.—L. R. Grant, Supt.

#### BALTIMORE DISTRICT Second Quarter

Asbury, July 3; Mt. Zion, July 5; Metropolitan, July 7; Whatcoat, July 11; St. Matthews, July 13; Asbury Mission, July 21; Belair, July 22; Churchville, July 23; Lutherville, July 24; Reisterstown, July 28; Fredrick, July 29; Sharp St., Memphis, Aug. 1; Mt. Winans, Aug. 3; Aberdeen, Aug. 5; Fallston, Aug. 6; Green Spring, Aug. 10; Chase, Aug. 12; Hereford, Aug. 13; Ames Memorial, Aug. 14; Williamsport, Aug. 29; Ha-

### Quarterly Conferences

**MACON CIRCUIT**—Our first quarterly conference was held at Bethel M. E. Church, with the Rev. J. H. Talbert, our newly appointed district superintendent, presiding. On arriving at the church the superintendent met many smiling faces and warm hearts. We received him gladly and were favored with a powerful message on the Centenary. The superintendent preached at New Hope M. E. Church a soul-stirring sermon. The people went away rejoicing in the Lord in their salvation. We raised \$56.78. We are planning to make this a successful year.—M. A. Frierson, Reporter.

gerstown, Aug. 30; John Wesley, Sept. 1; Federal Hill, Sept. 2; Gettysburg, Sept. 9; Harrisburg, Sept. 10; Arlington, Sept. 12; New Windsor, Sept. 16; Westminster, Sept. 17; Liberty Town, Sept. 22; Buckeyes Town, Sept. 23; St. Paul, Sept. 25.

Dear Brother—Please report the result of your Every Member Catechism. Have you put on the whole stewardship program? Our resident Bishop has moved into the Episcopal residence purchased by the Washington Area. We are pledged to raise an average of thirty cents per member towards the purchase of this residence. Will you raise this at your earliest convenience and send to Dr. Morris E. Swartz, 10 E. Fayette street, Baltimore, Md.? We will ask for a report on this at the District Conference. Drive ahead with the centenary quota. We must retrieve lost ground. Let us help make the Southwestern self-supporting. District Conference, Epworth League and Sunday School convention will be held at Belair, Md., Aug. 22-27, 1922.

Most sincerely,

E. S. WILLIAMS.

2344 McCulloh St., Baltimore, Md.

#### GAINESVILLE DISTRICT

##### Third Round

Bell and Willerford, June 30; Haynesworth, July 1-2; Hague, July 8-9; Alachua, July 8-9; Sanpulaski, July 15-16; Jonesville, July 22-23; Newberry, July 23; Newbell, July 29-30; Lacross and Newbell, July 30; Liberty Hill, August 5-6; Bennington and Newnan's Lake, Aug. 6; Arredondo and Texas, Aug. 12-13; Pineville, Aug. 19-20; Sandhill and Morrilton, Aug. 26-27; Anchor and Longpond, Aug. 20; Montbrook and Williston, Aug. 27; Otter Creek and Hancock, Sept. 2-3; Cedar Key and Rosewood, Sept. 9-10; Gainesville, Sept. 15-17; Paradise Mission, Sept. 18.

Dear Brethren—The District Conference, Sunday School and Epworth League convention will meet with the churches at New Newbell and Old Newbell, July 26-30. At the same time we shall hold group meetings on the centenary, and each pastor will report all centenary money raised and members received into the church. The program will be sent to the pastors for their charges. Brethren, let us do our best.—J. S. Todd, D. S.

**DONOVAN, MISS.**—Our second quarterly conference convened at Cowins Chapel M. E. Church, with the district superintendent, Rev. P. H. Rembert, presiding. A. P. Mosely, secretary of all our officers at this point, was presented with good reports. On Sunday the superintendent preached a soul-stirring sermon. We paid him in full. We thank the Bishop for our pastor, Rev. N. Scott. Our membership is small, but very loyal.—Reporter.

**HAMILTON CIRCUIT**—Rev. G. A. Deslandes held his third quarterly conference. Rev. Deslandes preached two powerful sermons and he also gave our people some much needed information. Rev. Mallory our pastor has a well organized church. We raised \$51.76. Paid the district superintendent in full. We are making our drive for district conference.—Reporter.

**AUGUSTA, ARK.**—Our second quarterly conference was held April 22-23 with the district superintendent, L. G. Hodges presiding. Most of the officers were present with good reports. The district superintendent explained the program of the church especially the centenary movement and we are planning much for the church this year. On Sunday at 11 a. m. and 3 p. m., the district superintendent preached to the delight of all who heard him. Rev. B. T. Fisher, pastor, delivered an excellent sermon with much power and impression. We are hoping to build a new church soon with God's help. We are going over the top this year.—Edna M. Brewer, reporter.

**WIGGINS, MISS.**—The second quarterly conference of the Bond-Wiggins charge was held May 20-21 with Rev. P. H. Rembert, district superintendent in the chair. All officers had good reports. Money raised \$218.58. Sunday at 3 p. m., the district superintendent preached a powerful sermon, subject: "I say Unto Thee Arise". The Lord's Supper was administered to 32 souls. The church has taken on new life under the pastorate of the Rev. D. Ray.—R. H. Griggs, reporter.

**MONROE, LA.**—Our first quarterly conference was held at St. James Methodist Episcopal Church with our district superintendent, Rev. T. A. Hampton presiding. Many were present to witness the interesting meeting. The district superintendent commended the pastor for having every department of the church so beautifully lined up and at work. Every officer was present with a splendid report. Sunday at 11 a. m., our district superintendent preached an eloquent and soul-stirring sermon. Our hearts burned within us while he delivered God's wonderful message. A. Sterling, reporter.

**GEORGETOWN, MO.**—Sunday was a high day at this place. This being our quarterly meeting. Rev. L. R. Grant the efficient superintendent of the Sedalia district was present and at 11 o'clock delivered a sermon which was pronounced by all as being one that stood alone. He used as a text the words as given my Paul: "For Unto Me Was Given a Thorn in the Flesh". At 3 o'clock we were benefited by listening to another great sermon by the Rev. G. W. Ball, after which the Lord's Supper was administered to all. At 8 o'clock the pulpit

was filled again with our superintendent and in his masterly way brought to us another great message from 1 Sam. 30-4 and depicted to us, the awful end of a promising life. Three young men came forward for prayer. We closed the day with \$35.50. We solicit your prayers that we continue in faith.—H. L. Overton, P. C.

**HILLSBORO, TEXAS**—The second quarterly conference was opened by singing Hymn No. 1, "O, for a Thousand Tongues." Prayer was offered by Bro. Glores. A few remarks were made by the pastor, Rev. Hunt, then the meeting was turned over to the district superintendent, Rev. J. W. Warren. Roll was called. Reports of class leaders and the different auxiliaries, all of whom had good reports. The delegates were elected for the district convention.—Esse Taylor, reporter.

**BELTON, MISSO**—Our second quarterly conference with Dr. S. E. Jones district superintendent, and Rev. E. R. Gravely, pastor, was a success. All officers were present and rendered good reports. Dr. Jones preached strong sermons which were spiritually enjoyed by all. Dr. E. R. Gravely our most efficient pastor is a live wire in Methodism. He has his church and work at heart, and is really looking after their interest from every angle. Since his pastorate at this place he has built a beautiful parsonage. The church has taken on new life. An entertainment was given by the ladies of the local church which was a grand success. Under the direction of Mrs. M. L. Wyatt and Mrs. E. R. Gravely, Dr. E. R. Gravely has been delivering a series of sermons and lectures on "Stewardship and Centenary." The people are now being awakened to that end.—S. R. Burton, reporter.

**WEST POINT, MISS.**—Mr. and Mrs. William Cox had their beautiful house to burn on Sixth street. A little child of their son, Samuel Cox, was burned to death. The mother of the child was also badly burned. The lost was great but they carried some insurance. We extend to the bereaved family our sympathy.—A. B. Coleman.

**RUFFIN, S. C.**—We are pleased to report that the Ruffin Charge is still in a prosperous condition. We had one of the best quarterly conferences ever held on the charge. 62 souls were happily converted. 54 assessments to the church. We raised for pastor, \$100.00. Pray for the Ruffin charge that she may ever be in the front rank. Our pastor the Rev. J. G. Stokes is carrying out the program of the church.—A. L. Ackerman, Reporter.

**SALGAHACHIA, ARK.**—Our second quarterly conference was held May 20-21, with our beloved District Superintendent Rev. G. A. Hall at his post. The district superintendent presided with dignity and everything appeared bright before him for a good year's work. Most of the officers were present with good reports and all of the District Superintendent's assessment for the quarter was raised. Three persons have been received in the church. The superintendent preached two able sermons on Sunday. The spiritual fervor ran high. Raised for the pastor, \$20.00. Rev. G. W. Davis one of our retired fathers of the Little Rock Conference



ce was with us and expressed that and his family were going to cast their lots with us. The District Superintendent urged that at the district conference all pastors reports be made safe for the Annual Conference, and 10 subscriptions each to S. W. C. A.—H. J. Bright, P. C.

**COLUMBUS, MISS.**—The second quarterly conference convened at Mt. Zion, May 13-14. District Superintendent G. W. Smith was on time and full of cheer, encouragement and information. He delivered an inspiring message from God, our Father, to the delight of all. Both at Mt. Zion and Zion Ridge, Sunday, 80 per cent of the quarterly conference members were present with good reports. Mrs. C. A. B. Price and little girls presented the Sunday School superintendent with a call bell. The auxiliaries are being organized by the pastor. The District Superintendent was paid in full. At the last annual conference Bishop Jones sent to us our pastor, the Rev. D. J. Price, which we are justly proud and feel highly honored.—Reporter.

**CALDWELL, TEXAS**—The second quarterly conference was held in Zion Hill M. E. Church, May 13-14, with Rev. B. R. Roed, district superintendent, in the chair. Nearly all of the officers were present with written reports, which showed a marked success along all lines. At 11:30 on Sunday the District Superintendent preached a soul-stirring sermon to the delight of all, after which Miss H. E. White sang a beautiful solo. Mrs. E. D. Gunn and Mrs. Blunt sang a duet, which was very much enjoyed. The Lord's Supper was administered to a large number. At 3:30 p. m. the District Superintendent preached another great sermon from the 3rd chapter of St. John, 16th verse; subject, "God's love for the world." Many hearts were made to rejoice. Zion Hill is on the upward march, notwithstanding most of our members live in the flooded district, which has been visited by three great floods this year. Nevertheless we expect to do more for the uplifting of God's kingdom this year than ever before. We have just purchased an organ for our church at Zion Hill, which is adding new life to our Sunday School. Paid the District Superintendent \$21.40 and \$5.00 for our pastor, Rev. G. White, who seems to have his very soul and mind in the work. We believe under his leadership our church is marching on to victory.—Mrs. J. B. Brown, Reporter.

**McGEHEE, ARK.**—The second quarterly conference for the Dermott and McGehee charges was held May 15, with the District Superintendent, Rev. A. S. Miller, in the chair. The session was opened by reading a Scripture, "O, for a thousand tongues to sing." Prayer by L. H. Lovelass. The reports from all the officers were good. Rev. Miller preached an able sermon at 11:30 o'clock. A large number partook of the Lord's Supper. At 3:30 o'clock p. m., Rev. Miller ascended the pulpit at St. Peter A. M. E. Church and preached the annual sermon to the students of the McGehee public school. After the conference

adjourned Monday night a pretty suit of clothes was presented the pastor by the District Superintendent in honor of the members of Scott Chapel M. E. Church. This drive was led by Mrs. L. S. Madison. Refreshments were served by Rev. Talbert and Miss Smith.—Mrs. S. L. Madison, Reporter.

**LEXINGTON, MISS.**—The second quarterly conference of this charge convened at Poplar Springs M. E. Church, May 20-21. Rev. D. E. McNair, pastor of Indianola, Miss., presided. The conference was quite a success. Reports were good, which showed the charge to be alive and growing. The church just organized last year, but has quite a number of good, energetic members. Rev. McNair preached two strong sermons Sunday and administered the Lord's Supper to a large crowd. Collection for the quarter \$60.25.—H. A. W., Reporter.

**POTTS CAMP, MISS.**—Our second quarterly conference was held under the administration of the new District Superintendent, Rev. M. C. Pulliam, May 20-21. Reports, good on both Saturday and Sunday. All claims paid in. On Sunday the District Superintendent preached a strong and powerful sermon, also Sunday night. Everyone was delighted to hear him. Our pastor, Rev. P. R. Jenkins, has the church on an upward march.—Ida Duberry, Reporter.

**ROCKY FORD, GA.**—Our third quarterly conference was held with Horse Creek Church, May 20-21, with our worthy District Superintendent, Rev. J. S. Stripling, presiding. He preached a good sermon on Saturday to a large audience. Nearly all members were present with good reports. The superintendent was well pleased with the work done thus far. Sunday was a high day. Our superintendent preached a soul-stirring sermon at 11:30 to a crowded house. All who listened highly enjoyed it. He preached from the 13-30 verse of numbers. He preached again at night. Dinner was served on the ground both Saturday and Sunday. We paid the District Superintendent in full. Raised during the quarter \$47.18. Sunday School was held at 3:30 o'clock. The District Superintendent took an active part in discussing the lesson. On Friday night, May 19, a storm struck the parsonage, but did not do any harm. It left with our efficient pastor, Rev. W. R. Dixon, and his loving consort, a few choice pounds. The pastor, in a few kind remarks, thanked the members and friends for their hospitality.—Ora B. Parker, Reporter.

**WEST POINT, GA.**—The second quarterly conference was held on the West Point Charge April 22-23, with the District Superintendent Rev. E. D. Giddens presiding.

This Superintendent always brings a message that makes Christian hearts rejoice.

Many came forward for prayer. At the close of the night service, \$30.00, was raised. The District Superintendent being paid in full as we know no failure along these lines. We have just closed a weeks revival. Eight souls were gathered in for

the Master's kingdom, which makes a total of 21 taken in during the pastorate of the present Pastor, Rev. J. F. Robinson and about \$530.00, raised since the annual conference.

The members have decided to build a Brick-Veneer Church to seat 500 people. Pray that we shall not fail. Rev. J. F. Robinson, P. C.—E. L. Johnson, Reporter.

**MICONOPY, FLA.**—The second quarterly was held April 22-23, with the Rev. R. H. Dubose, District Superintendent, presiding. All of the officers were present with good reports. On Sunday Dr. Dubose delivered an excellent sermon. Prof. A. C. Kelley, Miss Mary Etta Kelley, the faithful organist, pastor and members went to the Church at Rochelle, Fla, where a literary program was rendered to the delight of all present. Miss Ruby Hall was master of ceremonies. This charge knows no failure with the Rev. W. B. Hester as pastor. We have had one convert and five accessions to the church since conference.—Miss R. O. Hall, Reporter.

## SPECIAL NOTICES

**LA GRANGE, GA.**—The Local Board of the Savannah Conference of Home Mission and Church Extension will meet in Macon, Ga., Wednesday, June 21, at 12 p. m., and all members and friends interested in this board are asked to be present. We also urge our conference to raise and send in our largest centenary offering, as our greatest world's program must not fail, nor our Atlanta Area, under our gallant Bishop E. G. Richardson. Cheer up, soldiers, with backs against the wall of retreat, and charge the fort and go over the top. Our goal: souls saved, tithes and centenary money.—E. D. Giddens, President.

**BREWTON, ALA.**—All ministers, delegates and friends expecting to attend the district conference of the Montgomery District, to be held in July in Brewton, Ala., at Shiloh M. E. Church, are requested to send their names to Rev. B. G. Green, so that arrangements and accommodations may be made.

**ORANGE, TEXAS**—To the ministers and mite box secretaries of the Woman's Home Missionary Society of the Texas Annual Conference and to all whom it may concern: This is to remind you of the reports that you were asked to make in May, that I might be able to make my report not later than July. You still have time for furtherance. Please see to it that your mites are getting together. I am writing for blanks to send and will make my reports at the required time accordingly.—Ella Mae Blue, 402 John St., Orange, Tex.

**BIRMINGHAM, ALA.**—To the pastors and members of the Birmingham District: We have planned to entertain you in a local Sunday School anniversary, July 5-9. The program will be out later. Dear brethren, this is an opportunity as well as an invitation. Let us co-operate together in the name of the Lord. Yours in Christ.—B. William, P. C.

**BATON ROUGE, LA.**—The District Conference of the Alexandria District is to be held at Newman Memorial M. E. Church instead of the Alexandria Mission, Aug. 16-20. Fraternal delegates to the District Conference: Robert Wilkins, New Orleans District; W. L. Dyas, La Teche District; O. J. Harvey, Lake Charles District; J. H. Thompson, Shreveport District; W. C. Hayward, Baton Rouge District.

**VICKSBURG, MISS.**—Dear pastor and members of the Vicksburg District, you will please take due notice, that the District Conference has been changed from Cary to Fayette, July 25-28.

All local preachers and exhorters will please be present; be subscribers for the Southwestern and have license renewed. All Auxiliaries of the church will bring \$10, for representation. Each charge and circuit is expected to send up a large number of subscribers for the Southwestern through the pastor.

We are cordially inviting Bishop Jones, Mrs. E. M. Jones, Wm. Jones, Editor King and the business manager R. H. McAllister to be present, and all others who may come. Yours Brotherly, J. C. Hibbler, D. S.

## MARRIAGES

**DIXON-SPEARS**—At Chinn Chapel M. E. Church, Lettsworth, La., Mr. Ernest Dixon and Miss Ella Spears were happily united in marriage by the Rev. C. L. Angram. Both are members of Chinn Chapel M. E. Church. We wish for them a happy life in the future and a safe voyage over the sea of life. May God bless them.

**BROCKINGTON-DEFAYE**—Rev. G. B. Brockington and Miss G. A. Defaye were united in holy matrimony April 29, by the Rev. C. R. Howard our pastor at Lake City, Florida.

**JONES-LOVE**—Mr. Charlie Jones and Miss Francis Love were joined together in holy bonds of matrimony on May 19, by the Rev. C. R. Howard, our pastor at Lake City, Florida. They are members of the Methodist Episcopal Church.

**MOORE-SCOTT**—Mr. Charlie Moore and Miss Addie Moore, members of our Church at Lake City, Florida were married May 28, by Rev. C. R. Howard.

**ALLEN-WRIGHT**—Rev. I. S. Allen, one of the popular ministers of the A. M. E. Church, was united into marriage to Miss Geneva Wright at the Methodist parsonage. The Rev. C. R. Howard officiated.

## INQUIRY

**SAN AUGUSTINE, TEXAS**—I desire to find my people, all of whom, I presume, are in the state of Louisiana. They are two sisters and my father, Ned Williams, known as Dan Williams, driver for Hicks Co., Shreveport, La. My sister, Martha Williams, and father are in Shreveport, and Nellie Lister is somewhere in Louisiana. Any information concerning them will be appreciated by Annie Johnson, San Augustine, Tex.



## WHAT THE CHURCHES ARE DOING

**INDEPENDENCE, VA.**—Methodism in Grayson County, Va., still lives. The Independence Circuit is the only body of the Methodist Church that is represented in the whole county of Grayson of which, Rev. F. D. Thomas is the pastor. This circuit has five preaching points, namely, Independence, Oak Grove, Elk Creek, Fries and Galax. Headquarters 16 miles from the railroad and not a single mile of good road on the whole circuit. Rev. Thomas has been faithfully serving us since December 1, 1919. Under his leadership the circuit has taken on new life. We pledge ourselves to be loyal to the call of the great church of which we are a part. The first Centenary Rally was held at Independence, the others following. Sisters E. A. Parsons and Alice Cox were the leaders of the Rally. Another rally given by the members of Fries Charge was led by Sister Daisy Johnson and Sister Thelma Price. Oak Grove, Elk Creek and Galax are moving to the front. We feel we are marching up the King's highway.—Miss Alice Cox, Reporter.

**STARKVILLE, MISS.**—We of Griffin Chapel, began our program on the 26th day of March, with Dr. E. M. Jones, Area Secretary for the Centenary of the New Orleans Area, present to address the Sunday School at 10:00 a. m., at 11:00 a. m., he preached one of his soul stirring sermons to the delight of all who heard him.

Monday night 27th, his stereopticon lecture, on What the Centenary is doing for the Church at home and in the foreign fields, was timely and interesting to the crowd that listened with hushed breath. Tuesday night 28th, the devotional service was conducted by Rev. J. W. Jones, Starkville Circuit. Welcome address by Mrs. Margaret Lucas, Dr. M. S. Davage, president Rust College, Holly Springs, Miss., then graced the rostrum, and delivered one of his eloquent addresses, on What the Centenary is doing for the Negro: which will live long in the minds of the people. We then went to the Parsonage where a sumptuous Banquet had been spread, by the Ladies Aid and Woman's Home Missionary Society, in honor of Drs. Jones and Davage. Drs. E. F. Scarborough and J. H. Talbert, invited guests. Mr. Alfonso Alexander and his unit, honored guest for most money raised.

Wednesday night 29th, Rev. J. H. Talbert, D. S., Aberdeen District, preached a wonderful sermon, highly enjoyed by the waiting congregation. Easter Sunday, will long be remembered by these people.

Our Pastor, Rev. Alexander, Talbert, with his natural intellect, taken his text at 11:00 a. m., preaching in his usual way.

Sunday night at 8:00 o'clock, Miss Eva Mae Collier, organist, pealed forth the sound of a beautiful Easter Carol; the voices of the choir were mingled with the sweet music, singing praises to our risen King.

The program was carried out by the direction of the general church. Thus ends one of the greatest programs in the history of the church. Total finances raised, \$451.50.—Rosebud O. Bell, Reporter.

**WICHITA FALLS, TEXAS**—Mt. Calvary M. E. Church is rapidly growing under the leadership of Rev. R. A. Appling. At our second quarterly conference the Rev. J. W. Warren, district superintendent, was absent, and the Rev. J. J. Hardeman of Dennison conducted the quarterly. At the business session all of the officers were present with good reports. Sunday at 11 a. m. Rev. Hardeman preached and administered the sacrament to 36 persons. At 3 p. m. the Ministers' Alliance was present at the request of the pastor, Rev. R. A. Appling. At 8 p. m., Rev. Hardeman preached to a great crowd. The result was one accession. Paid out \$55.45.—Mrs. Tweetie Williams, Reporter.

**CATAWBA, N. C.**—The little mission at Catawba is progressing. In a recent rally the following are those who paid \$5.00: Rev. B. C. Littlejohn, Sister Littlejohn, Sister Maggie Smyre, Sister Mamie Ahernathy, Brother John Moore, Brother C. A. Brown, Brother P. S. Fish, Sister Mattie Littlejohn, Brother S. H. Brown, Brother F. L. Brown. Amount collected for the day, \$90.11.—C. A. Brown, Reporter.

**DAYTONIA, FLA.**—The members of Stewart Chapel Methodist Episcopal Church have just had a little financial drive preparatory to a rally in the near future. The total amount collected from the clubs, \$240.25, paid by Ormond, \$100; making a total of \$340.25. Rev. G. H. Lennon pastor has the church on an upward march.

**CHIPLEY, GA.**—St. Paul M. E. Church has taken on new life under the leadership of its new pastor, Rev. A. M. H. Evans, a retired minister who was called upon to supply this charge by the District Superintendent Rev. E. D. Giddens. Two members have been added and the church is spiritually alive. Sunday School is well attended. Easter was celebrated at St. Paul and Smith Chapel. Rev. E. D. Jenkins of the Baptist Church recently preached to the members of St. Paul, while the pastor was at Smith Chapel.—G. L. Cameron, Reporter.

**NEWPORT, ARK.**—Under the leadership of our most efficient and worthy pastor, Rev. J. W. Johnson, Emery Chapel is taking on new life. Two weeks leading to Easter, we had a revival, though no new souls were added—the membership of the church was helped spiritually—and on Easter Sunday raised a fair quota for Centenary. Our quarter being held at this time. District Superintendent L. G. Hodges preached a soul stirring sermon and all were made to rejoice. We wish to express our gratitude to the conference for sending us Rev. J. W. Johnson who knows how to bring things to pass. We will rally

to his support, and when report of Annual Conference is made, we hope to be proud of our record for 1922.—J. E. Pool, Reporter.

**McALLISTER, OKLA.**—The pastor of King Chapel was recently given a surprise by the loyal members of this charge. The pastor heard the sound of voices and upon opening the door found a host of faithful members who had come to make him happy. Brother G. E. Mead and Sisters Scott, Stanberry and Smith were leaders in the party. We express our thanks to these good people and ask that they frighten us with another such surprise.—G. T. Holman, P. C.

**BILOXI, MISS.**—Easter was a great day at St. Paul M. E. Church. The children were well trained by Mrs. N. L. Patterson and Mrs. C. L. Brown. Mrs. A. B. Pittard rendered good music and the program rendered was enjoyed by all. The centenary collections were \$212.—Rev. J. A. Patterson, P. C.

**OXFORD, N. C.**—Sunday, June 4, was special collection day for class leaders and stewards. Collection for the day was \$85.00. Miss Lillian Lassiter, teacher at Bennet College addressed the Sunday School. The members are looking forward to the coming of the Greensboro, District Conference to be held in July 5.—Gertrude Smith, Reporter.

**BULLOCK, N. C.**—Under the supervision of Rev. J. M. Harris our church has taken on a new life. We have recently painted in and out at a cost of \$150.00. The Sunday School has increased 50 per cent.—Lucy Morrow, Reporter.

**SAN ANTONIO, TEXAS.**—The members of St. Paul are still struggling to finish their new church. The membership roll is very large but when placed upon the scale you will find the same four hundred tried, true and loyal members always at their posts. We have a faithful group of trustees, stewards and class leaders. Miss Maggie Buchanan church secretary is a credit to the church. Mrs. E. S. Ratliff is still laboring with the Woman's Home Missionary Society, Mothers' Jewels and Junior League. You will find her always at her post. Senior League is progressing nicely under the leadership of Brother Ed-Harper. We are proud of our Dr. D. A. Deslandes our district superintendent. Our pastor, Rev. L. H. Richardson.

**DECATUR, ALA.**—Our Easter services were begun with early prayer meeting which was very largely attended. The pastor read a scripture lesson from St. Mark 28; touching the resurrection. The spirit ran high. We assembled again at 9:45 a. m., for Sunday School which was very largely attended. Each child in the Sunday School was given a little Easter token by Mrs. Kate Malone. At 11 a. m., the pastor Rev. Chas. Coleman preached a soul stirring sermon. After the sermon each unit leader busied themselves collecting pledges for Centenary. At 7:30 a program was rendered to the delight of all. Total amount reported by unit leaders, was \$276.81, collected for Centenary, \$313.93. With the help of God we

are trying to do our part in the great work of advancing the Kingdom.—J. B. Toney, P. C.

**WEST POINT, GA.**—Sunday, May 21, was indeed a high day for Cannon's Chapel M. E. Church. The pastor preached to the delight of his people at 11 a. m., then went to the Lanett Public School and preached the Commencement sermon at 3 p. m., again at 7:30 to a full house he again was at his post of duty. The Holy Spirit came into our midst; two joined the church. Many came to the Altar for prayer. Five were baptized at the Altar and thirteen were fellowshiped into the church. This brings to us since the Annual Conference 25 additions to our Church. Collection for the day \$28.72. We are very proud indeed for having a man of God like Rev. J. F. Robinson, who is on the alert and winning his way in the Twin Cities. Music for this service was furnished by the Junior and Senior Choirs combined. We are preparing to make an extra drive Children's Day.—E. Johnson, Reporter.

**GULFPORT, MISS.**—A great day was witnessed on Easter Sunday at Riley M. E. Church. A special sermon was delivered at 11 o'clock by the pastor. At 7:30 p. m. the program was rendered to the delight of all, conducted by Mrs. Rosa Boyd. Two contests were given which put life into the affair. Mrs. Riley raised \$115.76 and Mrs. Rosa Boyd \$50.46. The total amount raised was \$256.72.—Reporter.

**MASON, TENN.**—The members and friends of Alexander Chapel M. E. Church give many thanks to God and the Bishop for appointing such a man as Rev. E. D. Taylor. On Sunday, April 2, we raised \$194.00, of which \$97.00 was for centenary and \$97.00 for stewards. The pastor preached a soul-stirring sermon on that day. May the Lord bless these loyal and untiring workers, who are striving to uplift the kingdom of God.—Miss Estelle Norfolk, Reporter.

**SHREVEPORT, LA.**—Rev. Chas. Anderson thanks Brother Tom Crenshaw, a member of Round Grove M. E. Church for the gift given him.

**ISLANDTON, S. C.**—Rev. A. H. Harley of Texarkana, Texas, has been called to his home in South Carolina to the funeral of his brother and sister. While here he was a blessing to the community as well as the family. He was wanted to preach for both Baptist and Methodist. We must confess that we long for him to return to his home conference in South Carolina. We wish for him a happy return to his home in Texas.

**DETROIT, MICH.**—The various auxiliaries of Scott Memorial M. E.

(Continued on Page 15.)

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**EMANUEL.**—Miss Mattie Leona Emanuel, a faithful member of Fairfield M. E. Church, Shreveport, La., was called from labor to reward on Friday, May 19, at 5 p. m. She was happily converted nine years ago and joined the Fairfield M. E. Church. She lived a consistent Christian until her death. She was faithful to her church and Sunday School as long as she was able to attend. She carried Christian sunshine with her everywhere, never complaining or discouraged. To know Mattie was to love her. A bright, cheerful Christian, always obedient to her parents. She was the idol of her home. She leaves a mother, two brothers, two uncles and a host of relatives and friends to mourn. Our loss is heaven's gain. The funeral was conducted by the Rev. J. O. Richards, assisted by Revs. John McKee, pastor of Johns M. E. Church, and J. O. Brown of St. John M. E. Church. Brother James Huddleson, her Sunday School teacher, spoke of her as a faithful young Christian. Solos were rendered by Mrs. Ida Bell Storks, and duets by Miss F. L. Richards, Mrs. Lucille Blunt, Miss Oliver Nunnally and Mrs. Jesse Adams. Her remains were laid to rest in Fairfield Cemetery.

**HUGHES.**—In sad but loving memory of my wife, Mrs. Mattie E. Hughes, who departed this life one year ago, April 30, 1921. "In my heart your memory lingers, sweetly fond and true; there is not a day, dear Mattie, that I do not think of you; never shall I cease to love you, never shall your memory fade; sweet thoughts forever linger 'round the grave where you are laid."—D. E. Hughes.

**HART.**—Sister Annie Lee Hart, sister-in-law of Rev. C. C. Smith, died at Marthaville, La., May 1, 1922. She was born Feb. 13, 1885. She was converted about twenty-one years ago under the pastorate of the late Rev. J. J. Obee and joined Union M. E. Church, Marthaville, La. She was a faithful member of the church and a consistent Christian. She loved her church and Lord. About three hours before she died she realized that the end was near, so she asked her aunt, Ida Harris, to sing "Happy Day." She said consoling words to her mother and sisters, and told them she was home in glory. She leaves a mother, two sisters, a husband, five children and many other relatives and a host of friends to mourn her passing. The funeral was attended by Revs. Wm. Emmitt, N. Ford and E. Hamilton.

**NUNNS.**—Sister Vidia Nunns, a faithful member of Kellyton Chapel M. E. Church departed this life May 16, 1922, at 1:30 p. m. She leaves a devoted husband, six children, a

father, mother, three sisters and brothers, and a host of friends to mourn her passing. The funeral service was conducted by Rev. H. N. Brown.—Vera Marbury, Reporter.

**GRAVES.**—Mrs. E. E. Graves departed this life May 3. She was one of the most faithful members of the M. E. Church of West Raleigh, N. C. She was 63 years of age at the time of her death and had given a full life's service to the church and community. She leaves a husband, two daughters, who are teachers in the city school, and four sons, all of them well trained for the service of God and humanity. She also leaves two sisters, and a host of friends. The funeral was conducted by her pastor, Rev. D. L. Thomas, assisted by the other ministers of the city. The church and community have lost a great mission worker. Heaven has gained a jewel.—D. L. Thomas, P. C.

**HAYWOOD.**—Sister Lucinda Haywood, mother of Rev. W. C. Haywood and a faithful member of St. Matthew's M. E. Church, Algiers, passed to her reward in full triumph of faith, on May 3. She leaves to mourn her passing a host of relatives and friends. The funeral was conducted by her pastor, Rev. Arthur Robinson, assisted by her former pastor, the Rev. D. G. Taylor.

**GILES.**—Brother Isom Giles departed this life May 1 at 66 years of age. He was a member of the M. E. Church for more than forty years. He was a class leader for more than thirty-five years, a steward and trustee, and a faithful worker for Christ and Wesley M. E. Church, Wahaseka, Ark. He died in full triumph of faith. He leaves to mourn six children, thirty grandchildren and a host of friends. Rev. Blackmon and Rev. Whitehead attended the funeral services.—Reporter.

**WATTS.**—Brother Felix Watts of Fayette, Miss., was born Jan. 24, 1846, and died May 29, 1922. He professed Christ forty years ago and joined Adams Chapel M. E. Church. He lived a faithful Christian until death. He was always found at his post and worked for one employer fifty years. Tribute of respect was paid at the funeral services by these good people. A wife, three daughters, four sons, a number of grandchildren and other relatives and friends are left to survive him. The funeral was conducted by his pastor, Rev. S. L. Harrison, assisted by Rev. A. T. Perryman of the Baptist Church and Rev. R. Jordan of Meadville, Miss. Our loss is heaven's gain. Sleep on and take thy rest.—S. L. Harrison, P. C.

**JONES.**—Brother Charles Jones, a member of Gethsemane M. E. Church, Lake City, Fla., departed this life May 23 in full triumph of faith. He leaves to mourn his passing a loving wife, father, mother, two sisters, one child, a brother and a host of friends. The funeral services were conducted by Rev. J. P. Page, assisted by Rev. H. H. Hawkins and others.

**CLARK.**—Brother Jefferson Clark, a member of St. Paul M. E. Church, Bay St. Louis, Miss., died on the 8th inst. He was a good man and not only was he loved by his church, but by all who knew him. He was

a loving husband, a kind father and true to his church. He was a member of the G. U. O. F. and the One Hundred Men's Benevolent Society. He was buried with honors of both of these societies. His dear wife and children were with him until the last. He leaves a father, mother, two brothers, one sister, a wife and three children to mourn his passing. It is our loss, but heaven's gain. The funeral services were conducted by his pastor, the Rev. A. H. Lathan, assisted by Revs. H. H. Love and Shannen. Peace to his ashes.

**FLETCHER.**—Sister Fannie Fletcher, one of the leading members of Riley M. E. Church, Handshoro, Miss., departed this life in full triumph of faith. She was a faithful and devoted Christian and was dearly loved by everyone. Services were conducted at her church by the pastor.—Reporter.

**McDOWELL.**—Sister Ida McDowell, a member of St. Mark's M. E. Church, Houston, Texas, departed this life May 5. She united with St. Mark's about a year ago. At the time of her death she was 48 years of age. She leaves a mother, husband, sisters and many friends to mourn her passing. Her remains were taken to Spring, Texas, for burial.—E. Micheaux, P. C.

**SMITH.**—Little Martha Emma Smith departed this life at 12 years of age. She was the daughter of Brother Andrew and Sister Mary Smith. She was a faithful little Christian and was loved by all her class mates. We loved her, but Jesus loved her more, and He has sweetly called her to yonder shining shore. The golden gates were opened and a gentle voice said "Come," and with farewells unspoken she entered home. The funeral services were conducted by her pastor, Rev. J. W. Thomas of the A. M. E. Church, and Rev. J. D. Dewed of the Baptist Church.—Magnolia Walker, Reporter.

**CLARK.**—Sister Amanda Clark of Bowling Green, Mo., departed this life at 79 years of age. She was a faithful member of Wesley Chapel M. E. Church. She had been in failing health for more than a year and was faithfully nursed by her daughter Alice and son Benjamin, with whom she made her home during the last years of her life. She was the mother of sixteen children, nine of whom survive her. She also leaves a number of grandchildren, one sister and three brothers, one of whom, Jerome Harrington, is a minister of the M. E. Church, living near Clarksville, Mo. Sister Clark was converted and joined the M. E. Church when very young, and for more than sixty years had been a faithful Christian and loyal to the church. Her remains were laid to rest in the family plot. The funeral services were conducted by her pastor, Rev. Charles W. Sims. Rest on, Mother Clark, for it is a rest well deserved.—A. C. Comings.

### MALE HELP

**WANTED.**—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Bogess, St. Louis, Mo.

### WHAT THE CHURCHES ARE DOING

(Continued from Page 14.)

Church are wide awake to the growth and good of the church. On last Tuesday evening, May 23, our good choir had the honor of singing to a large audience of one of our leading white churches of the M. E. Church. They sang famous jubilee songs and their masterpiece, "Steal Away," stole into the hearts of those good people. Our choir is now the happy recipient of \$17.00, which was given by those good Christian people. On Sunday afternoon, May 28, our Usher Board showed what they were capable of doing by ending a rally during which they raised \$90.00. The rally was given by the women of the Usher Board and a prize of a \$5.00 gold piece was offered, which was won by Mrs. G. C. Blackman, who raised \$30.00. Our pastor, Rev. G. G. Buckner, is very much pleased with our church, and we are hoping to continue to struggle and help him make this year a success.—Maridelle E. Phifer, Reporter.

**GROESBECK, TEXAS.**—Without the presence of a pastor for the last six months and with the coming of our new pastor, Rev. S. E. Blacknell, who has just completed his theological course at Gammon Seminary, Dennis Chapel has taken on new growth, new ideas and a new spirit. Every auxiliary is alive and is doing real effective work. Mrs. Blacknell, the wife of the pastor, is busying herself organizing the young people into various clubs in which they are taking part with the greatest delight. The monthly May financial report of the church shows a collection and disbursement of \$153.29. We feel that a new era is dawning for Dennis Chapel and we feel confident that under the wise generalship of our efficient pastor that we shall close the year with much good accomplished. The usual May shows which always accompany May on scheduled time, instead of their usual characteristic harm, brought sunshine and happiness to the pastor and wife. The Ladies' Aid was responsible for the rain.—B. R. White, Reporter.

**McBEE, S. C.**—We are progressing along all lines with our new pastor, Rev. E. D. Harrison. We have just closed our spring revival, which was a success. Our Sunday School is moving on under the leadership of our superintendent, Brother J. S. Aldrich. Miss Cora Harrison won first prize in a Bible reading contest, and Mrs. Ruth Bristo won second prize. Our pastor, Rev. Robert

(Continued on Page 16)

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## CRESCENT CITY NOTES

**HAVEN CHAPEL** — I desire to thank Mrs. Frances Julius for \$5.25 to buy a hat for Easter, which was much appreciated; Mrs. Cecelia Fritz, one of our steward sisters, for \$3.00 to purchase an umbrella, and also the Steward Sisters for screening the parsonage at a cost of \$18.00, which makes it more comfortable in every way. I cannot express my gratitude to the members for the kindness shown me during my three weeks' illness. Revs. Forest and Morrell and R. L. Williams were very loyal in carrying on the services during my illness, and the leaders also. These kind deeds cannot be forgotten. I thank Sister Bolden for being so faithful towards raising the centenary with the Sunday School. She has been faithful and loyal, and deserves much praise. The unit leaders also deserve praise for their loyalty: Brothers G. G. Williams, Moses Venable, J. Upshaw, E. Johnson and E. Washington. These brethren worked faithfully, also the members and friends. We were graced with the presence of Rev. T. A. Hampton, district superintendent of the Monroe District, who preached for us during his stay here, at the Area Council. His message was strong and forceful, and all were delighted after hearing it. We were delighted to have Mrs. Virgie Hudleston, one of the distinguished public health nurses, to visit us on June 3.—J. A. Landry, P. C.

**ST. MATTHEW** — The services were good all day Sunday, beginning with the early morning prayer meeting and lasting throughout the day. The prayer meeting was led by Brother Rhodes. The speaking meeting at 11 a. m. was led by Brother W. J. Brown, with great results. At 7:30 p. m. the speaking meeting was conducted by Brother H. Rogier, the spiritual tide running high, after which the Lord's Supper was administered by the pastor, assisted by Revs. Lewis Brown and Rogier. Dr. L. H. King, editor of the Southwestern, will preach at this church on June 18. On Friday, May 19, the graduation class of Thomy Lafon School gave an operetta, the subject of which was "The Wild Rose," under the management of Miss Taylor, the efficient teacher. The concert was an inspiration to all who saw it. The choir had a rally on a recent night, with marked success. The amount raised was \$16.70—Gladys Colar, Reporter.

**FIRST STREET**—On Wednesday evening, May 31, 1922, the congregation and friends of First Street M. E. Church met at the church and marched up to 3309 Baronne Street, the home of Rev. and Mrs. T. F. Robinson, the beloved pastor, to christen their beautiful new house. A number of the most prominent persons of the city were present. The Rev. Walker, Dis-

trict Superintendent acted as master of ceremonies.

Dr. L. H. King, the eminent Editor of the Southwestern Christian Advocate in a few well chosen words defined home and what is required to complete the happiness of a home, and he implored God's choice blessings on this home and family. Others called upon to say a word were Dr. E. M. Jones, Area Secretary of the New Orleans Area, Rev. C. Stanley of Wesley M. E. Church, Rev. T. B. Orville, Grace Church, Rev. B. J. Reddix, Mt. Zion Church, Rev. A. Booker, Mallieu, Dr. A. W. Brazier, M. D., and the marrying parson, Rev. C. C. Landry. Each spoke out of their hearts, how delighted they were to be present on this grand occasion and to see how the members and friends rally toward their pastor. Among other notables present were Rev. D. S. Sloane, pastor of Williams M. E. Church, Rev. A. Robinson of St. Matthew, Rev. and Mrs. S. J. Calvin, Prof. Jas. F. Browne, Editor of the New Orleans Bulletin, Prof. Daniel Martinez, Mrs. C. C. Landry, Mrs. C. Stanley, Mrs. T. B. Orville, Mrs. A. Booker, and Mrs. J. R. Williams.

The Auxiliaries of the Church gave the pastor and his loving and untiring wife such presents as would add to the beauty of the home. Mrs. T. S. Decuir, president of the Stewardess, a lovely set of silver guaranteed for 50 years. Mrs. L. E. Hawkins, president of Missionaries, lovely and enduring rocking chair. Mrs. Josephine Adam, president of the Conference Daughters a beautiful brass bed. Mrs. Louise Bailey, president of the Willing Workers two large Dining Room chairs. Mrs. Marie S. Johnson, president of the Sons and Daughters of Jerusalem, a lovely kitchen cabinet. Mrs. Carrie Crowley, president of Sons and Daughters of King David and Mrs. Cornelia Beatrice, president of Benjamin, a beautiful set of dishes, consisting of (100 pieces.) Mrs. Dicey Wright, president of Sunshine, a lovely dining room art square. Mrs. Gertie White, president of the Rose of Sharon, a lovely silver tray. The Sunday School, a beautiful Piano scarf. Bishop R. E. Jones and Mr. William Robinson a handsome Floor Lamp. Mrs. E. P. Rose, though sick sent six beautiful pot ferns. Mr. Peter Landry a fine felt mattress.

The Jubilee Singers of Kansas, City, rendered several choice selections. Although the spacious house and yard were packed, yet, refreshments were served in abundance. Everyone enjoyed themselves to the superlative degree.

"If there be starry crowns in Heaven,

For faithful ones to wear,  
The stars in T. F. Robinson's crown  
Shall be as bright as any there."

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### WHAT THE CHURCHES ARE DOING

(Continued from Page 15)

B. King, has the church organization working in good order.—Reporter.

**OXFORD, MISS.**—Sunday, April 9, 1922, was a high day at Burns Chapel M. E. Church. We were favored with the presence of Dr. Wm. Jones, Area Sunday School Superintendent. He delivered a helpful address to the Sunday School during its session in the morning, and preached a soul-stirring sermon at the 11:00 o'clock service. At night a splendid congregation assembled and he delivered a masterful address on the Centenary. Then after announcement and collection, he took his text and preached another very powerful sermon which was a delight to all his hearers. On Monday the following day the officers of the Sunday School assembled and he organized a teacher training class after a brief but pointed explanation of its objects and work. The visit of Dr. Jones and the valuable service rendered will live long in the memory of the people of Oxford and his return to us will be highly appreciated.—C. V. Herrnerm, P. C.

**CRYSTAL SPRINGS, MISS.**—Dr. E. M. Jones, Area Secretary of the New Orleans Area, visited Mt. Zion M. E. Church April 12. He made a lasting impression on the people who heard him. He used for his subject "What the Centenary is doing for the New Orleans Area." We had the pleasure of being presented to us, pictures of our leading church men.

We are in Crystal Springs bare of feet, bare of head, no church, only a pile of ashes.—Reporter.

**ROCK HILL CIRCUIT.**—Easter Sunday was a high day. The clubs made their reports in the afternoon and a program was rendered at night with much delight to the hearers. After which a collection of \$10.29 was taken. The club leaders reported \$105.40. They continued to work on till the fifth Sunday and reported \$35.71; from other sources, \$9.65. \$100.00 was reported from Players. Pray for the success of this charge. A. L. H. Reporter.

**MOUND BAYOU, MISS.**—Mrs. B. W. Wynn arrived here Thursday, June 1, and was met by a committee of ladies led by Mrs. J. B. Watson and escorted to the parsonage, where dinner was prepared. At 8:30 a party of friends visited the parsonage, singing "The Comforter Has Come," bringing with them many good things for our comfort. Words of welcome by Mrs. J. P. Watson, Mrs. T. O. Banks and Mrs. Covington. We heartily appreciate all that the good people said and did for us.—Rev. B. W. Wynn, P. C.

**AMORY, MISS.**—We are on the main line. We have raised for all purposes \$1,000. On the 11th Dr. Clay preached for the Odd Fellows at the 11 o'clock service. At 3 p. m. Dr. Bowen preached the baccalaureate for the high school. At 8 o'clock Sister Mary Jones preached to a crowded house.—Dennis Cooper, Reporter.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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THE METHODIST BOOK CONCERN,  
Publishers

## "ODE TO ETHIOPIA"

By Paul Lawrence Dunbar

O Mother Race! to thee I bring  
This pledge of faith unwavering,  
This tribute to thy glory.  
I know the pangs which thou didst feel,  
When Slavery crushed thee with its heel,  
With thy dear blood all gory.  
Be proud, my Race, in mind and soul,  
Thy name is writ on Glory's scroll  
In characters of fire.  
High 'mid the clouds of Fame's bright sky  
Thy banner's blazoned folds now fly,  
And truth shall lift them higher.  
Thou hast the right to noble pride,  
Whose spotless robes were purified  
By blood's severe baptism.  
Upon thy brow the cross was laid,  
And labor's painful sweat-beads made  
A consecrating chrism.  
No other race, or white or black,  
When bound as thou wert, to the rack,  
So seldom stooped to grieving;  
No other race, when free again,  
Forgot the past and proved them men  
So noble in forgiving.  
Go on and up! Our souls and eyes  
Shall follow thy continued rise;  
Our ears shall list thy story  
From bards who from thy root shall spring,  
And proudly tune their lyres to sing  
Of Ethiopia's glory.

Quoted in "FROM SLAVE TO CITIZEN," by Chas. M. Melden, courtesy J. L. Nichols & Co.



## THE DECAY OF FAMILY LIFE

In these mind-racking and soul-searching days when individuals and institutions are being subjected to the most critical scrutiny as to character, conduct and influence upon the social order, it is well that we note the present status of the modern family life—one of the most fundamental of human institutions. For there are some manifestations in family life and certain attitudes on the part of sections of society that must give concern to every well-wisher and laborer for better human conditions, for progress of the human race.

There seem to be evidences of decay that must be arrested in modern family life. This is seen in the temper and conduct of the youth. Vast is the difference in deportment and bearing between the present day group of youth and those of a generation ago. That old time courtesy toward elders, that general regard for the canons of good breeding and the social sanctions of well ordered society seem to be lacking, and instead, there seems to be growing up everywhere disregard and disrespect for parental discipline and authority. In other days, when the home influence and home discipline controlled and shaped the life of youth, conditions were not thus. It would seem that the home has either lost its power of discipline or materially changed its conception of what is right and proper to be instilled into the character of the youth. This is exceedingly unfortunate as it bodes ill for both the youth and society as a whole.

Hardly less serious a comment on decaying family life is exhibited in the disconcerting statistics of divorces and the salacious news records of marital unhappiness. Recent United States statistics showed that there were in this country at the last Census 235,284 divorced males and 273,304 females 15 years of age and over. This does not refer to the total divorced persons in the country's history but the total recorded divorces at the time of the last Census only. In its entire history, our government has made but two exhaustive reports on the matter of divorce. The first covered the period from 1866 to 1886; the second from 1886 to 1906. The former showed 328,716 divorces, while the latter showed 945,625 divorces, each group of statistics covering a twenty year period. During the first period, 1866 to 1886, divorces increased 157 per cent, while the population increased just 60 per cent. Divorces increased in the latter period from 1886 to 1906, 160 per cent, while the increase in population was only 60 per cent. In other words, the number of divorces in the nation increases far more rapidly than does the population.

The large number of divorces is due largely to the facility with which divorces may be had in various states, there being no uniform law. In Wyoming, a divorce may be had on the charge that the husband is a vagrant; Kansas grants divorce on the ground of fraud, Missouri on the ground of indignities, in Pennsylvania for "conduct rendering life burdensome," New Hampshire for "treatment which endangers health

or reason"; Idaho for "neglect for one year" Kentucky for "ungovernable temper," while South Carolina is the sole state in the Union that declines to grant divorce for any cause whatsoever. Under such laxity and diversity of laws affecting so vitally the fundamental and elemental moral institution of society—the home—what may we not expect as to future insecurity of society, civilization, and government.

In the matter of decay of home and family life, America is reported to lead the nations of the earth. Take the year 1906. While during that year the United States was granting 72,000 divorces, Austria granted 2300, France, even with gay Paris, granted only 13,000, England and Wales 670, the German Empire 12,180; and in 1916 when Japan granted 109 divorces for every 100,000 of her population our country was granting 136 per 100,000 of our population.

Before Prohibition became the dominant law of our land, investigation was made by a certain large city, as to the causes of the marital unhappiness so prevalent in its population. The following facts were disclosed: To liquor was due 45 per cent; to immorality, 14 per cent; to disease 13 per cent. Ill temper accounted for 11 per cent; the wife's parents for 6 per cent, premature marriages for 4 per cent and laziness for 5 per cent; while 6 per cent was due to miscellaneous causes.

This violence to family life is also, no doubt, traceable to pressure of economic conditions and the emergence of woman into the industrial and political life of the age.

## "BEFORE THE SILKEN CORD IS CUT"

These poetic words encompass what the stalwart Bishop John W. Hamilton suggests as his reason for resigning the Chancellorship of the American University, announcement of which is made on another page of this issue. The Bishop regards the time opportune because of the tension of age and the stress and strain of his necessarily augmented labors in such a position.

The statement of his reason, however, is not more poetic than is the beloved Bishop's whole life. In loftiness of ideal, in intensity of moral earnestness, in beauty of form, in effectiveness of influence for good upon the lives and fortunes of others in the world, we recall no instance of a life more poetic than that of John W. Hamilton, Bishop of the Methodist Episcopal Church.

Several years ago, Bishop Hamilton was retired from active rank of Bishop and, on the untimely death of his lamented brother, himself a Bishop, he was elected to Chancellorship of the American University. This was an onerous burden and he has borne it with high distinction, as in the case of every other responsibility with which the church and the age have entrusted him through the years.

It would be easy to detail much of the contributions of this long, useful life to the service of God and of men. But we shall not attempt it here. Those contacts with our race which have been sustained through all these years are among the most precious legacies of our memory as a race and will be the most lasting

That business with its tax upon the husband and wife is a definite factor here cannot be denied.

It should also be noticed that there seems to be developing in us, moderns a proneness to ridicule such established institutions as the home and the church despite their rich moral and spiritual contribution to human progress. In the June number of the Metropolitan Magazine, an article that illustrates this contention, is contributed by Clare Sheridan under the title "Does Marriage Spoil Everything." The author therein flipantly boasts "The wonderful lovers do not necessarily make the splendid husbands. Still people marry and there are obvious reasons why the system prevails in spite of all its failures. There are the interests of legalized inheritance and bequests. There is protection of the immature offspring. Moreover, it is a means of disposing of women who cannot support themselves and need supporting. Personally a wedding always makes me cry. I like a funeral better. There one knows all trouble ends."

But there is no more certain and swift means of destruction and decay of family life than its modern tendency to severance from Church contact. This will inevitably bring decay. The inspiration of ideal home life must be the idealism of the Church life. That family is doomed to decay that does not strike its roots deep down into the spirit and life and teachings of the Church of Jesus Christ. To arrest the decaying family life of the nation there must be return to acknowledgement of the sanctities and sanctions of the truth of Jesus in the custody of His Church.

there. Methodist history will never adequately chronicle it, but the elders among us shall tell it to the coming generation and these in turn shall tell their children of Bishop John W. Hamilton, that stalwart Methodist friend of the race who regarded himself always as a member of the same divine-human family with the humblest and homeliest of our race.

Whether as Freedmen's Aid Society Secretary he was pleading the cause of Negro education from the pulpit, of Methodism, whether in private conversation he was arguing civic justice for the Negro citizen or whether he was pleading by voice and pen for Negro Bishops and full ecclesiastical enfranchisement of the race within the church, he has always shown himself courageous, sympathetic, just, disinterested in the cause of his Negro brethren.

His has been a poetic life in high idealism, devotion to the good, and in harmony with the morally beautiful. That he should now lay aside the responsibilities of this exacting position, before the "silken" (we should say golden) cord is cut by the Fates, we think he does prudently and well; that he may linger yet longer among us to find cheer in the warm currents of gratitude that well up and out from the hearts of a truly grateful and appreciative folk.

**IS IT TRUE** that 350,000 Methodist Negroes are not able to support a 16 page Church and race paper. They have never done so.



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Night Letter	NL
Day Telegram	DT
Night Telegram	NT
Day Cable	DC
Night Cable	NC
Day Radiogram	DR
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CONGRATULATIONS FROM CHATTANOOGA AREA, WITH PLEDGE OF GREATER SUPPORT FOR FUTURE. YOU ARE A GREAT INSPIRATION TO US ALONG ALL THE HIGHER LINES OF PROGRESS. THE SOUTHWESTERN HAS BECOME INDISPENSABLE TO OUR FACTORS AND PEOPLE. IT MUST BE IN EVERY HOME. IT SHALL BE. SO SAY WE, ALL OF US.  
P M BRISTOL.

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DR L M KING

631 BARONNE ST NEW ORLEANS LA

LEXINGTON CONFERENCE IS A LONG WAY FROM THE OFFICE OF THE SOUTHWESTERN BUT IT IS OUR PAPER AND A GOOD ONE JUST THE SAME. THE SEMICENTENNIAL ANNIVERSARY WILL BE OBSERVED AND EVERY REASONABLE EFFORT WILL BE MADE TO BRING THE CONFERENCE INTO THE FRONT LINE.

FREDRICK D LEECE

## The Methodist Episcopal Church

BISHOP'S RESIDENCE  
ST. LOUIS, MISSOURI

To The Central Missouri and Little Rock Conferences:  
You need no printed assurance of mine that I am in hearty accord with the Semi-Centennial of the Southwestern. I have said so in your hearing; and I hope you may take this occasion to magnify the gospel and spread the work of the Church.

Let no man despise your proficiency in these large matters of the Kingdom.

Your brother in Christ and His Work

*William A. Ouge*The Methodist Episcopal Church  
Bureau Area

C. L. MEAD, Resident Min.

141 Garden View Bldg.  
New Orleans, La.

June 10, 1922.

Rev. M. L. King  
Editor Southwestern Christian Advocate,  
New Orleans, La.

My dear Dr. King:

I am glad to send you a word of endorsement concerning Southwestern's semi-centennial anniversary for the men of the Lincoln Conference in the Greater Area.

I regard the SOUTHWESTERN as one of the most important adjuncts to our work for the colored brethren, and I cannot see how any intelligent Methodist in these critical days can afford to be without it.

I am sure you are doing a most extraordinary work in the fine editorship of the paper and the value in my judgment in beyond all question to the development of our colored people in the work of the Kingdom.

With every hearty wish for great success in your anniversary, believe me to be

Sincerely your friend and brother,

CIN-D

*Chas L Mead*ATLANTA AREA  
METHODIST EPISCOPAL CHURCH  
C. G. RICHARDSON, Resident Minister  
100 South 1st St.  
Atlanta, Ga.

Atlanta, Ga. June 13.

The Rev. L. M. King, D.D.  
Bureau St.  
New Orleans, La.

My dear Brother King:

That a religious newspaper for Negroes should be fifty years old is a real event in the history of the race. Such a paper could not have been published very much longer than fifty years because of conditions that prevailed up until 1872. It was to be expected that a religious weekly for the Negro people should be established in the early years. Forgive me for saying that such a paper should have been published much before the present time. Certainly with seventy thousand families in our Negro membership that the subscription list should be enough now to carry the paper. A just way to show gratitude appreciation of the fifty years of help that has been given to the paper would be to put it on a well-sustaining basis. More publication over fifty years of continuous publication that would not increase the subscription list would be a worthy work. I hope that the oldest area will do its full duty toward putting the Southwestern Christian Advocate upon a well-sustaining basis. Not only would our Negro membership then show gratitude for kindnesses granted, but they would be becoming more intelligent and useful members of the Church. I think that a whole race rivalry between districts to be the attitude we might be advised that would greatly increase the circulation.

LOR/ED

*C. G. Richardson*METHODIST EPISCOPAL CHURCH  
Bureau Area  
100 South 1st St.  
Washington, D. C.

June 12-1922

My dear Doctor:-

The Southwestern Christian Advocate seems to me a genuine necessity to the ministers and laymen of the Washington Conference. I am really anxious that the Conference shall be a model in the percentage of its subscriptions and readers. God bless you in your work.

Ever yours,

*William F. Maxwell*

Dr. L. M. King, Editor,  
Southwestern Christian Advocate,  
631 Baronne Street,  
New Orleans, La.

June 2, 1922.

My dear Dr. King:

I approve most heartily your plan for the observance of the Semi-Centennial anniversary of the Southwestern. The idea will receive, I am sure, an enthusiastic response from all our brethren. The dear old Southwestern is entitled to and should have immediate support on the part of the colored people. It is an indispensable factor in the work of our colored conference. It has been instrumental, in a large measure, in bringing about whatever success that has been achieved in the New Orleans Area.

Speaking for the brethren of my Area, I am sure you can find the men of the New Orleans Area to support you fully in the promotion of your Semi-Centennial Campaign for subscriptions. I am sending the enclosed to the brethren urging their cooperation and urging them to set plans at once for the raising of the last subscription of the number assigned to the charge in the New Orleans Area.

227-D

Wishing you success in your campaign, I am  
Yours sincerely,

*R. E. Jones*

APPROVAL OF CROWNING  
FIFTY  
GOLDEN  
YEARS  
WITH SELF SUPPORT



# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
PUBLISHED WEEKLY  
BY

## The Methodist Book Concern

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

★ WENT ABOUT DOING GOOD:  
—And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.—  
Matthew 4:23.

## Personal and General

The graduation of Miss Mary, daughter of Bishop Robert E. Jones, from the Sumner High School, St. Louis, Mo., is announced, having occurred June 15th.

Madam Leila Walker Wilson, one of the leading business women of our race is in the city, the guest of the Rev. Dr. T. F. Robinson, at his new palatial home 3309 Baronne Street and will address the citizens of New Orleans on Thursday night the 22nd. Madam Wilson has just returned from a tour of Europe and the Holy Land and her address will be highly interesting.

The vocational distribution of the 110 members of the 1922 graduating class of Wesleyan University is as follows: 39 per cent will enter business, 32 per cent will pursue graduate studies, 16 per cent will teach, 7 per cent will enter scattering vocations, and 6 per cent will become ministers.

The Trustees of Samuel Huston College, Austin, Texas, passed strong resolutions recently, appreciative of the very splendid services of former President, and Mrs. Randolph, also pledging their sincere wish and prayers for the larger development and growth of these two Christian educators in the field to which they have been sent. The Randolphs will be signally successful at Clafin.

On the resignation of Dr. Emmett J. Scott as Secretary of the National Negro Business League, Mr. A. L. Holsey of Tuskegee Institute, succeeds to the position. Mr. Holsey has been an active assistant to Dr. Scott in Business League work for six years and brings to his task a large and helpful experience.

Mr. and Mrs. Julius Wells of Clinton, Miss., announce the marriage of their daughter, Miss Louise Alma, to the Rev. D. L. Morgan, Pastor of Saint Paul, Meridian, Miss., on the 21st inst. Dr. and Mrs. Morgan will be at home after June 21st, at 2705 Thirteenth Street, Meridian, Miss.

Announcement is made of the happy marriage of Dr. E. T. M. DeVore to Miss Mable N. Joseph on Thursday evening, June 8th, at the residence of the bride's parents, Mr. and Mrs. P. F. Joseph of this city. Dr. DeVore is a leading dentist of the city and Mrs. DeVore one of the most cultured of the younger set. The Southwestern wishes them every blessing on the expansive matrimonial sea.

A memorial chapel at Silver Bay, N. Y., will be dedicated June 25th, by the Y. W. C. A. girls of that place in honor of Miss Helen Hughes, daughter of Secretary of State Hughes. Miss Hughes was unusually efficient and active as a Y. W. C. A. worker. She possessed rare judgment for one so young with poise and a mature mind. As a speaker she was simple direct and convincing, at once making girls' interests her own and immediately winning their loyalty.

The cornerstone laying of our St. Paul's Church, Spring Texas, the Rev. W. A. Fortson, Pastor, was held with inspiring ceremonies Sunday, May 28, under auspices of the Houston District City Missionary Society of the Board of Home Missions and Church Extension. Those who assisted District Superintendent Carr were the Rev. E. H. Holden, Master of Ceremonies; the Rev. E. O. Woolfolk, who delivered the principal address; the Rev. L. V. Harrison, J. S. Scott, E. Micheaux, T. M. Jackson. A total offering of \$75.00 was taken.

Mrs. Mary B. Talbert, formerly President of the National Association of Colored Women, has been awarded the Spingarn Medal for 1921, in consideration of her services in organizing the women of the country so that the debt was paid off the home of Frederick Douglas, the home restored and made a shrine in memory of the great Douglas; also because she represented the Colored women of America at the International Council of Women held in Norway. Bishop Hurst, Dr. J. H. Dillard and President John Hope were the committee of award.

### THE NEW CHANCELLOR

The New Chancellor of the American University, the Rev. Lucius Charles Clark, D. D., is a native of Iowa. He was educated in the public schools of his state, later receiving his A. B. degree from Cornell College in 1893; graduated from Boston University with the S. T. B. degree in 1897; made a Doctor of Divinity by Upper Iowa University in 1903. In 1909 and 1910, Dr. Clark took graduate courses in Glasgow, Scotland, under Drs. George Adam Smith, James Orr and James Denney. He was a pioneer in Religious Education in State Universities. He has travelled extensively in the Near East and is a keen student of social and economic world conditions.

For twenty years, Dr. Clark has been a minister of the Methodist Episcopal Church serving distinguished pastorates in both Upper Iowa and Baltimore Conferences. During this

THE REV. LUCIUS CHARLES CLARK, D. D.  
New Chancellor, American University, Washington, D. C.

period he has erected three great church properties. Nine years ago he went to the Hamline Methodist Episcopal Church, Washington, D. C., where he served seven years. Later he was unanimously elected by all affiliating denominations to the Executive Secretaryship of the Washington Federation of Churches. He is the author of "The Worshipping Congregation."

From this position he comes to the chancellorship of this unique University with all the prestige of his fine scholarly equipment, with health and vigor, in the prime of life, and with resolute purpose to put the best there is in him in the task.

The American University is unique in that it is the only purely graduate university in the United States. Its situation at the National Capitol, which is now the political capitol and which is destined at no distant date to be the educational capitol of the world, and which is unequaled for its treasures of the material of knowledge, gives it an opportunity that the imagination is unable to picture. It now has three schools, Art and Sciences, Diplomacy and Jurisprudence, and Business Administration. In its eight years of scholastic work, it has conferred only forty-nine degrees being very jealous of its high standards of scholarship. With Dr. Clark as Chancellor, it is sure to command the support of the educational world.

Doctor and Mrs. Clark have so thoroughly identified themselves with every Methodist interest and inter-denominational enterprise within bounds of the Nation's Capitol that they have endeared themselves to an ever widening circle of friends. It is believed with the cordial co-operation of these influences, ministerial and lay, of our own church and of inter-denominational agencies, there will follow him in his new work as in all his undertakings in the past a large measure of success.

With his characteristic generosity of spirit and speech, Bishop John W. Hamilton who becomes Chancellor Emeritus, says Dr. Clark is "the most representative Methodist clergyman in this city. He is a man of fine up-to-date scholarship and affable qualities, with the largest acquaintance in more of the churches of this city than any man of any denomination" and "there will be no occasion for American students to go to foreign universities for their post-graduate equipment."



# THE PROGRESS AND PROMISE OF THE NEGRO

Miracle of Race Development, 1866 to 1920 Training Leaders for the Rural South—  
Methodism's Contribution—"Square Deal" for the Negro

By William Watkins Reid

The late Viscount Bryce once said that the American Negro had advanced more toward civilization in his first fifty years of freedom than did the Anglo-Saxon race in any similar period of years in its history. And he might have added that, so far as history records no other race or people rose so rapidly within a half century.

It is less than a century ago that the enslaving of the Negro was at its height. Between 1850 and 1860 the number brought from Africa was 70,000—the largest number recorded in any decade. The Negro slave thus brought to America was the untamed black of Africa. And these were the people who after the long struggle between North and South were emancipated,—4,000,000 men, women and children. True, prior to 1860 there were some "freedmen," and some slaves had been given a little schooling. But for the most part these 4,000,000 people had never been to school, had never had Christian teaching, were without property of any kind.

To day there are in the United States, among the children of these very slaves,—

- 500 Negro Authors.
- 578 Negro dentists.
- 125 Negro chemists.
- 1,000 Negro inventors.
- 2,000 Negro lawyers and judges.
- 237 Negro civil and mining engineers.
- 4,000 Negro physicians and surgeons.
- 2,500 Negro nurses.
- 38,000 Negro school teachers.

## The Negro's Prosperity

Materially, the Negro has prospered since 1866. Today he owns 50 homes for each one owned in 1866; he controls and operates 500 times as many farms today; he has multiplied his church holdings 65 times in number, 60 times in value; the number of public school students has multiplied by 18; the value of higher educational properties by 366. The Negro owns land with an acreage larger than all of Ireland.

It is much less simple a matter to measure and compute the educational and religious development of the race. Yet the facts that Negro literacy has risen from 10 per cent in 1866 to 80 per cent in 1920, and that present literacy is largely among the older generation who never had opportunity for schooling,—these are facts that tell their own story.

Then the fact that the Negro owns 43,000 churches, with a membership of 4,800,000, and that he has invested in church properties upwards of \$85,000,000, is testimony of his allegiance to the Christian religion. In spiritual matters the growth of the race has been indeed most marked. Coming from Africa—Africa of fetishes, of witch doctors, of superstitions—the Negro gradually developed into a Christian. Consider for a moment the enthusiasm, the imagination, the spiritual fervor, the faith, the hope, the love, the patience, the long-suffering of the Negro! No American group is more religious.

## Present-Day Rural Handicaps

But let it not be imagined that the Negro race is today living in ideal conditions; that, while

it has risen far from the condition of slavery days, it has risen as far as it can or will. Those individuals who have excelled in the various walks of life only prove the inherent possibility of the Negro; they point the path for other millions of the race.

While the old log cabin home—so familiar in our childhood pictures of the South—are rapidly becoming things of the past, Negro homes in many rural sections are little more than shacks,—rough boards, unpainted, poorly lighted, poorly ventilated, gardenless, flowerless. And, it must be remembered, the great majority of Negroes still till the soil in the rural South.

The barn-like structure, in which you would not keep a Ford, because the roof leaks, is too often typical of the rural school and the rural church set aside for the Negro. Many teachers of Negro children have little more than an elementary education; many pastors have no theological training and little secular knowledge. Sanitation, the care of babies, the proper cooking of foods, variation of crops and variation of diet—these fundamental things are almost wholly unknown in many Negro rural sections of the South.

## Some Hopeful Signs

There are hopeful signs, however. State legislatures and local community boards of education have been slow to give the Negro the educational facilities granted the whites. Today there is a noticeable tendency to build up and improve the Negro school system; perhaps the recent migration of hundreds of thousands of Negroes of the Middle West has stirred the authorities to action.

North Carolina appropriated \$1,000,000 for building rural schools for Negroes in 1922; Mississippi appropriated \$800,000 for similar purposes, and four other states made large provision for new facilities and teachers; there are today sixteen state agricultural and mechanical schools for Negroes in the South; West Virginia provides a supervisor of Negro education; in thirteen states the General Education Board, working in co-operation with local educational authorities, is providing supervision of Negro rural schools. Mention must also be made of various philanthropic funds and trusts providing educational aid in these southern schools. Chief among them are the benefactions of Julius Rosenwald, of Chicago, co-operating with Tuskegee Institute. Mr. Rosenwald has given several hundred thousand dollars toward promoting rural schoolhouse buildings for Negroes, and this gift drew other funds from local and state sources. In this way during five years a total of \$4,000,000 was expended on 1,100 schools.

Almost all the large Protestant denominations in the United States are helping in the work of raising the standard of life among Negroes in the rural South. Some are helping in erecting churches, some are sending teachers and building schools. The Methodist Episcopal Church is carrying out a program that endeavors to touch all phases of Negro life.

## Training Negro Leaders

For many years schools and colleges admin-

istered by the Board of Education for Negroes, Methodist Episcopal Church, have been sending out from their halls Negro leaders in every walk of life. Today nineteen schools and colleges, located mainly in the Southland, have 350 teachers reaching 7,000 students per year. Among these are several professional schools. Gammon Theological Seminary has influenced the lives and vision of 1335 young Negro pastors; its graduates are leaders in every Negro conference of Methodism. Meharry Medical College has given America more than one-half her physicians, surgeons and dentists. The Flint-Goodrich Training School is sending nurses into every needy Negro section, North and South. Industrial schools in Tennessee and Maryland are graduating worthy craftsmen. Nine thousand teachers have been trained in these schools and colleges, and are today teaching in twelve states in the South. In all more than 200,000 young people of the race have been enrolled as students in Methodist institutions. They are leaving their impress upon the sands as the American Negro marches forward and upward.

The pastor is the key man in the rural Negro community. If his village is to have a "better baby show," a "clean-up-week" or an organization for co-operation in buying and selling,—the pastor must be equipped to show the way. Hence, under the direction of the Board of Home Missions and Church Extension, a Department of Rural Sociology has been established in Gammon Seminary and there the prospective rural pastor learns many things besides the usual theological course of study. He learns how to survey the needs of his community, how to garden, the rotation of crops, sanitary methods, health promotion,—and many kindred subjects.

But it is not possible for all Negro pastors of the Methodist Episcopal Church to take a course in Gammon Seminary. Many who are already in the pastorate are eager for opportunity to study and fit themselves for better service to church and community. To assist these pastors, the Board of Home Missions and Church Extension, through its Bureau of Negro Work and its Department of Rural Work, conducts intensive summer rural schools of three weeks duration. Such schools are held each summer at Gammon Seminary, at Wiley University, Marshall, Texas, and at Morgan College, Baltimore. About 250 pastors, recommended by the district superintendents, are each year granted partial scholarships to attend these schools. The program of instruction includes the various topics mentioned in connection with Gammon rural work; it is highly practical in every sense. The studies are planned to give the pastor sufficient knowledge and training so that he may go back to his local community equipped to face the needs of his people,—and to solve them.

## The Story of Gonzales Circuit

The story of the transformation of Gonzales Circuit is but one we might tell of the results of inspiration received in a summer rural school conducted by the Board of Home Missions and Church Extension.

Gonzales Circuit, West Texas Conference, was always considered a hopeless charge. The one-room house was typical. Homes were comfortless, school was held only during three months of the year, crop failures



impoverished the countryside. The Circuit consisted of two dilapidated churches and a parsonage unfit for human habitation. There was no Sunday School, no prayer meeting, no church organizations. Such a description might be given of many another "appointment" in the rural South.

In 1918 the Rev. J. L. S. Edmondson was sent to this charge. That summer he attended the rural school at Wiley University—and from that time one dates the transformation of Gonzales Circuit.

Pastor Edmondson's new program was one of organization. To-day the children are organized into two Sunday Schools with an average attendance of 95; eight auxiliaries are organized in each church—ministering to the religious, educational and recreational life of the people. The church buildings and the parsonage have been put into fine repair, and a community center building is planned.

The Circuit has purchased 74 acres of land. Sixty acres are given over to a demonstration farm where the people of the countryside are taught the rotation of crops, the preserving of food, the raising of good stock hogs, chickens and cattle. In 1921, although the boll weevil had blighted the cotton crop, the people were able to face the winter with full larders because they had been taught by the church to make home gardens and diversify their crops. Some years previous, during a similar cotton failure, the people had been obliged to move away in quest of food. This model farm was purchased by the local church without any grant of missionary money.

So great has become the fame of the agricultural and animal demonstrations conducted at Gonzales by Mr. Edmondson that white Texans have asked to be permitted to attend. These demonstrations are in pork packing, chicken raising, and the canning of fruits and vegetables.

#### New Regard for Negro

One result has been a new regard for the Negro, so that race friction is unknown on Gonzales Circuit.

Another result has been that the young people are more contented to stay on the farm. The boys and the girls have their own section of the demonstration farm where they early learn how to raise profitable crops. One course of the South has been that almost everyone raised cotton and cotton only; on Gonzales Circuit, and wherever else the influence of the rural school reaches, they are raising diversified crops.

Two Negro World War Veterans on their return from France decided to live in the Harlem section of New York City. But on a visit to the "old home" in Gonzales, they found something very new. They found, for instance, that Negro farmers owned four times the amount of live stock they did three years previous. These two lads are but two of the 105 new members recently added to the Methodist Church on Gonzales Circuit.

#### There Are Other Stories

The story of Gonzales Circuit is but one of many. There is the story of our little Methodist Episcopal Church at Itta Bena,

Mississippi, where the pastor and his congregation leased a four-acre cotton field, gave of their spare time to the cultivation of the crop, and with the proceeds bought material and erected a new church structure. There is the story from Johnsville, Maryland, where the people had saved \$100 during ten years for a new church; with that money the new pastor bought some land, the people gathered stones for the foundation, and with a little Centenary help they built a \$4,000 church,—in which 235 people were converted last year. From Sardis, Mississippi, comes the story of results secured by a trained rural school pastor in one year: 87 people added to the church at revival services, volley ball teams organized, flower gardens beautifying the church, clubs of women making rugs from sacks and hats from paper, music added to church program, sanitary methods taught school children, people taught care of fowl.

"Co-operation" is one of the big principles of advancement taught the Negro pastor at these schools; and this principle he carries into every hamlet in which he labors. Pastors and people are co-operating wherever possible with such agencies as the United States Department of Agriculture in demonstrating better farming methods; in visiting nurses showing how to care for homes; with county agents, health officers, school principles and many other local, state and national officers all of whom are contributing to the promotion of Negro rural welfare.

Gradually there is growing up in the rural southland a trained Negro leadership that augurs well for the future welfare of the race. Methodists may be proud that through their Centenary—supported agencies they are contributing largely to the development of that new leadership.

#### Building New Churches

Centenary funds are being used by the Board of Home Missions and Church Extension also in assisting in the erection of new churches and new parsonages for Negro congregations throughout the rural South; these Centenary gifts are of course conditional on still larger contributions from the local charge and community.

For example, a small Centenary gift from the Board stimulated the church at Lanett, Georgia, to raise sufficient funds to erect a \$5,000 church when in 1920 the old structure was demolished in a hurricane—to-day this modern plant at Lanett ministers to 300 members and a larger constituency. A \$5,000 contribution of Centenary money formed the nucleus from which a well-equipped \$75,000 church and community center was built at Lake Charles, Louisiana,—the center of a large industrial and agricultural Negro community. Small Centenary gifts, ranging from \$250 to \$500 in various communities, have helped in the erection of numerous up-to-date parsonages.

At Scotland, Louisiana, where the state has a high school and normal school for 500 Negro young people, 172 of whom are Methodists, it has just recently been possible with Centenary aid, to secure a piece of property on which it is proposed to erect

a \$25,000 church and student-center. In the mining district of West Virginia and in the mines of Perry County, Kentucky, a survey by Methodists has discovered thousands of Negro workers for whom there is not a single paid church worker and scarcely a building worthy the name of "church." Into these places Methodism is entering with Sunday schools, churches and welfare workers.

#### A Loyal American

There is no more loyal American than the Negro. The song they sang at San Juan can be repeated with still fuller chorus of the 200,000 who went overseas in the world struggle:

"Ah, they rallied to the standard  
To uphold it by their might  
None were stronger in the labors,  
None were braver in the fight."

"So all honor and all glory  
To those noble sons of Ham,  
The gallant colored soldiers  
Who fought for Uncle Sam."

And all the Negro asks in return is the "square deal" due him as a man, as an American. He asks nothing more—he can ask nothing less. Surely Methodism, traditionally the Negro's friend, will not fail in doing her share in preaching and practicing the square deal for the Negro!

#### BEAUMONT DISTRICT CONVENTION

The Sunday School and Epworth League convention of the Beaumont District, Texas Conference met at Silsbee, Texas, June 7, to 11, with Dr. W. D. Lewis, District Superintendent in the chair. Quite a number of the Pastors and their delegates came in on the evening of the 6th. to be present at the opening on the morning of the 7th. Rev. Tenola Edwards the pastor of Camilla Circuit preached the opening sermon to the delight of all that were present. The next morning at 9:00 a. m. though the rain was coming down heavily the people pressed their way to the church, and entered upon the work of the program. Dr. Lewis our efficient District Superintendent, was commended for the fine program presented to the Convention, that was made the order of the day by a unanimous vote of those present.

We were highly favored with the presence of Mrs. M. E. B. Hunter of Prairie View College, one of the most eloquent and polished extension workers in the State of Texas, if not in the United States. Mrs. Hunter was one of the main features in this elegant program and as usual, played her part to the satisfaction of all that saw her demonstrations. All of the pastors of the district were present but two.

The entire period of the meeting was visited by heavy rains. But we have never had a more successful session under such conditions. The good people of Silsbee, did all that was in their power to make it pleasant for the delegation. This meeting will be long remembered in the name of Methodism. Rev. Thos. A. Pryor has things well in hand all of the churches in the city were represented by a member of their respective con-



## COMMENCEMENT AT WILEY

Bishop Jones Addresses Largest Class of the Southwest at Wiley University. Full Week of Activities Closed With Impressive Ceremony.

With the Graduation Exercises of Wednesday morning, May 1, Wiley University closed its forty-ninth school session in a blaze of glory. However, a full week of activities preceded the commencement program.

At the conclusion of the Imboden contest of Wednesday evening, May 24, first, second, and third prizes were presented respectively to Wilbur Peete, Beggs, Oklahoma; Bernis Johnson, Houston, Texas; and Herrize Pierce, Marshall, Texas, for excellence in public speaking among students of the University Practice School.

On Thursday evening, May 25, Miss Geraldine Ramsey of Holly Springs, Mississippi, completed her course in the Wiley School of Music in a recital that fully demonstrated her artistic ability as a vocalist and as an instrumentalist.

Friday evening of the same week, Rev. C. K. Brown, D. D., Pastor of Ebenezer M. E. Church, Marshall, Texas, delivered an illuminating address to the graduates of the King Home Industrial Department. The Annual Love Feast on the following Sunday morning was conducted by Mrs. J. O. Williams and was followed by an inspiring and edifying Baccalaureate Sermon by the Reverend Doctor Brown. On the same evening, Professor J. H. Moore, Principal of the Park School, and the principal speaker on the closing program of the Student Religious Organizations, invited the young people assembled to enter the field of voluntary Christian work during the summer months.

Monday, May 29, at 10 a. m., the Finishing Exercises of the University High School were held, and at 8 p. m., Professor H. Theo. Tatum of New Orleans, La., addressed the Alumni Association on the subject, "Selling your Alma Mater." Tuesday morning, Reverend J. M. Walker, D. D., Rushville, Indiana, addressed the graduates of the Normal and Commercial Departments. In the evening the Annual Closing Musicales was attended by a large appreciative audience.

Wednesday morning, May 31, witnessed the graduation of twentyseven candidates, the largest class of any Southeastern or Southwestern College for Negro Youth. The earnest and forceful address to the class by Bishop R. E. Jones was pertinent to the occasion and was extremely edifying. The ceremony held in connection with the granting of degrees was most solemn and impressive. The candidates for graduation were presented individually by Professor V. E. Daniel, Secretary of the College Faculty

to President M. W. Dogan, who presented the diplomas and granted the degrees. This was followed by the hood ceremony executed by Professor C. G. Smith. Although the granting of degrees consumed a full hour, the audience did not tire, because of the impressiveness of the ceremony. The musical numbers were the Hallelujah chorus from Handel's "Messiah", rendered by the University choir, Rossini's "Quis Est Homo," sung by Misses Johnson and McGaffey, and Anna Cases "Song of the Robin", Miss Ramsey being the interpreter.

Sixteen of the graduates completed four full courses in Education over and above the 180 quarter hours required for graduation, and therefore received State Permanent Certificates. Graduates receiving the degree Bachelor of Science were Homer L. Bryant, Marshall; Eddie M. Marshall, Galveston. The following received the degree Bachelor of Arts: Namon Allen, Oakwood; Alger Boswell, Dallas; Basil Dogan Brown, Victoria; Rachel Willis Carr, Marshall; Rosa Belle Cole, Silver Creek Mississippi; William McKinley Evans, Camilla; Carolyn C. Fields, Albert A. Heard, Homer, La.; Frank J. Henry, Hubbard; Verda Langrum, Palestine; Barney Edward Mullen, Leesville, La.; Christobel Gwendolyn Moore, Dallas; Alice McCoy Clark, Marshall; Charles Anthony McCan, Jefferson; Marie C. Pemberton, Marshall; Robert T. Smith, Goliad; Edward Tadem, Colfax, La.; John Allen Tarpley, Dallas; Adlissa Geraldine Wyatt, Dallas. Leyton Weston, Goliad; Mae Pearl Williams, Marshall; Prentice Winfield, Marshall; James Lee Wester, Boyce, La.; Leonelle Goodwin Young, Oklahoma City, Oklahoma; Hettie V. Wallace, Colorado. Graduates receiving the degree Bachelor of Arts, "Cum Laude": Alger Bernon Boswell, Robert Tecumsah Smith, Edward Tadem, Adlissa G. Wyatt, Leonelle G. Young.

Normal school graduates receiving Permanent Primary Certificates: Sarah Mae Hill, Houston; Willia Mae Ingram, Houston; Erma Lee Miller, Houston; Zenobia Earline Oliphant, Waxahachie; Florence Mabel Williams, Orange.

Graduates of the school of Commerce: Marietta Buford, Angeline Harrison, Geneva Isom, Ruby Robinson. Receiving certificate in Shorthand and Typewriting, Letha Anderson.

Recipients of Prizes: G. Victor Cools Scholarship Prize—Robert Tecumsah Smith; Jason C. Grant Oratorical Prize—Adlissa Geraldine Wyatt; M. W. Dogan Conduct Prize—Erma Lee Miller.

Dr. W. Lewis, D. S., Chairman,  
Mrs. Mary E. Bass, Secretary,  
Rev. S. M. Adams, Treasurer,  
Rev. J. L. Blue, Reporter.

**Every Pastor owes it to his people to give them the information about the merits of the Southwestern and to advise its purchase.**

## GAIN IN NEW MEMBERS ON FOREIGN FIELDS BREAKS ALL RECORDS

Complete statistics for the year 1921 for all the Foreign Mission fields of the Methodist Episcopal Church have just been compiled by the Rev. William B. Tower, Assistant Secretary of the Board of Foreign Missions.

Mr. Tower's statistics show that the year's increase in the full and preparatory members of the Church in its mission field was 37,520, the largest increase ever reported. This increase is more than double the average increase for the three years 1917-1918-1919. This doubling at the rate of increase is one evidence of the progress resulting from the Centenary. The total number of members on the field is 578,804.

The total Christian community (by which is meant the members and baptized children under instruction) at the end of 1921 was 749,528, an increase of 52,092.

There were 59,016 baptisms last year.

The number of foreign missionaries stands at its largest in all the history of the Board, there being 1,168 active missionaries on the field. During the year 1921, 175 new missionaries were sent to the field.

A very significant increase showing the growing strength of the national church in the various fields is that of the native preachers who are full members of conferences. This number is now 1,386, an increase of 138 over the preceding year.

284 nationals are on preparatory membership in conferences, an increase of 78. There are 18,377 other native preachers and workers. This is a remarkable increase—3,406 in one year. This is another indication of the augmentive energy and leadership of the Church.

Sunday Schools in Foreign Field.

There are 10,374 Sunday Schools according to the newly compiled statistics, an increase of 541 in the year.

There are 491,233 scholars, an increase of 39,186.

There is reported an increase of 122 churches.

Self-Support on the Field

A notable indication of the supporting influence of the Church on the Foreign Field is shown in the total of \$2,919,609 raised for self-support.

Among the outstanding increases in self-support is that for Eastern Asia, comprising China, Japan and Korea, of \$41,366 increase over last year's contributions.

The increase for Southern Asia is \$54,579 over last year. While the remarkable increase for Latin-America is \$70,368. We have been hearing much of the progress of stewardship in South America and this remarkable increase is a proof in part of that stewardship practice and new zeal which is running throughout all the Church in Latin-Amer-

gregations and gave liberally in the collection. All expense of the district was paid and a neat little sum left in the treasury. By vote of the convention, the next meeting will be held at Jasper, Texas, 1923.

The meeting closed Sunday night, Rev. J. E. Beal, the pastor of Huntsville, Texas, preached the closing sermon.



# HAS THE TIDE TURNED

The income for May 1922, as compared with May 1921 indicates a gain of \$570,838.43. This gain is a tribute to the loyal group of pastors and people who have responded to the program of the church. The heart of the church is right and awaits real challenge.

But notwithstanding the gain of May the total loss for the Fiscal Year just closing exceeds a million nine hundred thousand dollars. All who have been conversant with the facts as to the returns month by month have been exceedingly solicitous concerning this situation, which has in it so much of tragedy for the operations of the Board of Foreign Missions and the Board of Home Missions, and have rejoiced in the fact that improved business conditions probably indicate an early return to normalcy in benevolent returns.

While financial and industrial depression has not been universally abolished yet from many sections of the country and from

a variety of sources a hopeful outlook is warranted. Will this not mean that our hard pressed Boards will receive additional help largely obviating the necessity of the withdrawal of missionaries and the closing down of work on our several fields at home and abroad? Field workers report a renewed determination to recover lost ground. Shall this not be registered in the heart of every pastor and layman by the completion of the Every Member Canvass, the collection of all possible arrearages and the monthly remittances of all Centenary funds?

The increased May income may largely be attributed to the returns from the Easter Week Tithe Offering. Stewardship wins. This is Stewardship year. If Stewardship gains are conserved and continued the future is secure. What would happen if Methodism would accept and practice Stewardship not for one week, but for fifty-two weeks in the year? Shall we not complete the new Methodist Million by December 31, 1922?

R. J. WADE, Corresponding Secretary.

## ITEMS OF INTEREST FROM THE NATIONAL CAPITOL

Charles P. Ford, Esq., Reporter.

Memorial Day was fittingly observed in Washington and vicinity. The President of the United States, Cabinet Officials, Members of the Senate and House of Representatives, Judges of the Supreme Court and other persons of prominence joined in with the masses of citizens who thronged Arlington Cemetery to pay the proper tributes of respect to our honored dead. The President addressed the assemblage.

The dedication of the Lincoln Memorial was the event of the day. This magnificent structure stands on the banks of the Potomac in line with the Capitol and just beyond the Washington Monument overlooking Arlington. Chief Justice William H. Taft, as chairman of the Lincoln Memorial Commission, presented the Memorial to the Nation. President Warren G. Harding accepted the same on behalf of the Nation. Dr. R. R. Morton, Principal of Tuskegee, Institute, Alabama, delivered the principal address. Many persons had come fearing that Dr. Morton would fail to measure up to the demands of the hour or that he would use the occasion to compromise on certain issues. They were disappointed. The address was a master-piece, in keeping with the occasion—clear, direct and forceful. The criticism was based on failure of the speaker to use that one opportunity to say a word against lynching.

Colored citizens were well represented among persons holding platform seats. It was charged that an attempt had been made to segregate them and a storm of protest has been raised as a result.

Judge Robert H. Terrell of the Municipal Court of the District of Columbia has been confined to his home for 10 days, due to serious illness. It is hoped that he will soon be restored to health to take his place again on the bench.

Howard University Commencement exercises which began June 4th and ended June 9th were largely attended by the alumni and friends of the University. The address was delivered by Dr. Edwin E. Slosson, Ph. D., M. S. His subject was "Looking Backward and Living Forward". Two hundred and fifty received degrees.

It was a keen disappointment for the large crowd which came early on June 4th to greet Bishop M. W. Clair and Mrs. Clair who were expected to be present at the morning services at Asbury Methodist Episcopal Church. It developed that the Bishop and Mrs. Clair had not landed in time to reach Washington for the services. 650 persons communed at this service.

Central Methodist Episcopal Church has made great progress in late years, under the leadership of Rev. W. J. Taylor. It is reported that negotiations are now in progress to purchase an imposing edifice to house this congregation.

Rev. Alfred Young, one of the pioneers of the Washington Conference, preached his famous Railroad Sermon at Simpson Memorial Methodist Episcopal Church at the morning service on June 4th.

The First Quarterly Conference of Asbury

Methodist Episcopal Church held June 6th, Rev. D. D. Turpeau, District Superintendent, presiding, voted to approve the recommendations of the Estimating Committee, which carries a substantial salary for the new pastor, Dr. J. U. King.

The Presidents of the Laymen's Associations of the Conferences of the Washington Area, at the suggestion of Bishop McDowell, was called to meet at the Area Office in Baltimore, Md., Monday, June 12th, with the idea of considering an Area Organization of the Laymen of the Washington Area. The Washington Conference Laymen's Association (the only Colored Association of the Area) was represented by President Charles P. Ford.

The Vice-President of the United States, Hon. Calvin Coolidge, was the speaker at the Commencement exercises of the American University, held here June 8th. Bishop John W. Hamilton, Chancellor of the University for a number of years, retired and has been succeeded by Rev. Louis Charles Clark, Professor in the School of Religion.

## BISHOP JOHN W. HAMILTON FULL OF LABORS RESIGNS CHANCELLORSHIP OF AMERICAN UNIVERSITY

I have been for two years and more the resigned Chancellor, but still Chancellor of the American University, because I had to be,—no one trying on my shoes. Whatever vigor or virility I have been credited with, it was simply at my time of life ordinary prudence with half that amount of intelligence to let go the thread already stretched up to its full tension, before the silken cord is cut off by the Fates.

Hence I am delighted to say that the Trustees at their semi-annual meeting yesterday, not only granted my request, but elected my highly esteemed and accomplished brother, the Reverend Lucius C. Clark, D. D., Chancellor. He is at present Corresponding Secretary of the Federation of the Washington Churches. No clergyman is more widely or favorably known in the city. Having been educated in this country and abroad he brings excellent equipment with business experience to his new task.

The Trustees insisted on continuing me in relation to the University as Emeritus Chancellor "with the bird having the door of the cage wide open." But my friends over all the church must not think I will consent to go into the air like a bird or buy a cushion and settle down to an

old man's job. There are contracts now under way, that must be carried out and bequests in the courts, that must be settled and properties that are only half sold. So when my successor will take these over I'll go a fishing.

It will be recognized as a privilege by every member and adherent of the entire church whose vision reaches beyond the house and lot in which he resides to share in promoting the interest of the school that has such an influence over foreign countries. Nearly if not all the Embassies that are resident in Washington are represented in either the instructors or the body of students of the University.

I have seen a million dollars in round numbers added to the holdings of the University and the number of schools in the institution be increased to five and the number of students multiplied eight and now ten times. We have a plant now, with the site of a hundred acres on the highest point of land in Washington, marble buildings, Down-Town Branch of houses, endowment and bequests probated, aggregating in value between four and five million dollars. It was a high privilege, yesterday

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## "J. W. THINKS BLACK"

John Wesley Farwell, Jr., Hardware Salesman, Appears in a New Series of Adventures Among the American Negro.

NOTE: Should be read and re-read by every American white and black. It is a judicial and not prejudicial putting of the Negro problem. Editor.

The phenomenal success of "John Wesley, Jr.", the literary creation of Dr. Dan B. Brummitt, indicates that the young people of mission study classes, Epworth Leagues and of the church in general are keen to hear and know the story of mission work when presented to them in an interesting and readable manner. The story of John Wesley Farwell, Jr., hardware salesman, better known as "J. W." is heralded wherever Methodism is found.

Now comes volume two in the John Wesley, Jr., Series. It is "J. W. Thinks Black" (Methodist Book Concern) by Jay S. Stowell. Mr. Stowell has long been a missionary, student of missions and writer on religious topics. His present volume comes after a year's intensive study of the many sides of the Negro problem in the South in the course of which he talked with hundreds of leaders of both races and travelled several thousand miles in Southern states.

"J. W. Thinks Black" is just the book that the young people of Methodism have been awaiting for their mission and League classes. It presents in story-form the whole problem of securing for the Negro a square deal, the rights of manhood and of citizenship, an education as good as that offered any other race, and the fundamental right to "life, liberty and the pursuit of happiness." J. W. is fair and just in his opinions and conclusions. Altogether it will stimulate the young people of Methodism with a desire to look farther than color and to see in every race potential children of the heavenly kingdom.

Two passages from the book will give some little idea of the frank manner in which Mr. Stowell discusses the question of race. The first is after J. W. returns from his Southern trips where he has sold hardware the while he studied the Negro; he is in conversation with his aged friend, Pastor Drury:

### The Negro and the Future

J. W. said: "Well, my respect for the Negro has increased enormously during the past year. There are still multitudes of very ignorant and very degraded Negroes, but what you have said about the progress that the race has made in the last half century being almost past belief is true. I'm not much of a history expert, but I don't recall any period of similar length in the record of our own race when it ever made such rapid progress. And yet, after all is said and done, I would not like to be a Negro."

"Why is that?" said Pastor Drury, as usual ready to lead J. W. on a little further.

"Think of what it would mean," continued J. W. "in the first place, I would have to give up my job. My firm wouldn't have me, and, if they were willing, how would I get along traveling? I couldn't get into a Pullman car. If I went to a good

hotel to register, I would be told that the rooms were all taken. Of course I could travel in the Negro coach, and sit up all night, and I could get along on cold lunches and other makeshifts, but it would be pretty desperate work. Then, even if I could get a hearing at all, I would be obliged to sell goods cheaper than anyone else, or give some other big inducement which would ruin the business, in order to sell any goods at all. If I wanted to get an education, I would find that some of the best schools were closed to me, and if I wanted to vote, the chances are that I would not be permitted to do so. I should have to choose my lifework from a limited list of those callings which are open to Negroes, or else undertake to make my way under handicaps which would practically doom me to failure from the beginning."

"That's rather a gloomy picture," said Pastor Drury.

NEGRO ACCOMPLISHMENTS IN 54 YEARS		
	1868	1920
Homes Owned \$	12,000	\$ 600,000
Farms Operated .....	20,000	1,000,000
Percentage of Literacy .....	10%	80%
Students in Public Schools .....	100,000	1,800,000
Churches Owned.....	700	43,000
Church Membership	600,000	4,800,000
Wealth Accumulated .....	20,000,000	1,100,000,000
Value of Higher Educational Property	60,000	22,000,000
Value of Church Property .....	1,500,000	85,900,000

"Yes, it is," continued J. W., "but, after all, there's a sort of silver lining to this cloud. I think things are steadily growing better, even if it seems to the eager black man that progress is slow. All our talk about freedom and democracy and other high ideals during the past few years hasn't gone for nothing. We have proclaimed those principles throughout the world, and, sooner or later, our self-respect is going to force us to put them more into operation right here at home, even if our sense of justice and fair play doesn't. And I have a good deal of faith in the fairness of the American people, when they once squarely face an issue. I just don't believe that they have seen this one quite in its full light yet."

"What do you think of this much-discussed 'social equality?'" asked Pastor Drury.

"Frankly," said J. W., "I don't know what they are talking about. If what they

really mean is intermarriage between the races, why don't they say so, rather than use the ambiguous phrase, 'social equality?'" he continued. "It seems as though I have been asked a hundred times whether I wanted to have my sister marry a 'nigger'. Of course I don't want her to marry a Negro. I don't want her to marry a Chinese, and yet the Chinese people had a well-developed culture thousands of years ago, while my ancestors were still barbarians. I don't want her to marry a Japanese, and yet the Japanese are among the keenest and the best-mannered people in the world. On the other hand, I don't know that I care for any law to keep her from doing these things. I am willing to trust the good sense of American girls on this point."

"I agree with you," said Pastor Drury. "It always seemed to me that 'social equality' was a matter which would take care of itself without our worrying about it, and I haven't discovered any facts yet to make me change my mind."

The second extract is from J. W.'s conversation with his wife a short time after the birth of "J. W. 3rd".

### Babies of All Colors

Thus they sat in silence for some time. Then J. W. spoke softly. "Jean," he said, using the particular pet name that he loved best, "these have been wonderful weeks to me. I thought I had lived before, but, now, somehow, it seems as though I had just begun to live. I feel as I imagine the men of old used to feel after they had had one of those mountain-top experiences: I have been thinking about you and about our boy. You know and I know that he is the most wonderful boy in the whole world. We want him to grow up strong and well, to get a good education, to have a thorough religious training, and to have in every respect just the best possible chance to make the most of himself. And the beauty of it is that so far as we can see there is no reason why he should not have practically all of the things we want him to have.

"But do you know what came into my mind right away? Probably it was because of my experiences this past year, but I couldn't help thinking that probably every father feels very much as I have been feeling. And that means the fathers of the red babies, the brown babies, the yellow babies, and the black babies—babies of every color God has seen fit to use for babies' complexions.

"And, when you come to think of it, it's surprising how many colored babies there are in the world. I was figuring up, and at least two-thirds of the people of the world are colored. That means that at least two-thirds of the babies of the world are colored. Sometimes we get the idea that the white babies are the only ones that really count, but you remember what Abraham Lincoln said about the common people, 'God must have loved them, he made so many of them.' Isn't just that thing true about the colored babies?

"It's made me just a little ashamed of myself and of my country, as I have realized in the last few days how we place such

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## HEROES, OLD AND NEW

By the Rev. D. M. Pleasants, Pittsburgh, Pa.

Since first Adam delved and Eve span, the "blood red badge of courage" has been man's necessity as well as his vindication. There is a kind of endurance, passive or militant, silent or vociferous, physical and of the spirit, that has enabled man to survive the tyrannies of his brother man and the whimsical vagaries of fortuitous circumstance. The righteous soul aligned with Heaven is capable of a patience that is the despair of wordly fledgings whose hearts are not established. There is a frenzy of soul that the poet names divine, but to the vulgar herd is unmethodical madness. It is these, in harmonious combine and with the added residuum, a perennial belief in the sanctity of Personality and the basic right of all men to seek and have and hold, that has been the sufficient cause for countless revolutions in politics, religion and society. For revolution is but recrudescence or flowering of the self assertive ego, whether of the individual or collective unit, that will not down or suffer "downing." This independence of personality is universal, uni-racial and uni-temporal. Here also are patriotism, philanthropy and religion.

Listen! The vibrant, strident thrum of Macaulay's epic engages our utmost attention, intrigues our most sacred emotions as the Hero Lars of Clusium in full throated soliloquy faces imminent death—

"To every man upon this earth, death cometh soon or late.

And how could one die better than facing fearful odds

For the ashes of his Fathers and the temples of his Gods."

Here patriotism has its sufficient motive, Philanthropy is challenged with a supreme sacrifice and to Religion is awarded the solemnity that is its due.

John Maynard holding his "flame ship" hard to shore on Erie's stormy waters and counting not his own life dear that by the sacrifice of self he may save some, and as the flames make a winding sheet of glory round him—whose soul so dead that cannot hear the All Father's proud "Well Done, John Maynard." And angelic hosts chorusing mightily "Amen! Amen." John Maynard, Patriot? Yes, Peace has her heroes, no less renowned than was John Maynard, Philanthropist? Yes, that others might have back their lives he gave his body to be burned. John Maynard, Religionist? Aye, if Duty to God and fellowman has not ceased to be its norm.

And, also, "There was Shammah, the son of Agee the Hararite. And the Philistines were gathered into a troop where there was a plot of lentils and the people fled from the Philistines. But he stood in the midst of the ground and defended it and slew the Philistines and the Lord wrought a great victory." 2nd Sam. 23:11-12.

We like to imagine this man as quiet, self contained, and wanting most of all to be left alone. He had no fault to find in Israel's leadership, it was appointed of God, it knew its job. The Philistines in their senseless plunderings were an evil that must be endured as best as possible. If not them, then somebody else, or, something just as bad. Israel always had and always would "muddle through."

And poor Israel what a sorry showing the was making. Disorganized, and at the mercy

of the weakest marauding band, she was only audacious in flight. In their feeble way they sow their crop of lentils, but their the sowing! The Philistines were as seasonal as their harvest.

And one day as this ragamuffin folk, these decadent Seed of Abraham are nervously reaping their crop, on come their hereditary foes. And "the people of Israel flee before them." Ho, Ho, see them run, these rabbit folk! Willy nilly, helter, skelter, incontinently they fly. All save Shammah, the son of Agee, who stood in the midst of the ground and defended it and slew the Philistines.

A divine frenzy raged in his breast. His patience under insult unavenged, his endurance of accumulated wrongs are now transmuted into an ominous calm, a readiness for combat to the death. One glance at the backs of his pusillanimous kinsmen sickens his soul with disgust. One glance in the faces of the greedy, marauding Philistines fills his soul with a delicious hatred. And spitting on his hands and with any old weapons at all, he lays about him lustily and with great eclat. How the Heavens must have rocked with Gargantuan laughter at the tattered Israelites in flight, at the discomfitted Philistines, at this kicking, clawing, biting Shammah, fighting so bravely and so well for the pea vines of Israel and his own immortal soul.

And when the Grand Army of Israel in flight had put a really remarkable distance between them and the foe, they deign to look back. They see Shammah breaking Skull of Philista impartially and as unto the Lord. And the spectacle of their discomfitted foe stirs the spirit of combat even in their flat and narrow chests, and with the ferocity of genuine warriors, they return to the side of Shammah where victory is already begun. And when it was all over, how they cheer Shammah and clap him on the back, "Dear old Shammah." And "Didn't we slay Philistines today?"

But we like to believe that Shammah went back to his old ways and habits, as quiet and self-contained as of yore, content to have fought his fight. The stuff that 2nd Lieutenants are made of.

Lars Porsena, John Maynard, Shammah—Heroes, My size. Themselves and God, and the heavy artillery on any side it pleased.

One soul against the flesh of all mankind."

"One faith against a whole world's unbelief,

Brave men for stirring and faithful, and it matters not at all that no man stood with them for the Lord stood for them and delivered them from the "lion's mouth."

### CROGMAN ARBOR DAY AT CLARK

By A Clark Student

Among the many important events taking place on our Campus, Crogman Arbor Day celebration, on May the fifth, is considered the most important of all. This day has been set aside as a holiday for the school in honor of Dr. W. H. Crogman who has given forty-five years of his life's service to the University; spending seven years as resident and thirty-eight as head of the Latin and Greek department. This was the celebration of his eightyfirst birthday and he is now able to go about as well as the youngest student on the campus. In his re-

marks at the spot where the Crogman tree was planted he said that he was only sixteen,—times five plus one.

The exercises began at 10:00 a. m., with the planting of the tree by the seventh Grade and led up to the planting of the Crogman tree by the Senior Class. Beginning with the lowest grade the trees were named in honor of the following persons: Miss Sibly Arnold, Miss Mabel Hodges, Mr. Booker T. Washington, Bishop R. E. Jones, Prof. Lawyer Taylor, Bishop Gilbert Haven, Dean John Zedler. The Juniors planted their tree in honor of President H. A. King and the seniors dedicated their's to Dr. W. H. Crogman. At the planting of every tree the different classes gave a short program. At the end the seniors read some quotations from Dr. Crogman's address to the class of 1895. Then followed a talk by Dr. Crogman in which he gave a short summary of the history and progress of the school.

In the afternoon the students had lunch on the campus under the trees and a pleasant social hour was spent together. In the evening the Spencer Oratorical Contest took place in the University Chapel with Dr. Crogman acting as Chairman. Six contestants took part and special music was rendered. Robert Cureton, of Williamson, S. C., received the first prize, a cash prize of ten dollars, while Marian Holmes, of Palatka, Fla., received the second prize, a cash prize of five dollars. The contest ended the program for the day, which day the students and friends declared was one of the most enjoyable spent at Clark and they are hoping for its repetition next year on Dr. Crogman's eighty second birthday.

### ITEMS OF INTEREST FROM THE NATIONAL CAPITOL

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to confer the several degrees twenty-five graduates recommended respectively by three of the five graduate schools included in the present make up of the University, and representing respectively three Continents.

If my friends will continue to help us as they have so loyally helped me, there will be no occasion for American Students to go to foreign universities for their post-graduate equipment.

JOHN W. HAMILTON.

The most appropriate gift for creating Christian culture and denominational intelligence and loyalty within the home circle, for the New Year, is the Southwestern Christian Advocate.

### "J. W. THINKS BLACK"

(Continued from Page 9)

serious handicaps on their little shoulders, not because of anything they have done, but because of the color which God has given them. There's something in it all that makes me want to do my utmost to bring in the day when God's children of every color shall really have a fair chance at all the high privileges of life. And, if I do not live to see that day ushered in, I hope that our boy will grow up to carry on the work that we must leave undone."



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

JULY 2, 1922

Subject: Ezekiel, The Watchman of Israel

(Ezek. 2:1-3:27)

Ezekiel was one of the great preachers (prophets) of Judah, and from the standpoint of literary art he was perhaps the greatest. He was a contemporary of Jeremiah. But, unlike him, he was a preacher of the exile. He was taken to Babylon by Nebuchadnezzar among the captives with King Jeholachin in the first captivity. But his call to the ministry did not come to him till four years later. And the call came to him in a very remarkable way, somewhat similar to Isaiah's, which is described in the first chapter of his book in the pictorial imagery peculiar to an oriental mind. His ministry, therefore, covered those very troublesome times of King Zedekiah in Judah, preceding the fall of Jerusalem, and continued at least sixteen years after the downfall of Judah. His sermons were therefore delivered to the Jews in exile. And their purpose was to justify the dealings of God with His people in bringing such a severe calamity upon them, to the end that he may lead them to repentance before God for their sins, that they may become the nucleus of a new Israel to be resurrected from the dead, as it were (Ezek. 37:1-14), who would be returned to their native land by God, and, joyfully obeying God's will, would be the recipients of God's richest blessings. The purpose of the preachers before the exile was to try to save their people from the awful calamity which they knew would come upon their people should they not be loyal and obedient unto God. Now the awful threatened calamity has come. But you know suffering causes some men to draw nearer to God, while it drives others farther away from Him. So the duty of the preacher of the exile is to try to see to it that the calamity shall have its intended effect in doing for Israel what the preachers before the exile had been trying to do; that is, bring Israel to repentance before God and a consequent righteous living. Without some such effort as this on the part of God's servants these Jews would likely consider their calamity fatal, give up in despair, and, like the Israelites of the northern kingdom, become amalgamated with the surrounding people, less their racial identity should become lost to history. And when one remembers that, had that happened, Jesus never would have come into the world, then one will appreciate something of the world significance of such men like Ezekiel. Surely he did not assume this task with his own ac-

cord, but was influenced to its assumption by the spirit of God.

But his task was by no means an easy one. If the preachers before the exile found it unsurmountably difficult to convert their people before the dire calamity had come upon them, certainly the preacher of the exile would not find it a sinecure. Sometimes you will find a few choice souls who will be loyal to God in happiness and in sorrows alike, and now and then you will find a few who will be unmindful of God in prosperity, but will turn to Him in adversities. But always with the rank and file of peoples, when everything is going reasonably well with them, they are very apt either to forget God or to get more and more away from the fundamentals to the superficialities of religion. But when some dire calamity has befallen them, either which they think was sent by God or which they think He could have forestalled had He chosen to, then they are very apt to remember God, but in a rebellious and not a submissive spirit. Such was the case with the generation to whom Ezekiel preached. What does it matter, thought they, whether we serve Jehovah or not when the worst possible has already befallen us, when our nation is destroyed and we are exiles in a strange land? The same calamity befell our brethren of northern Israel a hundred and fifty years ago, and God has not restored them to their country to resume their national life. What right have we to expect anything better? God has forsaken us, and why should we not forsake Him? Something like this they reasoned, and when the younger generation had grown up in exile they added another argument of despair: Very well, you say that God is punishing us on account of our sins; but it was our fathers, and not we, who sinned. Then why should we be punished for our fathers' sins? It is all the same whether we serve God or not. (Ezek. 18.)

So we can appreciate something of the difficulty of Ezekiel's task—to point out hope to a people when not the slightest ray of hope can be seen by them—so to speak, to preach the wondrous to a bereaved family which does not have the resurrection or the immortality faith, which believes that "dust and ashes is all that is." So the coldness and opposition of the Jews in exile was so great that he could not preach publicly, but privately in his home to those few choice souls who would come there to hear the word of the Lord. Here is the beginning of the church in the home which Paul, Pris-

cilla and Aquila, and other early Christians practiced. But when a preacher in the name of the Lord predicts something worth while which comes to pass, just as he predicted that it would, many who formerly ignored him will now gain more confidence in his inspiration and knowledge of the ways of the Lord. Thus it happened that after Jerusalem had been overthrown, as Ezekiel had predicted that it would be, and the second crowd of exiles were brought to Babylon, our preacher could get a more sympathetic hearing and could become holder in speaking publicly for the Lord. (Ezek. 24:27, 33:22.) And before this quarter ends we shall see some of the results of his labors in the Lord.

One thing about Ezekiel's character which strikes us as very remarkable is his stalwart optimism. Imagine yourself in his place, if you will, and it will seem remarkable to you. Here is a man who is a captive and dwelling among his people who are also captives; his beloved city is being besieged and he knows it will be destroyed, and yet he maintains his unwavering confidence in the eternal goodness of God, and is sure that in some way in God's time He will work everything out all right. We need only to call the reader's attention to this characteristic of Ezekiel, and he will readily see how it should be applied by us today.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, July 2, 1922

"His Blood Will I Require at Thy Hand"

(By Rev. D. D. Martin, D. D.)

The Scripture which we have quoted as a text from this lesson is at the very heart of its teaching, and a most direct challenge to every one who senses at all his obligation to his fellows, including the heathen world. Every man is his brother's keeper. There is no way to escape this responsibility. If with cold indifference we seek to throw it off, in every turn in life we are confronted with this universal obligation. We cannot live to ourselves as being free from those nearest us, we cannot move so far as to be released from the obligation to those farthest from us. We are held accountable for every soul.

This lesson has an immediate application to every preacher or priest. We must declare and through our own lives interpret to men the whole truth of God. If we fail to make God's will known, and men stumble and fall through our failure who are in the priestly office, their blood will be required of us.

The lesson has an immediate application to every prophet or teacher. To prophesy falsely is to become guilty of the blood of a brother. To teach so as to lead men into false philosophies, away from the true faith, is to become guilty before God, who will exact of us each that we give faithful instruction in all things affecting life and destiny.

This lesson has an immediate application to every missionary and social worker. Untold millions of souls are at stake in this great movement of redeeming and saving humanity from its own ruin. Society must be redeemed that the individual may be safe. Everyone not working out God's purpose for human betterment will be responsible.

This lesson applies to every Christian. You are called to be useful in your day to the trust conferred. To fail at all is to imperil a soul for which God holds us each responsible. There is no such thing as being a Christian without being immediately responsible for the souls of men. By every possible warning we are to rescue and save men.

This same obligation rests upon all men. It is a fearful thing to live when we are constantly lifting up or dragging down the souls of men. None of us are without such far-reaching influence. How will we answer at the bar of God?

GAMMON SEMINARY.

### Quarterly Conferences

OAKHILL, GA.—The second quarterly conference was highly commended by the district superintendent, R. T. Adams, as one of the best on the district. Reports showed an advance on all lines. Paid superintendent in full, \$38.00; paid pastor, \$101.00; raised for centenary, \$48.00. Total amount raised during quarter, \$187.00. Our eminent and scholarly pastor has been granted a vacation of ten days or more, during that time preaching the haccalanreate at Alcorn A. & M. College. Things are going well at Oakhill and the Board of Stewards should be highly commended. The pastor, Rev. Z. K. Gowen, is on the job and at work.

SHELBYVILLE, TENN.—Our third quarterly conference was held April 2. The district superintendent, J. W. Richmond, presided. Some brief remarks were made by him concerning the centenary and other business matters. On Sunday he preached two soul-stirring sermons. The Lord's Supper was administered. The superintendent was paid in full. Collection \$26.45. On Friday, April 7, our choir motored to Bellbuckle and rendered a jubilee concert under the direction of the organist, Mrs. R. A. Dowell. Easter Sunday was a high day at Scotts Chapel. Dr. J. C. Sherrill, area secretary, preached for us Sunday morning; subject, "God is Love." His sermon was delivered with much power and impression. We are always glad to have such noble men as Dr. Sherrill with us. At 7:30 p. m. our Easter pageant, "The Easter Pilgrims," was a treat, under the direction of the organist, Mrs. R. A. Dowell. It was evident that she labored hard to make this pageant a success. Mrs. Dowell can't be surpassed. She is one who never becomes weary and tired of striving and working for the Master. May God's blessings ever be poured out upon her. The dec-

(Continued on page 12)



"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC  
Lesson For July 2:

Lincoln the Social Prophet—A Study  
of his Gettysburg Address

Lincoln's value as a social prophet is attested in no way more eloquently than by the fact of his steadily growing influence and high appraisal in the thought of men everywhere. Even among those persons and peoples that were inclined to be hostile to him and to his memory Lincoln has grown to become perhaps America's greatest statesman.

He is so honored to-day because of his rugged honesty and because of the skill with which he put to rout the enemies of the nation and the foes of righteous government; he is honored to-day also because of the greatness of his utterances from time to time on noble themes, an instance of which is his famous Gettysburg speech, a world-classic. He is held in highest esteem for these things but not for these alone, for others like him have been men of honesty and of skill in government. Others too, rank high as orator but Lincoln excelled in heart power—his kindness, tenderness, and forgiving spirit were his winning qualities. He loved men. He regarded himself brother to them all. Whether in the Secretary of State of his Cabinet or in the little ebony child of the emancipated race, which he, on one occasion, stooped to kiss, the great Lincoln beheld the likeness and love of the Creator by whom "all men are created equal."

It, too, stands as an element of greatness of his character that always he could be counted upon as the Apostle of order and law enforcement. His attitude in this is instanced in the matter of the use of intoxicating liquors. When a mere boy he promised his mother that he would never drink. Not only did he keep this promise but used his pen against strong drink and made many public speeches in opposition to the use of it.

On the afternoon of the day when Mr. Lincoln was assassinated by a gang of drunks, he penned the following high purpose to a friend of his: "With the help of the people we have cleaned up a colossal job. Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic; and you know that my head, and my heart and my hand and my purse will go into that work. Less than a quarter of a century ago I predicted that the time would come when there would be neither a slave nor a drunkard in the

land. I have lived to see, thank God, one of those prophecies fulfilled. I hope to see the other realized."

Thus spoke the great prophet of the coming righteous social order of the two most heartless, destructive evils of human society. In the realization of his righteous desire you, Leaguers, may assist in large measure to-day. Slavery is gone, and Prohibition has come, but the evil sentiment, and in many quarters, purpose, to perpetuate the wicked conditions of the slave system and the whisky carousals, still abides. This spirit of social destruction, this disregard of the right of human society for decent living conditions must be combated as vigorously as did Lincoln in his day if we would bring about that environment of life in which men shall find the most powerful incentive and urge, as well as the most favorable circumstances for growth into fit social units.

Verily, Lincoln was America's social prophet, and God's man, whose "every act from his earliest manhood to the date of his death was measured by how, in his good judgment, he could do the most for his country's welfare."

QUARTERLY CONFERENCES  
(Continued from Page 11)

orations were beautiful and artistic, and placed with much care. The collection for the day was \$68.75. It seems that Scotts Chapel has taken on new life and the pastor seems to be happy.—Reporter.

MILFORD, TEXAS. — The third quarterly conference was a great success. All auxiliaries made good reports. Rev. J. W. Warren, our district superintendent, preached a great sermon at 11 o'clock to the delight of all. At night he preached at 8 o'clock, after which the Lord's Supper was administered to a large number. Rev. Baker, pastor of the A. M. E. Church, preached a wonderful sermon at 3:30. We were blessed with the co-operation of Rev. Thomas, pastor of the Baptist Church. We are thankful for such spirit and unity at Milford. Our pastor is loved by both Baptist and Methodist people, and we are having great success. We are glad to have him and his dear wife with us as leaders. We are going to victory under their leadership.—Maggie Carter, Reporter.

CANTON, MISS.—The second quarterly conference was held May 27-28, Rev. L. W. Price, district superintendent, presiding. A number of the officers were present with good reports. The district superintendent lectured on the program of the gen-

eral church, which was very inspiring and put new life into the membership. The pastor, Rev. W. A. Otis, made a thrilling report. Two had been converted and four had joined the church. The reports showed that the work was greatly in advance of last year. The church has taken on new life, spiritually and financially. The Sunday School, Ladies' Aid and Woman's Home Missionary societies are doing splendid work. The district superintendent preached an able sermon and administered the Lord's Supper to 46 persons. Let us place by the power of intelligence and brotherly love the whole program of our own church before our congregation and entire membership, and keep it there until they shall have known it as well as we know it. The best way to do this is to put all to work carrying out the program of the church to the letter. Let us do the work and live the life, and whatever the church has done for others she will do the same for us. To infants received baptism and were placed on the cradle roll. The recording steward made a cheering report. Paid the district superintendent in full for the quarter. Dr. A. J. McNair was present with us Saturday and made a short talk. The Ladies' Aid Society carpeted the pulpit and altar. We are sorry that our membership is not strong enough to pay our pastor, Rev. W. A. Otis, what he is worth, but we are going to do all we can.—C. Johnson, Reporter.

MEADVILLE, MISS.—Our second quarterly conference was held June 3, with Dr. J. C. Hibbler, district superintendent, presiding. The leaders and officers showed that they were still on the job. Sunday was our rally day, in connection with the quarterly conference; \$210.00 was raised. We have no church here at Meadville, for it fell down April 27. Since then we are holding our services in the open, under trees. We have started our new church and are planning to enter the first Sunday in July. We have paid our full quota of centenary, which was \$236.00. We desire to thank the visiting ministers for their help and also their membership. On Sunday night the soul-stirring sermon with the sky for his shelter. The conference closed, raising all money needed for the occasion.—H. Cameron, Reporter.

## District Rounds

HOLLY SPRINGS DISTRICT  
Third Round

Ahbeville, July 15-16; Alesville, July 22-23; Oxford, July 21-23; Kilmichael, July 29-30; Grenada, Aug. 4-6; Grenada Circuit, Aug. 5-6; Potts Camp, Aug. 12-13; Potts Camp Circuit, Aug. 11-13; Duck Hill, Aug. 19-20; Winona, Aug. 18-20; Valden, Aug. 25-27; Valden Circuit, Aug. 26-27; Dinant, Sept. 1-3; Holly Springs, Sept. 8-10; Holly Springs Circuit, Sept. 16-17; Water Valley, Sept. 22-24; Oxford Circuit, Sept. 23-24; Rust Chapel, Sept. 27.

Dear Brethren—Let us make this third round the hanner round, since it embraces the summer season,

when the weather is expected to be favorable for the revival season. The first District Conference on July 26-30. Make this round a record breaker by securing a twenty per cent increase in membership, on full quota for S. W. C. A., and a round report on centenary and benevolences. If you have not received your membership and taken their pledges and sent them please do so at once and report. Let every pastor see to it that every phase of his work be looked after that the program of the district be put "over the top."

Yours for the work,  
W. N. REDMOND, D. S.  
MUSKOGEE DISTRICT  
Second Round

Coffeyville, July 22-23; Independence, Kan., July 23-24; Oswego, Chetopa, Aug. 1-2; Brush Hill, Aug. 5-6; Eufania, Aug. 6-7; Tulsa, Aug. 9-10; Okmulgee, Aug. 12-13; Weleeka, Aug. 15; Wewoka, Aug. 16; Boley, Aug. 19-20; McAlester and Colbert, Aug. 23-24; Hugo and Grant Circuit, Aug. 26-27; Muskogee, Sept. 2-3; Chelsea and Panther Creek, Sept. 9-10; Porter and Grand River, Sept. 6-7.

Dear Brothers—The council board of benevolence has asked that this year be observed throughout the entire church as a special stewardship year. It asks that at this time every pastor place special training in stewardship. We hope to raise every dollar on or by July 26. Let us make this over the top day. I also request that the pastors and one layman from each charge meet Dr. A. C. W. Hughes in Muskogee on July 5 and report all of their centenary. Place the Southwestern in each home, if possible. The first district conference will convene at Wewoka, Okla., July 26-30.

Yours in Christ,  
W. C. CONWELL, D. S.

## MARRIAGES

WALLACE-GILMORE — At Wesley M. E. Church, Vicksburg, Miss., on Sunday, June 4, Mr. George L. Wallace and Miss Emma Hazel Gilmore, both of Vicksburg, were united in holy matrimony. Dr. J. M. Shumpert celebrated the rites of matrimony.

WASHINGTON-WELLS — Rev. E. W. Washington of Horatio, Ark., and Miss Isabella Wells of Paratoma, Ark., a member of Piney Grove M. E. Church, were joined in holy wedlock by Rev. J. H. Anstine. We pray God's blessing upon them.

WRIGHT-WALKER — Mr. Alexander Wright and Mrs. Lucy Annie Walker were quietly married in the pastor's study, May 29. Mr. Wright is one of the leading members of Mt. Zion M. E. Church, Brenham, Texas. Miss Radell Collins tendered them a grand reception on the 30th. Dr. W. Hartley Jackson officiated.

## MALE HELP

WANTED—Colored men to qualify for sleeping car and train porter. Experience unnecessary. Transportation furnished. Write W. W. Boggs, St. Louis, Mo.



## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Chattanooga	Ottewah, Tenn.	July 5	A. J. Hughes
San Antonio	San Antonio, Tex.	July 11-16	G. A. Des Landes
Montgomery	Brewton, Ala.	July 12-16	J. C. Carson
Marionboro	McMinnville, Tenn.	July 18-23	J. W. Wells
Orangeburg	Reevesville, S. C.	July 19-23	B. S. Jackson
Atlantic	New Smyrna, Fla.	July 20-22	J. A. Simpson
Dallas	Waxahachie, Tex.	July 24-30	J. W. Warren
Vicksburg	Fayette, Miss.	July 25-28	J. C. Hihhler
New Orleans	Bogalusa, La.	July 26	M. R. Walker
Griffin		July 26	R. T. Adams
Nashville	Gallatin, Tenn.	July 26-30	D. T. Burch
Waycross	Valdosta, Ga.	July 26-30	J. H. Pinkney
Gainesville	Old Newhall, Fla.	July 26-30	J. S. Todd
Gulfport	Pass Christian, Miss.	July 27-30	P. H. Rembert
Houston	Houston, Tex.	July 28	A. W. Carr
Waynesboro	Sylvania, Ga.	July 28-30	J. S. Stripping
St. Louis	Festus, Mo.	Aug. 2	Leroy Woodrich
Newnan	Luthersville, Ga.	Aug. 2-6	J. D. Lovejoy
Teche	Morgan City, La.	Aug. 8	W. G. Alston
Meridian	Union, Miss.	Aug. 8-11	Wm. McMorris
La Grange	La Grange, Ga.	Aug. 9-13	E. D. Giddens
Navasota	Navasota, Tex.	Aug. 9-13	R. B. Reid
Opelika	Sylacauga, Ala.	Aug. 9-13	J. N. Wallace
Shreveport	Jewella, La.	Aug. 16-20	J. E. Rolax
Lake City	Adamsville, Fla.	Aug. 16-20	Scott Bartley
Alexandria	Alexandria, La.	Aug. 16-21	G. C. Hayward
Sedalla	Neosho, Mo.	Aug. 17-20	L. R. Grant
Baltimore	Belair, Md.	Aug. 22-27	E. S. Williams
Monroe	Monroe, La.	Aug. 23-27	T. A. Hampton
Houston	Houston, Tex.	Aug. 23-27	A. W. Carr
Lake Charles	Opelousas, La.	Aug. 23-27	J. W. Turner
Rome	Douglasville, Ga.	Aug. 24-27	H. E. Burns

#### Baton Rouge District

The following are appointed to bear fraternal greetings to the several district conferences of the 1922 sessions of the Louisiana Conference: J. C. Brown, Alexandria District; A. M. Taylor, La. Teche; H. J. Robinson, Lake Charles; W. A. Owens, New Orleans; Joseph S. Jones, Monroe; S. J. Jackson, Shreveport. Brethren will take notice accordingly.

Despite the high water and ruined crops, Lettsworth promises to take good care of the oncoming District Conference, August 23-27. Aided by Fortas, Island, Batchelor and New Adams, together with the other sister churches, great preparation is under way and pastors will get ready for the conference. We must raise our full quota of subscribers for the Southwestern. Report balance centenary and the Annual Conference Journal money, also the third quarter, when each church will be called. Don't forget the Episcopal residence. Twenty-five cents from every member is the requirement. Every Sunday School superintendent, auxiliary president, local preacher and others are expected to attend. The churches in and around Lettsworth need us and we must go to them. Full program in the making. District superintendents and others, also church officials, are invited to be with us.

#### W. SCOTT CHINN, D. S.

AUSTIN, TEXAS.—To the ministers and delegates of the Austin District Conference. The Austin District Conference will be held at La Grange, Texas, July 24-30. All pas-

tors and delegates are urgently asked to be present Tuesday at 10 a. m. There are at least the following objects to be accomplished: Our full centenary quota raised; our full assessment of S. W. C. A. secured; our evangelistic campaign carried out with an increase of 15 per cent; general conference assessments raised in full; the episcopal fund up to the proportionate amount paid to pastor to date; local conference claimant fund of 3 per cent raised of the combined assessment of pastor and district superintendent. Brethren, please plan and work to come to the 100 per cent mark. Programs are being sent to all charges.—D. C. Lacy, D. S.

FLORENCE, S. C.—The Woman's Home Missionary Society of the South Carolina Conference will convene Friday before the second Sunday in July, which date is the 7th, at Kingstree, with the Rev. William Baker, pastor. "On to Kingstree" is our motto.—M. S. McLeod, State President.

PELHAM, TEXAS.—Dear co-workers and Sisters of the Woman's Home Missionary Society of the Dallas District: We meet in our District meeting in Waxahachie on July 24th, in connection with the District Conference. It is my sincere desire that everyone interested in the future of our society, put ourselves on record in point of interest and attendance. We must look to you dear Sisters to arouse your auxiliaries. Raise your assessment for the auxiliary, all of your plans, also your Centenary assessment and be there to answer the roll call. You owe this to the Church,

to the world and to God, to do your best. Now will you heed it? I am counting on you.—Mrs. L. A. Richie, District President.

## Woman's Column

### WOMAN'S HOME MISSIONARY SOCIETY OF THE M. E. CHURCH, LITTLE ROCK CONFERENCE

Our annual meeting was held at Sweet Home, Ark., June 29 to July 3, 1922, with the president, Mrs. R. C. Childress, presiding. This seemed to have been the best meeting in the history of our work; it struck a decisive note of victory and seemed to usher in a new era.

There were two striking features: First, we paid all our pledges for the year; second, we made two perpetual members. Mrs. Hattie W. Cox, wife of Dr. J. M. Cox, president of Philander Smith College, was made a perpetual member by the Wesley Chapel Auxiliary, Little Rock, of which church and auxiliary she was a faithful member and an earnest worker. Mrs. G. T. Saxton, who had served eight consecutive years as Corresponding Secretary of the Young People's and Children's Work and seven consecutive years as conference Corresponding Secretary, for her faithfulness and efficient service in these positions as well as performing duties at times in other positions, was also made a perpetual member. The required \$30.00 was cheerfully paid by the districts, each paying its share.

Mrs. H. M. Nasmyth, superintendent of the Adeline Smith Home, rendered an acceptable and timely service in our convention. We are always glad to have her with us in our meetings.

At our annual conference at Fort Smith, Dec. 15, 1921, we held our anniversary, in which both the Home and Foreign societies were represented. The speakers were: Rev. G. N. Johnson, Mrs. Rosa Mack Caldwell, Mrs. G. T. Saxton, and Mrs. J. C. Sherrill, retired missionary from Africa. Mrs. Julia White presided.

We completed our plans for our work for 1921-1922, and in visiting the district meetings I find that our plans are being worked out nicely. Our district meetings were as follows:

First. The Little Rock District held its meeting at Wesley Chapel, Little Rock, April 21-23; Mrs. J. H. Hatchett, president, presided. The meeting was not well attended, but the financial report was good.

Second. The Forrest City District held its meeting at Brinkley, Ark., April 28-30, with Mrs. Z. R. Fields, district president, presiding. This meeting was well attended, but the financial report was not so good.

Third. The Fort Smith District held its meeting at Danville, Ark., May 5-7, with Mrs. D. A. McArm, district president, presiding. This meeting was well attended and the

district made a good report along all lines.

Each of these district promises to mend their efforts and try to increase its report along all lines of our work by the time of our annual meeting at Stamps, Ark., June 30-July 2. There are two other districts yet to hold their district meetings, viz: the Pine Bluff District and the Texarkana District.

We have Deaconess Jane C. Lowe now working in our conference. We hope the places she has visited and those she shall visit will take on new life. Deaconess Lowe is a strong Christian woman and a faithful worker. I feel sure that her stay in our conference will prove beneficial to the work.

We are now again within a few weeks of our annual meeting.

If you have not quite made it, get busy and don't fail to bring up a round report to our annual meeting at Stamps, Ark.

There will be given three United States flags, as follows:

First. One to the district that has the best all around report.

Second. One to the charge that has the most new paid up members.

Third. One to the district that comes nearest getting a report from every charge on the district, provided the amount of the report from any one charge is \$2.00 or over.

Remember our slogan: "More faith, more facts, more folks, more funds."

MRS. G. T. SAXTON,  
Conference Cor. Sec'y.

FAIRFIELD, LA.—The ladies of the auxiliaries of Fairfield M. E. Church entertained their pastor and family at a reception during the centenary meeting at the church. We were favored with the presence of six pastors of the group, and also Rev. J. E. Rolax. A number of pounds were also presented to the pastor and family. The pastor, Rev. J. O. Richards, desires to thank the auxiliaries for their kindness.—E. S. Richards, Reporter.

LOUISVILLE, MISS.—The Ladies' Aid Society met May 26, at Wesley Chapel M. E. Church. On the fifth Sunday in May we raised a small amount, which was equally divided between the Ladies' Aid and the Woman's Home Missionary societies. We had our organ repaired, each society paying half the amount. Other work done in the church was paid by the two auxiliaries.—Mrs. Maggie Wright, Miss Fannie Glass, Reporters.

BOYCE, LA.—The Woman's Home Missionary Society of the Alexandria District convened in Kynett M. E. Church, April 27-28, with the district president, Mrs. Lucy Davis, presiding. The meeting was quite a success. The district superintendent, Rev. G. C. Hayward, was present and made a strong, convincing talk on the centenary. Mrs. Davis is a great leader of the W. H. M. S. of the Alexandria District and has been in this office only two years, and has made good on the district. May God's blessing rest upon her.—Rev. E. W. Jackson, P. C.



## WHAT THE CHURCHES ARE DOING

**THREE RIVERS, MISS.**—We are pleased to say that we are thankful for our pastor, Rev. J. H. Jackson, who is a strong and able man. The church is moving on, both spiritually and financially. We held a revival and every soul that heard him was made strong. Seven converts were added to the church. We are trusting to stand heart and hand together and go over the top. We are moving on now, and we pray that we will make this round by the help of the Lord and Rev. Jackson. We pray for the success of our church and that blessings may ever dwell among us.—E. M. Mosley, Reporter.

**PARALOMA, ARK.**—We as members of Piney Grove M. E. Church feel very grateful to God and our beloved bishop who sent this God-sent man, Rev. J. H. Austin, and his dear wife. We feel that it is one of God's blessings. We must say that under the leadership of our pastor the work has been put in a prosperous condition. We have been able to purchase three acres of land for a playground. Our pastor has gone to Little Rock, due to illness, but we are praying for his return.—E. W. Carr, Reporter.

**LITHIA SPRINGS, GA.**—Easter Sunday was a great day at Trinity M. E. Church. Our beloved pastor, Rev. G. W. Hatcher, preached a soul-stirring sermon. At 3 p. m. and 7 p. m. the little children rendered an excellent pageant to the delight of all present, under the leadership of Mrs. Jane Stevenson, superintendent of the Sunday School, and Miss E. Bostick, president of the Epworth League. This charge is taking on new life under the leadership of her progressive pastor, Rev. Hatcher. Both churches have awakened and are doing business for God and humanity.—F. M. McMaths, Reporter.

**ANGIE, LA.**—I take this method to thank the people of Marry Chapel M. E. Church, Varnado, La., for a pound party given to us. It was indeed a surprise to us. This was led by Sisters Magnolia Foster, Rebecca Robinson and M. E. John. God bless these good people for their kindness to us.—J. C. Coleman.

**McALESTER, OKLA.**—June 11 was a high day at Kings Chapel M. E. Church. Dr. Conwell, our district superintendent, was at his best, holding our first quarterly conference. He preached three great sermons to the delight of all present. The people declared that never did a man speak like this man. The Children's Day exercise was real good. The program was conducted by Sisters Ora Standhurry and Ida Patterson. Collection \$21.00. We paid the district superintendent in full for the quarter.—Ida Patterson, Reporter.

**INDEPENDENCE HEIGHTS, TEX.**—A rally was recently given with thirteen members, under the auspices of the City Missionary Society, resulting in \$119.00 being raised for the purpose of erecting a parsonage and church building. This is one of

the important fields of Methodism that is being neglected around Houston. We have many people living in this section, yet there are only thirteen to twenty people with Methodist faith. Each year we have paid our Centenary, and last year we paid \$14.00 in advance of other years. Our pastor, Rev. R. H. Warren, is sacrificing much here with us to build a kingdom of God. We need the general church to look this way and do something to help this suffering pastor and his dear wife, who is striving side by side with him in this great cause. Still we thirteen members are doing all we can for them.—Mary Carroll, Reporter.

**WILSON, LA.**—The Ladies' Aid of Wesley M. E. Church raised \$13.20 for a communion set for the church. These loyal women are doing all in their power for the uplifting of the Lord's kingdom. Rev. S. Robinson desires to thank the Ladies' Aid of Neely Chapel for 75 pounds. This was led by Sisters E. Harris, Joanna Anderson, Rosa Young and others. We are yet alive and we thank the conference for sending us such a man as Rev. Robinson.—Pink Young, Reporter.

**WOODLAWN, ALA.**—Mt. Moriah M. E. Church rendered its Children's Day program Sunday, June 11, at 8 p. m. The program was properly rendered, as it was given by the Methodist Book Concern. It was a grand success. The proceeds were \$11.95. Those in charge were Mrs. Hattie Mitchell and Miss Vista Lee. During the day we had with us Rev. R. H. Moore of the Avondale charge, who preached an excellent sermon. Rev. P. G. Golins, pastor.—Pearl Lee, Superintendent.

**SPRING, TEXAS.**—St. Paul M. E. Church is still doing great things. May 28, under the auspices of the City Missionary Society of the Board of Home Missions and Church Extension of the Houston District, the cornerstone of St. Paul's Church was laid. Rev. E. O. Woolfolk preached an able sermon. Song service was led by Rev. L. V. Harrison. Collections were: Brother Lazz Sherman, \$25.00; Brother W. C. Burgess of Tamina, Sister G. W. Jenkins of Rayford, \$25.00; Sister Beatrice Bryant, \$16.77; Brother W. E. Spriggs, \$9.00. Total collection, \$75.77. Cornerstone laying by Rev. Carr, district superintendent, Houston District; Rev. T. M. Jackson and Rev. L. V. Harrison. Rev. W. A. Fortson, pastor.—M. M. Bryant, Reporter.

**JACKSONVILLE, FLA.**—Rev. R. H. De Bose, district superintendent of the Ocala District, returned home June 10 from Atlanta, Ga., where he had been for three weeks, attending the summer school for ministers at Gammon Theological Seminary. Dr. De Bose stated that many helps on biblical and spiritual lines were received. He will leave at once for his work and will hold his second quarter at Lownell and Fairfield, June 17-18, and from there will go to Ocala, where he will hold his

Sunday School, Epworth League and Centenary convention, which will convene June 22-25. All members and delegates are asked to be present at the opening.

**JEANERETTE, LA.**—On Sunday the tide ran high at St. Paul M. E. Church; 13 were added to the church at the 11 o'clock service; at night 75 partook of the Lord's Supper. Among our visitors were Rev. G. C. Hayward, district superintendent of the Alexandria District, who assisted our pastor, Rev. Woolridge, with the services. He filled the pulpit to the delight of all. The King's Daughters celebrated their anniversary that night, with Sister M. J. Woolridge as mistress of ceremonies and Sister Daisy Little president. Scripture reading by Brother Gilbert Le Blanc. Paper by Sister Green. Duet was rendered by Sister Beulah Smith and Johnny Reeder. Sermon by Rev. G. C. Hayward. St. Paul M. E. Church is on its way to the front. Indeed we are doing great work for God's kingdom. Through the leadership of Rev. Woolridge we are putting the program of the church over. We raised our full quota for centenary, \$300.00. Collection for the day, \$21.54.—Gilbert Le Blanc, Reporter.

**ALAMO, TENN.**—May 21 was a high day at Midgett Chapel M. E. Church for the stewards' rally. We were favored with the presence of our pastor's brother, Prof. R. T. Butler, of Jackson, Tenn., who favored the congregation with an inspiring address.—Mrs. W. R. Walker, Reporter.

**NEW SMYRNA, FLA.**—Rev. L. G. McLendon, pastor of St. Paul M. E. Church, is still pushing things to the front. The District Conference, Sunday School and Epworth League convention convenes July 20-21. This is a small membership, but they always do their best. As an evidence of their appreciation towards the pastor and family, after class meeting Tuesday night the league president, Miss M. Howell, and the leaguers marched in a body to the parsonage, singing "God Will Take Care of You." They laid on the dining table 75 pounds. Rev. McLendon responded in choice words. He invited them to call again.—O. J. Anderson, Reporter.

**HENSLEY, ARK.**—Sister Aline Hill desires to thank the members and friends of Haven Chapel M. E. Church for their kindness shown to her. Those whom she desires to express sincere thanks are: Mr. M. G. Carson, Mrs. Mary Hudson, Mrs. Lizzie Neeley, Mrs. Lillie Barnes, Mr. Eddie King, Mrs. Hattie Smith, Mr. Moses Smith, Mrs. Amanda Martin, Mrs. A. C. Smith, Mrs. Viola Tillman, Mrs. Hannah Hicks, Mr. Will Tillman, Mattie Smith, Mrs. P. Tillman, Mrs. Susie S. Williams.

**HICKORY, N. C.**—Easter was observed with gratifying results on the Hickory circuit. Raised at Wesley Chapel \$175.00; at Sylvester, \$204.11. Much praise and credit is due the faithful members who made this possible. E. A. Wilson, pastor.—Frank Cole, Reporter.

**HANDBORO, MISS.**—A reunion service was held at Riley M. E. Church for the purpose of uniting

the Christians of Handboro. A large number of Christians of different churches attended this union. We were hoping to bring about a stronger and greater spiritual activity in our community. We were delighted to have with us on this occasion the Rev. J. A. Patterson of Biloxi, who made interesting lectures. At the close refreshments were served by the sister members of the different churches.—Edw. Smith, Reporter.

**LAMBERT, MISS.**—On May 6 a great and mighty storm struck the parsonage about 8 o'clock, which brought many choice things. This storm was led by Eunice Jones, Sister Bettie, Sister Jennie Moore and others. May God bless these good people and faithful members of Henry Chapel. Come again. A storm party was also given Rev. Ried, pastor of Brooks Chapel, led by Mrs. G. W. Brooks and other members and friends.

**OXFORD, N. C.**—Children's Day was observed at St. Peter M. E. Church. The Children's Day program was well rendered. Miss Ruth Herks and Mrs. Mattie Pool were in charge of the program. Miss Lillian Lassiter, a member of the faculty of Bennett College, delivered the address. Collection for the day \$27.00.—Gertrude Smith, Reporter.

**FERRIS, TEXAS.**—Quails Chapel M. E. Church, Rev. S. D. Mosely, pastor, held his third board meeting on the 10th. All the members came together and pounded him. Those who took part in the pound party were S. P. Gahriel, W. H. Newsome, W. D. Dawkins, O. Martin, R. Turner, R. T. Turner, Sisters A. N. Carey, Lizzie Gahriel, R. Allen, L. J. Clark, C. Garner, L. Oliver, L. F. Newsome, I. Stradford. We all love our pastor and are trying to make the work cheerful and pleasant.—J. P., Reporter.

**JACKSON, LA.**—Easter service was a success at Magnolia M. E. Church. We baptized four converts and raised \$50.00 for the centenary. We have a very industrious pastor in the person of Rev. O. C. Dalgie.—Maggie K. Lewis, Reporter.

**CANTON, MISS.**—Children's Day was observed the second Sunday in June. The day dawned with a clear sky, the sun rose shining bright, after a week of heavy rain. At 11 a. m. the pastor preached the educational sermon to the children and young folk. At 8 p. m. the day's exercises were carried out and one of the best educational programs ever witnessed in Canton was rendered with much delight. Prof. C. H. Oden was supervisor and much credit is due for his valuable services. Col.

(Continued on Page 15.)

**TO ALL TOBACCO USERS**  
Brother—Pleasant Florida root easily, inexpensively overcomes any form of injurious tobacco habit. Fine for stomach troubles. Just send your address. J. O. STOKES, Mohawk, Florida.

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We have a large stock of Church Furniture, including Pulpits, Bibles, and other items. Write for our catalog. J. O. STOKES, Mohawk, Florida.



## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

### REV. J. H. AUSTIN PASSES TO HIS FINAL REST.

LITTLE ROCK, ARK.—May 24, 1922, Rev. J. H. Austin, a member of the Little Rock Conference passed quietly into the beyond. Rev. Austin was born in 1870, in Macon, Miss., and reared in Starksville, Miss. He professed a hope in Christ when 18 years of age and was very active in Sunday School and Church work. From then on Rev. Austin joined the Little Rock Conference in 1915, and was a faithful and earnest worker. Nothing satisfied him but success. His health failed him in 1921, and he was given a few months from his charge at Forest City, Ark., to recuperate. Seemingly he was much improved. He attended the annual conference in North Smith, Ark., in December and was sent to the Texarkana District, and stationed at Paraloma, Ark. He began the year's work with bright prospects of doing the best work in the history of his ministry; however, he was not on his new charge very long before this same complaint seemed to have taken a new hold upon him. So he went to Nashville, Ark., where he spent several weeks under treatment of good physicians. However his condition continued to grow worse; so he was sent to Little Rock, Ark., for treatment. As far as attention is concerned he had treatment from the best and most skillful physicians in our race. Brother Austin bore his affliction as sweetly as any one it has been my privilege to visit. He lived on the sunny side of life. His last words were, "I am nearing to thee Lord have mercy on me." He was 54 years of age at his death. His District Superintendent Rev. A. R. Ray, preached the funeral sermon at Duncan's Chapel M. E. Church, assisted by Rev. C. H. Brooks of the M. E. Church, Rev. Hayes of the Baptist Church, Rev. Brown of the Baptist Church, Rev. Craig of the Baptist Church, Rev. I. N. Taylor of the Baptist Church.

The funeral was largely attended for the people and children in this community will long remember the work of Brother and Sister Austin, his noble hearted wife.

His body was laid to rest in Fraternal Cemetery by the order of the United Workers of America. We pray the Lord's choice blessings upon Sister Austin in this hour of sadness.—C. L. Kyles, P. C.

BRYANT—Brother George Bryant, died May 1, 1922. Age about 74 years. He was a member of Ross M. E. Church, Ajax, La., for many years. He was very faithful to the Church and his health failed him about four years ago. During his illness, he

maintained a strong hope of immortal life.

When the summons came May 1, about 10:00 p. m. He submittedly resigned, and went home to his crown.

Servant of God well done. Thy glorious warfare past.

The battle fought the victory won.

And thou art crowned at last.

POLK—Mrs. Mattie M. Polk, the daughter of the late Rev. C. C. and Mrs. Chaney Malignan, fell asleep in Jesus on Tuesday, May 6, at 8:15 p. m., at her home at Paris, Texas. She was 57 years of age at the time of her death. She was born in Houston, Texas, where she lived for a long time, and later came to Paris, in the year 1893, with her father and mother, where he was appointed pastor of Mt. Zion M. E. Church. She died an honored member of the Knights and Daughters of Tabor. She taught school in and about Houston for several years. She was for a long time organist for Mt. Zion M. E. Church and Sunday School, and did her work well. She was president of the Woman's Home Missionary Society at the time of her death. She was married to Prof. A. F. A. Polk in 1897, and during their union as husband and wife four children were born unto them. She spent most of her life in the Methodist parsonage, which accounts for her usefulness. She was an industrious Christian woman. Her funeral sermon was very touching and impressive. Rev. A. G. Robinson of the A. M. E. Church read the Scripture lesson and Rev. James Carr of the C. M. E. Church led the prayer. She leaves a son, grandson and other relatives to mourn her passing.—Freeman Parker, Reporter.

SMITH—Sister Grace Smith received summons from on high to come to the great beyond. At the time of her departure she was 63 years of age. She leaves to survive her five children, twenty-three grandchildren, four great-grandchildren, together with a host of friends. She was a loyal and faithful member of Jerusalem M. E. Church, Indianola, Miss. Funeral services were conducted by Rev. D. E. McNair, pastor, assisted by Rev. J. W. Bryant of the Baptist Church.

Martha Dodd and Brother Jimmy Whitcomb, both members of St. Peter M. E. Church, were drowned and the funerals were conducted by the pastor, Rev. Dove.

THOMPSON—Sister Mollie Thompson departed this life May 14, 1922. She was an active and faithful member of Midgett Chapel M. E. Church, which she joined when 12 years of age. Floral offerings were many and beautiful. She leaves two sisters, two brothers, two sons, five grandchildren and many friends to mourn her passing. The funeral was conducted by the pastor, Rev. A. D. Butler.

SMITH—The grim monster Death claimed one of the oldest citizens of Shawnee, Okla., in the person of the Rev. W. F. Smith. Rev. Smith attended the Lincoln Conference, of which he was a member, at Topeka, Kan., April 6. He left the conference April 10 at 3 o'clock, and died April 10 at 6 o'clock. The funeral

was held at Pleasant Hill Baptist Church on Easter Sunday. He was buried in Fairview Cemetery with Masonic honors. He leaves to mourn his loss a wife, eight children, three grandchildren and a host of friends. Rev. Smith was a worker in the truest sense of the word. His loss will be deeply felt; his place will be hard to fill. Some time ago it was suggested by his conference to put him on the retired list, but he refused to retire. He always said he wanted to wear out in the service. His desire was granted, for at the time of his death he was pastor at Davis, Okla., and had been elected by the conference to return to the same field for another year. As one looked over the vast number of people who came from over the state, they could see that he was honored and respected by men in all walks of life. How fitting it was that he should be laid to rest in the field where most of his labor was spent. Truly he rests from his labors, but his works follow him.—J. A. Turner, Reporter.

GRAY—Sister Jane Gray, one of the oldest members of Jackson Chapel M. E. Church, Wedgeworth, Ala., departed this life June 8, 1922. At the time of her death she was 75 years of age, and had been a member of the church fifty years. The funeral services were conducted by our able pastor, the Rev. J. A. Holliday. Her remains were laid to rest in Mount Cemetery.—D. A. P., Reporter.

JACKSON—Sister Margaret Jackson was born in the state of North Carolina in 1813, but later moved to Columbus, Miss., and joined St. James Military Road M. E. Church, where her most efficient Christian services were shown. In 1917 she joined Mount Olive M. E. Church at Oakman, Ala., and lived a consistent member until the death angel claimed her. She requested that her favorite hymn, "Must Jesus Bear the Cross Alone," be sung at every service. She leaves many grand and great-grandchildren to mourn her departure. The funeral services were conducted by Rev. T. A. Wilson, pastor, assisted by Rev. John Millsaps. At the time of her death she was 109 years of age.—Reporter.

#### Mt. Zion M. E. Church

Our honored dead: The infant son of Brother J. E. Zilston; the infant son of Sister Josephine Durante; Sister A. Willis died triumphant on June 7, 1922. Sister Anna Taylor, one of our oldest members, died June 10, 1922. She was strong in the faith to the last. The funeral was conducted by the pastor, Rev. B. J. Reddix. Remarks by her class leader, Brother Wilkinson and Brother J. Chapman.

#### WHAT THE CHURCHES ARE DOING

(Continued from Page 14.)  
lection for the day \$56.00.—E. W. Barnes, Reporter.

KENTON, TENN.—As I was sitting in my room Saturday night I heard the rushing of a mighty host, singing "God Will Take Care of You." Upon opening the door they

entered and left many things which were gladly received. I desire to thank the good people of Kenton M. E. Church and ask for their return.—S. P. Walker, P. C.

PONTOTOC, MISS.—Mother's Day at McDoval M. E. Church was well observed. Services were opened by the pastor reading the 28th chapter of Psalms. Song by the choir. Interesting remarks were given by A. E. Bolton, M. Wright and A. G. Ford on Mother's Day. Duet by Misses Wright and Trot. Paper, subject "Mother's Day," by Mr. Lawrence. Solo by little Ruby Wright. Paper by Nannie Mae Long. Solo by Ernest Wright. Paper by Mrs. Q. R. Little. Duet by Nannie and Eddie Long. Paper by Mrs. Maggie Bell. Solo by Mrs. Pearl Paque. We are devoted to our pastor and pray that this may be a year of success for him.—Rev. Q. R. Little, pastor.—R. P. Bolton, Reporter.

GONZALES, TEXAS — Sunday at Evans Chapel M. E. Church the Sunday School was well attended. A very interesting lesson was carefully studied. Three joined the Sunday School. Prof. O. V. Walker, our most worthy superintendent, is sparing no pains in trying to make our Sunday School what it should be. At 11 a. m. a devotional service was enjoyed by all, conducted by the class leaders. At 11:30 a. m. one of the most soul-stirring sermons ever delivered was heard by the members of Evans Chapel, delivered by Rev. W. M. Ellison. He has been our pastor for two and a half years, and has tried to picture to us the way, the truth and the light. Let us stand by him, and as he feeds us spiritually let us feed him financially. Let us owe him nothing but love, and as he travels life's rugged path let us pray for his success.—Miss Willie Mae Parson, Reporter.

BOYCE, LA.—A storm struck the village church recently on the Boyce and Village circuit, and damaged the village church to the extent of \$500.00.—Rev. E. W. Jackson, P. C.

SMOAKS, S. C.—S. D. Williams, Springtown charge, and his energetic congregation went over the top on May 21. Instead of raising \$500.00, as was planned, they raised \$613.00. Their \$1700 brick structure will soon be completed, with all modern improvements for community church service.

#### Communion Service Outside

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# The Story of THE THREE FLAGS

No, it isn't like the story of The Three Musketeers because that was a story of fiction, while ours is a story of fact; that story was the creation of one genius while this is a chronicle of the heroic acts of many persons written by themselves in literal deeds that shall forever endure.

Our story of **The Three Flags** will comprise thrilling episodes, daring adventures, moral sacrifices. Its heroes and heroines will be types of characters from every walk of life, and their names will be legion.

Back of it's title will be it's more fascinating theme—**Crowning Fifty Golden Years**. It is the story of how the rise, present status and perpetuity of the Southwestern Christian Advocate will have been effected.

**The Story of The Three Flags** will reveal how a race, by many regarded as charitable wards in a great religious communion, gradually coming to itself under a developing race-consciousness, rationalized its status, its racial institutions in the Church; saw itself but partially emancipated from the embarrassing custom of accepting charitable benefits which the Church had been lavishing upon them continuously for a half century, resolving to assume its own racial responsibility, relieved the Church of its embarrassing financial burden; and, with **one masterly stroke, 350,000 strong, put their publicity organ, the Southwestern Christian Advocate upon a basis of self-support.**

For years, this story will be rehearsed in the eager ears of listening thousands. It will be told by lip and pen. Around hearthstone, in pulpit, on platform, in newspaper, in book it will be told to oncoming generations how **Fifty Golden Years of Southwestern Service** were crowned with this epochal achievement.

**Three powerful motives will incite those who do this task:** The motive of gratitude to the Denomination and to the prophetic founder of the Southwestern; the motive of racial self-respect and the motive of larger Church and national service through the Southwestern in future years.

The Three Flags are not premiums but part of the paraphernalia used in effecting the coronation of these Fifty Golden Years. They will indicate distinguished service.

**Flag No. 1**, will be awarded by the Southwestern Christian Advocate as an historical keepsake to the Local Charge in each district reporting the largest number of subscribers beyond its quota. It fosters local Church pride.

**Flag No. 2**, is the Southwestern's mark of distinction for the District's part in this historical achievement. We will award this Banner to that resourceful District reporting the largest number of subscribers beyond its allotted quota. One of the One Hundred Methodist Districts will win it.

**Flag No. 3**, is an Annual Conference Banner to be awarded that fortunate Conference out of the group of twenty-one, which makes the largest contribution of subscriptions in excess of its allotted quota to help crown these **Fifty Golden Years of Southwestern Service.**

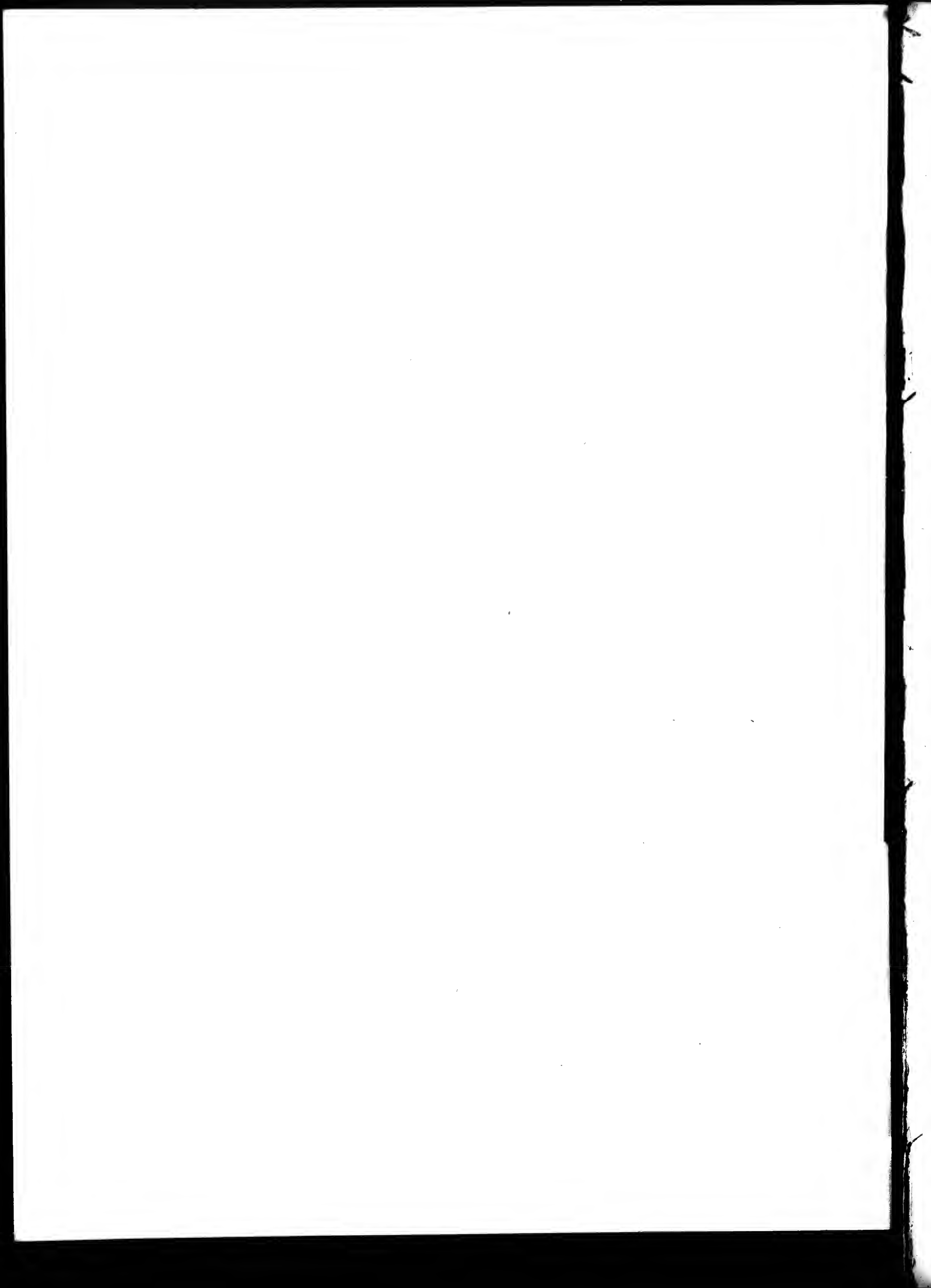
All quotas are allotted on the basis of membership, and banners will be designated on the same basis.

The Story of **The Three Flags** will be enriched and pregnant with interest for coming generations in proportion to the measure of intelligent effort and persistence which Superintendents and Pastors throughout the Church bring to the task of **Crowning these Fifty Golden Years.**











# Southwestern Christian Advocate



LORENZO H. KING,  
Editor

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THE METHODIST BOOK CONCERN,  
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## Gathering Seed

By Josephine Pollard

Out in the highways, wherever we go,  
Seed we must gather and seed we must sow;  
Even the tiniest seed has a power,  
Be it a thistle, or be it a flower.

Here, where it seems but a wilderness-place,  
Wanting in beauty, and wanting in grace;  
Some gentle creature in tenderness goes,  
Plucking the nettle and planting the rose.

Out of those gardens so gorgeous with flowers,  
Seed we may gather to beautify ours;  
While from our own little plot we may spare  
Something to render our neighbors' more fair.

Out of each moment some good we obtain,  
Something to winnow and scatter again;  
All that we listen to, all that we read,  
All that we think of, is gathering seed.

Gathering seed, we must scatter as well;  
God will watch over the place where it fell;  
Only the grain of the harvest is ours;  
Shall we plant nettles? or shall we plant flowers?

That which we gather is that which we sow;  
Seed time and harvest alternately flow;  
When we have finished with Time 'twill be known  
HOW we have gathered, and HOW we have sown!



## SPIRITUALIZING THE YOUNG MEN'S CHRISTIAN ASSN.

As with every other social institution, so the Young Men's Christian Associations of America have had to encounter their criticism, some of it, perhaps from hostile intent but the major part from the desire of the public to foster a more efficient organization.

In war-time and immediately thereafter the Association was fairly vigorously criticised for its method of handling funds intended for relief of the unfortunate and the distribution of funds within the war territory. This criticism was promptly and conclusively answered by the authorities in a very creditable way. For a judicious public opinion has always, be it said with pride in the organization, given the Association credit for the highest integrity of motive.

### Regarded Too Material

That which has given the friends and management of the Association regrettable concern of late, is the persistent indictment lodged by the public against its apparent tendency to over-emphasize the recreational, the formal, material features; or it may be to stress these at the expense of the spiritual side of Associational work. Such a defect has long since been observed by a large number of our colored ministers and with many of them the Association has lacked for that generous support from the ministry that it should have received.

The Religious Work Department of the International Committee, seeing, have wisely sought to meet this need. In its recent conference held at Lakehurst, N. J., these matters were thoroughly canvassed. This was a conference of more than a hundred secretaries and leaders from all parts of the United States and Canada. *It was held under the definite conviction that the distinctively religious work of the Association has not kept pace with the growth of the work as a whole, and that this condition must not continue.*

The program was full of discussion interspersed with prayer, quiet hours and reports of committees. Prayer life, religious education, enlisting volunteer leadership, and evangelism were among the themes discussed. Re-

sponsibility for the religious atmosphere and activities of local Associations, was laid primarily at the door of directors and general secretaries of local branches. From the tenor of the discussions it was evinced that the Association ideal is not recreation as an end but recreation *for*—religion; that secretaries must not become so engrossed in material and monetary matters as to neglect the primary object—the spiritual. It is expected that the conference will result in developing in the Associations a deeper sense of responsibility and a new desire *to realize the supreme original objective of the organization—to win men and*

### PASTORS, READ THIS

1. QUOTAS for CROWNING the Southwestern's FIFTY GOLDEN YEARS with self-support have been received by every Pastor in Methodism.

2. It will take EVERY Pastor raising EVERY subscription asked of him to reach the goal of SELF-SUPPORT.

3. Appoint a large Southwestern Committee. Request a DEFINITE NUMBER of subscriptions from each of them, according to your quota.

4. The honor certificates being sent you, are receipts. Give one to each new and renewal annual cash subscriber received during this Anniversary period. Emphasize the historic value of these HONOR CERTIFICATE RECEIPTS.

5. SEND TO THE SOUTHWESTERN OFFICE IMMEDIATELY THE NAMES AND ADDRESSES OF YOUR SOUTHWESTERN COMMITTEE, WITHOUT FAIL.

6. This office will help you put over your task, if you will not ignore our plain but meaningful suggestions. Please answer our letters in detail. Send names and addresses of your Committee.

7. Crown Fifty Golden Southwestern Years with self-support.

boys to Jesus Christ and to enlist them for service in the Church.

### The Religious Interest—Supreme

Thus the Conference clearly sounded with emphasis the religious note as the chief interest of the Association. CHRISTIAN is the term that henceforth must loom big in the eyes of the community if the Association is to justify in a large way its liberal support at the hands of public spirited men and women who have given and stand now ready, for the sake of our youth, to give yet more liberally for its maintenance. The youth must be made socially religious and religiously social; not less of the social but more of the religious seasoning and coloring of the social will make our Associations powerful and necessary factors in Kingdom promotion.

### Should Co-operate With Church

Co-operation with the Churches is one of the means of insuring this type of Associational life. One of the committees wisely observed, "We recognize as a primary task that of co-operating with the Churches." Both the Associations and Churches hitherto have suffered great loss from the effort to ignore each other in local fields. It would be an advanced step in conserving young life of our communities were the churches able to utilize the Associations for specialized community service, the Association contributing methods of work, courses of study, facilities for week day activities and leadership for natural groupings of men and boys in the Churches. By such interlocking and supplementing of program and personnel much duplication of effort would be avoided and results far more gratifying. This should certainly be possible since at bottom the interests, the objectives of the Church and Association are or should be identical.

This Conference was potentious for the future of the Association and for the Church as well. For both the Association and the Church, the common factor, the common asset in the present and future is our youth. He will be what these factors make him or what they fail to make out of him. On Association and Church hangs the religious life of the Nation. May these be CHRISTIAN.

## THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION A NEW INTERPRETATION AND A NEW TASK

"Home Missions and Church Extension is the statesmanlike method whereby Bishops, District Superintendents and Pastors alike are able to enter the needy places of our land and establish the Church of Jesus Christ in a manner, both as to equipment and leadership, befitting Him in whose name we seek to redeem mankind." That is the way Dr. Ralph W. Keeler, interprets the new spirit purpose and method of the Board in contrast to the old conception of those who still think of Home Missions and Church Extension in terms of \$25 and a barrel for a pioneer preachers' family or \$50 for naming a memorial one-room church in a distant state.

In his clear, comprehensive article on another page of this issue, Dr. Keeler brings Methodism face to face with this new conception of its task and responsibility to the home field in a compelling way.

### The Problem Stated

With new vision and resolve, the Methodist Episcopal Church is facing her obligation to

our American millions. Her first task is a study of the needs of the field. This has been ordered by the Council of Boards of Benevolence thro its Committee on Advance Program. That Committee is conducting a ten year preview of Home Missions and Church Extension needs. *This preview is not a program, or a new group of askings, but a plain straightforward statement of the needs which militant Methodism is morally obligated to meet during the next ten years in order that folks of all kinds may have opportunity to receive the ministry, comfort and guidance of the Church*

No adequate discovery of human needs in all of their appealing nature can be discovered in haphazard fashion. The Committee therefore is working out the task according to scientific principles. No section or group is being overlooked. Every interest of the Church and field is being carefully safeguarded, and possible mistakes of previous surveys are being scrupulously avoided. The method employed in the present ten year preview is demo-

cratic, and is adequately set forth in a leaflet prepared for the purpose. Anyone desiring it may receive the same by addressing the Board at Philadelphia. Briefly the method is as follows:

A preliminary study thoroughly democratic in form is recommended for each District, said study to be carried on by local leadership. It is recommended that separate Rural and City studies be made in cases where the District includes both types of population. (a). Where City or Rural Societies are organized it is recommended that the study be made under such auspices. (b). Where a City or Rural Society is not already organized, the District Superintendent should appoint a Committee representative of the various interests of the respective rural or city sections to co-operate with him in making the "District Study."

The District Superintendent will furnish an intensive study blank for every project whose missionary needs are under consideration by this Survey Committee. This blank properly filled out by the pastor and his official board will furnish valuable and necessary information concerning the charge being given consideration. When the preliminary study is completed and the above Societies or Committees are ready to make their report a group should be called

(Continued on Page 4)



CLASS OF SERVICE	SYMBOL
Telegram	TL
Day Letter	DL
Night Message	NM
Night Letter	NL

## WESTERN UNION TELEGRAM

NEWCOMB CARLTON, President

GEORGE W. E. ATKINS, First Vice-President

RECEIVED AT

BIOCAL 50 COLLECT NL

1922 JUN 14 AM 10 50

DEATTANOOGA TEAM 14

OFFICE SOUTHWESTERN CHRISTIAN ADVOCATE

NEW ORLEANS LA

CONGRATULATIONS FROM CHATTANOOGA AREA, WITH PLEDGE OF GREATER SUPPORT FOR FUTURE. YOU ARE A GREAT INSPIRATION TO US ALONG ALL THE HIGHER LINES OF PROGRESS. THE SOUTHWESTERN HAS BECOME INDISPENSABLE TO OUR FACTORS AND PEOPLE. IT MUST BE IN EVERY HOME. IT SHALL BE.

P M BRISNOL.

CLASS OF SERVICE	SYMBOL
Telegram	TL
Day Letter	DL
Night Message	NM
Night Letter	NL

## WESTERN UNION TELEGRAM

NEWCOMB CARLTON, President

GEORGE W. E. ATKINS, First Vice-President

RECEIVED AT S. W. COR. GRAVIER AND ST. CHARLES STS., NEW ORLEANS, LA. ALWAYS OPEN

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FY INDIANAPOLIS IND 12-

DR L H KING

631 BARONNE ST NEW ORLEANS LA

LEXINGTON CONFERENCE IS A LONG WAY FROM THE OFFICE OF THE SOUTHWESTERN BUT IT IS OUR PAPER AND A GOOD ONE JUST THE SAME. THE SEMICENTENNIAL ANNIVERSARY WILL BE OBSERVED; AND EVERY REASONABLE EFFECT WILL BE MADE TO BRING THE CONFERENCE INTO THE FRONT LINE.

FREDRICK D LEEDE

### The Methodist Episcopal Church

BISHOP'S RESIDENCE  
ST. LOUIS, MISSOURI

To The Central Missouri and Little Rock Conferences:  
You need no printed assurance of mine that I am in hearty accord with the Semi-Centennial of the Southwestern. I have said so in your hearing; and I hope you may take this occasion to magnify the gospel and spread the work of the Church.

Let no man despise your proficiency in these large matters of the Kingdom.

Your brother in Christ and His Work

*William A. Ouge*

### The Methodist Episcopal Church

BISHOP'S RESIDENCE

C. L. MEAD, Resident Bishop

June 10, 1922.

314 Gordon Trust Building  
Denver, Colorado

Rev. W. L. King  
Editor Southwestern Christian Advocate,  
New Orleans, La.

My dear Dr. King:

I am glad to send you a word of endorsement concerning Southwestern's semi-centennial anniversary for the men of the Lincoln Conference in the Denver Area.

I regard the SOUTHWESTERN as one of the most important adjuncts to our work for the colored brethren, and I cannot see how any intelligent Methodist in these critical days can afford to be without it.

I am sure you are doing a most extraordinary work in the fine editorship of the paper and its value in my judgment is beyond all question to the development of our colored people in the work of the Kingdom.

With every hearty wish for great success in your anniversary, believe me to be

Sincerely your friend and brother,

CLM-D

*Chas L Mead*ATLANTA AREA  
METHODIST EPISCOPAL CHURCH  
200 Peachtree Street, N.E.  
Atlanta, Ga.

The Rev. L. H. King, D.D.  
Baronne St.,  
New Orleans, La.

ATLANTA GA. JUNE 15.

My dear Brother King:-

That a religious newspaper for Negroes should be fifty years old is a real event in the history of the race. Such a paper could not have been published very much longer than fifty years because of conditions that prevailed up until 1866. It was to be expected that a religious weekly for the Negro people should be substituted in its early years. Perhaps it was too much to expect that such a paper should become self-supporting much before the present time. Certainly with seventy thousand families in our Negro membership to draw on for subscriptions, there is the reasonable expectation that the subscription list should be enough now to carry the paper. A just way to show genuine appreciation of the fifty years of help that has been given to the paper would be to put it on a self-supporting basis. More publication over fifty years of continuous publication that would not increase the subscription list would be empty words. I hope that the Atlanta Area will do its full duty toward putting the Southwestern Christian Advocate upon a self-supporting basis. Not only would our Negro membership thus show gratitude for kindnesses granted, but they would be becoming more intelligent and useful members of the Church. I wish that a whole-come rivalry between districts in the Atlanta Area might be created that would greatly increase the circulation.

EGR/ED

*E. J. Richardson*METHODIST EPISCOPAL CHURCH  
BISHOP'S RESIDENCE  
200 WOODBURN AVENUE  
WASHINGTON, D. C.

June 12-1922

My dear Doctor:-

The Southwestern Christian Advocate seems to me a genuine necessity to the ministers and laymen of the Washington Conference. We really anxious that the Conference shall be a model in the percentage of its subscriptions and readers. God bless you in your work.

Ever yours,

*William F. McDowell*

Dr. L. H. King, Editor,  
Southwestern Christian Advocate,  
631 Baronne Street,  
New Orleans, La.

June 8, 1922.

My dear Dr. King:

I approve most heartily your plan for the observance of the Semi-Centennial anniversary of the Southwestern. The idea will receive, I am sure, an enthusiastic response from all our brethren. The dear old Southwestern is entitled to and should have immediate support as generous as we can put it on the dignified basis of self-support. The paper has done heroic service. It is an indispensable factor to the work of our colored conference. It has been instrumental in a large measure, in bringing about whatever success that has been achieved in the New Orleans Area.

Speaking for the brethren of my Area, I am sure you can count on the men of the New Orleans Area to support you faithfully in the promotion of your Semi-Centennial Campaign for subscriptions. I am sending the quote down to the brethren urging their acceptance and urging them to set plans at once for the raising to the last subscription of the number assigned to the charges in the New Orleans Area.

Wishing you success in your campaign, I am  
Yours sincerely,  
*C. E. Jones*

APPROVAL OF CROWNING  
**FIFTY  
GOLDEN  
YEARS**  
WITH SELF SUPPORT



# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
PUBLISHED WEEKLY  
BY


## The Methodist Book Concern

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There are three ways by which money may be sent by  
mail at our risk—Post Office Money Order, or an Ex-  
press Money Order, and when none of these can be  
secured, a Registered Letter. We cannot be responsible  
for money sent otherwise.  
1—All business letters should be addressed to The Meth-  
odist Book Concern, and all communications in-  
tended for publication to the Editor.  
2—In all correspondence, write plainly, on one side of  
the paper.  
3—When the SOUTHWESTERN CHRISTIAN ADVOCATE  
does not arrive regularly, notify us promptly.

 **REWARD OF THE RIGHT-  
EOUS:**—Mark the perfect man, and  
behold the upright: for the end of  
that man is peace.—Psalm 37: 37.

## THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION—A NEW IN- TERPRETATION AND A NEW TASK

(Continued from Page 2)

together made up of the pastor and one re-  
presentative from each charge or church,  
elected by the various Official Boards. A  
representative of the Board of Home Mis-  
sions and Church Extension is to be pres-  
ent at this meeting.

It will be the function of this group to:  
1st. Review the recommendation of needs  
presented by the Survey Committee and  
finally to approve the ten-year forecast for  
the District. 2nd. Make up tentative first  
year askings for the Advance Program.  
These askings should be made up out of  
the most urgent projects found in the ten-  
year preview and classified in their order  
of importance. These programs will then  
be submitted to the various Annual confer-  
ence Boards of Home Missions and Church  
Extension for review and adoption.

These tentative programs will then be  
sent to the office of the Board of Home Mis-  
sions and Church Extension, Philadelphia,  
where additional data from Annual Confer-  
ence Minutes and treasurer's records will  
be added. Rural and City programs will  
be combined on District sheets, and re-  
turned to the Annual Conference Boards  
of Home Missions and Church Extension  
for submission to the Annual Conference  
Sessions of the Church. These findings will  
be merely the recommendation of needs to  
be made to the Council of Boards of Be-  
nevolence of the Methodist Episcopal  
Church, on which will be based the an-  
nual askings to be placed before the  
Church.

No district or local charge that fails to get  
in on this new ten year preview will have any  
excuse as far as the Board of Home Missions  
and Church Extension will be concerned. In  
order that the committee may be able by Jan-  
uary 1st, 1923, to present to the Church the  
total needs of the field for the next ten years,  
it is hoped that every district superintendent  
and pastor will read Dr. Keeler's article; also  
write to the Board for the leaflet entitled

"What is Home Missions," and become  
thoroughly acquainted with the new, enlarging  
demands upon us as pastors of God's flock  
that we may be able to be workmen that need  
not be ashamed.

## Personal and General

The veteran newspaper man, Charles Stew-  
art was a welcome caller at our office recently.

Miss S. R. Thomas, Matron of New Orleans  
College, who has been spending a few days  
with Mrs. M. E. Peters of Pearlinton, Miss.,  
is now at home for the summer, at Thomas-  
ville, N. C.

Bishop J. C. Hartzell delivered the Alumni  
Dinner and Reunion Address at his Alma Ma-  
ter, Illionis Wesleyan University, Tuesday,  
June 13th. The Rev. E. F. Tittle, D. D., de-  
livered the Commencement Address.

The Rev. Dr. H. P. Coulter, Pastor of  
our St. James Church, Pine Bluff, Ark.,  
suffered a light stroke of paralysis the 3rd  
of April, but he is very much improved,  
and is again able to take charge of his  
work.

Stewardship has been put into song by Nellie  
L. Mitchell, Detroit, Michigan. "The Love  
Tithe" is the name of the hymn, and the words  
and music, written by the same author, are  
published by the Woman's Foreign Missionary  
Society of the Methodist Episcopal Church.

Rev. R. M. Williams, Pastor of Haddock  
Memorial M. E. Mission graduated from  
Morningside College, June 7th receiving the  
A. B. degree. Rev. Williams is the first  
Negro to graduate from this College and  
the only one in a class of 77.

Dr. T. A. Walker, A. M., M. D., of Baton  
Rouge, La., called at our office while in the  
city attending the B. Y. P. U. Sunday School  
Congress. Dr. Walker was Chairman of the  
Committee of Enrollment. Though a busy  
man, he is superintendent of his Sunday  
School which he attends regularly.

Rev. J. T. Brabner Smith, Chicago of the  
Division of Publicity, Committee on Con-  
servation and Advance represented the Com-  
mittee at the convention of the Associated  
Advertising Clubs of the World at Milwau-  
kee, Wisconsin, and read a paper entitled  
"The Church and the Newspaper."

Some demonstrations in Home and Com-  
munity Improvement will be in charge of Miss  
Leah D. Woodson this year each afternoon of  
the Summer School for Town and Country  
Pastors, conducted by the Department of Rural  
Work of the Board of Home Missions and  
Church Extension, at Morgan College, Balti-  
more, Maryland, September 4 to 23.

Mr. H. Earl Fisher of the Publicity De-  
partment of the Committee on Conservation  
and Advance at 740 Rush Street, Chicago,  
and Miss Lucia H. Smith of New York  
City were married at Broadway Tabernacle,  
New York City, June 24th. After a brief  
visit to the White Mountains in New  
Hampshire they will return to Chicago to  
reside. Mrs. Fisher was previously a teacher  
at Barnard College of Columbia University.

The Louisiana State Graduate Nurses' As-  
sociation recently held their anniversary with

the St. James African Methodist Church of this  
city. The Pastor, Dr. Edward Wittenburg,  
preached a very helpful sermon and an inspir-  
ing address was delivered by Dr. T. Restin  
Heath, Superintendent of Flint-Goodrich Hos-  
pital. A fine class of young women were grad-  
uated for service.

President William Arnold Shanklin, who  
recently sailed for Europe for a year's rest,  
after completing the \$3,000,000 endowment  
campaign, was missed from the Wesleyan  
University commencement June 16-19. Act-  
ing-president Leroy A. Howland presided  
in his stead. One of the most notable  
features of the session was the presence of  
Ex-Senator Cornelius Cole, '47, the oldest  
living Wesleyan graduate, who crossed  
the continent from Los Angeles to Middle-  
town, Conn. He is the only survivor of  
Abraham Lincoln's administration, and will  
be 100 years old next September. Dr.  
David S. Downey preached the baccalau-  
reate sermon and Bishop Edwin H. Hughes  
preached the University sermon.

Plans are being perfected for holding in  
Washington, D. C., in 1925 the biggest and  
most representative religious convention in the  
world's history. It will be known as the  
World Conference on Faith and Order. Save  
the Roman Catholic Church, the entire Chris-  
tian world including the Orthodox Commun-  
ions of the Far East and the Coptic Church.  
The object of the conference will be to make  
a beginning toward union of all religious  
bodies, not by exclusion but by inclusion of all  
essentials. The President of this Nation has  
promised to address the opening session.

There is still an alarming dearth of candi-  
dates reported by the denominations of the  
country. This situation has obtained since  
1914, with but scant relief. This dearth is  
being felt by theological seminaries of all de-  
nominations. Statistics of 65 per cent. of the  
Seminaries show small increase of candidates  
in preparation. Out of a total ministerial force  
of 200,000 at times there have been less than  
2,000 seeking preparation for this calling. In  
1922 the number of new ministers will not  
exceed 2,400 if so many. Practically the only  
increase in candidates is that shown by Catho-  
lics, Methodists and Disciples. Congregation-  
alists, Baptists, Presbyterians and Episcopa-  
lians are virtually at a stand still.

So benefitted and delighted were the attend-  
ants at the Wiley University School of Methods  
for Country and Town Pastors, that they  
adopted a set of highly appreciative resolutions  
commending especially the interest shown by  
Dr. Forsyth and Dr. Bogt in promoting such  
a necessary school among them. Appreciation  
was also voiced for the help given by the  
United States Department of Agriculture and  
the Texas State Agricultural and Mechanical  
College. President Dogan and Dean M. T. J.  
Howard were ably supported by T. O. Walton,  
R. H. Hines, Mrs. M. E. V. Hunter, Dr. Daw-  
ber, Dr. and Mrs. J. E. Wagner, Prof. A. W.  
Billings and E. H. Holden, Superintendent of  
the Marshall District. So genuine was the  
spirit of gratitude that the same Faculty was  
asked to be returned another year. The reso-  
lutions were signed by J. M. Walton, Sam M.  
Harvey, J. W. Warren, J. E. Beal, J. R. Ross,  
and A. R. Ray.



## AREA SECRETARIES MAKE THRILLING APPEAL TO NEGRO

Ministers to Crown Fifty Golden Southwestern Years With Self-Support

AN IMPORTANT MESSAGE TO THE DISTRICT SUPERINTENDENTS AND PASTORS OF THE NEW ORLEANS AREA

By Dr. E. M. Jones, Area Secretary

May I call your attention to a very important and necessary matter, namely, the 50th Anniversary of the Southwestern Christian Advocate. The celebration of this Semi-Centennial Anniversary is on now and will continue until July 1923.

### The Advocates and Centenary

The church has had to rely largely upon our Official Advocates to make the Centenary a success. This has been our chief method of getting our propaganda before the people. The large success along Centenary lines which has crowned our efforts is due largely to the weekly visits of our Advocates to the pastors and people.

The Southwestern is published at the headquarters of the New Orleans Area and has been of untold good in this Area in keeping us informed as to the program and movements of our church and has inspired us to do our best.

### Our Opportunity

This celebration now gives the District Superintendents and pastors of this Area this fine opportunity of helping to make the Southwestern Christian Advocate self-supporting. We form a large and important part of the constituency of the Southwestern. In this Area we have 37 District Superintendents, 780 pastors and over one hundred thousand members. We now and here call upon every District Superintendent and pastor to make capital of this chance of securing the very largest number of subscribers possible. It does not speak very well for our Negro membership to have such few subscribers for our official organ and to be so far away from self-support.

Three hundred and fifty thousand members ought at least to put just one paper on a self-supporting basis. It can be done and it should be done and this is our opportunity.

### Southwestern Quota

There will be handed down to each District Superintendent for his district and each pastor for his church a certain number of subscriptions which he is expected to secure and report. We are accustomed of going "over the top" in this Area in raising Centenary quotas; *now let us keep up the good habit by going "over the top" by getting our full number of subscribers for our Southwestern Christian Advocate.*

Dr. King, the Editor and Prof. McAllister, the Business Manager are doing all they can to double the circulation of the paper. But of necessity they must stay in their offices to do their task well and must look to our District Superintendents and pastors, who are our recognized agents to put the Southwestern in the homes of our people.

We are depending upon you my brethren to do your whole duty by the paper, during the period of this Anniversary.

**Every Pastor owes it to his people to give them the information about the merits of the Southwestern and to advise its purchase.**

To the Editor and to the widely scattered family of Readers of the Southwestern, Greetings:

By The Rev. Frank R. Hollenback, D. D., Area Secretary, Denver Area

There is nothing that can take the place of the printed page in scattering abroad definite and important information concerning the work of our great church, not only in the local fields, but in its world-wide reaches. The Southwestern is the great agency of contact between our colored pastors and laymen of the great southwest, and the movements of the general church. The pastor, who reads and studies its well edited pages, will be a constant source of information and inspiration Sabbath after Sabbath. The laymen, who subscribes for and carefully reads The Southwestern, cannot help being a forward-looking, progressive and useful member of the great Methodist Episcopal Church.

May grace, mercy and peace be the portion of The Southwestern Christian Advocate and its brilliant editor. We earnestly join in the prayer that the reading constituency of this worthy periodical may at least be doubled during the present drive.

### MEN OF LEXINGTON

By the Rev. Jesse Bogue, D. D., Area Secretary, Indianapolis Area

You know your name. We associate it with Concord and Bunker Hill. We think of it in connection with brave men who fought for what was right. The Lexington Conference men must so acquit themselves in today's fight for what is right that the Methodist Episcopal Church may associate their name with all that is good. It is not enough that you refrain from doing wrong. If merely to do no evil were saintly then a boulder in a fence corner would be the greatest of all saintly things. You must do good positively and often in the face of resistance and difficulties.

One of the many ways of doing good in a parish is to direct the thought life of the people. One of the best ways of influencing the thinking of your people is to help them to know what is and where to get the best of reading both in books and magazines. Often when one preaches a sermon in which reference is made enthusiastically to some good article or book he is surprised at the number of people who will ask where they may find it.

The Southwestern is celebrating its Semi-Centennial Anniversary. It has set with all right thinking people the noble goal of becoming self-supporting. What more self-respecting and independent ideal could any people have than that? Who wants to trail behind? Who wants to take a back seat always? Not the Southwestern!

The best way just now to put that paper on a basis where it will sustain itself financially is for every pastor and reading layman to speak well and often to others about the good things that are written in the Southwestern. Half-hearted recommendations get no subscriptions.

Enthusiasm, genuine, sincere and wholesome enthusiasm begets confidence. Confidence gets subscriptions. If others see that you take pleasure in reading the paper, they will want it also.

There is a pastor who always has his full quota and more of subscribers to the church paper at EVERY church he serves. About all he does to get these subscriptions is to take each Sabbath morning into his pulpit a copy of the week's issue of the Advocate. He holds up the paper and with the enthusiasm of a newsboy announces to his people in two or three sentences some interesting article he has read in it. This is one way of doing it. Any pastor who is resourceful can find plenty of ways to interest his people, if he wants to do so. If he does not care to interest his people in the better things, he should not remain in the ministry.

### THE BIBLE TO BE BROADCASTED

The Bible will be broadcasted by the Westinghouse Company from their Radio Broadcasting Station in Newark, N. J., according to a statement just issued by the American Bible Society. Daily readings are scheduled for broadcasting beginning Sunday, June 11, from selections made by P. Whitwell Wilson, author of "The Christ We Forget" and other religious books, and correspondent for the London Daily News.

"This is only one of many instances of renewed interest in the Bible," said Frank H. Mann, General Secretary of the American Bible Society, in commenting on this new program. "A western newspaper is publishing the Bible in serial form. An organization in Cincinnati is furnishing Bible Verses which are now used daily in hundreds of newspapers throughout the country. These all supplement the work of the American Bible Society which distributes annually nearly 5,000,000 copies of the Scriptures in 150 languages and dialects."

### GARIBALDIS MARCH ON LONG ISLAND

Three hundred Italian Sunday School people from the Italian Methodist Episcopal Church, Astoria, Long Island, New York took part in the Long Island City Sunday School Union parade at Astoria, June 10. As a part of a picturesque pageant presented by the Italian Church, there appeared Garibadis of all sizes and ages.

The biggest Garibaldi of all, who led the rest, was none other than Salvatore Costa, who is one of the first Italian settlers in New York City. He came to Manhattan seventy-two years ago and has lived in Astoria for twenty-seven years. His long residence here has removed every vestige of Italian accent from his speech, and his English is better than that of the average native American.

Mr. Costa and his followers wore the broad, bright red sash and all the other vestments affected by the great Italian leader. The Italian Methodist Episcopal Children were headed by Helen Rufini, Dorothy Schirnd, Leonore Strascher and Fannie Golini, and marched to the strains of the Salvation Army band.



## WHAT IS HOME MISSIONS AND CHURCH EXTENTION?

Answering The Query in The Light of Present Obligations and Responsibilities. It is More Than Packing Barrels To-Day

By Ralph Welles Keeler

It is easy to become provincial. If all is well in our community it is difficult to visualize the needs of other people. Especially is this true when those who dwell on the Eastern seaboard know but little of the conditions in which those on the Pacific Coast live and both know still less of the great areas lying in between.

This is true in the case of both non-church-going people and those interested in the progress of the Kingdom of God. The former may occasionally evidence a passing interest in fluctuating economic conditions, —especially if the results of such conditions affect them as buyers or sellers. But the members of the Church of Jesus Christ must be interested in other people's economic and spiritual condition. For their's a hope for the Kingdom of God on earth, and unless the whole nation become Christian there will always be the necessity of re-winning communities for Christ.

The Methodist Episcopal Church delegates to its Board of Home Missions and Church Extension the task of bringing to its attention tasks in our own land which ought to be undertaken by the Church at large in order that folks of all kind may have opportunity to receive the ministry, comfort and guidance of the church. This Board makes careful study of the entire United States, to discover the places where obligations or responsibility challenge the Methodist Episcopal Church to invest missionary money in buildings or leadership. The building projects are called "church extension." The aid given to the salary of pastors or other workers, is called "home missions" or "maintenance." Its conclusions as presented to the Church are not made in a haphazard way, but according to definite principles which have been thoroughly tested.

A concrete exposition of these principles is the best answer to the question, "What is Home Missions and Church Extension?"

### 1. Purely Missionary Projects Where Permanent Aid May be Necessary.

1. There are many transient constituencies where local support for leadership and equipment is uncertain and cannot be counted on to guarantee an adequate religious program for the community. In the polyglot down-town section of Philadelphia, where once dwelt the city's elite, a community center for the age-worn, Fifth Street Methodist Episcopal Temple makes possible a ministry,—educational, social, recreational and spiritual—to thousands who could never make such provision for themselves. The foreign-speaking farm renters in Ohio or Iowa who tarry but for a season, must be provided with a greatly needed ministry of service which they would never initiate. The Methodist young men and women in the University of Wisconsin and other tax-supported educational institutions must be given the religious training the State is prohibited from providing. A guest house and pastor must be maintained at Camp

Dix and other military and naval centers, in order that the influence of the Church may be constantly available.

And what of Ellis Island, and the other ports of entry, as well as the ports of debarkation? What better presentation to the newcomers of what America really is than that received from the Christian missionary? The summer and winter resorts make greater demands on the usually small Church constituency than it can meet. And the people in their vacation time need the finest type of ministry, lest relaxation break down high ideals and blur fine visions.

Along the Denver and Rio Grande Railroad one finds the "box-car village." Here in a dozen old box-cars live men and women and little children. Theirs is a moving home, one side track after another. They stay only until the men have finished their job. No community claims them. Few local churches bring them any manifestation of the life of Christ. And the railroad mentioned is only one of many.

The men and women reclaimed to economic independence and spiritual motive through the Goodwill Industries would forever remain submerged and vagrant did not the Church at large make practical its prayer for them.

Who cares for the soul of those packing fish this summer in the mush-room, rickety community of Copalis on the Pacific Ocean? Or how are the radicals and "wobblies" of the "sky-line" logging camps of Washington to become other than "wobblies" and radicals?

No one questions but what folks like these should have the gospel message. But only the funds provided by the Church at large makes it possible for the message to be given to them.

2. There are also denominational obligations to permanent constituencies where an indefinite period of time will be needed to guarantee adequate support. Is it not as much worthwhile to help a foreign-speaking group in the United States to establish themselves religiously as in their homeland? Handicapped by living in a new country, speaking a new language and oftentimes superstitious concerning religion, it is no easy task for them to become self-supporting in their religious life immediately, whether in city or rural communities. And such an industrial center as Gary, Indiana, must be helped to meet the religious needs of the thousands who must be Christianized if an Americanism of a wholesome type is to prevail.

The homesteaders family of Montana or Idaho will forget the God of his father unless the itinerant missionary brings remembrance of Home to the door of his 12x16 shack. The unavailing battle with the soil leaves little energy to seek some far-off, dilapidated house of worship. And where a community, once prosperous, has moved on, leaving empty houses, the decreasing few are unable to maintain services for themselves.

And consider the groups of those who can-

not see, and who must be ministered to individually or in institutions. Or the groups of deaf-mutes all over the country to whom the Church must send ministers able to talk in the sign language. It will be long years, also before the American Indian will be able to support his own religious institutions. And so far the Church has not done much to help him religiously.

In Alaska, the Methodist Episcopal Church is given a definite field, as its responsibility. So, too, in Porto Rico and Hawaii. The two latter are our "foreign mission fields under the Stars and Stripes," and the obligations to develop Protestant Christians cannot be questioned.

These are illustrations of purely missionary fields, where money must be invested to help support the superintendent, pastor and specialized workers. Here too, often a new building site must be bought, a new Church neighborhood house erected, remodeling done or a parsonage built. And it must be done with missionary money, or it will never be done at all.

### 1. Opportunity Missionary Projects

1. There are many communities where aid in securing property and leadership is needed as a stimulus to self-support. It is frequently necessary to help provide adequate equipment for organized constituencies. In city, suburb, town, village and open country are parishes where a rapid growth of homogeneous, or an influx of a different type of people, industrial or foreign-speaking in character, makes it impossible for the local Church to meet the demand for immediate expansion. The oil town of Casper, Wyoming, which appropriates \$500,000 for a New Junior High School, has a laughable little frame Methodist Episcopal Church which never can make a serious impart of the rapidly growing community. The little pioneer-day sized church in a growing suburb of Denver must give place to a building suitable for week-day religious education and social and recreational activities, as well as for worship.

The parsonage was transformed into a church at Olathe, Colorado, before it was finished and neither church nor neighborhood house nor parsonage attract folks now. And when the District Superintendent in Montana has a cot placed for him in the pig-pen because not another person can be squeezed into the parsonage when he arrives to convene the Quarterly Conference, it is high time some one came along with a little financial aid.

2. There are places where help must be given to provide initial property and equipment for newly developed projects.

Strategic locations for the erection of church plants must be secured while such locations are available. Methodist Episcopal Churches down blind alleys or otherwise off the human highway speak illy of the wisdom of those who built them. What appeal has Methodism so located in Murray, Utah, or in any other community where it would serve?

No longer must Methodism continue to let local groups put in denomination to shame by funny looking little buildings they erect and label "M. E." in the early

(Continued on Page 9)



## THE CLIMAX OF THE WORK OF THE SCHOOL METHODS FOR TOWN AND COUNTRY PASTORS REACHED

Probably no school of methods conducted by the "Department of Rural Work" of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, has had a more highly trained faculty than the one conducted May 22-June 10, at Gammon Theological Seminary, Atlanta, Ga. Great benefit is being received by the men who are privileged to attend the various classes and instructive lectures. They will have increased influence among their flock when they return home.

Many of the pastors are here for the first time. The impression has been so beneficial that many have decided to return and take the regular course in the Seminary.

Dr. M. T. J. Howard is at home in handling Rural Economics, stressing the importance of better gardening, handling of live stock, machinery, and labor, producing larger returns with only a slight increase in the cost of production.

Better farms make better economics, better homes, better churches.

Dr. J. W. E. Bowen in the study of Homiletics presented the subject in such a masterly way that the men are not likely to forget these instructions. He stressed the importance of analyzing and constructing the sermonic material scientifically, ethically, and logically. The necessity of the preacher increasing his vocabulary, for the purpose of strengthening his thought, was also emphasized.

Dr. D. D. Martin's lectures on the Old Testament and "God's Plan for the Redemption of the World", with their missionary interpretation have been forceful, clear, and instructive.

Dr. W. W. Willard closed his course in church finance, emphasizing that a constructive financial standard must be used as an educational program in tithing and stewardship, in our economic system. He insisted that the child be trained to give of his own earnings to the support of the church. That the biblical plan is the best.

Dr. J. B. Crippen continues to hold the interest of his class in the methods of teaching, the value of the Sunday School as a recruiting agency, and its influence on the life of the church. In addition to his lecture, he directs the organized games each afternoon, which if practiced on the charge, will give new impetus to the life of the church.

Dr. R. T. Weatherby on "Evangelism" brought his lectures to a close by emphasizing the fact of the Holy Spirit, His mission, His effect and how to obtain His help. Conditions in the life of the individual must be made such that God can, through the Holy Spirit, answer our prayers. "We are the channels. God's love is the only thing that saves the world", says Dr. Weatherby.

Dr. Henry Leitzel, a returned missionary from China, gave two lectures on China, its people, their customs, and the increasing progress of Christianity.

Drs. Trevor, Haynes and Kilburn have completed their lectures and gone to other fields of activity.

In the afternoon the Tuskegee experts, under the direction of Prof. Harry Simms, teach the variety and use of fertilizers; the raising and care of orchards; the making of fly swatters, farm tools; the building of poultry houses,

closets; chair repairing; egg testing; and preserving, and the making of a variety of useful and artistic articles for use in the home as well as on the farm.

Mr. M. V. Reed, State Entomologist, Mr. J. C. Manness, Field Agent of the Georgia State Board of Entomology, gave a demonstration and lecture on "Insect Control", especially on the Boll Weevil, instructing the men how to grow cotton under boll weevil conditions. The use of calcium arsenate in the powdered form, rapid and intensive cultivation, two applications of the powder as soon as the squares are formed, using the Flenery One Row Duster, putting two and one-half pounds of arsenic to one acre. That one single boll weevil will produce twelve to fifteen million of its kind in four months, hence the importance of starting in time.

Wednesday, many from Atlanta came out to see the exhibits of the work done under the direction of the instructors from Tuskegee.

Dr. W. C. Blassengale, Alabama State Health Officer, and the Public Health Nurse, Miss Mary Williams, of Tuskegee Institute, lectured on venereal diseases, the value of air, light and water, fruits and vegetables. That a man is not a man unless he is well, and he is not well unless he is clean; he cannot be clean except as he thinks clean thoughts and lives clean. Twenty-five per cent of the babies born die before they are six months old, and 50 per cent of these deaths are traceable to venereal disease.

Dr. Philip M. Waters, Dean of the school, has been untiring in his brotherly care and interest for the student body. His lecture on "Personality" was one of the outstanding features of the whole course. He defined personality as that thing in us which makes us different from any other being. That which lies back of all we think or do. That which Jesus meant when he said: "From you shall go out streams of living water." That which goes out from us unconsciously and affects all with whom we come in contact.

During the session of the school Dr. Howard, director of rural work, took the men to Stone Mountain as a part of their recreation. This trip was indeed enjoyable.

The athletic contest was won by the Florida team, South Carolina and Alabama making second and third places, respectively.

Thursday night, President Watters gave one of his customary and delightful receptions, during which speeches were made by members of the faculty and representatives of the Conferences here represented.

The closing hour of the session brought us, as Dr. Watters so happily termed it: "the crowning stone" of the structure which we have been building during these three weeks. In a most appropriate and excellent address by our beloved Bishop Ernest G. Richardson. He gave greetings to the men from the various conferences touching upon the fact that they were given the opportunity of being here in this school of methods because the church thought that they, like all others, both in the white as well as in the colored conferences needed to study the improved methods of church work to obtain better results.

The Bishop took as a basis of his address

II Tim. 2:15. "We all", said he, "have to give an account of our work to the church officials this is important; it is right that we should be concerned about this; but the fundamental thing is that we should be diligent to win the approval of God. A testing time is coming when, if we shall have built on hay, stubble, gold, silver, etc., our work will be destroyed, even though we ourselves be saved as by fire. Study then," said he, "to be not ashamed of ourselves as well as not to have others ashamed of us. When God shall judge our work we shall not be ashamed if in building we strive to build Christ-like characters. Be neither shirkers nor slackers, but workmen conscious of our responsibility; determined to so perform our task as to win the approbation of God who both knoweth and seeth all things."

### Resolutions

Whereas, We have been greatly helped by the benefaction given us by the Board of Home Missions and Church Extension in this school of Methods for Town and Country Pastors and by the instructive lectures of the efficient faculty furnished for this purpose at Gammon Theological Seminary;

Therefore, Be it Resolved, That we extend to them a rising vote of thanks, and that a copy of this resolution be sent to the Board of Home Missions and Church Extension, and that a copy be sent to the Advocates of our church by the committee on publication. Signed: Rev. A. G. Townsend, D. D., South Carolina Conference; Rev. A. B. Keeling, Chairman, Atlanta Conference.

### STEWARDSHIP VISUALIZED

There is a picture from India as beautiful as Millet's "Gleaners" and as prayerful as his "Angelus." It is the picture of the Christian Indian peasant—poorest of the poor—pouring his tithe of grain from a little sack, giving unto God a portion of those things with which God has blessed him.

Is not that Christian Indian rendering acceptable service unto the Giver of all good things? His tithes of rice or of wheat are converted into the means of sending the Gospel message to the far corners of the earth. So, too, is all the wealth we live—whether it be wealth of hand-service, of heart-service, of money or of grain. Not all can give money to further the Master's cause—but all can tithe those things the Master has given them.

The farmer may not feel endowed with gifts to preach or to teach or to heal—but he can set aside one of every ten potatoes, one of every ten hills of corn that others may be sent to preach, to teach, to heal. And is not that service to God?

The housewife may not write a weekly check to help sustain a mission project in Thibet, but she can render a service equally acceptable to God by setting aside one-tenth of her "income" for his service upon earth—whether that "income" be in eggs or in milk or in the products of her needle or canning-pot.

The picture of the Christian tither, whether he be in Asia or America, whether he be tithing rice or corn or potatoes or eggs—that is a soul-stirring masterpiece worthy of the touch of a Millet.



## THE SIGNIFICANCE OF THE WORLD'S STUDENT CHRISTIAN FEDERATION TO THE NEGRO STUDENTS OF THE WORLD

By Dr. Willis J. King

The great War marked the close of a definite period in the thought and life of the world. That period in the history of mankind known as the modern era has been noted mainly, politically at least, for its emphasis on nationalism. It was in that spirit that those familiar lines of Scott were written:

Breathes there a man with soul so dead,  
Who never to himself hath said  
This is my own, my native land."

There was the constant appeal to the patriotic impulse that is to be found in the heart of the average man. This sentiment reached its highest expression in the ideals which culminated in the great War. Since this war with its disastrous effects for the whole world, we have been re-examining our old values and recasting our earlier opinions. One of these earlier views that is now being questioned is the excess of nationalism to which we had gone. We are now beginning to think in terms, not of nationality merely, but of our revelations with the whole world as well.

But many years before the rest of the world was able to see clearly beyond their own national boundaries, the founders of the World's Student Christian Federation felt the need of international ties to draw the students of the world together, and with prophetic vision set themselves to the task of both creating a desire for such ties, and being the link which held the students of the various groups together.

The Federation, naturally, was not able at first to have all the races and nationalities represented in it. But each meeting of the Federation has seen an enlarging of its borders until many nations, and quite all the races of mankind, are at present members of this globe-encircling organization. This paper aims to state briefly something of the significance to the Negro students of the world—one of the most recent groups to be invited into its membership—to finally have representation in the Federation.

In dealing with the subject the writer hopes to show that the presence of Negro students in the Federation has value both for that particular group of students and for the Federation as well. We shall deal first with the advantages to Negro students.

In inviting Negro students to representation in it, the Federation recognizes the fact that the Negro race is a member of the family of races. That is to say, the Negro is not an outsider or the "missing link" between the human and the lower forms of animal life, but a full-fledged, upstanding member of the Race. While students of anthropology and related subjects have long recognized the utter absurdity of regarding the Negro in any other light than a bona fide member of the homo genus, sociologically, his status has been that of a "member of a lower order." The striking and thrilling statements in such a document as the American Declaration of Independence: "All men are created equal,"

etc., had absolutely no reference to him. And even many of the more recent statements about democracy and the rights of the common man, judged in the light of their interpretation by the very statesmen who uttered them, do not seem to have been meant to include Negroes.

But here is an organization that "goes out of its way" to invite Negro students to representation in it, and then gives them, not a subordinate position, nor any affiliated relationship, but receives them on absolutely equal terms with all its other members.

The Federation goes further still. In the face of all the facts, and with a full appreciation of all the implications, the General Committee, which is the governing body of the Federation, adopted as the first section of the statement of its "International Objects", the following:

"We representing Christian students from all parts of the world, believe in the fundamental equality of all the races and nations of mankind, and consider it as part of our Christian vocation to express this reality in all our relationships."

This statement does not mean that the Federation is not mindful of the diversity in the gifts and graces of the various groups, nor is it forgetful of the marked differences between groups in the matter of their development or maturity. On the contrary, while fully conscious of the fact that many groups are still in the earlier stages of their development, the Federation is saying that, in its opinion, all of these groups will ultimately come to maturity; that each group has its distinctive contribution to make; and that each contribution, although different, has equal value for the life of the whole.

Another great value, for Negro students, of membership in the Federation is the privilege of contact, exchange of opinion, and the consequent growth which comes from being brought together in an organization with the other students of the world.

One of the things which the recent Federation Conference made very manifest was that, despite the fundamental unity found among the students of the world, each group had its own peculiar approach to the various problems under discussion, due to its traditions and backgrounds, and that an appreciation of these inheritance of each group was an education in itself.

Moreover, one of the most prolific breeders of wars is the failure of different groups to understand each others' peculiar points of view. In giving the Negro student a chance to know the racial and national traits of his fellow students, the Federation has gone far toward doing away with at an early date serious misunderstandings between other racial groups and the Negro.

Still another value for the Negro student in being included in this family of the nations and races, is the fact that there is,

at present, more interest in the "Darker Races" than ever before. There is not only what Lothrop Stoddard calls "The Rising Tide of Color," but what is more significant, and a happier augury for world-peace, there is what may be termed "A Growing Appreciation of the Darker Races."

In such a time as this it would be exceedingly unfortunate for any of the darker groups not to be able to have a place in the family of races and nations. In the World Student Christian Federation we not only have such a place, but have as our associates, not men trained in the arts of duplicity and deceit—as is true of so many of the diplomats of the world—but the fairest, most open-minded group in the world, the student group.

Perhaps the greatest significance to the Negro of membership in the Federation is the opportunity which is given him to have his peculiar gifts recognized and appraised at their proper value.

The leaders in Western civilization have, since the discovery and colonization of the Americas, very clearly recognized the value of the Negro in an economic sense. The new world had not only to be discovered and colonized, but made habitable. The great tasks of the earlier days were primarily physical. The forests were to be felled, the soil cultivated, the barren wastes and deserts made to blossom as the rose. All of this meant work, for which Europeans were ill-fitted. Labor must be had from somewhere. A survey of the field revealed Africa's millions of easy-going sons, whose well-built frames, and long residence in a tropical clime, suggested that they could fill civilized man's need in this regard. So there was a merry scramble on the part of the leading European nations to secure this cheap labor for the development of the new lands across the sea. The Negro amply demonstrated his worth in this regard.

In more recent times, for the example the recent World War, the Negro's value as a "fighting machine" was remarkably demonstrated. He was employed by all the warring nations who had access to larger reservoirs of Negro peoples, and was such a pronounced success that at least one of the great nations of the world is making him a leading factor in the great "military machine" it is maintaining against an ancient foe.

But all of this is in the line of the Negro's physical rather than his spiritual gifts. These latter have been regarded as negligible, if they had any value at all. While it must be confessed that this new recognition does not prove, incontestably, the fundamental value of any spiritual possessions, the Negro may have, it puts him into position to set forth whatever he has. In the last analysis, of course, the "burden of proof" must be on him. Nor would he have it otherwise.

"Not in the plaudits of the crowded throng,

But in ourselves is victory or defeat."

The Negro student welcomes this opportunity to modestly proclaim the rich spiritual gifts of his underrated race.

Nor is all the advantages of the Negro's



membership in the Federation on the side of the Negro. There is as well a distinct asset to the Federation in including him in its membership.

The Federation, let it not be forgotten, is the organization which purports to represent the majority of the students of the world. When it is remembered that the Negro peoples of the world number nearly 302,000,000, and that a considerable proportion of them are being trained along the same lines as the students of other races, it becomes apparent at once that no organization posing as a world organization, could for long neglect such a larger group. It is conceivable that so numerous a group, out of touch and sympathy with the ideals of the rest of the students of the world, might become a terrible menace, both to themselves, and to the larger body of students. So if the Federation had no higher motive than the instinct of self-preservation, it might prove a good thing in time to have the Negro students represented in the main organization rather than in a separate organization of their own.

But there is a higher motive, and this, we are convinced, is the one which impelled the leaders of the Federation to invite Negro students to membership in it. The leaders of the Federation realize that this great organization can not be fully representative of the students thought and sentiment of the whole world without comprising in its membership every race and national group. With the Negro's gifts added, whatever their quality, the Federation will be by that much enriched, and in that proportion every student group represented in the Federation.

**NOTE**—The World's Student Christian Federation is the organization comprising the affiliated Student Movements of thirty-one different nations, and representing all the races of mankind. The meeting of the Federation was held this year in Peking, China, and for the first time during the twenty-seven years of the Federation's existence, Negro's have representation on its governing board.

## WHAT IS HOME MISSIONS AND CHURCH EXTENSION?

(Continued from Page 6)

days of community growth. The banks, the schools, and all other public buildings are erected with thought for to-morrow. Why not the Church,

To help a new community plan adequately for its religious need indicates faith in its own mission by the Church of Jesus Christ. And this, whether it be in providing in a church, a neighborhood house or a parsonage. Newcomers to a newly developed community are apt to appraise religion in the light of the material manifestations it makes in its house of worship on the pastor's home.

3. Salaries of pastors, directors of religious education, recreational and social directors and home service workers, must be subsidized at times. This is done, however, only where it can be shown that more efficient leadership will result, and that such leadership will bring the maintenance part of the program to self-support within from three to five years. This makes possible the demonstrating of what actually can be done with thoroughly trained pastor and

staff. And the results are marvelous.

### 111.. General Home Missionary Needs

1. There is frequently need of stimulating the Church to Evangelistic Endeavor. The General Conference of the Methodist Episcopal Church has delegated this task to the Department of Evangelism of the Board of Home Missions and Church Extension. The needs in this field are tremendous. There are times when it is necessary for the Department of Evangelism to co-operate with a city or district or an individual church in evangelistic effort. Among migratory, industrial and foreign speaking groups, in territory where churches are weak and needy, where special types of evangelistic effort is needed, it must be provided. And there is an increasing need for assisting army, navy and hospital chaplains with a small budget of equipment for intensifying their program.

2. It is necessary to aid in the development of a consecrated trained leadership for specialized Home Missionary tasks. The demand grows for missionaries in the Home Field who are especially trained for the particular task to which they are assigned. This means standing by those preparing for such work and assisting them to make the kind of preparation which the Board considers adequate. Already a group of young men and women are taking such training in order to work among foreign speaking groups.

3. No matter how well plans are laid, emergencies arise and must be met. Fire and flood, cyclone and earthquake never make known before hand the needs they will create. And usually the disaster caused in such that the local group are unable to meet the situation immediately in any adequate way. For such needs general provision must be made.

### The Local Responsibility

Yet, with all this protection against hasty or prejudiced judgment, those who administer the affairs of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, or the Board itself do not make their decisions unaided.

In responding to the request of the Committee of Twenty-five on Advance Program, appointed by the Council of Boards of Benevolence of the Methodist Episcopal Church to lead the entire Methodist Episcopal Church to take a frank look at what it would face if it undertook what appears to be its share in making the United States Christian, it is considering the unfinished Centenary task, the ever developing needs and the gathering of fresh material for the promotion of missionary education.

Intensive study blanks are furnished each charge whose missionary needs are under consideration. All these studies for a District are reviewed by a committee consisting of the District Superintendent, the pastor and one representative from each church or charge, elected by the official board, with a representative of the Board of Home Missions and Church Extension present. The review decides what shall be included in a ten-year forecast and a tentative first year's statement of needs for the advance program.

After being reviewed and adopted by the Annual Conference Board of Home Missions and Church Extension, they are sent to the Philadelphia office as "the recommendation of needs to be made to the Council of Boards of Benevolence of the Methodist Episcopal Church, on which will be based the annual asking to be placed before the Church."

Those who still think of Home Missions and Church Extension in terms of \$25 and a barrel for a pioneer preachers family or \$50 for naming a memorial one-room church in a distant state have failed to note the changing order. To-day, Home Missions and Church Extension is the statesmanlike method whereby Bishops, District Superintendent and Pastors alike are able to enter the needy places of our land and establish the Church of Jesus Christ in a manner, both as to equipment and leadership, befitting Him in whose name we seek to redeem mankind.

## SUPERINTENDENT DEPARTMENT OF EVANGELISM SENDS OFFICIAL PROGRAM FOR NEW ORLEANS AREA

### Our Goal

- I. (a) Salvation of the whole man—20 per cent increase in church membership.
- (b) Re-establishing of the Family Altar.
- (c) Centenary subscription from every member.
- (d) Every member a Christian Steward.
- (e) Every member a Tither.
- (f) Securing Life Service workers.
- (g) The Southwestern Christian Advocate in every members home.

### How to Reach Our Goal

- II. (a) Organization of Evangelistic teams.
- (b) District Teams.
- (c) Local Church teams.
- (d) Training Conferences for Teams.
- (e) District Conference and Conventions visitations by Superintendent of Evangelism.
- (f) Special Evangelistic meetings in churches enlisting talented musicians, Sunday Schools, Epworth Leagues and the various auxiliaries of the church. Out-door meetings, street, park, lumber and mining camps and tent meetings.
- (g) Publicity of meetings locally; announcements in daily papers, church bulletin boards, public places, street corners and etc. Generally through the Southwestern Christian Advocate.
- (h) Recognition of Annual Conference Evangelistic.
- (i) Interdenominational co-operation.

III. (a) Rural District economic program which depends upon: (1) Leadership, (2) local conditions, (3) seasons, (4) objectives. (b) Program of religious education, (c) program of public health service. Using the Unit System as far as possible.

IV. Summary. Results, Ingathering Day. (a) Relating new members to the whole program of the church. (b) Make full use of the Win One Stand-By Clubs. (c) Relating church members whose membership is elsewhere.

**IS IT TRUE that 350,000 Methodist Negroes are not able to support a 16 page Church and race paper. They have never done so.**



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

JULY 9, 1922

#### Daniel Interpreting Nebuchadnezzar's Dream

(Dan. 2)

At present there are two views concerning the date of the Book of Daniel—the traditional and the modern views. According to the traditional view, the book was written by Daniel about himself or by another person living in Daniel's age; that is, in the former part of the sixth century B. C., concerning the experiences of Daniel; while, according to the modern view, the book was not written before 300 B. C., and probably around 167-165 B. C. We think the modern view rests upon the firmer grounds which are too technical for us to explain on this page. But neither view detracts one iota from the religious significance of the book; and, as we have remarked on this page again and again, we study the Biblical literature in the Sunday School for the religious truths which it teaches. And these truths are eternal; they are not true simply because this or that man spoke or wrote them at this or that time. But if they are truths, indeed, then they are truths whether written by Mr. A. in 1 or by Mr. Z. in 1501 B. C. Although the historical setting will sometimes help us to understand more clearly what the writer is "driving at," still it is of secondary interest in the Sunday School. It is chiefly for the sake of more accurate historical knowledge that we are concerned with the date and authorship of this or that book. God can inspire one man at one time just as well as He can inspire another man at another time, if they both are equally intelligent and are equally subject to divine influences. It is not our purpose, of course, to discuss the religious teachings of the Book of Daniel—though never has an inspirational discourse been adapted to be more inspiring than this one—but we are concerned with Daniel's interpretation of his Master's forgotten dream.

Daniel lived during the exile. As a young man he was taken among the captives to Babylon by Nebuchadnezzar in the first captivity of the Jews. He was selected for special training as one of the king's officers. One object of this training of foreigners, of course, was to make them forget all of their foreign customs and become Chaldeans (Babylonians) in everything but blood. Daniel was given a Chaldean name. But the training failed on this young Jew. He became a Chaldean only in name and outwardly, but secretly and deep down in his heart he remained loyal to his God and to the best religious traditions of his people. A part of

his training consisted in his being educated in the Chaldean wisdom, which included astrology, magic and sorcery. As the account runs, within four years Daniel was wiser than his teachers in these studies.

One night the great king dreamed a remarkably strange dream which he could not remember on awakening the next morning. He summoned the wise men of his kingdom to tell him what the dream was, threatening them with death should they fail. They failed and, as the king's death decree to the wise men was about to be executed, Daniel offered himself to tell the dream so as to save himself and the other wise men of the kingdom from death. But he did not offer himself as a wise man, but in prayer called upon his God to reveal the dream unto him, which, having been revealed, he made known to the king with its interpretation, thereby saving himself, his three Jewish companions who were undergoing training along with him, and all the wise men of Babylon from death. After Daniel had interpreted the dream the king became convinced that Daniel's God was the greatest of all gods, and honored Daniel above all other men of the kingdom.

As to the exact meaning of the interpretation of this dream, there is a difference of opinion. Those who believe that the book was written during the exile consider the four empires spoken of to mean the Chaldean, the Medo-Persian established by Cyrus, the Greek established by Alexander, and the Roman; while those who think that the book was written at a later date, as suggested above, understand these four empires to be the Chaldean, the Median, the Persian, and the Greek. In the former case this would be a prediction of what was to come, while in the latter case it would be a history of what had actually come. But there is no doubt that the last kingdom to come was to be the kingdom of the Messiah, which kingdom in a more spiritual sense has been in the world ever since the establishment of Christianity.

The religious teaching of this passage is quite clear. It is (1) that God can reveal truths which cannot be reached by any human art or intellectual ingenuity; (2) that He will reveal truths to those who live close to Him and ask it of Him. This is a truth which many pious men have experienced. How often while meditating has truth flashed into their minds which they could not reach by any purposeful manipulation of ideas? We may forget, if we care

to, the king's dream, which is only an illustration of this truth; but let us not forget the truth itself. (3) These two truths are but different aspects of the more fundamental truth—namely, that Jehovah is greater than all the gods which the heathen supposed to exist. Only Jehovah is God of the world. It is He who controls history, setting up and overthrowing the different nations according to His purpose.

"Yet I doubt not through the ages one increasing purpose runs. \* \* \* Only Jehovah can reveal unto man what He is going to do before He does it. (Amos 3:7.)

And then Daniel was a missionary for his God. He was a captive, to be sure, and on the foreign field by compulsion; but he used his captivity when the opportunity came to make his God known to the heathen among whom he dwelt. He had been taught the religion of the Chaldeans, and taught to reverence their gods, which reverence he probably gave outwardly, while deep down in his heart he was loyal to Jehovah. Then he must have greatly rejoiced when the opportunity came that he might proclaim his God without any danger of incurring the deadly wrath of his lord. (Dan. 2:20-23.) This is the more practical lesson which this passage teaches us of today: that we be loyal to our God under every circumstance, and be always ready to make Him known unto others who do not know him. But one of the best ways for us to do that is through our godly life.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, July 9, 1922

"A Stone Was Cut Out of the Mountain Without Hands"

(By Rev. D. D. Martin, D. D.)

Daniel could interpret dreams because he understood the mysteries and high purposes of the kingdom of the Most High. There was one vision that filled his soul—it was the vision of the stone cut out of the mountain that should ultimately fill all the world. The recognition of the greatness, majesty and power of the kingdom of God among the nations of the world.

That the kingdoms of this world should become the kingdoms of the King of Kings he had no doubt. To have a faith like this gives courage to any prophet and enables him to do and say things which others would not dare to do or speak. Every phase of the king's dreams was to him a clear illustration of the frailty of earth's kingdom as compared with the kingdom that should never be destroyed.

The study of this lesson and its startling imagery will quicken the faith of any who may be led to say, "It is of no use, the world is getting worse," and wicked men are prevailing over truth. Let us know that whatever other kingdoms are doing, or however apparent their success, the stone that was cut out of the mountain is getting larger all the time. It will eventually fill all the earth, and every tongue and tribe

and nation of men will yield to its rising power.

The steady march of God's kingdom among men may be seen in the outstanding reforms of the Christian era and of modern times. The rise of Christian democracy, while not yet prevailing in the social life of humanity, is having its influence with almost all people in all the world. Is it too much to believe that the spirit of the Christ who became exalted through his lowliness will not win for humanity the universal reign of democracy. Note the changing attitude toward women in every land, until her full privilege due from her place in the life of humanity is fast being accorded her; the international recognition of prohibition of human slavery, and the present international struggle to do away forever with the poison of alcohol; the effort now being made for universal peace, and the tendency in highest places to recognize races of men farthest down all he speak the ultimate triumph of the kingdom of Jehovah and that the stone cut out of the mountain of God is actually filling all the world.

GAMMON SEMINARY.

## District Rounds

### GAINESVILLE DISTRICT

#### Third Round

Sewanee, June 24-25; Duluth, July 1-2; Lawrenceville, July 7-8; Hoschton, July 8-9; Commerce, July 15-16; Covington, July 21-23; Union Grove, July 22-23; Lavonia, July 29-30; Elberton and Pearl, Aug. 5-6; Gainesville, Aug. 11-13; Buford, Aug. 12-13; Athens, Aug. 19-20; St. Luke, Aug. 20-21; Fort Street, Aug. 25-27; East Atlanta, Aug. 27-28; Buckhead, Aug. 27-29.

Dear Brethren—The year is half gone. I thank you for what you have done thus far in looking after the claims of the church. Some have done well, some have done very little. We are behind where we were with our centenary at this time last year. Brethren, this will not do; we must go forward with the program of the church. To render excuses and plead "can't" because of conditions, while others are doing the job, is to acknowledge inefficiency. Very few have done as the bishop instructed us to do with our centenary money. Brethren, I would do my best to make a remittance on centenary claims every month, and certainly there is no good reason why any pastor should not send some centenary money to Chicago at least every quarter. These are the bishop's orders and it is our duty to obey them. With all brotherly kindness I urge you to push the program of the church. In these days men are being weighed in balances, and the man that fails to prove himself equal to the task will certainly be found wanting. Please send me your report on centenary for the second quarter by June 28, so I may get my report to the bishop by June 30. The District Conference, Sunday School and Epworth League conven-

(Continued on page 12)



# "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

### EPWORTH LEAGUE TOPIC For July 9

Amos was not a mincer of words. He always went straight to the hearts of the matter. With merciless logic he fastened the rebuke of an angry God upon the profligate exploiters of the common people. He chastised with the thongs of an impending judgment the deliberate transgressors of God's moral law. We have in the first few verses of the sixth chapter the heart of Amos' social prophecy.

The chapter opens with a "woe." Most prophecy begins that way. How we are reminded of those memorable "woes" of Jesus recorded in the Gospel of Matthew.

Amos didn't hasten to the courts of Israel to tickle the ears of the people with soft and pleasing flattery. There were enough priests and ministers doing that already.

Amos was a prophet, and it is the chief business of a prophet to say things that hurt. That is what Amos did.

In verses 1-3 he upbraids the rulers and the officials for their crass stupidity. They have "morphined" themselves into believing that they could postpone forever the day of judgment. "Woe to them that are at ease in Zion \* \* \* Ye that put far away the evil day. \* \* \*

Amos comes to deliver them from the bondage of such a betraying anesthetic. He tells them of the inevitableness of God's judgments. He acquaints them with the positive certainty of a divine retribution.

With his prophetic words he beats the high-handed slave drivers into sensibility. He opens their eyes and paints for them a picture of ghastly catastrophe. He tells them that whatsoever they sow they shall also reap.

He recalls, (verse 2), the calamity that has overtaken Calneh, Hamath and Gath, and reminds his hearers that Israel will be no exception to the law of the harvest. The Jews are not the chosen people in that they can sin and not suffer for their sin.

That was a rather stern doctrine for those bigoted son of Abraham, but it was just what they needed. And Amos was there to tell them, not what they wanted to hear, but what they had need to hear.

The Jews; rather than compensating God for his goodness, had provoked him with their luxury and selfishness. Amos, on behalf of God, administered the moral lashing that they so much needed.

In verses 4-6 the shepherd prophet, in pitiless sarcasm, makes these

Hebrew sinners see themselves as God sees them. Here are the leading men of the nation, who in spite of their pretended love for God and their countrymen, are actually traitors to the nation.

Instead of buying themselves in acts of mercy and justice, they "lie on ivory couches, and sprawl upon their divans." They make merry with wine and burlesque singing, and so gluttonous are they that they drink their wine from bowls rather than from glasses. These gormandizers live on the fat of the land, while the poor people go naked and hungry.

God will see to it, (verse 7), that this thing doesn't go on forever. He will put a stop to such mockery. The inexorableness of his moral law will finally confuse and confound these sowers of vice and voluptuousness, and captivity.

#### One Minute Discussions

1. Where will the prophets of today and to-morrow come from?
2. The responsibility of every Epworth League to develop the prophetic impulse of the young people.
3. The place of the Epworth League Institute and summer conferences in the big business of inspiring prophets.
4. A personal inventory. What will God have me to do?

#### Suggestions for General Participation

1. Call the roll of the prophets, major and minor, of Old Testament history.
2. Connect the prophets of the Old Testament with the ministry of Jesus, and show how intimately was the relationship between the two.
3. Ask four members to bring brief character sketches of the following prophets, one to each member of course; John the Baptist, Wyclif, Luther and Knox.
4. Let someone look up the marvelous story of John Bright in England and compare that shining life with that of Lincoln in America.
5. A short review might be given of current happenings, such as industrial strikes, radical and capitalistic propaganda, racial and religious prejudices, etc., that call for the speedy entrance of some modern Amos to show America how to get right in the sight of God.

WALTER W. VAN KIRK.

### Quarterly Conferences

HANDBORO, MISS.—Our second quarterly conference was held at Riley M. E. Church, June 6, with the Rev. P. H. Rembert, district super-

intendent, presiding. All the officers were present and made good reports for the quarter, which pleased everyone. We are proud to say that our church is in good condition, both financially and spiritually. We are proud to say that we have a successful quarter and are always glad to have our district superintendent with us because he puts life into the service.—Edward Smith, Reporter.

HAHNVILLE, LA.—The first quarterly conference was held with the Rev. W. G. Alston, district superintendent, presiding. He called the pastor and officers, and in a brief way put before all present the aim of the church and urged that all leaders of auxiliaries have a written report. The superintendent was paid in full. He preached for us on Sunday an able sermon.—Reporter.

NATCHEZ, MISS.—The first quarterly conference was held at St. John M. E. Church, April 1-2, with the district superintendent, Rev. J. C. Hibbler, presiding. Most all of the officers were present with good reports. The Epworth League is the best on the district. The Sunday School is growing weekly. On Sunday Rev. Hibbler preached two able sermons to the delight of all. We paid the district superintendent in full, \$26.50.—D. E. Spellman, Reporter.

PITTSBURG, TEXAS.—Our second quarterly conference was held at Morris Chapel M. E. Church. Our pastor, Rev. N. N. Sawyer, preached soul-stirring sermons at 11 and 3 o'clock. At 7:30 prayer service was led by Brother P. Nelson; Scripture lesson by Rev. W. R. Beamer, pastor of the A. M. E. Church. Our district superintendent, Rev. A. W. Carr, delivered to us the bread of life. He also expressed himself as well pleased with the manner in which the church work was being conducted. We are going to assist our pastor and superintendent in putting the program of the church over.—Bertha Parrison, Reporter.

PASS CHRISTIAN, MISS.—The first quarterly conference was recently held with the district superintendent, Rev. P. H. Rembert, presiding. Reports were good. Paid superintendent in full. The superintendent preached two excellent sermons. Our entire quota for centenary was raised, with an addition of \$4.00. Mrs. Mary Culbert, 85 years old, pays her centenary each year without fail. We are preparing for the District Conference to be held in July.—H. E. Morgan, P. C.

LOUISVILLE, MISS.—Our second quarterly conference was held at Pleasant Grove M. E. Church, May 13-14, in connection with our memorial. The Rev. B. S. Degues preached the 11 o'clock sermon. The Rev. G. M. Chisolm, acting superintendent, after some brief remarks on the great work and growth of the church, proceeded with the business. He administered the Lord's Supper to 63, and afterwards preached a soul-stirring sermon. We raised \$42.00 during the quarter. The Rev. J. L. Glenn, one of our most inspiring young men, preached for us at 4 o'clock. He is now on his way to his work. Our pastor, Rev. A. A.

Wright, smiled over our enjoyment.—E. J. Coleman, Reporter.

TRENTON, LA.—The second quarterly conference was held in Pleasant Valley M. E. Church, Trenton, Circuit, June 13-14, with Rev. G. C. Hayward, district superintendent, in the chair. All the officers were present with written reports, which showed a marked success along all lines. Our beloved district superintendent preached a soul-stirring sermon to the delight of all, after which Mr. Robert C. Hayward sang a beautiful solo. The pastor reported that twenty acres of cotton had been planted for the church to help pay the centenary in full, as so many of our members have left the circuit by moving to other parts to look for employment.—Miss Mary Pegues, Reporter.

## MARRIAGES

JONES-MOSES—Mr. Y. T. Jones and Miss Estelle Moses were united in marriage at the home of the bride's parents, Baton Rouge, La. They are both members of St. Mark M. E. Church. Mr. Jones has served as recording steward for fourteen years. May God's blessing follow them. The Rev. C. W. Reeves officiated.

DAVIS-HOLLUMAN—Mr. Samuel Davis and Miss Ella Holluman were joined in holy bonds of matrimony June 7, 1922, by the Rev. W. C. Hayward. Both are members of Pleasant Valley M. E. Church, Trenton, La. We wish them a happy future and safe voyage over the sea of life. May God bless them.

#### INQUIRY

CEDAR BLUFF, ALA.—I am endeavoring through the columns of the Southwestern to find my four sisters, whose names are as follows: Sophia, Charlotte, Mary and Caroline. They went by the name of Landrum before the emancipation and lived near Lafayette, Ala. We had four brothers, named Jack, John, Westley and George. Our father's name was John Landrum and mother's name was Malissa. My father and mother and brothers are all dead. My sisters were living, the last I heard of them, about 25 years ago. Any information of the above named sisters or any of them will be greatly appreciated by Wilson Landrum, address Cedar Bluff, Ala.

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## DISTRICT ROUNDS

(Continued from Page 10.)

tion will convene at Athens, Ga., August 16-20, 1922. There will be a group meeting of the Gainesville District at Fort Street M. E. Church on June 29. All pastors with some of their key laymen are requested to be present. The District Conference program committee will do its work at the same time. Let every man raise his full quota of subscriptions for the Southwestern.

Yours in His name,

J. F. DEMERY, D. S.

## BROOKHAVEN DISTRICT

## Third Round

Sheraw and Tilton, July 1-2; Columbia, July 5-6; Pinebur, July 7; Hub, July 8-9; Lampton and Zion Ridge, July 16-17; China Grove, July 22-23; Fernwood and Liberty, July 26-27; Hazlehurst, Aug. 5-6; Brookhaven Circuit, Aug. 12-13; Barlow, Aug. 17; Wesson, Aug. 19-20; Summit and Magnolia, Aug. 23-24; Kennolia, Aug. 29-30; Crystal Springs, Sept. 2-3; Crystal Springs Circuit, Sept. 9-10; Brookhaven, Sept. 16-17; Oma and New Home, Sept. 20; Bridgeville, Sept. 23-24; Florence, Sept. 27; District Conference, Hazlehurst, Aug. 2-5.

Dear Brethren—We are now in the midst of the fiftieth anniversary of the Southwestern Christian Advocate, and the district quota is 470. This has been divided between the charges and I am expecting each pastor to come to the conference prepared to report a large number of subscribers to the paper. Let each local preacher, exhorter and the president of each auxiliary come prepared to subscribe for the paper, if not taking it already. Push the revival work on the charge and that will help greatly in putting over the centenary quota.

Sincerely yours,

G. W. SMITH, D. S.

## GRIFFIN DISTRICT

## Third Round

Stockbridge, July 1-2; Oak Hill, July 8-9; Jonesboro and Red Oak, July 15-16; Brooks, July 22-23; Senola Mission, July 22-23; McDonough, July 29-30; Williamson, Aug. 5-6; Fayetteville, Aug. 12-13; Hampton, Aug. 19-20; Griffin Station, Aug. 20-21; Griffin Circuit, Aug. 26-27; Jonesboro Circuit, Sept. 2-3.

Dear Brother Pastors—Your very serious attention is now called to the matter of each pastor presenting the centenary regularly each month, and the amount of money raised for the centenary and send it promptly to Chicago. Our residential bishop has urgently requested each and every pastor to do this, and it is a very grave mistake and recreant to duty to fail to do so. Let us make our monthly reports to Chicago, even if the amount sent is small. Make Children's Day a great centenary rally day and send the money promptly to Chicago, and send me your report of the amount raised. Be sure to do this, as I am compelled to make my report directly to Bishop Richardson. The District Conference will be held in McDonough,

Ga., July 26, 1922. The program will be out in ample time. The roll will be called during the session of the District Conference for the payment of the Episcopal fund. Each pastor must come prepared to pay the assessment for his charge in full. This is very important. Let no charge fail, as we must meet this claim in full and forward it at once to the treasurer of the Episcopal fund. The General Conference expenses will also be called for at this District Conference. Dr. L. H. King, editor of the Southwestern Christian Advocate, will be with us during the District Conference in the interest of our great church paper. Let each pastor bring up at least ten cash subscribers as a greeting to the editor. We have a great work before us, and no pastor will be able to do his work by simply visiting his charge once a month. Each pastor must personally make an every member canvass for results.

Yours in the work,

R. T. ADAMS, D. S.

## HATTIESBURG DISTRICT

## Third Round

West Enterprise, July 8-9; Bay Springs, July 15-16; Mallaleu, July 22-23; Wesley Chapel, July 29-30; Stringer, Aug. 5-6; Shubuta Mission, Aug. 12-13; District Conference, Aug. 16-20; Collins, Aug. 23-24; Hattiesburg, St. Paul, Aug. 25-27; Bentley Chapel, Aug. 26-27; Paulding, Aug. 29; Heidelberg, Aug. 31; Laurel, St. Paul, Sept. 1-3; Ellisville, Sept. 9-10; Enterprise, Sept. 12-13; Quitman, Sept. 14-15; Matherville, Sept. 16-17; Shubuta Circuit, Sept. 21-22; Shubuta, Waynesboro, Sept. 23-24; State Line, Sept. 30-Oct. 1; De Soto, Sept. 28-29.

Dear Pastors and Members of the Hattiesburg District—Let me say that thus far we have run well at the area centenary meeting held in New Orleans May 3. The district went up 125 per cent over that of last year. So to prove yourselves workmen that need not be ashamed, let each pastor come up to the District Conference with the last dime of his quota raised and with three cash subscribers to the Southwestern. Let each local preacher and exhorter come with his centenary, one subscriber to the paper, and bring his license for renewal. Each auxiliary is to be present with \$5.00. Now is the revival time. Brothers, set quota for soul winning, that we may have a 15 per cent increase in the membership this year. The District Conference will be held at Enterprise, August 16-20. We are inviting our bishop to come with us. We will also have Dr. E. M. Jones, Dr. Wm. Jones, Prof. R. H. McAllister, Dr. J. B. F. Shaw and others who may desire to come.

Yours very truly,

W. H. SMITH, D. S.

## PINE BLUFF DISTRICT

## Third Round

Marvell Circuit, July 1-2; Clarendon, July 8-9; Althimor and Wabbaseka, July 15-16; Gould and Meroney, July 15-16; Avny and Dumal, July 22-23; Dermott and McGehee, July 22-23; Watson, July

26-27; Boydill and Eudora, July 29-30; Carthage and Bunn, Aug. 5-6; Facenta and Malven, Aug. 9-10; Johnsville and Hermitage, Aug. 12-13; New Edinburg, Aug. 19-20; Helena, Aug. 26-27; Pine Bluff, St. James and St. Mark, Sept. 2-3; Pine Bluff Circuit, Sept. 9-10.

Now, dear pastors of the Pine Bluff District, remember that we are out of the flood waters and rain, and are now in the sunshine again. Let all of us work as never before to bring up all of our reports on all lines. Brothers, will you all do your best to put our district over the top. Do not fall on any of our claims. I hope for a full report from every charge—centenary, conference claimants, Episcopal fund and 175 new subscribers for the Southwestern Christian Advocate. Let all of us see to it that someone is brought to the church.

Your brother in Christ,

A. S. MILLER, D. S.

## PULASKI DISTRICT

## Fourth Round

Abingdon, July 23-24; Big Stone Gap, July 2-3; Bristol, July 22-23; Christiansburg, Aug. 27-28; Dante Circuit, July 15-16; Draper Circuit, Aug. 12-13; Dublin, Aug. 19-20; Gate City, July 1-2; Glade Springs, July 29-30; Independence, Sept. 2-3; Kingsport, July 16-17; Marion, July 30-31; New River, Aug. 26-27; Pulaski, Sept. 9-10; Pulaski Circuit, Sept. 10-11; Radford, Aug. 13-14; Rural Retreat, Aug. 5-6; Wytheville, Aug. 6-7.

Brethren—This will bring us to the completion of the Episcopal fund and do not stop short of the entire quota of centenary offering. Remember the rally for our Morristown College, July 30. Our district conference will meet at Rock Road Church, Radford, Va., July 5-9. Let us report at this conference our Episcopal fund in full and the amount raised in our second drive for the centenary. Each charge will be called upon Friday evening during the conference to report the new subscribers received for the Southwestern during the fiftieth anniversary campaign. Dr. L. H. King, the editor, will be present to look after the interests of the Southwestern. Do your best for this paper, if for no other purpose than to show your race pride, as a token of appreciation for the organ granted us by the great church these fifty years. Make this your banner year in the salvation of souls. Your best personally will be the best for the kingdom.

W. L. SANDERS, D. S.

## ABERDEEN DISTRICT

## Third Round

Amory, July 7-9; Smithville, July 8-9; Aberdeen, July 14-16; Aberdeen Circuit, July 15-16; Athens, July 22-23; Crawford, July 29-30; Brooksville, Aug. 5-6; District Conference, Aug. 8-13; Columbus Circuit, Aug. 12-13; Columbus, Aug. 19-20; Caledonia, Aug. 26-27; Macon, Sept. 1-3; Mashulaville, Sept. 2-3; Macon Circuit, Sept. 9-10; Hickory Grove, Sept. 9-10; Shuqualak, Sept. 16-17; East Louisville, Sept. 18-19; West Point, Sept. 22-24; Stronga, Sept. 23-24.

Dear Brethren—The goal has not yet been attained. Put on a revival in every church. We should have 20 per cent or more increase in membership. Remember the Southwestern speaks out for the church and race. Let each pastor bring his full quota to the District Conference. Remember our motto: "We can, we must, we will put the centenary over the top."

J. H. TALBERT, D. S.

## MURFREESBORO DISTRICT

## Fourth Round

Livingston Charge, July 15-16; Cookville and Algood, July 16-17; Gordonsville, July 29-30; Stonewall, Aug. 5-6; Liberty and Alexandria, Aug. 12-13; Sparta, Aug. 19-20; Sparta Circuit, Aug. 26-27; McMinnville Circuit, Sept. 2-3; McMinnville, Sept. 3-4; Decherd, Sept. 9-10; Manchester, Sept. 16-17; Tullahoma, Sept. 17-18; Dilton, Sept. 23-24; Murfreesboro Circuit, Sept. 31-Oct. 1; Murfreesboro, Oct. 1-2; Smyrna and Stone River, Oct. 7-8; Nelson and Butler, Oct. 1-2.

Dear Brethren—The Southwestern Christian Advocate should be in every home. Let us have a large list of subscribers coming from each charge. Our District Conference, Epworth League and Sunday School convention convenes at McMinnville, July 18-23, 1922.

## HUNTSVILLE DISTRICT

The Epworth League and Sunday School convention of the Huntsville District convened at Bellemina, Ala., May 25-28, 1922, with L. G. Fields, the president, in the chair. Very striking words of welcome were spoken by the Rev. John Page, after which the principal welcome address was read by his cultured wife. Appropriate response was made by Rev. W. F. Dancy, our pastor at Huntsville. The delegation was enthusiastically received and royally entertained by members of the Presbyterian and Baptist churches, as well as our own.

The president made a strong appeal to every pastor on the district to bring something to the convention for the centenary cause. As a result \$45.50 was realized. Those responding were as follows: James Carter, \$17.00; N. H. Redrick, \$12.50; J. P. McNeally, \$7.00; A. R. Mathis, \$3.00; A. S. Williams, \$2.00; Charles Coleman, \$2.00; W. H. Langford, \$2.00. The remaining eight pastors of the district were not heard from.

The district superintendent was present and, as usual, made a strong and pathetic appeal to the pastors to stand by the program of the church and to support the Southwestern. The crowds were blessed with burning gospel messages from the following divines: W. H. Langford, Charles Coleman, N. H. Redrick, W. F. Dancy, A. R. Mathis and A. L. Williams. Collections \$66.00.

L. G. FIELDS, Reporter.

## MALE HELP

WANTED—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Boggs, St. Louis, Mo.



## WHAT THE CHURCHES ARE DOING

**FRANKLINTON, LA.**—On Sunday, April 9, Rev. T. B. Cooper of Bogalusa preached the closing sermon of our industrial school at Winder M. E. Church. Many hearts were made to rejoice after hearing him. We were favored with the presence of Rev. Cain of the M. E. Church, South, who expressed himself very pleased with conditions. Rev. Scarbro of Holiness Church was also with us.—Reporter.

**CALDWELL, TEXAS**—The Easter services on this circuit were indeed a glorious success. Before dawn services were carried out at both churches, Pleasant Valley and Zion Hill. The pastor preached at Pleasant Valley and Rev. D. M. H. Everage preached at Zion Hill. The program conducted by Brother A. Shepherd, Sunday School superintendent of Zion Hill, was excellent. Notwithstanding the great flood which overflowed the river, destroying young crops and causing many persons to move out for safety, we raised \$100 for centenary.—G. W. White, P. C.

**PRAIRIEVILLE, LA.**—The good members and friends of the church recently stormed the parsonage, leaving 100 pounds. This was led by Brother Mitchell Miles. May God bless them, and we hope to hear from them again soon. We are glad to have with us again our pastor, Rev. W. A. Gray.—Reporter.

**TRINITY, N. C.**—We are thankful to our good bishop and his cabinet for sending us a preacher such as Rev. A. D. McDonald. He is the right man in the right place. He is improving the work on all lines. We have covered the church under his pastorate and it is now comfortable for the members. We have also installed new lights in the church.—Reporter.

**UNION, LA.**—A great storm struck the parsonage at St. James M. E. Church, leaving 175 pounds of choice groceries for the pastor. The party was led by Miss Cora L. Thompson and Miss Alberta Seals. Mrs. A. Taylor presented the pastor, Rev. E. C. Goins, with a purse; response by Miss Ida R. Goins. The pastor is hoping that they will come again.—Allen Johnson, Reporter.

**HOLLY SPRINGS, MISS.**—The program rendered on Easter Sunday was pleasing to all. The program was in charge of Mrs. C. S. Phillips. The superintendent, Prof. S. W. Wisinger, and his assistants deserve much credit. We raised \$360 for centenary. With a good foundation well laid by Rev. J. M. March, district superintendent of the Clarksdale District, with no outstanding debts, a good church, the best parsonage in the bounds of our conference, and a loyal membership, victory is ours.—L. A. Armstrong, P. C.

**HANDBORO, MISS.**—The Y. M. C. A. celebrated their forty-sixth anniversary at Riley M. E. Church on Sunday night, June 11, with a delightful program. The sermon was

delivered by Dr. W. L. Marshall, the pastor. This congregation is one of the oldest of its kind in Handsboro. We are also proud to have had with us Mr. R. H. McAllister, business manager of the Southwestern Christian Advocate.—Edward Smith, Reporter.

**ST. MARTINVILLE, LA.**—Easter was celebrated at this place in a joyous manner. Nearly three hundred persons listened with rapt attention to the Easter message delivered by the pastor in the early morning service. Six persons were baptized at the altar; our full quota was raised (\$252), and an extra fund of \$45 was raised on the insurance of the church, and the pastor was given an Easter offering of \$8.40. The Sunday School rendered its program at night.—J. A. Williams, P. C.

**KNOXVILLE, TENN.**—The members of this charge are taking on new life and are beginning to do good and constructive work. On the night of the 7th, though the sky was bright and a beautiful moon shining, the members brought a storm of many things for the pastor. As they came to the door singing "There's A Stranger at the Door," a large number of participants were admitted. Mrs. Emma Holland, Florence Smith, Louise McMillen, Mary Tensely, Mr. Louis Smith, Lucille Roddy, Herbea Lee Cobb, Lillie Martin, Mary Thomas, Theo. Frazier, Lizzie Woods, Mrs. Rosa B. Smith and Miss Rosalie Holland were present. The latch key hangs on the outside for their return.—S. C. Priest, P. C.

**JEANERETTE, LA.**—We, the members of Herbertville charge, are proud of the goodness of the Lord that came to us the last session of the annual conference. We desire to thank our beloved bishop for sending to us the Rev. S. M. Goner as our pastor. Truly the Lord has wonderfully blessed us. Our church was organized into units, each reporting fair amounts during the Easter drive. We are hoping for a more successful year's work.—Victoria Dotson, Reporter.

**BUNKIE, LA.**—Our church at this point seems to be taking on new life. Our class services are increasing spiritually and financially. The leaders are on their jobs. Truly the spirit of the Lord visited us last Tuesday night. We were on the eve of dismissing the service when Mrs. Maggie D. Cheney, Mrs. Cornelius Johnson and Mrs. Joe Demotre came forward and loaded the table with choice groceries and a neat cash purse. Brothers Sastan Watson and Jeff Moore thanked these good people for their kindness.—O. J. Harney, P. C.

**TIP TOP, VA.**—As a mother leads her child, so the mother church led the Children's Day exercises. At 11 o'clock Rev. W. H. Sinford preached an eloquent sermon to the children. At 3 o'clock the pastor and members of the First Baptist Church

joined us in the program rendered by the Sunday School of the mother church. At 8 o'clock the Sunday School and members of the mother church, together with the well-wishers of the M. E. Church, rendered an excellent program. The exercises were enjoyed by all who attended and were crowned with financial success, for the three churches realized how delightful it is for churches to dwell together in unity.—Ada Sinkford, Reporter.

**LAUREL, MISS.**—The Woman's Home Missionary and Ladies' Aid societies of Mallalieu M. E. Church, Rev. W. L. Mills, pastor, held a baby contest for the purpose of raising funds to have a better parsonage. The amount of \$45.41 was raised. The first prize was won by Baby Turner, which was \$2.50 in gold; second prize, Odelia Byrd, \$1.00 in silver.—Mrs. F. Brown, Reporter.

**BLACKSHEAR, GA.**—The stork visited the parsonage on June 7 and left a fine eight-pound baby girl, Willie Marie Cooper. The Rev. and Mrs. D. R. Cooper are all smiles.

**CARROLLTON, MISS.**—Children's Day, the second Sunday in June, was a high day at Jones Chapel M. E. Church. The program was rendered by Mrs. Charlie Doyle; Miss Willie Jones, organist. The choir furnished excellent music for the occasion. The superintendent and teachers deserve much praise for their faithful work. May God bless these good people.—W. C. Conner, P. C.

**BUTLER, MO.**—Any information concerning the whereabouts of Louis Jefferson Locke will be gratefully received by his sister, Mrs. Ida Paynter Hill, 300 E. Pine street. When last heard from he was in the state of Oklahoma.

**ATOKA, TENN.**—On Sunday, June 11, at Beulah Chapel M. E. Church, the Children's Day exercises were well rendered. The program was in charge of Mrs. Mary Harris. Everyone enjoyed the exercises and results were good.—Reporter.

**ROCHELLE, FLA.**—We take this method of thanking the members and friends for the pleasant and enjoyable surprise given the pastor. The surprise was led by Miss H. C. Bradley and Mrs. M. M. Gordon. Many others participated in the surprise.

**NEWTON, MISS.**—On the night of May 4 a storm led by a number of members and friends of Sylvester M. E. Church was an agreeable surprise to the pastor. He made a brief address in token of appreciation, then led in earnest prayer. Come again, good friends, you are always welcome. Many things were left for the happiness and comfort of the pastor, Rev. E. A. Wilson.—Frank Cole, Reporter.

**FOREST, MISS.**—A storm struck the parsonage Monday night, blowing in a northeasterly direction, led by Mr. Lee Flowers, Mesdames Ruby Smith, Mary Burks and F. Whittington. They entered singing "We'll walk in the light of God." Following was a large crowd of members and friends who filled the table with a number of pounds. Come again, good people, you are welcome. They

passed on into the reception hall, where the blessings of God were invoked on these good people by the pastor, and after other remarks the invitation was extended to come again.—R. N. Jones, P. C.

**PARALOMA, ARK.**—Easter Sunday was a high day at Pine Grove M. E. Church. The centenary Easter drive was quite a success, both spiritually and financially. Conversions, 23; members added to the church, 22; collection, \$40.00. We do not hesitate in bestowing words of commendation upon the superintendent, Brother McGee, and his committee for the fine way in which the Easter day program was carried out. Rev. J. H. Austin, our pastor, has been sick for more than two months, but through his leadership and careful planning, together with Sister Austin, his efficient and energetic wife, we are moving on to victory. Two and a half acres of land for a community playground has recently been purchased. The pastor expressed his gratitude to the local preachers for their co-operation in helping to put his plans over. The Girls' Reserves reported \$22.70 of the \$40.00 raised for Easter. Rev. J. H. Austin, pastor.—Elbert Carr, Reporter.

**SHUQUALAK, MISS.**—A storm recently struck the parsonage, bringing many pounds of choice groceries which made the heart of the pastor and wife rejoice. The storm began at 7 o'clock while one of the clubs was having a meeting in the church. The storm was led by Mrs. Ada Ballard, Mrs. Carrie Trupe, Mrs. Legrone and others. The members are working faithfully and we are planning to go over the top on all lines. God bless us all. Dear friends, words cannot express how much joy came to my heart when I returned from the church and found the storm had been to my home. Come again, you are welcome at all times.—H. G. Saulter, P. C.

**MICONOPY, FLA.**—Our pastor was successful in taking into our membership May 20 the Rev. E. W. Williams, of the Baptist Church, his family of five and part of his membership at Interlachen, Fla. Rev. E. W. Williams comes to us with some of the best people of this place. Our pastor, Rev. W. B. Hester, is glad to have these good people as members.—Reporter.

**BELLE ROSE, LA.**—On a recent date the members and friends of St. James M. E. Church stormed the parsonage with many pounds of choice groceries and a cash purse of money. The promoters of the meeting were Brother George Fields and Sisters M. A. Butler and Selma Williams. We desire to thank these

(Continued on Page 14)

### TO ALL TOBACCO USERS

Brother—Pleasant Florida root easily, inexpensively overcomes any form of injurious tobacco habit. Fine for stomach troubles. Just send your address. J. O. STOKES, Mohawk, Florida.

**LYMYER CHURCH**  
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## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Chattanooga	Ooltewah, Tenn.	July 5	A. J. Hughes
San Antonio	San Antonio, Tex.	July 11-16	G. A. Des Landes
Montgomery	Brewton, Ala.	July 12-16	J. C. Carson
Murfreesboro	McMinnville, Tenn.	July 18-23	J. W. Wells
Orangeburg	Reevesville, S. C.	July 19-23	B. S. Jackson
Atlantic	New Smyrna, Fla.	July 20-22	J. A. Simpson
Dallas	Waxahachie, Tex.	July 24-30	J. W. Warren
Vicksburg	Fayette, Miss.	July 25-28	J. C. Hibbler
New Orleans	Bogalusa, La.	July 26	M. R. Walker
Griffin		July 26	R. T. Adams
Nashville	Gallatin, Tenn.	July 26-30	D. T. Burch
Waycross	Valdosta, Ga.	July 26-30	J. H. Pinkney
Gainesville	Old Newbell, Fla.	July 26-30	J. S. Todd
Gulfport	Pass Christian, Miss.	July 27-30	P. H. Rembert
Houston	Houston, Tex.	July 28	A. W. Carr
Waynesboro	Sylvania, Ga.	July 28-30	J. S. Stripling
St. Louis	Festus, Mo.	Aug. 2	Leroy Woolrich
Newman	Luthersville, Ga.	Aug. 2-6	L. D. Lovejoy
La Teche	Morgan City, La.	Aug. 8	W. G. Alston
Meridian	Union, Miss.	Aug. 8-11	Wm. McMorris
La Grange	La Grange, Ga.	Aug. 9-13	E. D. Giddens
Navasota	Navasota, Tex.	Aug. 9-13	R. B. Reid
Opelika	Sylacauga, Ala.	Aug. 9-13	J. N. Wallace
Shreveport	Jewella, La.	Aug. 16-20	J. E. Rolax
Lake City	Adamsville, Fla.	Aug. 16-20	Scott Bartley
Alexandria	Alexandria, La.	Aug. 11-21	G. C. Hayward
Sedalia	Neosho, Mo.	Aug. 17-20	L. R. Grant
Baltimore	Belair, Md.	Aug. 22-27	E. S. Williams
Monroe	Monroe, La.	Aug. 23-27	T. A. Hampton
Houston	Houston, Tex.	Aug. 23-27	A. W. Carr
Lake Charles	Opelousas, La.	Aug. 23-27	J. W. Turner
Rome	Douglassville, Ga.	Aug. 24-27	H. E. Burns
San Angelo	Valley Mills, Texas	July 4-10	S. E. Jones
Pulaski	Radford, Va.	July 5-9	W. L. Sanders
Western	Marion, N. C.	July 12-16	J. A. Laughlin
Austin	La Grango, Texas	July 25-30	D. C. Lacy
Savannah	Jesup, Ga.	July 26-30	C. W. Prothro
Holly Springs		July 26-30	W. N. Redmond
Muskogee	Wewoka, Okla.	July 26-30	J. C. Conwell
Annapolis	Waterberry, Md.	Aug. 1-6	J. S. Carroll
Brookhaven	Hazlehurst, Miss.	Aug. 2-5	G. W. Smith
Charleston	Greeleyville, S. C.	Aug. 2-6	A. R. Howard
Birmingham	Gadsden, Ala.	Aug. 2-6	C. L. Dunn
Beaumont	Port Arthur, Texas	Aug. 16	W. D. Lewis
Aberdeen		Aug. 19-20	J. H. Talbert
Baton Rouge	Lettsworth, La.	Aug. 23-27	W. Scott Chinn
Topeka	Rosedale, Kan.	Aug. 30-Sept. 3	G. G. Logan

CHATTANOOGA, TENN. — The thirty-ninth session of the Chattanooga District Conference, Epworth League and Sunday School convention of the M. E. Church will convene in Ooltewah, Tenn., sixteen miles east of Chattanooga, Wednesday, July 5, at 7:30 p. m. General officers who expect to attend will notify Mr. R. Zimmerman, Ooltewah, Tenn., or Rev. A. Williams, 204 Hickory street, Chattanooga. Brethren, remember the episcopal fund and general conference expenses for 1921 which were not paid.—A. J. Hughes, D. S.

BEAUMONT, TEX.—Dear Brother Pastors: The Beaumont District Conference will convene in Port Arthur, Texas, Wednesday, Aug. 16, 1922. The opening session will be at 8:30 a. m. of the 16th. We expect and urge each pastor, local preacher, exhorter, W. H. M. president, L. A. president, class leaders, delegates and all district conference officers to be present at the opening of the conference and remain to its closing session. We have received

and approved our quota of 417 subscribers to the Southwestern Christian Advocate for the district. I have sent to each of you pastors your quota, which I believe to be a reasonable number. You can put this over if you begin now. The Southwestern office will have a representative at our conference to get our report. It must be 100 per cent. You will be read and known by this act of duty. I am counting on you now, my brother. If you do this, I can do that when the hour comes. If you can't do this, how can I do that for you? Let the Beaumont District lead all others in this drive and get the eye of the church so set upon us that nothing but success will be seen among us. "And the sound of victory was in their midst." Bring up your full number of subscribers to the District Conference. Be sure to raise your deficit of centenary money and report same at the first day's session. Let us have a fine conference from every angle. I am pleased to see that you are all interested in your revival campaign.

May God's gracious favor be with you in this task of soul-saving. The limit of your efforts will be the limitless power of Christ to save. Pray and work for many souls. "He will give thee the desire of thy heart."—W. D. Lewis, D. S.

OMAHA, NEB.—The district conventions of the Topeka District, Lincoln Conference, will be held Aug. 30-Sept. 3, in Rosedale, Kan., at 106 Shawnee street; Rev. O. G. Moss, pastor. Rosedale is now a part of Kansas City.—Griffin G. Logan, D. S.

### WHAT THE CHURCHES ARE DOING

(Continued from Page 13)

good people and invite them to call again in same manner.—W. H. Davis and wife.

KANSAS CITY, MO.—The officers and members are proud to see their stone church structure so rapidly advancing. We have already on the ground 180 perches of rock. Rev. W. L. Lee, pastor, and the officers and members of our great Centennial Church have given us \$25.00 worth of cement. Many thanks to them. We also acknowledge and thank Rev. T. H. Lockwood, Slater, Mo., Rev. W. H. Smith, Mexico, Mo., Mr. Geo. W. Robinson, Lexington, Mo., Mr. E. W. Turner, Independence, Mo., Mr. H. S. Parker, Kansas City, Mo., Miss Tribbie Turner, Independence, Mo., Mrs. Nettie Diggs, Kansas City, Mo., Mr. Wm. Phillips, Kansas City, Mo., Mr. C. Council, Kansas City, Mo., and Prof. P. M. Carson, Armstrong, Mo., for \$1.10 each for the perches of rock. Any person sending us the amount of one dollar will be acknowledged through the Southwestern, Oh! hear the Macedonian cry. This appeal is to the generous public, and especially to those who are friends to Christianity. We are doing our best to have our church finished by August. Dear friends, this church is badly needed in this new addition to Kansas City. Our St. Mark M. E. Mission is more than three miles from the nearest M. E. Church. Our people are buying property and moving out into these additions, a great number of them being Methodists. Pray for our success.

WAXAHACHIE, TEXAS — Easter was a great day with us. The two charges, Lancaster and Waxahachie, combined for the day. At 4 p. m. Dr. D. C. Halley preached a powerful sermon to a very appreciative audience. At 11 a. m. the pastor again preached to a crowded house, to the delight of all who heard him. At night the program was rendered in fine style. The centenary collection was taken up and when the count was made, to the surprise of all, the good people of these two churches raised their whole quota. The church was ordered torn down by the pastor and a new one is now being built. This charge is in a prosperous condition and every department of the church is at work. The pastor is alive to every interest of the church. With Dr. Halley as our leader we will be able to bring anything to pass. We are proud of him, for he is an energetic, tireless worker, and were it possible we

would keep him forever.—G. I. Merrill, Reporter.

COMMERCE, GA.—We were recently honored with the presence of Mrs. Daisy M. Burkley, field secretary of the Woman's Home Missionary Society, who delivered to us a powerful message. At night when exercises were over she addressed the ladies of the W. H. M. Society of Warren Chapel. Our church is alive with our good pastor and his faithful wife as leaders.—Mrs. E. L. Adams, Reporter.

BASTROP, LA.—I desire to thank the good people for the surprise given me on my birthday. They brought felicitations of various kinds and served to all present. The committee who served were Sisters Epsie Williams, Melvina Scott and Mary Smith. We thank them for their visit and their gifts. We will be delighted to have them call on us at any time.—Timothy P. Norris, P. C.

McNAIR, MISS.—The Rev. W. E. Rucker, pastor at Kirby, Miss., takes this method to thank the members and friends for the kindness shown to his wife during her three months' illness. She is better now and able to get around.

DELISLE, MISS.—The pastor and wife desire to thank the members and friends for the pleasant storm which blew over the parsonage, led by Mrs. I. Nelson, Mrs. Ora Daniel, Mrs. Alina Jacobs, Mrs. P. S. McAnt, Mrs. Lillie Saucier, Mrs. E. Saucier, and Brothers Rev. N. S. Finnings, Jim Pauciful, Rev. P. Williams and others. As the happy crowd marched into the parsonage Rev. Heath, pastor of Little Rock Baptist Church, and Mrs. Heath and his good people joined the crowd. After a moment of prayer the table was loaded with many choice things. A cash purse was also given. May God bless these good people.—Rev. J. J. Ford, P. C.

KOSCIUSKO, MISS. — The exercises on Easter were observed and carried out to the letter under the leadership of the efficient superintendent of the Sunday School, Mrs. P. L. Bullock. Quite a large congregation witnessed the exercises. The pastor, Rev. G. M. Chisolm, congratulated the unit leaders and the loyal membership of Kosciusko and Buffalo for their loyalty and energetic zeal in putting the centenary over the top. A spirit of loyalty was shown at Buffalo that is worthy of mention. The men, realizing the financial depression in the community, cut and hauled two hundred crossties and put on the railroad for the centenary, without any charge, from which we realized \$50 for the centenary.—Reporter.

KENNER, LA.—Rev. F. R. Butler, pastor at Kenner and Ross M. E. churches, desires to thank the friends for a grand surprise given him on May 13. The movement was made by Mrs. Anna Knox and Mr. John Knox, her good husband. Many others gave liberally in the pound party. May God's protection forever remain with these members and friends. Our first quarterly conference and love feast at Ross Church

(Continued on Page 15.)



## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**ADAMS** — Sister Pauline Adams, the wife of Rev. E. D. Adams, pastor at Douglasville charge, Rome District, Atlanta Conference, fell asleep in the arms of Jesus, April 22, 1922. She was born May 20, 1878. She was converted in early childhood and joined the church. This woman spent her life in developing and training children of the Sunday School and Junior League for Christian service. Sister Adams worked with her husband faithfully until death. She was a helpmate indeed and is greatly missed in home and church. Her death was a shock to all. Her father, Mr. Arthur Russell, and mother, Mrs. Mary Russell, preceded her in heaven several years ago. She leaves a husband, one brother, two sisters and many friends to mourn for her. The funeral service was conducted at South Atlanta M. E. Church by Rev. W. B. Wood, pastor, assisted by Revs. H. M. White, N. J. Crolley and H. E. Burns, district superintendent.—Reporter.

**THOMAS** — Sister Elizabeth Thomas, a faithful member of St. Mark's M. E. Church, Washington, La., was called from labor to reward on Friday, June 16, at 11:50 a. m. She was converted sixteen years ago under the pastorate of Rev. S. Green. At the time of her death she was 31 years of age. She had been in failing health for more than a year and was faithfully nursed by her mother and daughter. She leaves a mother, two brothers, two sisters, one daughter and many other relatives and friends to mourn her passing. The funeral was attended by her pastor, Rev. A. B. Harris, assisted by Rev. T. R. V. Harris, pastor at Oakdale, La., and Dr. R. E. Donato of Opelousas.—H. Hicks, Reporter.

**WOODRUFF**—Brother John Woodruff, a member of Little Chapel M. E. Church, Santos, Fla., passed to his reward June 2. He joined the church at 23 years of age under the pastorate of Rev. Wilson. He was loyal to the church and spent many years as a Christian worker. He leaves a wife, four children and many friends to mourn his passing. The funeral was conducted by his pastor, Rev. W. M. Smith.

**STEWART**—Sister Viola Stewart, a faithful member of St. James M. E. Church, Union, La., departed this life a true Christian woman. She had served as good soldier of Christ and now she goes to her reward. Sleep on, blessed sleep. Rev. E. C. Goins conducted the funeral services.—Allen Johnson, Reporter.

**CHUTMAN** — Brother Carsmoon Chutman departed this life in full triumph of faith. He was a faithful member of Mount Olive M. E. Church,

Conway, Ark. At the time of his death he was 21 years of age. He leaves relatives and many friends to mourn his passing. The funeral was conducted by the pastor, Rev. M. McCrosky, assisted by Rev. P. H. Myers.

**ANDREWS** — Sister Phillis Andrews departed this life June 15 in full faith in the Lord. She had been a member of Anderson Grove M. E. Church, Anderson, Texas, for twenty-nine years. She died as she lived, a true and loyal Christian. Her remains were laid to rest in Kinard Cemetery. The funeral was attended by the pastor, Rev. W. A. Parham.

**HAYNES**—The Rev. S. M. Haynes was born in Clinton, La., Feb. 29, 1866, and was converted at Cheneyville thirty-one years ago under the Rev. M. P. Franklin and joined St. Paul M. E. Church. He felt that he was called to preach, so he was granted a license after finishing the local preacher's course. He was reconsidered to the traveling and was admitted on trial in 1902. He has served many charges with telling success, and it was at Vanceville that he was called from labor to reward. He bore his illness patiently, singing while suffering. The following ministers were present at the funeral: Revs. J. E. Rolax, district superintendent; J. O. Brown, R. A. Wamsley, John McKee, Charles Anderson, Jarrett Green, G. C. Hilton, T. A. Bailey, A. C. Crewal, D. H. Young, and Rev. Dr. Lampton of the A. M. E. Church. The Rev. J. E. Rolax was master of ceremonies by request of the family, Rev. J. O. Brown preached the funeral sermon. His remains were laid to rest in Fairfield Cemetery. He leaves a wife, sons, daughters, grandchildren and a host of loving friends to mourn his demise. Sleep on, Brother Haynes, we shall meet beyond the river where the surges cease to roll.—D. H. Young, Reporter.

**PORSEY**—Brother John C. Porsey departed this life April 22 in full triumph of faith. After more than two years of illness he passed quietly away. He bore his affliction with patience until death claimed him. The church will miss his valuable service. At the time of his death he was 72 years of age. He now rests in Poplar Springs Cemetery, Adairsville, Ga.—Reporter.

**CRAFT**—Mrs. Luecia Craft, a member of New Hope M. E. Church, departed this life in full triumph of faith. At the time of her death she was 40 years of age. She had been a faithful Christian twenty-nine years. She was president of the Epworth League until her health began to fail her. She leaves a mother, five brothers, three sisters, two daughters, one grandchild and a host of friends to mourn her passing. The funeral service was conducted by the pastor, Rev. C. W. Whalum.

**THOMPSON**—Mrs. Mattie Sykes Thompson is no more. She departed this life May 2, 1922, and has gone to the beyond from which no traveler ever returns. She was a faithful Christian and held prominent offices in the church. She was married to Kelly W. Thompson of Oxford, Miss., and to this union were

born five children. Two preceded her to the better land, leaving one son and two daughters, Mrs. J. W. Dobb and Mrs. E. B. Wright of Atlanta, Ga., to survive her.—G. B. W., Reporter.

**BLOCK**—The death angel visited the home of Mr. and Mrs. Finas Block and claimed their only son on Saturday, June 3, 1922. He was ill only a short while and was only 3 months of age. He now rests in glory. His remains were laid to rest in Red Bird, Okla.—Clara Darden, Reporter.

**CONSTANTINE** — Sister Nettie Constantine departed this life May 23, 1922. She was born in the days of slavery and lived to the age of 85 years. She professed a hope in Christ and joined the M. E. Church forty-seven years ago. She was a dutiful member and served her church faithfully until her physical strength began to fail her. She was a good and devoted mother to her children and held council with them before she died, instructing them as to the life she desired them to live. She leaves three sons, seven daughters and a host of friends and grandchildren to mourn her passing. Her funeral was conducted by Rev. H. Y. Sauter, pastor of Shuqualak, Miss.—E. G. Anderson, Reporter.

**McCLAIN**—Brother J. H. McClain, a loyal and faithful member of Pleasant Grove M. E. Church, departed this life May 18. At the time of his death he was 64 years of age. He professed a hope in Christ when 16 years of age. He was a trustee and class leader. He leaves four daughters, five sons, several grandchildren and a host of friends to mourn his passing. The funeral was conducted by Rev. J. A. Norris, assisted by Rev. P. W. West and Rev. H. H. Holland of the Baptist Church. His remains were laid to rest in Pleasant Grove Cemetery.—W. L. Caldwell, Reporter.

**JACKSON**—Sister Mary Jackson departed this life in full triumph of faith. She joined the church under the pastorate of Rev. W. M. Clark. She was faithful and loyal until the end. She leaves a mother, father, sisters, brothers and a host of others to mourn her passing. The funeral was conducted by Rev. N. D. Hopkins of the Larkin charge.—L. R. Hopkins, Reporter.

### WHAT THE CHURCHES ARE DOING

(Continued from Page 14.)

was held May 16. This was a spiritual benediction to all present. The first love feast in fifteen years.—Irony Norman, Reporter.

**GREENVILLE, MISS.**—The societies of Revels Memorial Church paid to the church for February and March the following: The Ladies' Aid, under the leadership of Mrs. Rosa Howard and Mrs. Mary Harvey, paid to the Board of Trustees \$10.00; the Woman's Home Missionary Society, under the leadership of Mrs. Sarah Williams, Mrs. T. O. Conway and Mrs. Ethel Lee, raised \$10.00 for Board of Stewards; the Epworth League, under the leadership of Mr. John McFathons, gave the Board of

Trustees \$6.00; the Junior League, under the leadership of Mrs. J. L. King, gave to the Board of Trustees \$3.30.—J. L. King, P. C.

**THIBODAUX, LA.**—Sunday, May 14 was a high day at Cahary M. E. Church. Sunday School well attended at 11 a. m. The pastor preached an interesting sermon to an attentive audience. At 3 p. m. the Household of Ruth, with the Odd Fellows, held their thanksgiving service. Welcome address by Miss L. P. Wilson. At 7 p. m. the Ten Virgins rally was given under the auspices of the King's Daughters and Sons, of which Mrs. Stella Phillips is president and Mrs. C. M. Smith is manager, which was a success; \$40.65 was collected. We are sure Bishop Jones and our district superintendent made no mistake in sending Rev. L. H. Smith to Cahary, for every interest of the church is looked after. Success is assured with such a leader.—L. P. Wilson, Reporter.

**ALEXANDRIA, LA.**—Sunday, May 21 was a big day at Newnan Memorial M. E. Church, the Rev. Robert Wilkins, pastor. We held splendid Sunday School under the leadership of Brother James L. Smith. Dr. W. Scott Chinn, district superintendent of the Baton Rouge District, preached to us an eloquent sermon at the 11 o'clock service. At night our beloved pastor preached a special sermon to the Woman's Home Missionary Society, of which Mrs. L. C. Ackley is president, after which three were baptized at the altar. Everything is moving on in good condition.—Mrs. Beatrice Smith, Reporter.

**KNOXVILLE, TENN.**—We held a revival recently, having four conversions and six accessions to the church. The members of Ceney Chapel were organized into two clubs, raising for the centenary \$213.90. We are planning to build a new church here with the help of the Lord.—S. C. Priest, P. C.

**HOLLY SPRINGS, MISS.**—We take this opportunity to thank the many friends for their kindness and much help to my sister while stopping at my home. She was taken sick two years ago at New Albany, Miss., and came to Holly Springs for treatment. She was not able to go to her new charge, which was West Point, Miss., so was brought to our home for care. I wish to particularly mention Rev. Mrs. H. Wilson and Mrs. J. Burton, who were ever at her bedside. She fell asleep on April 6, leaving two sisters, three brothers and many friends to mourn her passing.—Rev. R. B. Adams.

**TOOMSUBA, MISS.**—Sunday was a high day at Pleasant Grove M. E. Church. We held a club rally which proved very successful. We succeeded in raising \$151.65. Rev. E. W. Rogers, our pastor, is leading the charge on to victory.—Zelia M. Morgan, Reporter.

### Communion Service Outlets

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# *The Story of* **THE THREE FLAGS**

No, it isn't like the story of The Three Musketeers because that was a story of fiction, while ours is a story of fact; that story was the creation of one genius while this is a chronicle of the heroic acts of many persons written by themselves in literal deeds that shall forever endure.

Our **story of The Three Flags** will comprise thrilling episodes, daring adventures, moral sacrifices. Its heroes and heroines will be types of characters from every walk of life, and their names will be legion.

Back of it's title will be it's more fascinating theme—**Crowning Fifty Golden Years**. It is the story of how the rise, present status and perpetuity of the Southwestern Christian Advocate will have been effected.

**The Story of The Three Flags** will reveal how a race, by many regarded as charitable wards in a great religious communion, gradually coming to itself under a developing race-consciousness, rationalized its status, its racial institutions in the Church; saw itself but partially emancipated from the embarrassing custom of accepting charitable benefits which the Church had been lavishing upon them continuously for a half century, resolving to assume its own racial responsibility, relieved the Church of its embarrassing financial burden; and, with **one masterly stroke, 350,000 strong, put their publicity organ, the Southwestern Christian Advocate upon a basis of self-support.**

For years, this story will be rehearsed in the eager ears of listening thousands. It will be told by lip and pen. Around hearthstone, in pulpit, on platform, in newspaper, in book it will be told to oncoming generations how **Fifty Golden Years of Southwestern Service** were crowned with this epochal achievement.

**Three powerful motives will incite those who do this task:** The motive of gratitude to the Denomination and to the prophetic founder of the Southwestern; the motive of racial self-respect and the motive of larger Church and national service through the Southwestern in future years.

The Three Flags are not premiums but part of the paraphernalia used in effecting the coronation of these Fifty Golden Years. They will indicate distinguished service.

**Flag No. 1**, will be awarded by the Southwestern Christian Advocate as an historical keepsake to the Local Charge in each district reporting the largest number of subscribers beyond its quota. It fosters local Church pride.

**Flag No. 2**, is the Southwestern's mark of distinction for the District's part in this historical achievement. We will award this Banner to that resourceful District reporting the largest number of subscribers beyond its allotted quota. One of the One Hundred Methodist Districts will win it.

**Flag No. 3**, is an Annual Conference Banner to be awarded that fortunate Conference out of the group of twenty-one, which makes the largest contribution of subscriptions in excess of its allotted quota to help crown these **Fifty Golden Years of Southwestern Service.**

All quotas are allotted on the basis of membership, and banners will be designated on the same basis.

The Story of **The Three Flags** will be enriched and pregnant with interest for coming generations in proportion to the measure of intelligent effort and persistence which Superintendents and Pastors throughout the Church bring to the task of **Crowning these Fifty Golden Years.**











# Southwestern Christian Advocate

LORENZO K. KINE,  
Editor

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## Methodism's Future At Stake

Never before in the history of the Methodist Episcopal Church has its leadership been called upon to face a situation so grave or an opportunity so great as were presented to the Council of Boards of Benevolence at its recent meeting in Chicago. From June 1, 1921, to June 1, 1922, there was a shrinkage in the payments of Centenary subscriptions of approximately \$2,000,000 over an already tragically declining income of the previous year. This serious diminishing of resources constitutes a direct blow at the missionary enterprise of Methodism. Already the crippling effects of loss in income are beginning to appear in the case of returned foreign missionaries who cannot be sent back to their fields for lack of funds, in the discouragement of life service recruits, and in the half-completed church, hospital and college buildings both at home and abroad. We must not permit the spiritual life of the Church to be menaced by a cooling missionary enthusiasm. So critical are the conditions Methodism now faces, that by special action of the Board of Bishops and at the request of the Corresponding Secretary of the Committee on Conservation and Advancement, Bishop Edwin H. Hughes and Bishop Fred B. Fisher have been assigned to special service to co-operate with Bishop Thomas Nicholson, Chairman of the Committee, in a most earnest endeavor to awaken Methodism to the appalling significance of the present emergency. Within the next few months the shrinkage of \$2,000,000 must be raised. Every pastor and layman must be enlisted. Subscriptions due, simply must be paid. It is the hour not only for heroic endeavor but also for genuine sacrifice. In the words of one of the most far-sighted of our Bishops: "The future usefulness of the Church for a generation depends just now upon its financial response during the next few months." In the name of the Christ we serve we call Methodists to immediate and decisive action that defeat may be turned into victory.

STATEMENT ORDERED BY THE COUNCIL OF BOARDS OF BENEVOLENCE OF THE  
METHODIST EPISCOPAL CHURCH.



## HE CONFESSED, BUT—

Speaking of justice of the usual treatment meted out to Negroes by southern mobs and tribunals on the ground of the victim's confession of their crime the following case in Mississippi is not only apropos but is illustrative and typical of such confessions and the use to which they are put.

White, a negro boy 18 years old, was convicted of the murder of T. H. Gress, a prosperous merchant and postmaster at Hollyridge, Sunflower county, and sentenced to be hanged. Mr. Gress was found dead on the floor of his store the morning of June 1, 1921. He had been struck on the head with an ax and chopped with a hatchet, the body and the cash drawer had been robbed.

The sheriff arrested White, took him to the scene of the murder, conducted an investigation that satisfied him the Negro was not the murderer and released him. Later he was arrested by some of the neighbors of Mr. Gress and again taken to the scene of the crime, and in the presence of the corpse, the doors being locked, when an effort was made to obtain a confession, the boy stoutly denied his guilt, but his hands were tied and he was laid on the floor, face up, where a heavy man stood with one foot on his breast, the other on his neck, while others present poured water into his nose.

As was anticipated this so-called "water cure" brought the "confession" in short order.

### Confessions Are Forced

Our friends should carefully note how the "strong" chains of evidence that bind thousands of helpless innocent Negroes to tree limbs and the legally authorized executions of the gallows are forged. Before this water-cure was administered, "One Gilbert had testified on the trial that White had confessed to him, but nobody else heard that confession but Mr. Gilbert. White was then taken to Greenville, and there lodged in jail where a few days later two men visited him, to whom it is said White again made a confession of the crime. Not satisfied with these "confessions," his tormentors resolved to bring on the "water cure" method.

Why wonder that the poor boy "confessed"! Prostrate on the floor; hands tied; a heavy man standing on his body; one foot on the boy's chest, the other on his neck; while other tormentors kept pouring water into the child's nose, cutting off his breath so that he was in the twilight zone of death, is it to be wondered at that this innocent child "confessed" to a crime of which he had absolutely no knowledge. He did "confess", and to even more than his "guilt of murder." He even confessed to where he had hidden the money stolen from the murdered man; but search failed to reveal its whereabouts. Nevertheless the poor child's tormentors had to have a sufficient motive for the "confessed" act to make out a clean case of murder, that there might be the semblance of justice. For of course it was a "law abiding community that deals fairly with all its citizens."

### Violence to Womanhood

Thus was made out the case of murder against a Negro boy who in all probability is absolutely innocent of any connection

with, or even knowledge of the crime. At least the sheriff, after preliminary investigation to his satisfaction, believing the boy innocent, released him. This case, as every Negro in the South knows is representative of the alleged confessions of hundreds of Negroes convicted of crime here. This is where the indictment of Negro manhood for violence to the sanctity of womanhood falls flatly to the ground. It is supported by manufactured evidence, coerced and extracted too often by the water cure process. And because thoughtful Negro leaders, aware of these travesties of justice and these atrocious injustices against the race, do not give themselves like detectives to the hunting down of suspected Negroes in be treated with the water cure, these Negro leaders are branded as abettors of crime or sympathizers with criminals. There is not in the American population an element more reverent of law and order than the Negro. He was compelled to this as a slave; as a freeman, he elects to be so for in it he knows is his salvation as a race. But the Negro is impatient with the water-cure method.

### A Ray of Hope

It must stand as an eternal honor to the better white element of the southland that this old barbarous unjust method of making Negroes confess to guilt of crime, when they and God and often the community know them to be innocent, is designated to pass into the limbo of discarded methods of dealing with the Negro American. Thanks to a gradually maturing Christian sentiment in the South, the Mississippi Supreme Court handed down an opinion in this case of the boy Gerard White, in which the lower court's decision convicting White was reversed and a new trial ordered. The opinion of the Supreme Court is that administration of the "water cure" and other coercive methods of extorting confessions from Negroes charged with the murder of "prominent" white men does not reach the desired end. Therefore, the court says through Justice Holden:

"We do not hesitate to say that a confession obtained under these conditions and circumstances is not free and voluntary. Confessions induced by fear, though not procured by spoken threats, are nevertheless involuntary, because the fear which takes away the freedom may arise solely from the conditions and circumstances surrounding the confession. The circumstances in this case were such as to convince us that the confession was involuntary."

### Developing Larger Faith.

Such an incident in the court life and legal processes of the South should certainly increase our race confidence in the increasing endeavor of the better white South to give the race less just ground for complaint of injustice done there, and should help to a better racial feeling on our part for co-operation for the common good of the whole community. The incident should likewise aid our friends to larger faith and confidence in the Negro. Our complaints of gross injustices done us are hereby shown to be not the whinings of trouble mongers but the

outgrowth of intolerable practices that need remedying speedily. We are not as criminal as we are reputed to be. Much of our "crime" is public press propaganda born of race prejudice and much of it is established on water cure evidence. Often we have "confessed," but, we were forced to it that the hangman and the lyncher might have a victim.

### METHODISM CONDUCTS SUMMER SCHOOLS OF THEOLOGY

Though Methodism was born in a university, in the rank and file of her ministry there has of necessity been a lack of college education and discipline. Related to this fact, however, is one of the glories of Methodism. For it was because of her genius for pioneering and her readiness to respond to immediate need that her ministers have been disposed to go forth with what equipment they had to serve human need; and they learned while they preached. "Many of the most intrepid spirits of the Church, especially in the early days have felt the urge of needy communities perhaps more strongly than the urge for fuller education. Nevertheless the college started in the footsteps of the circuit rider in every locality and the standards of education have steadily risen."

To these pioneers and the whole line of "pioneer successors," Methodism has keenly felt her obligation and has tried to meet it. The Conference Course of Study was her method. By it Methodism has done a very fine piece of work for the faithful ministry. The Course from time to time has contained many of the best religious and theological books of the day to be read and studied by applicants for our ministry. By a method of change every four years it has kept applicants abreast of modern religious thought.

In order to extend the usefulness of this system, which was lacking in the feature of personal contact between pupil and teacher, the method has been adopted to make provision for this lack. Annual Conference Schools of Theology are to be held within the Conference during the summer. These schools are to last for ten days. They will be under direction of the Conference Board of Examiners, who will conduct classes during the whole time as in a real school. All of which is admirably handled by the able educational director of the Commissioner of the Conference Course of Study, Dr. Allan Macrossie. One of these schools for our Colored group is to be held September 4, at Wiley University, Marshall, Texas.

To make our preachers trained and persuasive prophets of God is the prime objective of these summer schools. The big emphasis will be upon evangelism. The spiritual passion for souls reinforced by the best heart and brains that the best men can command; this is the minister's challenge, his task in the effort with the Master to redeem the lives and souls of men. Local preachers also are to be cared for in these schools.

It would be difficult to estimate the value of these summer schools for the Church and her ministry, not only for the present but for future generations. Whatever the past may have been, the future minister and spiritual leader must be trained for largest usefulness. It has been judicially observed: "The Church may have many other things, but if it cannot speak



*the commanding words of God in the language of the hour and in the accents of confidence, it will have little effect on the trend of affairs. Unless it is led by men of education as well as promise, the Church will soon be a little organization on a side street singing ditties about heaven, while the main stream of life flows by, Without the prophetic quality of the Church's message in the hearts and voices of its leaders, it is in danger of becoming a great company of promoters without very much to promote, and its slogan might well be that which Emerson said was the slogan of Margaret Fuller, "I don't know where I am going, follow me!"*

*The men who have led the Church to its last-  
ing victories have been men of education, men like Paul, Augustine, Luther and John Wesley. It is to train the young preachers of today in the secrets of an effective and thorough-going evangelistic ministry that these schools are meeting a tremendous need."*

#### DEACONESSSES — ASSISTANT PASTORS

In a very real sense of the terms the above designation is true. No officer of the local church can effect more good for the Kingdom in the activities of the local church than can the consecrated deaconess. She is "a woman of suitable qualification who has been led by the Holy Spirit to devote herself to Christ-like service under the direction of the Church; and who, after proper training and probation has been duly licensed and consecrated." She gives herself to any form of service that will further the Kingdom of God. Happy is that Pastor whose church is blessed and equipped with the presence and consecrated services which are possible only through a trained consecrated deaconess.

And yet how few of our Colored churches are so fortunate as to maintain the services of a deaconess or how many of them recognize the importance of this spoke in the wheel of our Methodist machinery. At present Methodism maintains only four deaconesses of color, two of whom, Misses Anna Hall and Martha Drummer are in active service on the mission fields of Africa. The others are Deaconess Simpson of Texas Conference, and Deaconess Lowe, who is now Field Secretary of the Woman's Home Missionary Society. All these are doing beautiful work and their ranks should be augmented by at least one for each Annual Conference territory.

Though the number at present is small, effort is being made for recruits. Young Colored women desirous of rendering to the Kingdom and to humanity lasting service that cannot be measured in dollars and cents would find in this avenue of Christian service a magnificent opportunity. That interest is increasing among our young women is gratifying. The only training school for Colored deaconesses at present is the Iowa National Bible Institute School. From this, there graduated this June, two well equipped deaconesses: Lucinda Alma Brown, of Marshall, Texas, and Florence Daniels of Watertown, South Dakota. This school enrolled during the past year fifty-three students from sixteen different states, ten of whom were Colored young women. During their commencement week, special receptions were given, one at the Colored Community center. Addresses were made by Pastor Wheeler and Mrs. S. J. Brown. As graduating presents,

Miss Brown was given a fountain pen, Miss Daniels a nice Bible.

For the coming year, a \$175,000 building now being erected, is expected to be ready for occupancy. This is one of the Woman's Home Missionary Society Schools for special training of young women giving themselves to life service in the Church as deaconesses or Home or Foreign Missionaries.

Young women contemplating such work for their life career should write Mrs. A. E. Griffith, 1341 Jefferson Ave., Des Moines, Iowa, for full information.

#### THE FUTURE OF ORGANIZED LABOR

The present crisis of industrial unrest throughout the country marks without doubt a critical stage in the progress of organized labor as its program is now conducted.

Despite the strenuously aggressive policy of unionism for which it is noted, in the past year there is no material gain that can be set down to its credit. Even at the hands of the present Republican administration there has been no outstanding piece of legislation even or series of acts that would warrant organized labor in thinking that the government is favorable to it. In fact it would seem to be a warrantable assumption that both Federal and state governments as well are growing less sympathetic to organized labor as such. It is no less certain that popular sentiment favoring the cause of unionism is on the wane, provoked perhaps by the too frequent resort of the labor organizations to the tactics and technique that increases the inconvenience of the public and seeks to subject the public so completely to the mercy of the organized few in the interest of a class. Or perhaps it is due to the spirit of retaliation which arrays the employing class against the organization of employees.

But the troubles of unionism are on the increase. Strong evidence of this fact is seen in the recent decision of the Supreme Court which held in a recent decision delivered by Chief Justice Taft, that labor organizations are amenable to the Sherman Anti-Trust laws and may be prosecuted for restraint of interstate commerce. They are also suable for damages to public and private property through strikes. This is a sweeping decision and will have a far reaching effect upon the future of organized labor. Depending heretofore on the boycott and the strike as its main weapons of offense, unionism will now be forced to exercise very great prudence in its future activities lest it become enmeshed in the toils of federal laws.

At this writing they are endeavoring to combat the government. Through its Labor Board the government attempted to regulate the wages of the railway employees of the country by a slight cut in the wage scale. The railway ordered a strike effective July 1st. At present, at least six rail crafts are now on strike and it was expected that 400,000 would walk out. Again, the government's attitude is indicated in the decision of its agent, the railway labor board, which decrees that the unions have thus forfeited their rights before the board; that the striking shop workers are no longer employees of any road, and are therefore without jurisdiction or subject to the application of the transportation act. In lieu of organizations of strikes, new associations will function for em-

ployees before the board, and be accorded "the application and benefit of the outstanding wage and rule decisions of the board." This decision lies not only against shopmen now striking but against other employees who may join the strikers.

One of the most interesting provisions of the decision is that referring to protection of those men who refuse to join the strikers, but remain on the job. The resolution said such men were "within their rights" and "have the moral as well as the legal right to engage in such service of the American public to avoid interruption of indispensable railroad transportation." Such men are entitled, the resolution added, to "the protection of every department and branch of the government, state and national."

This tooth in the decision will go a long way toward making the strike impotent in future crises like this. If the government will protect those who carry on the job when the strikers walk out, there will be little difficulty in maintaining industry at the usual point of production. If men have a right to strike, wherein have they the right to force others to strike or to prevent them from working for the common good. There is no question but that labor has its rights which should be regarded by the public. And will be so, because labor composes the larger part of that public. But to undertake to obtain such rights by coercive measures that flaunt themselves into the face of the organized government by which all these rights are maintained and made secure is a piece of unfortunate and futile policy. On this point, the New Republic says well:

"The trade union grew up as a militant organization, and its militant function remains vital. But conditions have changed so radically that it is doubtful whether the purely militant organization can long remain an effective force in the industrial field. The labor movement will have to broaden its field of activities. And in so doing it will enrich its leadership by enlisting new types, who are not only good fighters, like Mr. Gompers and his coterie of the old school, but industrial statesmen as well, with insight sufficiently keen to recognize the current changes in our economic and political life, and imagination sufficiently active to conceive the necessary adaptations in the tactics and objectives of organized labor."

#### BISHOP CLAIR ARRIVES HOME

He arrived in New York on the 26th of June in good health, and was for a few days with Mrs. Clair, the guest of Doctor and Mrs. W. H. Brooks. It was in New York, we believe, that we last saw the Bishop, and spent a few highly enjoyable moments before he sailed for his new field, about 18 months ago.

Indicative of his fine spirit and high, resolute purpose in the important work to which the church has assigned him for this quadrennium, Bishop Clair's letter to us, like all his others while on the field, is a pleasing revelation. Some phrases of that letter are: "we arrived in good health"; "Our stay in Liberia was pleasant." The work is taking on "encouraging aspects;" and "We have a great opportunity in Liberia." In that high sense of duty, of privilege in kingdom service, and in the spirit of courage and abandon with which the Bishop is giving himself to this difficult

(Continued on Page 4.)



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Thou wilt keep him in perfect  
peace, whose mind is stayed on  
thee: because he trusteth in thee.—Isaiah  
26:3.

## Personal and General

Miss Sara Edwin Jenkins, the talented young daughter of The Rev. V. D. Jenkins, recently graduated from Atlanta University, with distinction.

Wiley University conferred the degree of Doctor of Divinity on Rev. K. W. McMillan, pastor of Asbury M. E. Church, Ft. Worth, Texas, and Rev. E. O. Woolfolk, pastor of Trinity M. E. Church, Houston, Texas, at its recent commencement.

The South Carolina State A. & M. College, in consideration "for distinguished services in the educational, social and industrial uplift of colored people" recently conferred upon Dr. L. M. Dunton the degree of LL. D., and upon the recommendation of the Local Board of Trustees and the request of many leading citizens of Orangeburg, the Board of Education for Negroes of the Methodist Episcopal Church in consideration for valuable services rendered during the past half century unanimously elected Dr. Dunton, President Emeritus of Claflin University, Orangeburg, S. C.

One of the unique features of the program of the forthcoming meeting of the National Negro Business League in Norfolk, August 16th, 17th and 18th, will be special meetings of the allied associations. These associations including the National Negro Bankers Association; the National Negro Bar Association; the National Negro Press Association; the National Negro Farmers Association; the National Negro Undertakers Association; and the National Association of Negro Insurance Men; will hold separate meetings, Wednesday afternoon, August 16th; at which time programs

will be rendered and the representatives will be selected to appear before the general assemblage of the National Negro Business League at the Thursday morning session, which will be devoted wholly to those allied associations.

A gift of vital interest to American scholars has been made by Dr. Johannes Gennadius, for many years Greek minister in London and now in this country on a special mission, to the American School of Classical Studies in Athens. It is a library consisting of nearly 50,000 volumes and more than 10,000 engravings and photographs, probably the most complete collection of works on Greek history and culture in the world. "In this magnificent contribution to an American School whose service to classical scholarship in this country has been great," says the New York Times, "Dr. Gennadius is also spreading a wider knowledge of the great history of his own people."

Commencement exercises at Drew Theological Seminary were held last week. President Ezra S. Tipple, who this year celebrates his tenth anniversary with the Seminary, delivered the Baccalaureate Sermon. Glenn Frank, brilliant young editor of "The Century Magazine" was Commencement speaker. His topic, "The Spiritual Outlook for Western Civilization" was a keen, analytic discussion, bold in its deductions and delivery, frank in its criticisms, and sane in its judgments. It held the attention of the audience from the first word to the last, and at its conclusion, Mr. Frank received an ovation from the students.

The Rev. J. R. Williams, our Pastor at Houma, La., on the La Teche District, died recently at Charity Hospital, New Orleans. Brother Williams had been sick during the entire conference year, having been able to conduct just three services. Mrs. Williams still may be addressed at the parsonage at Houma, La., by sympathizing friends.

Deaconess Jane Lowe of the Woman's Home Missionary Society was the guest last week of District Superintendent Alston and wife as she passed thro the city enroute to the annual meeting of the Louisiana Conference Woman's Home Missionary Society at Baton Rouge. For the next few days deaconess Lowe will be addressing conventions in Arkansas.

Dr. C. W. Reeves our Pastor of St. Mark Baton Rouge, recently preached the funeral of the Rev. G. A. Payne, a retired minister of the Louisiana Conference. Brother Payne had given 40 years active service in the Methodist ministry.

Dr. W. G. Alston is preaching and lecturing this week in cities in Texas. His services have been retained by Drs. Kelley at Galveston, Woolfolk and Johnson at Houston.

Miss T. T. Riley, only daughter of Dr. W. H. Riley, our Pastor at Terre Haute, Ind., has just graduated with the A. B. degree from Northwestern University, the only girl of color in the class of 300, and will now teach in the public schools of Indianapolis, Ind. Naturally Dr. Riley is elated because the entire family—two boys and one girl—are college graduates. Congratulations are quite in order, Doctor.

**IS IT TRUE that 300,000 Methodist Negroes are not able to support a 16 page Church and race paper? They have never done so.**

## BISHOP CLAIR ARRIVES HOME

(Continued from Page 3)

field, this language of his is certainly Pauline, reminding us no little of the great Apostle who counted not his life dear to himself that he might fulfil the ministry that had been divinely entrusted to him.

Bishop Clair has gone, has surveyed the field, has left the impress of his fine spirit and religious passion for its uplift and evangelization upon the dark life of dark Africa, and now has returned to tell us the things he sees and feels and knows as a Christian statesman are for the highest interests of the Kingdom of God over there. Both his adventure there and his return to the home base singly and together suggest the question of the attitude of the home Church to the Bishop's task in his assigned field. How will the Church respond to his appeal for help to the needy black millions of God's sons in Africa. The cry of the heathen, the courage and confidence of the Bishop, and the conscience of the Church must find ground in a mutual helpfulness that shall be far reaching in effectiveness in furthering the kingdom of God in that needy field.

In the face of declining Centenary receipts each month, the church is now wrestling with a deficit in the funds of its Foreign Mission Board of a round \$2,000,000. But this should not and must not affect Bishop Clair's appeal for his important work in Africa. The Church must find a way or make one to help Liberia. Africa's needs are comparatively simple and relatively small as compared with other fields. This field has never been lavishly dealt with. Given a leadership of Bishop Clair's spirit, experience, comprehension and consecration, the claims of Liberia are simply compelling.

In order to meet this claim, there should be the utmost endeavor on part of our Colored constituency to rally to Africa's call, as Bishop Clair shall voice it throughout the Church during his stay at the home base. There should be found among us one thousand Negro Methodists who would give the Bishop \$100 each designating it for the Liberian field, that the Bishop's work there may not suffer embarrassment at this particular crisis in the receipts of the Foreign Missions Board.

The Southwestern Christian Advocate will head this list of donors to Bishop Clair's work in Liberia and will be glad to acknowledge similar gifts from time to time thro its columns. Bishop Clair may be addressed permanently while in this country, at 918 Tea Street, N. W., Washington, D. C.

The Atlanta and the Texas Annual Conferences will be privileged to have Bishop Clair as their presiding Bishop at their forthcoming regular sessions. While these will be the Bishop's first domestic conferences, they will not be his first. Sometime ago we carried in our columns the report of proceedings of the Liberia Conference held by the Bishop as his first. Not only with these two conferences but with entire American Methodism Bishop Clair will receive a most cordial welcome and the largest possible measure of sympathy and assurance of co-operation with his work in Liberia. On behalf of American Methodism's millions, the Southwestern Christian Advocate welcomes home most lustily Bishop and Mrs. Clair to their thousands of friends and to the scenes of their former illustrious services among their brethren.



## "DOING" CHRISTIANS

By the Rev. William J. Hampton, D. D.

"What wilt thou have me do?" This was the cry of Saul of Tarsus, who had been arrested by the High Sheriff of the Lord when he was nearing the city of Damascus, bent on further persecution of such disciples of Christ as might be found there. It is the cry of a soul that is awakened, aroused, and under conviction of sin. But it is also the cry of the earnest christian who never outgrows the query, "What wilt thou have me do." He is concerned to know how he can best serve his Lord and Master; how his money, time and influence can be spent most advantageously in such service.

To be a "doing" christian, may sound sinister and even slangy. The alleged Golden Rule for the American is said to be, "Do the other fellow before he does you." Should such a word, therefore, be used in describing a christian? Does it savor of getting in the upper cut; of adopting methods that are underhand, or getting the best of the other fellow. Jacob was of that stamp when he outgeneraled his brother, Esau. He was a Past Master in the art of "doing" others. But, on the other hand, "doing" christians are the best that can be found anywhere. The word is surely scriptural, for we are exhorted to be "Doers of the word and not hearers only."

Some time ago, the Rev. G. Campbell Morgan described the condition of the churches as passive, which is of course the opposite of being active. If that be true, we cannot expect any larger number of accessions through revival effort. We will do well to hold our own. When we consider the signs of the times, we can scarcely fail to see that there is much truth in his statement. The Salvation Army is not meeting with the same degree of success in soul winning as it formerly did. Their efforts, today, are largely expended along lines of philanthropy. Then, the day of large revivals in our churches seems to have passed, but we would not say, never to return. Mr. Moody realized the apathetic spiritual condition of the Church, some time before he died. During his last years he preached largely to church members.

A passive christian may be defined as one who is in active or inert. He offers absolutely no resistance to sin. So far as he is concerned, Satan and sin may have the right of way in the church as well as out of it. A church composed of such members will register zero in advancing the kingdom of Christ on the earth.

The "Doing" Christian takes a keen interest in the temporal well-being of the church. The passive christian is unconcerned. Most churches are run under high pressure nowadays. There are so many claims upon purse and presence, the broad-minded christian must constantly register decisions concerning appeals for support, which have been made. About everything that succeeds is run high pressure. Educational institutions have financial agents scouring the country in order to raise funds for endowment purposes. Huge trusts assume gigantic proportions undreamed of by

our fathers. Some time ago it was reported that John D. Rockefeller had passed the Billion Dollar line, and that his annual income amounted to 80,000,000. What a fabulous fortune! Then we have the public school amalgamation. The bottom has been knocked out of the little red country school house, where a teacher with a third grade certificate was wont to hold forth for forty years. Now provision is made for the children to attend the centres. The children of every township are permitted to enjoy High-school privileges. Business consolidation also prevails everywhere. This is the day of great department store. Surely in the midst of all this strenuous life, the passive christian has no place if he expects to make his church a success. The "doing" christian is alert and wide awake as to his privileges and the demands of the times. He runs his church on sound business principles. When there is an appeal for money to defray the expenses of a new church enterprise, or raising money to pay church debts, or for the support of the various Benevolent collections, the "doing" christian stands ready to respond. The Methodist Church has a record of which to be proud. At the beginning of the Twentieth Century, the various denominations made an appeal for money, to carry on great education and church building programs. The Methodists led all denominations by her princely gifts of \$20,000,000. The Missionary Centenary drive of the Methodist church has been not only the marvel of other denominations, but it commanded the admiration of large commercial interests, by its fine business-like methods, and it magnificent success. In 1905, Methodism gave for all purposes, \$32,000,000. Fifteen years later, in 1920, Methodism gave for all purposes, \$70,000,000 or 144 tons of gold! All this fine giving represents the active christian, the "doer", who is bent in seeing things done. The passive christian is like a parasite. He lives on the church. He feeds on the church. Others pay his bills. No passive christian, a mere drifter, can say, "SO BUILT WE THE WALLS, AND ALL THE WALLS WERE JOINED TOGETHER UNTO THE HALF THEREOF FOR THE PEOPLE HAD A MIND TO WORK."

The "Doing" christian employs the methods of his Master in soul-winning. Jesus set us the example of going after the individual. He preached to Zaccheus; he preached to Nicodemus. We read, Jesus must needs go through Samaria. Why? He seems to have made an engagement to preach the gospel. At Jacob's well he found his congregation. A woman, and a Samaritan at that. One Soul! Jesus never counted congregations. Philip left a revival where souls were being saved. He took a road,—a south road,—a desert road,—leading from Jerusalem to Gaza. There he met his congregation,—one man. But another soul was won, and the gospel was introduced into Ethiopia.

The First chapter of John has been styled the Eureka Chapter, "I have found him."

John the Baptist introduces two of his disciples to Jesus. Andrew finds his brother, Peter, and introduces his; Jesus finds Phillip, and Philip in turns seeks out Nathaniel. And this is human experience, and accounts for the success of the spread of the gospel.

God's plan seems to be that the people shall be saved one by one, and not by the masses. Some pastors prefer the shaking process. The best keepers are, however, the handpicked. Thus the farmer picks his rosy-cheeked apples and stores them away for the winter. Dr. Charles E. Goodell, Secretary of the Federation of Churches of America, reports that during the past year 2,000,000 new members came into our Protestant churches. It would be interesting to know how many came in as the result of faithful labor in the Sunday School, in work among the young people, and thru personal endeavor of other "Doing" Christians. It is an inspiration to preach the gospel to crowded houses, but face to face work counts best. We are told that with every revolution of the earth upon its axis, nearly 100,000 people are called upon to stand before their King for the first time, but one by one we must be led into the Kingdom of God thru conversion.

Let the passive Christian lay his life alongside that of the "doing" Christian whose life reflects the saving power of God. What a forceful argument in favor of the Christian religion, is a truly consistent life. Henry Ward Beecher once said, "You cannot pray cream and live skim milk." Emotional feelings with streaming eyes, and pathetic illustrations with fervent personal appeals, do not count for God and win men's hearts, like a consistent Christian life.

Fine Christian living led Justin Martyr from Philosophy to religion. A bright youth was once asked under whose preaching he was converted, and he replied, "Nobody's it was my Aunt's Practicing." Preachers should not take on airs. There is a ministry older than theirs, which is the practicing of fathers and mothers, aunts and uncles.

It was said of Fenelon, that no one could stand in his presence two hours without desiring to be a Christian. Of Arnot, we read: "His preaching was good, his writings better, but his life was best of all." The Epitaph on Basil's tomb, reads: "His words were thunder, his life, lightning." No amount of argument can discredit a uniform Christian life.

The life of the "Doing" Christian reaches its climax when he stands ready to make the sublime sacrifice of his life by suffering martyrdom, sooner than deny his Lord. Those converted in heathen and Pagan lands furnish stirring instances of such devotion. Bishop Fowler says, that during the Boxer uprising in China, the native Christians were not considered as any part of their charge by the foreign soldiers in Peking. No provision was made for their protection or safety. Altho' many were butchered at sight, foreign officials did not assume any responsibility for them. It was soon found they were not like other Chinese. The fidelity of the native Christian of China was a world wonder. Bishop Fowler illustrates this fact by the following story. He says a rough bloody man, with knife in hand, seized a girl of twelve from the hands of her mother,

(Continued on Page 11)



## SOUTHERN WOMEN AND INTERRACIAL CO-OPERATION

By Mrs. L. H. Hammond

Many scattered individuals in the South who have long desired and worked for justice for the Negro have felt that rapid progress could be made only when Southern white women took the matter up—enough of them to influence public opinion and community standards. This time was inevitably delayed by the South's poverty after the civil war, and by the intense individualism which the struggles of deep poverty are sure to develop. There was always a quick individual conscience about the Negro, and much individual Christian service of his individual needs; but community conscience for a race-group had to wait upon the future.

But during the last generation step by step progress has been made—particularly among the women's societies of the various denominations and the Y. W. C. A.

At the various church conferences and conventions of women it is increasingly common to invite colored women to speak to the white women on those matters which concern women of all races, the world around. These women are setting the Negro child, the Negro girl, the Negro home, in a new and vivid light before their hearers. They speak with restraint, with dignity, and with the force of deepest feeling and conviction. They do not mince matters; but I have yet to hear one who has spoken in bitterness, or in anything but the spirit of Christ. If the white women are helping them to uplift the less fortunate of their race, these Negro women are in return helping their white friends to a broader and truer outlook on the world Christ died to save.

And so, for a generation, from small and isolated individual beginnings, the leaven has been at work. At last the time was ripe for the wide, concerted movement which, even in its beginnings, is the most promising fact to-day in the field of inter-racial relations. Of this movement we shall speak in a later article.

The Commission on Inter-Racial Co-operation, the most hopeful illustration of better relations between the white and Negro races, had its ostensible beginning at Atlanta, Ga., in March, 1910. Scarcely a dozen people were present. They came from a number of states, each a leader in his own field, and all deeply concerned over the threatening aspect of race relations which overshadowed the South on the mobilization of hundreds of thousands of soldiers, white and colored. The men who called the meeting were white Southerners who for years had stood for inter-racial justice, but who felt that there must be an immediate getting together of the men of the best white South, and a getting in touch with the men of the best black South, that the salvation of both races might be worked out by both.

From that small meeting in an upper room has grown one of the most vitally constructive agencies in Southern life to-day. The Central Commission, with representatives from every Southern state, has its headquarters in Atlanta. Since its sec-

ond year it has numbered Negro men among its members. Each state is now organized, with a state committee; and there are nearly 1,000 committees in as many counties in the South. Some states have separate white and colored committees which meet together from time to time. In others, men of both races are members of the same committees. Wherever there are matters of inter-racial interest the committees meet to avert or allay friction, and to promote justice and goodwill. They are the beginning of the end of "the Negro problem." A significant by-product of their work has been the action of the Federal Council of the Churches in creating a new Commission of the Church and Race Relations, for the purpose of securing the organized influence of the churches in support of better inter-racial relations.

But the Commission on Inter-Racial Co-operation did not begin in that upper room. It began a generation before in hundreds of obscure individual Christian lives—even further back than that, in slavery times.

The Southern Methodist women were the first to move toward definite co-operation with other agencies. In April, 1920, they appointed a Commission on Race Relationships to study and report upon needs of Negro women and children, and methods of co-operation in meeting those needs.

### What the Negro Women Ask

The chairman of the Commission, Mrs. Luke G. Johnson, long known for her interest in these matters, went, with some of her committee, to Tuskegee, Ala., to a meeting of the National Federation of Colored Women's Clubs. She told her story, and asked the women to tell her their people's needs as they saw them. It was not easy for the women of the two races to meet in full frankness and trust; but by God's grace the thing was done. Through this meeting, and the reports of it carried out to the women of each race, white women and black are moving toward a new understanding. Later, when the Southeastern Federation of Colored Women's Clubs met in Atlanta, in June, 1921, they adopted a statement of the matters in which they felt the need of white women's co-operation for the betterment of racial relations. This paper, temperate, sane, and fine in spirit, calls attention to certain dangers and injustices frequently accompanying domestic service, to needed welfare activities for Negro children to measures for allaying friction in street-car and railroad travel, to the need for better educational facilities. It asks the white women's outspoken condemnation of lynching, and the aid of their influence in detecting and punishing members of mobs and in encouraging ministers and editors to create sentiment against mob violence. It also asks the women's influence toward correcting the tendency of many newspapers to feature crime and the criminal element among Negroes while passing over worthy achievements of members of the race. It asks the franchise for all duly qualified Negro citizens. It pledges the

colored women's faith and loyalty to the white women in their effort to bring about a better justice for all. The Federation also appointed a committee to confer with the white committee from time to time.

In October, 1920, a meeting was called in Memphis, Tenn., by the chairman of the Methodist Commission, which brought together about one hundred women, leaders in the religious and club life of the South, and representing every Protestant denomination, the women's clubs, and the Y. W. C. A. Four colored women—Mrs. Booker Washington, Mrs. R. R. Moton, Mrs. Charlotte H. Brown, and Mrs. George E. Haynes—were present by invitation, and spoke on the needs of Negro women and children, and what white women could do to meet the needs. Their frankness and their Christian spirit were beyond praise. They moved the white women to the depths. The latter, including those who came to the meeting more or less in doubt of its wisdom, pledged themselves with the deepest conviction to work for the ends set forth. A Continuation Committee was appointed with Mrs. Luke G. Johnson as chairman, to serve until representatives could be officially appointed to organize a permanent body.

### Racial Co-operation

Under the instructions of the Memphis Conference "to devise ways and means for carrying out the work considered by the conference," this committee suggested the following program to all the women's denominational organizations, and to other Christian agencies:

(a) "To seek to know the leaders among Negro women of the community, that sympathetic basis of co-operation may be established.

(b) "To direct a study of Negro community life in matters of housing, sanitation, neighborhood conditions, and the needs of Negro women and children.

(c) "To adopt methods of co-operation with other agencies and with Negro women, that a constructive program of community betterment may be wrought out.

(d) "To lead the Auxiliary in a study of Negro achievement in literature, poetry, music, art, and other lines of endeavor, that there may be sympathetic appreciation of the Negro's contribution to American life along these lines.

(e) "To represent the Auxiliary in any local co-operative work that may be undertaken in the community, and to have membership inter-racial committees when organized."

Their plan was not to form a new organization, but to enlist those already existing. Each body of women represented on the committee was asked to accept the plan, and to request its many local branches to study community conditions with the aid of local Negro women leaders, and to enlist the local inter-racial committees, ministers, school and health boards, and all other proper agencies, in affecting needed changes.

This program has been endorsed by the Y. W. C. A., the Methodist, Baptist and



Presbyterian women's organizations. Many other organizations are represented on the Continuation Committee.

At the meeting of the commission on Inter-Racial Co-operation in November, 1920, the women of the Continuation Committee of the Memphis Conference were elected to membership on the Commission. Women were also made eligible for membership on all state and country committees. They are now serving in many of the states their especial concern being conditions affecting Negro women and children.

In regard to lynching, Southern women are increasingly urgent in their demand that it cease. Ten years or more ago the Methodist women, then in session at Birmingham, Ala., and representing over 200,000 Southern women, uttered what is, so far as I can find, the first public protest by an organization of Southern women against the

monstrous doctrine that mob murder is a protection to white womanhood. This protest has since been emphasized by similar pronouncements from the Woman's Inter-Racial Committees of Georgia, Alabama, Virginia, South Carolina, Tennessee, Texas and Arkansas, by many church groups of women in a number of Southern states and by State Federations of women's Clubs.

There are still prejudices to be overcome in the South as in the North; and still the influence of many stands like a stone wall; but when women get together to raise the standards of community life, the new standards will ultimately be the accepted ones. The Commission on Inter-Racial Co-operation effected that contact of the best races which has long been the dream of many individual Southern Christians. The women will embed it in Southern life as an accepted and reasonable matter of fact.

## METHODISM TRAINS ITS YOUNG PASTORS

Methodism has always had a high educational ideal for its ministry. John Wesley himself was a highly educated man and he bequeathed to the Church that he founded the legacy of his ideal. The statement of the Discipline on the subject is, "The General Conference earnestly recommends to all candidates for the Ministry of our Church that they complete a full collegiate course of study, and if possible, a course in one of our Theological Schools, before applying for admission to an Annual Conference."

But there are always many men for whom a complete formal education is impossible. For these the Church has always required a Course of Study extending over four years, before they are ordained Elders in the Church. In former days, the students were left largely to their own devices during the year, to read and study as they could, the function of the "Board of Examiners" being only to examine the men at Conference time. Now, however, the Conference Course has been transformed into a real school—a course of training. Books of Directions and Helps have been provided, and the Board of Examiners has become a group of teachers who aid their students throughout the year by correspondence. Furthermore, in over forty-five conferences of the Church, summer schools have been established, at which the attendance of the men in the course is required. The school is held ordinarily at the seat of an educational institution, with a term of approximately ten days. Here the examiners become a teaching faculty, and supplementary lectures and courses of instruction are given by men of prominent ability.

Furthermore, three post graduate courses have been provided, for men who have completed the Conference Course. These courses are taught through correspondence by members of the faculties of Methodist theological schools, and many of the summer schools have added post graduate departments.

Six books have been recommended to the post-graduates for this year's reading, with the thought that "efficiency does require culture for fullest achievement." The books are:

1. Modernism and the Christian Faith by John Alfred Faulkner.
2. Public Opinion and Theology by Francis J. McConnell.

3. The Christian Preacher by A. E. Garvis.

4. The Spirit, edited by Cannon B. H. Streeter.

5. Doctrine of the Church and Christian Reunion by A. C. Headlam.

6. Jesus in the Experience of Men by F. A. Glover.

The schools which are being held this year are as follows:

German Conferences—Nast Theological School, Berea, Ohio, April 16-24.

Holston, Alabama, Georgia, Blue Ridge-Atlantic—The Athens School, Athens, Tennessee, May 29-June 3.

Nebraska—Nebraska Wesleyan University, University Place, Nebraska, May 30-June 9.

Oklahoma—Oklahoma City College, Oklahoma City Oklahoma, June 8-15.

Iowa—Iowa Wesleyan College, Mt. Pleasant, Iowa, June 8-16.

St. Louis—Marionville College, Marionville, Missouri, June 13-23.

Ohio Conference—Ohio Wesleyan University, Delaware, Ohio, June 19-29.

Southern Illinois—McKendree College, Lebanon, Illinois, June 19-30.

Illinois and Central Illinois—Illinois Wesleyan University, Bloomington, Illinois, June 20-30.

Detroit Area—Albion College, Albion, Michigan, July 3-14.

Indiana Conferences—DePauw University, Greencastle, Indiana, July 3-14.

Des Moines—Des Moines, Iowa, July 10-27.

Pittsburg Area—Mountain Lake Park, Maryland, July 11-18.

New York—Carmel, New York, July 11-19.

Northern New York—Folts Institute, Herkimer, New York, July 11-21.

Delaware—Dover, Delaware, July 15.

Southwest Kansas—Southwestern College, Winfield, Kansas, July 18-28.

Genesee—Silver Lake, New York, July 17-August 2.

Central New York—Cazenovia Seminary, Cazenovia, New York, July 24-August 4.

Dakota—Dakota Wesleyan University, Mitchell, South Dakota, July 24-August 4.

Philadelphia Area and Baltimore—Ocean Grove, New Jersey, July 30-August 9.

Missouri—Missouri Wesleyan University, Cameron, Missouri, July 31-August 6.

North Dakota—Wesley College, Grand Forks, North Dakota, August 7-21.

Northwest Kansas—Kansas Wesleyan University, Salina, Kansas, August 22-September 1.

Maine and East Maine—Cobbosconte, Maine, Y. M. C. A. Training Camp, September 9-14.

Texas—Wiley University, Marshall, Texas, September 4-13.

Central Pennsylvania—Dickinson College, Carlisle, Pennsylvania, July 10-120.

Kansas—Baker University, Baldwin, Kansas, July —.

Troy—Round Lake, N. Y., July —.

Minnesota Conferences—Hamline University, St. Paul, Minnesota, July —.

The teachers at these schools will be the members of the Board of Examiners, men who are specialists both in the subjects they teach and in modern educational methods. In every case the written work of the students will have been sent in before school convenes, so that thorough preparation on their part is assured. The list of speakers who are to give the supplementary work would be hard to excel. It includes: Bishop Joseph F. Berry, Bishop William F. McDowell, Bishop Luther B. Wilson, Bishop William P. Anderson, Bishop William A. Quayle, Bishop Edwin H. Hughes, Bishop Frank M. Bristol, Bishop Homer C. Stuntz, Bishop Francis J. McComell, Bishop Frederick D. Leete, Bishop Thomas Nicholson, Bishop Charles B. Mitchell, Bishop Frederick B. Fisher, Bishop Ernest L. Waldorf, Bishop Ernest G. Richardson, Bishop Charles W. Burns, Dean James A. Beebe, Boston University School of Theology, Dean Edwin Wesley Dunlavy, Iliff School of Theology, President Ezra Squier Tipple, Drew Theological Seminary, Dr. Arlo Ayres Brown, President, University of Chattanooga, Dr. M. O. Fletcher, President, Washington Collegiate Institute, Dr. George R. Grose, President, DePauw University, Dr. Cameron Harmon, President, Missouri Wesleyan College, Dr. I. B. Shreckengast, Chancellor, Nebraska Wesleyan University, Dr. W. B. Fleming, President, West Virginia Wesleyan College, Prof. F. C. Eisten, Garrett Biblical Institute, Prof. Edwin Lewis, Drew Theological Seminary, Prof. A. C. Knudson, Boston University, James T. Carlyon, Iliff School of Theology, School of Theology, Prof. J. Newton Davies, Drew Theological Seminary, Prof. Solon C. Bronson, Garrett Biblical Institute, Prof. F. Watson Hannan, Drew Theological Seminary, Prof. E. W. Burch, Garrett Biblical Institute, Prof. Rollin H. Walker, Ohio Wesleyan University, Prof. Allan Hoben, Carleton College, Prof. E. D. Soper, Northwestern University, Prof. W. A. Goodell, Oklahoma City College, Prof. E. M. Holmes, Simpson College, Prof. E. A. Overton, Missouri Wesleyan College, Prof. E. A. Roadman, Upper Iowa University, Prof. H. C. Kelsey, Prof. I. J. Peritz, Syracuse University, Dr. George Elliott, Editor, Methodist Review, Dr. Arthur Bruce Moss, Board of Foreign Missions, Dr. W. S. Bovard, Secretary, Board of Sunday Schools, Dr. D. W. Howell, Secretary, General Deaconess Board, Dr. Titus Lowe, Secretary, Board of Foreign Missions, Dr. D. D. Forsyth, Secretary, Board of Home Missions and Church Extension, Dr.

(Continued on Page 10.)



## SPEAKING OF GHOSTS

By Rev. F. W. Boreham, Melbourne, Australia

### I

Shakespeare and Dr. Johnson were both fond of ghost-stories. John Wesley, in his Journal, has some really capital ghost-stories; Carlyle, in "Sartor Resartus," has a billowy, but powerful, passage on ghost-stories; indeed, ghost-stories are everywhere; I find ghost-stories even in the Bible. There is the story of the Witch of Ender in the Old Testament, and there is the story of the ghost on the lake in the New. The Old Testament story has inspired a whole literature of conjecture. I shall, therefore, add not a single syllable to its bulk. The New Testament story has aroused less comment; but is distinctly more notable. The disciples had lived through an exhausting, bewildering, nerve-shattering day. Within a few hours they had witnessed a murder and a miracle. They were thoroughly unstrung. They had been seeing things that no intelligence could comprehend, and that no tongue could possibly explain. And now, on their way home, they were labouring at the oars in the darkness, pulling against a strong head-wind. They were in a condition in which men can be frightened by a feather; they were ready to fancy anything, to start at any sound, to attach unearthly significance to any unusual sight. All at once, peering through the blustery night, they made out a form gliding serenely over the surface of the troubled water.

"They thought it was a ghost"—I quote from Dr. Moffatt's translation—"they thought it was a ghost, and shrieked aloud, for they all saw it and were terrified."

The apparition was capable of explanation as all such mysteries are; but that did not detract from its weird, cold horror at the time. We all know now who it was whose perfect manhood gave Him that dominion over the unruly waters which all men at the beginning were destined to enjoy.

"Then at once He spoke to them, 'Courage,' he said, 'it is I; have no fear!' and he got into the boat beside them and the wind dropped."

And, with the dawn, they smiled at all their tears.

### II

The occult bewilderment of a ghost-story is usually due to the existence of an unknown quantity: Some force is in operation of which the startled beholders are unaware. Somebody is present, and at work, of whose nearness the tale does not tell. Lacking this knowledge, we make assumptions which are not justified by facts. It was so in the case before us. The struggling oarsmen assumed that their master had forsaken them; they took it for granted that he was over the hills and far away. It is never a safe assumption: it was, on this occasion, the fertile source of all their terrors. Since, according to their assumption; He was far from them, the form upon the water had to be explained on that hypothesis. In order to dovetail the explanation with their previous assumption, there was only one line of reasoning open to them. So they concluded that "it was a ghost, and screamed aloud, for they all saw it and were terrified." If they had assumed His fondness, His nearness and His care, they would have cried out in delight, as they saw the Lord of all the Waters hastening to their relief. But since they assumed His remoteness, His aloofness, His indifference, the

figure on the waves from all their blood, paralysed all their powers, and they shrieked out that they beheld a ghost! I fancy that most of my own alarms are capable of a very similar explanation. As soon as my faith removes the divine element to a distance, the whole horizon moves with phantoms!

### III

Many years afterwards, Peter told this ghost-story to a young convert named Mark, and tried to account for that false and fatal assumption. Why did the tired rowers so rashly conclude that, because they were far from the land, they were, therefore, far from the Lord? Peter attributes the mistaken conclusion to a faulty memory. "They had forgotten the miracle of the loaves!" Yet the miracle of the loaves had been the outstanding event of that eventful day! It seemed incredible that the thing that had astounded them at noon, they had forgotten by night. I understand now, after reading this ghost-story, why the day of miracles close so abruptly. Astonishments swiftly became common-place. Even a miracle is but a nine days' wonder, if, indeed, the wonder survives until the ninth day. Luther declares that if Moses had continued working miracles in Egypt for two or three years, the people would have become accustomed to his performances as to the appearance of the sun and moon, and would have esteemed them no more! If we saw the angels every day we should turn our heads to gaze upon their beauty.

They forgot! If only they had remembered that lordship over the forces of Nature which had been unfolded to them in the miracles of the morning, they would not have been scared by the spectre on the sea. But they forgot. In his Lectures to Business Men, Alexander Crampton sternly advises merchant princes never to employ a man who forgets. If, by way of condoning some dereliction of duty, a man says 'I forgot'—take the earliest opportunity of getting rid of him. If he really forgot a task that he was engaged to fulfil, he is morally deficient and will be useless to you. And if, so far from recognizing the enormity of his offense of forgetfulness, he has the effrontery to plead it as an excuse for the neglect of his duty, he is *morally* deficient, and will be dangerous to you! If the same austere maxim were applied to that service in which the toilers on the lake had enlisted, few of us would survive the searching ordeal. The miracle of the morning is forgotten amidst the shadows of the evening. The mercies of one day fail to fortify the faith of the next. We forget! And then the ghosts arrive!

### IV

Reading between the lines, I gather from the records that, when Peter first told this ghost-story to his young comrade and disciple, Mark felt that Peter's explanation was an explanation that itself needed explaining.

"But why," asks Mark, "did you fail to identify the form upon the waves?"

"We had forgotten the miracle of the morning," replied Peter.

"Yes," retorts Mark, "but why had you forgotten the miracle?"

"Because," Peter answers sadly, "because our hearts were hardened."

"This conversation, if I understand the situ-

ation rightly, was the basis of Mark's statement that "they considered not the miracle of the loaves, for their heart was hardened. And with that reply of Peter's to Mark's pertinent question, another of my illusions vanishes like a bubble that is burst. I have always fancied that, if only I could have walked with Jesus on the Galilean highways, looking into his face and listening to His voice, I could have cultivated a conscience of exquisite sensitiveness, a heart of perfect tenderness, a soul so radiantly beautiful that all men would recognize that I had caught the reflection of his own. As a child there was one hymn that I sang with yearning wistfulness and with deep emotion—"I think when I read that sweet story of old, When Jesus was here amongst men,

How he called little children as lambs to His fold,

I should have liked to have been with Him then.

I wish that His hands had been placed on my head,

That His arms had been thrown around me, And that I might have seen His kind look when He said,

'Let the little ones come unto Me.'

But I know now that it was all a mistake. After listening to this conversation and reading this record, I see that the men who accompanied Jesus were men of such flinty and adamant hearts that the impression created by even the most wondrous miracle was so transitory that, like sand-castles swept away by the next tide, they vanished in the course of a few hours. And, now that I have made the discovery, I can scarcely forgive myself for not having made it before. One of the tragedies of life is that we get used to things. Those who live among the wild flowers rarely appreciate their fragrance. My own experience in the ministry ought to have taught me that no man is so apt to become deaf to the heavenly music and blind to the heavenly vision, as the man who has every day of his life to stand in the presence of the sublimities of the faith and to take into his hands the eternal mysteries. No man is apt to lose the reality and rapture of religion as the man who ministers in holy things every day of his life.

Peter was still thinking about that weird and sensational experience on the lake when he penned his second epistle. Remembering the frozen and flinty hearts that led to all the trouble, he gives a list of the graces that make the conscience sensitive, and the heart tender, and the soul beautiful. And then he abruptly adds that "he that lacketh these things is blind, and cannot make out distant objects, and has forgotten that he was cleansed from his old sins!"

"Blind.....cannot make out distant objects.....hath forgotten....."—these are the very self-same words that we found in the ghost-story.

Did I say just now that it seems incredible that the men who witnessed the miracles of Jesus should so swiftly have forgotten them? Peter now makes a more astounding assertion. He says that a man whose heart has become hard may even forget that he was cleansed from his old sins! It seems the very climax of impossibility; but every man who knows his own treacherous heart will confess that it is true. And the man who has forgotten as much as that will never recognize his Lord again, but will see shadowy phantoms everywhere.



JULY-AUGUST NUMBER OF THE  
METHODIST REVIEW

## A RED SEA REFERENDUM AND RECALL

By C. M. M. McConnell.

The coming July-August issue of the Methodist Review begins with a very able article by Joseph O. Chassell, of the Union Theological Seminary, in "Freudianism and Religion." It gives full valuation to the new psychology, acutely criticizes many popular perversions of psychoanalysis and sensibly states its relation to Christian faith and conduct. Paul Hutchinson, one of the young masters of Modern Methodism, presents a clear study of Well's Outline of History, under the significant title, "Mr. Wells' Pilgrims' Progress." Dr. W. H. Shipman, who years ago started the crusade as to the constitutionality of our Doctrinal Test of Membership, discusses that theme with acuteness, using as his subject, "The Subtle Power of an Unseen Error." A concrete illustration of the same subject from the pen of Dr. Wm. F. Warren, of Boston, entitled "The Doctrinal Test for Lay Membership. How it worked in the Case of A. Bronson Alcott."

"The Knights of the Far Country" continues the vivid pictures of rural church work by the Rev. Arthur W. Hewitt. No people are more universally beloved today in this war-blighted world than the Society of Friends, as the Rev. G. S. Lackland, of Denver shows in his article on "The Contribution of the Quakers to Christianity." A successful down-town preacher Dr. Hollington of Providence, R. I., makes a pungent "Plea for Plain Preaching."

A "Mistress of the Manse," Madelaine Sweeney Miller, out of a wide acquaintance with literary folks and their environment, gives an interesting sketch of "The Studies of Some Famous Folks."

"The Spiritual Vision of Nature Poets" is briefly but beautifully portrayed by Dr. Lucien Clark, once associated with Dr. Buckley on the Christian Advocate.

A new feature in the Review is a "Page of Poetry," which includes a sonnet "To One in Paradise," anonymously contributed, and a mystical lyric, "Behind the Veil," by Henry Barnett, Kobe, Japan.

In the Editorial Departments, the House of the Interpreter specializes on exposition from the book of Jeremiah, under such headings as "Jeremiah and the 'Jingo' prophet, etc. In the Foreign Outlook, Dr. J. R. Van Pelt gives a fine portrait of Leonhard Ragaz, who is an outstanding leader of the Religious-Social movement in Switzerland.

Perhaps the most valuable and most scholarly article in this number of the Review, is an extended discussion in the department of Biblical Research on "The Ideal of Historical writing and Israel's Relation to It." It is by Dr. Ed. Konig, professor of Semetic literature in the University of Bonn, Germany. It is a most erudite argument for the historic values of the Old Testament, written by one of the greatest biblical scholars of the age.

The Review, as usual, is rich in Book Notices, including a careful analysis of Sir Henry Jones' "Faith that Enquires," the Clifford Lectures for 1921.

When Moses was taking the children of Israel on a personally conducted tour out of Egypt there was a scene at the near bank of the Red Sea that didn't reflect much credit on the Isrealites. They wanted a referendum and a recall right then and there. It looked as though Moses had exercised too much faith so the voice of the people was raised in protest and they looked back to those good old days when they have leeks and onions and aching backs. Bricks without straw, plagues, and pestilence and oppression—all looked better than the bottom of the Red Sea. They voted for the recall of Moses—and under similar circumstances every succeeding generation of Isrealites have been tempted to recall their leadership. It was God and Moses versus Isrealites. The Isrealites were out-voted and went forward with a bit of urging by the pursuing Egyptians.

Just now the Methodists are camping at the bank of the Red Sea. A few years ago they caught a vision of a Promised Land. In a great burst of enthusiasm the Church escaped from its penny juggling methods which divided a dime between the various benevolences of the church, and moved toward the Red Sea. It looked as if we would get across and our pledges and promises did nearly get across but alas we find we are still on the Egyptian side. The recall and referendum have been used with telling results and the old flesh pots call us—the old days of "put a penny in the slot and get a thrill" beckon us. The voices are crying aloud about "autocracy", "program handed down," "board rule" and a host of other discordant notes. All of which means that the Red Sea and the Egyptians are dangerously near.

Now we do doubt that the voice of the people is the voice of God in a conflict for human rights. We must never lodge unlimited power in the hands of human beings and give a blind and suicidal obedience to any leader or group of leaders. The modern follower, however, can be relied upon to withhold such obedience on any large scale. It is clearly the duty of every leader and official of the Methodist Church to keep close to the people and catch their sentiment and share their burdens. No one is a leader unless he does this much at least. In fact the leaders of Methodism have pretty generally done this in every movement. Likewise the people called Methodist have generally responded to any clear call of duty and have made great sacrifices of energy and resources. They can be trusted when once they know the facts and their duty in the face of the facts. Nineteen million dollars for benevolences in a year of financial ruin was not given by a church headed back toward its abandoned flesh pots and strawless brick yards. We were led by daring leaders willingly toward the Red Sea until we began to listen to crepe hangers and calamity howlers who niggle over the "overhead" and criticize every appropriation made at home or abroad. The

voice of some people is the voice of God and the voice of others is the voice of the devil. It makes some difference which one is obeyed.

What we now need is a few clear, ringing voices which can be heard above the waves of the Red Sea and the shouting of the people who want a mess of leeks, in form of easier financial obligation. If we stop to vote by secret ballot and canvass the situation too long, we are very apt to drown, counting the ballots or go back to brick making to the time of "a million a year for missions." If we wait for the people in all churches, some of whom have never been in favor of any movement which costs money or men, to get ready to move forward, we will get nowhere. We are facing the necessity of advance and men are again studying the situation with a view to crossing the Red Sea at home and abroad. Let them by all means possible get the mind of the church, measure the needs of the world and our part in meeting them in a certain period, announce the program and then command in the name of God "Go Forward."

## Social Justice a Part of Stewardship

While we are about this program building, suppose we face up to some problems that underlie paganism at home and abroad. If we got at some of the underlying forces and problems many of our needs would disappear. While we are planning to build churches in the city and country and maintain workers in them, we had just as well face the question of why it is necessary. It might be better to adjust wages so that the local community could build and maintain its own churches. There is a question of stewardship involved right here. It involves the Christian use of property. A great many Centenary subscribers are asking of the men entrusted with the use of their money to give an account of their stewardship. This is all well and good but God asks them to account for what he gave to them and He probably has some interesting facts about men who spend ninety-nine per cent on their overhead expenses in administering His property. Furthermore there is a question of stewardship involved in the distribution of property as well as the methods by which men secure it. Something was said about a reconciliation among men before laying the gift on the altar in the early days of Christianity, which is still binding. Before the gifts will do much good in an industrial community there will have to be a good deal of reconciliation and restitution and readjustment. Foreign missions appropriations made by Christian nations will have to be accompanied by international justice and good will. After all it was economic and social injustice which drove the children of Israel out of Egypt and the same causes are at work right now. We may chafe at our leaders and ignore the voice of God and even forget for an hour the cruel task masters but we will finally go forward to

(Continued on Page 11.)



## MESSAGE FROM THE CHINA NATIONAL CHRISTIAN CONFERENCE

By the Rev. Ralph A. Ward

"China is in danger of beginning her industrial history on the basis of valuing machinery rather than life." This is a voice from the platform of the National Christian Conference. The Conference put the Christian forces of China openly on record against "child labor, long hours, inadequate wages and unhealthy conditions." Among other speakers was Mr. C. C. Nieh, a wealthy Chinese manufacturer, chairman of the Shanghai Chamber of Commerce, earnest Methodist layman. He pointed out the necessity of seeking purifying light of full facts concerning human needs and human conditions in industry. We are at the beginning of China's industrial period. The voice of the Church in social leadership is clear at the outset. The church is not to be a belated critic nor a silent partner of a spoils system.

### Foreign Religion

"Chinese never think of Buddhism as a foreign religion even though it came from India. They never think of Mohammedanism as a foreign religion though it came from Arabia. The time has come when the next steps must be taken which will cause China to cease thinking of Christianity as a foreign religion." These steps are being taken rapidly. The important one just now is in recognizing Chinese leadership.

### Chinese Christian Leadership

Chinese leadership was very real at the National Conference. At a similar meeting in 1912, a foreigner, Dr. John R. Mott presided. In 1922 a Chinese, Dr. C. Y. Cheng presided. Ten years earlier he had been Dr. Mott's interpreter. This year he was the dignified, clear-headed, just and constantly courteous chairman who handled the business with utmost dispatch, and could speak at will, in Chinese and then in English. He always appeared in the traditional Chinese dress. So did most of the Chinese who spoke from the platform, even though they usually wore "foreign" clothes.

The Conference was primarily and evidently for the Chinese. Only foreigners were members of the China-Wide Conference of 1907. This year there were 565 Chinese. There were 626 foreigners. The proportion of foreigners was increased by delegates and visitors from abroad. Chinese representation however, outnumbered the foreign missionary delegation from China. None of the visitors used the privilege of the floor in discussions confining themselves to formal and official messages as called upon. It was interesting to note that in our own Methodist Episcopal delegation all foreigners kept entirely from the platform. This is a day for Chinese thinking to have a chance for expression and thereby to think more and better.

Conservatism had seriously threatened the Conference. Eighty per cent of the foreign missionaries present had been in China for twenty years or more; 444 of them had given a total of 8,324 years in China. The average for the whole missionary body in China is only 9 years. Wise leadership, both Chinese and foreign, largely out of sight, was responsible for a steadily increasing emphasis on spiritual things. The attempt to press ecclesiastical legislation on the Conference was not successful.

The Conference was determined to furnish "atmosphere" and spirit rather than dogma for common endeavor toward great common objectives.

### Creed and the Bible

The fight for creed was lost in committee. Yet the conference wished to make perfectly clear its faith in fundamentals and adopted the following in a resolution relating to the work of the Ad Interim council:

"We the members of the Conference, joyfully confess our faith in, and renew our allegiance to, God the Father Almighty, Jesus Christ, His Son, our Lord and Saviour, who loved us and gave Himself for our sins, and the Holy Spirit, the Lord and Giver of life; and acknowledge our loyalty to the Holy Scriptures as the supreme guide of faith and conduct, and to the fundamental Christian beliefs held by the churches to which we severally belong. The Conference, however, is not constituted as a church council with authority to pass upon questions of doctrines and of church policy or to draw up a credal or doctrinal statement of any kind. While the Conference believes it to be a matter of vital importance that the Church of Christ in China should be established on a basis of true faith and sound doctrine, it recognizes that the authority to determine what are the essential affirmations of the Christian faith lies with the several churches of which those attending this Conference are members."

### The Chinese Church

The central theme of the Conference was the "Chinese Church". To some people the "Chinese Church" should be a church all-inclusive of Chinese. Christians and separated ecclesiastically from the rest of the world. A National Christian Council was formed. Those who have urged the formation of a single independent church for all China hope that the Council will furnish the next step toward complete organic and isolated union. One hundred people make up the Council. They are distributed among the various denominations and missionary agencies on an equitable basis and were chosen by the representatives of their bodies duly elected and present. Fifty-three were Chinese. Forty-seven were foreigners. We Methodists were entitled to ten, five Chinese and five foreigners. We elected six Chinese and four foreigners chiefly upon nomination of the foreigners,—another indication of the way in which we have won reputation as one of the most progressive churches in this important matter.

Many regard the Council merely as a convenience in correlating Christian Activities. They think of the "Chinese Church" as the whole body of Chinese believers similar to the "American Church" with component organizations many of which continue to retain their inter-racial and international relationships.

### China and the World

Nationalism did not obscure internationalism. Let me quote from prominent Chinese speakers:

"I believe that if internationalism is to be brought about anywhere it is to be done in the church. To me, even the church can be allowed to be national only in so far as a national or-

ganization will be able better to promote the Kingdom in the nation."

"We do not wish to see the church in China develop in the church a spirit of China for the Chinese as we believe this is not in harmony with the universal character of the Christian Church nor with the spirit of Christ."

The National Christian Conference of 1922 will be recorded in significant church history of the world. Already it has helped to unify the Christian forces of China in a period of social creation on an unthinkably large scale. Christianity is the strongest aggressive moral and religious force in China today. Modern Education in China just now is producing the age-recurring flurry against all religion. Its attack is breaking on Christianity confessedly because Christianity is the most aggressive. Marvellous Christian progress had been witnessed in the past ten years. The task just ahead is so vast that it is glimpsed by sections only, here and there. Vision, unity and most of all His Spirit and love are to be trusted.

### METHODISM TRAINS ITS YOUNG PASTORS

(Continued from Page 7)

Frederick W. Norwood, City Temple, London, England, Dr. Campbell Morgan, London, England, Dr. John Stuart Holden, London, England, Dr. Wallace MacMullen, New York City, Dr. John Thompson, Chicago, Illinois, Dr. Louis C. Wright, Cleveland, Ohio, Dr. J. R. Fields, Mt. Sterling, Ohio, Dr. Russell H. Bready, Pontiac, Michigan, Dr. L. R. Akers, Ashland, Ohio, Dr. W. E. Hammaker, Youngstown, Ohio, Dr. Joshua Stansfield, Chicago, Illinois, Dr. John W. Longdale, Brooklyn, New York, Dr. Alfred E. Craig, Evansville, Indiana, Dr. A. E. Monger, South Bend, Indiana, Dr. J. M. Walker, Rushville, Indiana, Dr. M. S. Rice, Detroit, Michigan, Dr. E. F. Tittle, Evanston, Illinois, Dr. Thomas W. Jeffrey, Kansas City, Missouri, Dr. T. S. Brock, Vineland, New Jersey, Dr. F. B. Stockdale, Bayside, New York, Dr. W. L. Stidger, Detroit, Michigan, Dr. Eli Pittman, Syracuse, New York, Dr. Ray Allen, Rochester, New York, Dr. J. B. Hawk, Portsmouth, Ohio, Dr. T. H. Campbell, Columbus, Ohio, Dr. Frederick Spence, Jackson, Michigan, Dr. S. D. Evans, Columbus, Ohio, Dr. A. H. Beardsley, Columbus, Ohio, Dr. Herbert Scott, Des Moines, Iowa, Dr. W. H. Perdew, Ottumwa, Iowa, Dr. J. P. Jenkins, Mitchell, South Dakota, Dr. J. M. M. Gray, Scranton, Pennsylvania, Dr. Lincoln A. Ferris, San Diego, California, Dr. Paul Hutchinson, Missionary on furlough, Buffalo, New York, Dr. Roger Albright, Board of Sunday Schools, Chicago, Illinois, Dr. A. J. Elliott, Dr. Appleton Bash, Pittsburgh, Pennsylvania, Dr. Allan MacRorie, Educational Director for the Commission on Courses of Study, will be at many of the schools, and will act as Dean of the school at Ocean Grove.

These schools are no longer an experiment. They have proven their efficiency and usefulness as part of the extending program of education which the Methodist Episcopal Church provides for its ministers.

Every Pastor owes it to his people to give them the information about the merits of the Southwestern and to advise its purchase.



COMMENCEMENT AT GEORGE R. SMITH COLLEGE, SEDALIA, MO.

The Commencement exercises at George R. Smith College this year were one of the best that has been held in the history of the school. The exercises were largely attended both day and night by friends who expressed much pleasure in the improvements which have been made throughout the building during the past year. The newly improved auditorium which has a larger and more comfortable seating capacity was well filled with attentive hearers on each occasion. The Annual Commencement Address was most ably delivered by the Rev. H. T. S. Johnson of Oklahoma City, Okla. After which the Forward Look was given by the Rev. B. F. Abbot of St. Louis, Mo. There were 8 to finish from the Grammar School Department, six from Domestic Science and Art, three of Piano and Vocal Music and seven from the Preparatory Department. Those completing the Commercial Department were: Odis F. Graham, L. Virginia White and Ethan Perry Wrightstell; from the fifth year Normal were: Misses Vivian I. Peale, Crisella G. Turner and Maud B. Scott; and Rev. Arthur E. Diggs from the College Department. President Robert B. Hayes awarded prizes of merit to the following students: For best kept room and best all around girls, Miss Elaine Gatewood; other prizes were won by Charles W. Graham, E. L. Briggs, Russell Washington, John R. Guyton and Herman Canady.

The College Orchestra consisting of 13 pieces furnished music throughout the entire commencement week.

The annual address to the graduates of the Grammar School Department was highly delivered by Rev. S. J. Saxton, Professor of Mathematics of George R. Smith College in a most befitting manner.

Last summer a very beneficial Epworth League Institute was held at the college which was thoroughly enjoyed by all present in attendance. The Institute will convene July 10-16, 1922.

The next regular school session begins September 13, 1922.—Christine A. Mebane, reporter.

"DOING" CHRISTIANS

(Continued from Page 5.)

and cried to the mother, "Deny Jesus or we will kill you." The mother responded, "O Lord Jesus, help, I cannot deny." The brute tramples the little girl under his feet, rips open her body, tears out the still beating heart, and crowds it into the mouth of the mother, shouting, "If you will not deny Jesus, take that." The fiends cut and slash the other children, while the parents say, "Lord, help and save." The mother is knocked down, and dragged around by the fiends, before the helpless father who prays, "Lord Jesus receive us while we witness for Thee." They bound him to a post, and hacked away his flesh little by little. A single word would have saved his own life, his wife's life, and the life of his children. He was a "DOER" of the word, and so was his noble wife. There is so much to be done in the ever-widening field of Christian endeavor, that "DOING" Christians "Count that day lost, whose low descending sun looks not upon some worthy action done."

THE NEGROES OF TAMPA EMPHASIZE "TOGETHERNESS" IN A REMARKABLE WAY

Leading men and women of both race groups in Tampa, Florida, have come together to organize a social welfare agency to be known as the Tampa Branch of the National Urban League for the purpose of improving the housing, working and living conditions of the Colored people. In few cities with so large a population and so many race elements as Tampa and on few issues has there been a more united front and more concentrated and unified effort by such a large number of the leading citizens. Mr. Fred Turner, Secretary of the White Y. M. C. A., is treasurer of the Tampa Branch of the National Urban League. Mr. G. D. Griffin is chairman of the campaign committee. An educational campaign, dating back to the last of March and going thru the month of June to the launching of the financial campaign, June 25th, has been inaugurated. A number of newspaper articles have already appeared in the daily and weekly periodicals. Sunday, June the 11th, speakers designated by the campaign committee occupied all of the pulpits among the colored people. On the 25th, a social welfare sermon will be preached by all of the ministers, taking for their text one of the following subjects: "Bear ye one anothers' burdens"; "The strong should bear the infirmities of the weak"; "Am I my brother's keeper". On Monday, the 26th, twenty teams of ten persons each will begin the active solicitation. They will make daily reports to established headquarters. This program will extend thru July 4th, on which day an outing will be had at a new park recently opened. All receipts will go toward the campaign. On the same day, a general tag day will be operated thruout the city. The budget for the Tampa League is \$3,000.00 a year. Jesse O. Thomas, Field Secretary of the National Urban League, has been asked to return to Tampa to assist in directing the campaign. All the denominational, professional and other identities are lost in this united effort on behalf of a better Tampa. Tampa has thus given birth to a new hope and calls for much encouragement when people of all races and of all denominations and of all vocations and avocations are able to pool their energies and enthusiasm in an effort to create better conditions for the under-privileged members of their society group.

DATONA, FLORIDA, TO BUILD MEMORIAL CHURCH TO BENEFACTOR OF STEWART MISSIONARY FOUNDATION FOR AFRICA

The Rev. G. H. Lennon, our worthy Pastor at Datona, Florida, 268 Second Ave., writes: "The officers and members of Stewart Chapel are now busily engaged in the erection of a new Stewart Memorial Church. The edifice will be built on modern plans at a cost of between \$20,000 and \$25,000.00.

The late Dr. W. F. Stewart was a prominent factor in planting this church more than twenty-five years ago, and this memorial is to his memory. Any good friend to the cause who wishes to donate a window or fund for this Church will do a deed which will be greatly appreciated."

A RED SEA REFERENDUM AND RECALL

(Continued from Page 9)

a larger interest in the welfare of others at home and abroad, a better and more Christian social order. At any rate we would better obey the voice of God and Moses than the voices of selfish task master and backward lookers. The surest way to ruin is a protest against leaders whose voices call us out of easy tolerance of injustice, sloth and selfish narrowness to fresh sacrifices and hazards for the sake of "A New Heaven and a New Earth." When God speaks to his leaders, "Say unto the children of Israel go forward," it is time for both leaders and followers to wade in and through the Red Sea to the "Promised Land."

Annual Conference Visitation 1922

ATLANTA AREA			
Conference.	Place.	Date.	Bishop.
Savannah	Waycross, Ga.	Nov. 2	Richardson
Georgia	Tallahassee, Fla.	Nov. 8	Burns
Alabama	Boz, Ala.	Nov. 8	Richardson
South Carolina	Sumpter, S. C.	Dec. 6	Richardson
Atlanta	Griffin, Ga.	Dec. 13	Clair
BUFFALO AREA			
Central New York	Syracuse, N. Y.	Sept. 27	Waldorf
Genesee	Rochester, N. Y.	Oct. 4	Berry
CHATTANOOGA AREA			
Holston	Rockwood, Tenn.	Oct. 11	Bristol
Central Tennessee	McLemoreville, Tenn.	Oct. 18	Bristol
Tennessee	Lebanon, Tenn.	Oct. 11	Clair
East Tennessee	Bluefield, W. Va.	Oct. 25	Bristol
Blue Ridge	Bakersville, N. C.	Nov. 2	Wilson
North Carolina		Nov. 8	Wilson
CHICAGO AREA			
Central Swedish	Jamestown, N. Y.	Aug. 30	McConnell
Central German	Almond, Wis.	Aug. 30	Nicholson
Illinois	Decatur, Ill.	Sept. 6	Nicholson
Central Illinois	Rock Island, Ill.	Sept. 13	Nicholson
Rock River	Princeton, Ill.	Oct. 4	Nicholson
CINCINNATI AREA			
West Ohio	Dayton, Ohio	Aug. 30	Anderson
Ohio	Logan, Ohio	Sept. 13	Anderson
Northeast Ohio	Mansfield, Ohio	Sept. 19	McConnell
Kentucky	Barbourville, Ky.	Sept. 27	Anderson
DENVER AREA			
Western Swedish	Stratford, Iowa	Aug. 23	Thirkfield
Utah Mission	Salt Lake City	Aug. 9-14	Mead
W. German Conf.	Lincoln, Neb.	Aug. 30	Thirkfield
Colorado	Denver, Colo.	Aug. 9-6	Waldorf
Wyoming State	Powell, Wyo.	Sept. 13	Waldorf
New Mexico	Raton, N. M.	Sept. 20	Waldorf
DETROIT AREA			
Central German	Indianapolis	Sept. 6	McDowell
Michigan	Albion	Sept. 12	Henderson
Detroit	Pontiac	Sept. 12	McDowell
Norwegian Dan.	Milwaukee	Sept. 20	Leets
HELENA AREA			
N. Montana	Havre, Mont.	Aug. 23	Mead
Montana	Missoula	Aug. 30	Mead
Idaho	Caldwell, Idaho	Sept. 6	Mead
N. Dakota	Mandan	Oct. 11	Burns
INDIANAPOLIS AREA			
Indiana	Greensburg, Ind.	Sept. 13	Leets
N. W. Indiana	Brasil	Sept. 27	Leets
NEW ORLEANS AREA			
Central Alabama	Huntsville, Ala.	Oct. 25	Jones
Texas	Paris, Tex.	Nov. 1	Clair
West Texas	San Antonio, Tex.	Nov. 20	Jones
OMAHA AREA			
N. W. Nebraska	Alliance, Neb.	Aug. 30	Stuntz
Nebraska	Omaha, Neb.	Sept. 5	Stuntz
Iowa	Keokuk, Iowa	Sept. 13	McConnell
Des Moines	Chariton, Iowa	Sept. 20	Stuntz
Upper Iowa	Mason City, Iowa	Sept. 27	Stuntz
N. W. Iowa	Ft. Dodge, Iowa	Oct. 3	Stuntz
N. W. German	Colesburg, Iowa	Sept. 7	McConnell
PITTSBURGH AREA			
Erie	Dnola, Pa.	Sept. 13	Stuntz
West Virginia	Farmount, W. Va.	Sept. 27	Richardson
Pittsburgh	Dormont, Pa.	Oct. 4	Anderson
PORTLAND AREA			
Pacific German	Rossila, Wash.	Aug. 31	Burns
Columbia River	Ellensburg, Wash.	Aug. 30	Shepard
Puget Sound	Vancouver, Wash.	Sept. 13	Burns
Oregon	Salem, Ore.	Sept. 6	Shepard
West. Norwegian			
Danish	Portland, Ore.	Sept. 20	Burns
Pacific Swedish	Berkeley, Calif.	Sept. 27	Burns
ST. PAUL AREA			
N. Swedish	Escanaba, Mich.	Aug. 24	Mitchell
W. Wisconsin	Marshfield, Wis.	Aug. 30	Mitchell
Wisconsin	Oshkosh, Wis.	Sept. 6	Mitchell
Northern German	Morgan, Minn.	Sept. 14	Mitchell
Minnesota	Winona, Minn.	Sept. 20	Shepard
N. Minnesota	Chisholm, Minn.	Sept. 27	Shepard
Dakota	Rapid City, S. D.	Oct. 4	Shepard
ST. LOUIS AREA			
St. Louis, German	Muscataine, Iowa	Sept. 6	Leonard
Missouri	Braymer	Sept. 13	Leonard
St. Louis	El Dorado Spgs., Mo.	Sept. 20	Leonard
Southern Illinois	Alton, Ill.	Sept. 27	Leonard
Little Rock		Dec. 13	Quayle
SAN FRANCISCO AREA			
Pac. Chinese Mis.	San Francisco	Sept. 14	Onavie
Pac. Japanese Mis.	Santa Cruz	Sept. 21	Onavie
California	Santa Cruz	Sept. 27	Onavie
California German	Pasadena	Oct. 5	Onavie
South. California	Fresno	Oct. 11	Quayle
WICHITA AREA			
Oklahoma	Ponca City	Oct. 14	Leonard
Southern German	Sequim, Tex.	Nov. 1	Waldorf
Gulf	San Antonio, Tex.	Dec. 13	Waldorf
Southern Swedish		Dec. 7	Waldorf



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

JULY 16, 1922

Subject: The Handwriting On The Wall

Dan 5:1-31.

Belshazzar was the son of the last Chaldean king of Babylon, Nabonidus, a usurper of the throne. He himself is spoken of in the Book of Daniel as the last Babylonian king and the son of Nebuchadnezzar. But three kings followed Nebuchadnezzar before Belshazzar's father, Nabonidus, usurped the throne. No doubt Belshazzar held an important position in the government of his father, and probably was more distinguished than he; so that later generations would think of him as the last king. Such would hardly have been possible, however, had the Book of Daniel been written in the age of Daniel when the writer had a first-hand knowledge of the history of the times.

As the account runs, on the night on which Babylon fell, Belshazzar, unmindful of the fate which overhung the kingdom, gave a sumptuous banquet to some thousands of the nobles of the realm, using the sacred vessels which Nebuchadnezzar had taken from the temple in Jerusalem as the drinking utensils. While they were drinking and making merry there appeared on the wall a mysterious hand which wrote four words in the Aramaic language, the language in which more than half of the Book of Daniel is written, and which Jesus is supposed to have spoken when on earth, being the language ordinarily spoken by the Jews of that age. Belshazzar became terrified and summoned the Chaldean wise men, promising them a rich reward should they read and interpret the mysterious writing. Their failure to do this only increased his dismay. Then the chief mistress of his harem, who had heard about Daniel's interpreting Nebuchadnezzar's dream, came in and told him about Daniel, who was straightway summoned and promised the same reward should he read and interpret the mysterious writing. And Daniel interpreted it to mean that God's patience with the Chaldean rulers was completely exhausted, that Belshazzar had come to the end of his rope, and that the Babylonian kingdom was now to fall, never to rise again. On that night Belshazzar was slain, and the kingdom fell to the Medes and Persians.

The teaching of this narrative is quite similar to the teaching of our last lesson, namely, that Jehovah is God of the whole world, that He is the orderer of history, that He sets up kingdoms for a purpose and overthrows them when His patience becomes exhausted with their failure to fulfill the purpose for which they

were established, and that He can and sometimes does reveal what He is going to do before it is done, but only those who live close to Him are able to read the signs of the times and understand the revelation when it is made. And, too, we have Daniel here as a missionary. God's name was not signed to this mysterious writing. Daniel could have complied fully with the request of Belshazzar by interpreting the meaning of the words and leave it to him to suppose that "the holy gods" in whom he believed had made the revelation. But, no, he used this as an opportunity to proclaim "the Most High God" who alone exists and controls the affairs of the world.

But it is mean that this lesson be given a temperance application. And, indeed, it should be given such an application. And that is also true of our last lesson. There it was temperance in food, illustrated by Daniel and his three Hebrew comrades who refused to eat the king's dainties, but begged for ordinary wholesome food, and who thrived better on such food than those who ate the dainties. And that is verily true. Of course no democratic government can control the bill of fare of its subjects, except in the time of war. Such a sumptuary law could hardly be passed, and would not be democratic if it could be passed. Such regulations must be left for individuals to make for themselves. And it would certainly be best if we all would make them. Intemperance in food, whether it be eating too much or eating too many dainties, is not the best for one's health, to say nothing of the expenses incurred which could better be used in more serviceable channels. No government would feed its soldiers on such food, no matter how rich this government might be, for it wants strong, vigorous men of endurance at its soldiers. And it should have such men as its citizens in private life if its prosperity is to be safest. The people who are well able to get for themselves the finest and most expensive food could work a wholesome reformation if they would set the example in using the more substantial food. The common man who is not able to live on dainties would soon fall in line. The wealthy can popularize anything they decide to. For, whether we like it or not, the common man looks to them for his standard and will not be satisfied unless he can live up with them or bring their living down with his.

In this lesson it is intemperance in drink that is emphasized. This drinking scene of Belshazzar is a

very fitting one immediately to precede his fatal fall. King Belshazzar was weighed in the balance and was found wanting, so has King Alcohol—"TEKEL." And in this country at least we can also say to this king, "MENE," "PERES." Its kingdom has been brought to an end. To be sure, there are some people in this country who think that the end of this kingdom is but temporary, and that ere long it will be revived. But we think that that belief is more of a desire than a fear. Alcohol as a beverage is gone to stay gone in this country. And it was a democratic law which sent it away, for the free use of it has made many men as dangerous to society as insane men at large in it. Of course no thinking man expected the use of it to cease completely with the putting into effect of the law forbidding its sale and distillery as a beverage. It will ordinarily take some time to stop the use of it completely, and public sentiment will be a big factor in shortening this time. And we may be sure of this: that the American nation will never vote it in again.

J. LEONARD FARMER.

### Quarterly Conferences

BLOOMINGTON, IND. — We are glad to report our first quarterly conference was a great success. All auxiliaries made very good reports. Our district superintendent, Dr. E. A. White, was indeed pleased at the beginning of our work here. We all see that there is a great promise of a most successful year. Dr. White preached a powerful sermon Wednesday night to an appreciative congregation, after which the Lord's Supper was administered to a large number. Rev. Washington of Bethel A. M. E. Church was present with his congregation. All claims were met.—Reporter.

CARROLLTON, GA. — Our third quarterly conference was held at Moors Chapel M. E. Church. We were successful in raising the district superintendent's assessment. Rev. J. D. Lovejoy, district superintendent of the Griffin District, was at his best. Rev. E. J. Knight attended a business meeting at Newnan on June 6, and also spent a few days in Atlanta on business. Children's Day was a high day at Moore Chapel M. E. Church. Our pastor, Rev. E. J. Knight, preached a wonderful sermon on Sunday night and the children rendered a splendid program. The collection was good. The Woman's Home Missionary Society rendered a good program Sunday afternoon, June 18. The Young Men's Brotherhood are doing some very successful work for the church. Miss Wilma Knight has returned home from Nashville, Tenn., where she was a delegate to the Y. W. C. A. — Eula Caldwell, Reporter.

INDEPENDENCE CIRCUIT — The third quarterly conference was held with Oak Grove M. E. Church, June 10-11, with the Rev. W. L. Sanders, our district superintendent, presiding. All officers had good reports.

The district superintendent commended the pastor and officers for their good work. On Sunday at 10 o'clock the district superintendent preached a soul-stirring sermon to a crowded house. We raised \$31.50. We are planning to close this conference year with all claims paid. Bettie Phipps, Reporter.

### MARRIAGES

NORMAN-DIXON — At China Chapel M. E. Church, June 15, Mr. Albert Norman and Miss Ruth Dixon, were happily united in holy matrimony. We wish for them a happy life in the future and a safe voyage over the sea of life. May God bless them. Rev. C. L. Angum officiated.

JONES-GENTRY — Mr. Booker Jones and Miss Nevada Gentry were joined together in holy matrimony June 10 by the Rev. F. D. Thomas at Fox, Va. We hope they may have a pleasant voyage through life. May God bless them.

PARSONS-COX — At Fox, Va., Mr. John E. Parsons and Miss Sweeten S. Cox were happily united in marriage by the Rev. F. D. Thomas, June 10. Both are forward looking young people and we wish for them a happy life in the future and a safe voyage over the sea of life. May God bless them.

JACKSON-WOFFORD — The Rev. Samuel Jackson of Clover, S. C., and Miss Nannie Wofford of Cowpens, S. C., were united in holy wedlock on Tuesday at 2 p. m., at the home of the bride's parents. The Rev. A. L. McGill read the matrimonial ceremony which made the blessed pair one. Miss Wofford has been the organist of Pleasant View M. E. Church for a number of years. They left for their new home and work at Longtown, S. C. We hope for them a pleasant voyage over life's sea.—Mrs. A. L. McGill.

### INQUIRY

LAPORTE, IND. — I am desirous of locating Mrs. Eliza Steward, who left La Porte, Indiana, two years ago to live with her sister Mrs. Carrie Aderson, of Spartanburg, S. C. Her address or any information concerning her, will be gratefully appreciated by Rev. W. M. Starrs, pastor of the Methodist Episcopal Church, No. 124 Park street.

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## EPWORTH LEAGUE TOPIC

Topic for July 16—Only They Who  
Know Can ServeBy Mary Mildred Welch  
(Hosea 14:1-9)

## The Scripture Lesson

Hosea in no uncertain terms had been condemning the black ingratitude of the Israelites. God had made them his chosen people, had abundantly blessed them, had faithfully guided them; yet from their good father, they had turned away.

Israel had mocked God as an untrue, disloyal wife mocks her husband. Destruction must come upon such a nation.

But Hosea was a prophet of love. God to him was more than a judge: he was a father, compassionate, forgiving, and so as a final word of hope, the prophet spoke to his people. God would yet save them if they would but turn from their idolatrous worship of heathen gods, repent, and follow their true God. Hosea was human. His moral sense told him that the Israelites must be punished for wandering away from God; his heart cried out against Israel's destruction, for the prophet loved his country with a fierce passion that equaled present-day patriotism. Israel was still God's son—wayward, disloyal, but yet—his son. Israel had wandered away, yet God stood ready to forgive and receive him back again.

Read also in connection with the thought expressed in the last chapter, Hosea 2:18-23; 6:1; 11:1-12; 16-9. We sometimes think of the Jewish prophets as hard, stern, repelling.

Here we see the suffering prophet kind, sympathetic, loving. Read also Jeremiah 31:33-35; 32:38-42; Ezek. 37:21-28. Although the world waited for Jesus to gain the perfect conception of God as a Father, the idea of a loving, forgiving God came with Hosea's advent.

## Studying the Lesson

The words of Amos were like a voice from the outside denouncing the wrong and injustice of the people. He was like an evangelist who goes to a town for a short stay and, seeing the wrongs, with impassioned speech tries to awaken the people to a sense of their sins.

But Hosea feels himself a part of the sinful nation. He walls and laments and repents with Israel. He is one of them and the burden of their guilt lies heavily on his heart. Such an attitude belongs to the minister who week after week and year after year strives to bring his people closer to their loving Father.

Hosea labored for a much longer time than Amos and his message always held to the thought that the people must know God. Instead they refused to respond to his call—they would not grow with their religion and "religion, like folks, must grow or die."

There is a great lesson for the young people to-day in Hosea's message. So much inspiration and wise instruction is given us. We must use it as a sacred gift or it will be lost. It is not enough for us to talk about God—we must really know him.

## District Rounds

## RICHMOND DISTRICT

Second Quarter

Upperville, July 1; Lincoln, July 3; Hamilton, July 5; Leesburg, July 6; Falls Church, July 7; Hall's Hill, July 8; Alexandria, July 10; Woodlawn, July 11; Charlottesville, July 12; Richmond Leigh Street, July 13; Richmond, Asbury, July 14; Lynchburg, July 18; Bedford Springs, July 19; Bedford, July 20; Roanoke, July 21; Salem, July 24; Buchanan, July 26; Stewartville, July 28; Leesville, July 29; Pittsville, July 31; Covington, Aug. 7; Staunton, Aug. 8; Highland, Aug. 9; West Staunton, Aug. 10; Waynesboro, Aug. 11; Lexington, Sept. 6; Brownsburg, Sept. 7; Harrisonburg, Sept. 8; Bridgewater, Sept. 9; Grottoes, Sept. 11; Woodstock, Sept. 12; Strasburg, Sept. 13; Winchester, Sept. 14.

Dear Brother—We will make our second quarterly reports at this conference, the first half of the conference year. Have we kept up with the general church program? The Every Member Canvass? The Centenary and Apportioned Benevolences? Stewardship and Tithing? New and old subscribers to the Advocate? The ten per cent increase in membership? Our resident bishop's new residence fund, 30 cents per member, to be reported to Dr. M. E. Swartz, 10 East Fayette street, Baltimore, Md.? A delegate to the Epworth League Institute at Morgan College, Aug. 16, 1922? We will call for reports on these at the district conference and Epworth League and Sunday school convention to be held at Harrisonburg, Va., Aug. 23 to 27, inclusive, 1922. The spread of Christ's kingdom on our district is in the hands of 33 faithful and energetic pastors, striving for success. You are one.

WALTER S. JACKSON, D. S.

## JACKSON DISTRICT

Third Quarter

Yazoo, St. Stephen, July 21-23; Yazoo Circuit, July 22-23; Canton, July 28-30; Canton Circuit, July 29-30; Morton, Aug. 5-6; Central, Aug. 11-13; Tyler Chapel Circuit, Aug. 18-20; Benton Circuit, Aug. 26-27; Craig, Sept. 2-3; Carthage, Sept. 2-3; Brandon, Sept. 9-10; Pelabatchie, Sept. 16-17; Couparie, Sept. 16-17; Larkin, Sept. 23-24; Pratt Chapel, Sept. 22-24; Jackson Circuit, Sept. 23-24.

My dear pastors, local preachers, exhorters, officers, members and friends of the Jackson district, a big task is before us. Let us tackle it and put it over. Our quota is 106 new subscribers for the Southwestern. The balance of centenary is yet on hand. Fifteen per cent of accessions to each charge and circuit; improvement of churches and parsonages; the ten-year program in the making. Let us do our part. District conference at Tyler Chapel, Aug. 16-20. All general officers and friends invited.

L. W. PRICE, D. S.

## MARION DISTRICT

Fourth Quarter

Buhl and Gordo, July 29-30; Akron, Aug. 4-6; Toxey, Aug. 10-11; Mount Sterling, Aug. 11-13; Bessemer and Readers, Aug. 18-20; Tuscaloosa Station, Aug. 15-20; Gainesville Circuit, Aug. 25-27; Mantua Circuit, Sept. 8-10; Clinton Circuit, Sept. 15-20; Eutaw and Springfield, Sept. 1-3; Union Circuit, Sept. 22-24; Newbern and Jackson Chapel, Sept. 29-Oct. 1; Oak Grove and Walthall, Oct. 6-8; Pine Grove Circuit, Oct. 13-15; Marietta Circuit, Oct. 21-22; Marion Station, Oct. 20-22.

District Conference will convene Aug. 23-27, at Soles Chapel M. E. Church, Gelgers, Ala. Gelgers is on the A. T. & N. railroad, between York, Ala., and Reform, Ala. Visitors will change cars at York for Gelgers. All members and authorized delegates of the District Conference will be expected to put in their appearance Wednesday, Aug. 23, and remain throughout the session. A report must be sent in if you cannot come.

Pastors, make a strong pull to augment your benevolent reports in the District Conference. I am expecting every pastor to bring at least five new subscribers for the Southwestern Christian Advocate on your fiftieth anniversary quota to the District Conference. I presume you had your quota sent you by the business manager. If you haven't, write the manager or me and it will be sent you. My dear brothers and fellow travelers, this is the fourth and last round of the conference year. It is really the home run. Putting it in a racing term, we must play safe and make it in successfully. Every interest of the church must be looked after. The special revival fire is to be a flame. Many souls must be brought into the kingdom. The rest of our centenary appropriations, the conference claimants, episcopal fund and all disciplinary requirements must be met. As your servant, call on me to help you in any possible way. I will help in revivals and will spend as many

days with you each quarter as will be profitable to the charge. At the fourth quarterly conference every officer must make a full report; no unreasonable excuses will be accepted. Every pastor and one layman from each charge, with the district superintendent and a representative from the Board of Home Missions and Church Extension, will work out a program of missionary needs for the district some time in September. Date will be given later.

R. R. WILLIAMS, D. S.

## ATLANTA DISTRICT

Third Quarter

Palmetto, July 1-2; Foss Chapel, July 2-3; County Line, July 8-9; Battle Hill, July 16-17; Marietta, July 23-24; Fairburn, July 29-30; Red Oak, Aug. 5-6; Oakland City, Aug. 6-7; Central Avenue, Aug. 13-14; Oxford, Aug. 19-20; South Atlanta, Aug. 27-28; Rockdale Park, Sept. 3-4; Warren Memorial, Sept. 10-11.

Dear Brethren—The Easter and Children's Day efforts are over. We did well. Let us come to the District Conference with large reports. We hope to show large numbers of souls saved and a good centenary standing. Come to the District Conference prepared to report the local board money, the episcopal money, and the General Conference money in full. Let us begin now to line up our local forces for the great Clark University endowment rally in the fall. Begin now to get your full quota of Southwestern Christian Advocate subscriptions. Dr. King will be at the District Conference and tell you why every member and constituent and others should take the paper, Aug. 9-13, at Conyers, Ga. Keep in close touch with the district superintendent so that we may have a clear understanding of our mutual tasks and do a successful team work for the Great Master of all. The Lord is depending upon us, and His only plan to save the world is by human agencies. Let us be true to our trusts.

District Conference will be held at Conyers, Ga., Aug. 9-13.

C. L. JOHNSON, D. S.

## Woman's Column

PARIS, KY.—Quarterly report of the Woman's Foreign Missionary Society of the Lexington Conference: Chicago District, \$72.75; Columbus District, \$136.87; Indiana District, \$52.52; Lexington District, \$45.09; Louisville District, \$109.15; vouchers, \$6.95. Total, \$423.14. Banner Auxiliary, St. Mark, \$61.30; second honor, Cory, \$51.00; third honor, Jefferson-town, \$30.50.—Mrs. C. D. C. Mebane, Secretary.

## TO ALL TOBACCO USERS

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## WHAT THE CHURCHES ARE DOING

**COTTON PLANT, ARK.**—We take this method to thank the good members and friends of Taylor Chapel for their kindness. I arrived here May 16, 4:10 p. m. About 8:30 p. m., to our surprise, a storm fostered by Mrs. Hannah Hurd and led by Mr. and Mrs. N. Darby, followed by thirty-five other storms, struck the parsonage. They entered singing "The Old Ark's Amoving," led by Mrs. Uln Brinker. The stormers blew upon the dining table many choice pounds of groceries to the value of about \$20. The presentation speech was made by Mrs. Humphries, response by the pastor, after which many of the members and friends expressed words of welcome. Response by the writer. Among the visiting friends were Dr. Stenson, president of the Presbyterian Academy, and wife. After the storm ceased refreshments were served by the Ladies Aid Society. Mrs. Hannah Hurd, president, after which a beautiful song was led by Miss Brinker, which furnished sweet melody. The audience was dismissed with much gratitude. Such surprises are always welcome. There are no keys to the parsonage. Call again in the near future. Rev. D. H. E. Harris, pastor.—Mrs. D. H. E. Harris, Reporter.

**FAYETTE, MISS.**—The services at this place were good on Easter both at Adams Chapel and Pine Grove. We held early services which opened at 3 a. m., at Adams Chapel. The pastor went to Pine Grove at 11 o'clock to preach. 15 children were baptized after which \$60.00, was raised for Centenary. We returned to Fayette, but sad to our memory was the accident that befell little Fannie Harrison, daughter of Rev. S. L. Harrison, who was run down by an auto, and seriously hurt. After all the exercises were carried out by Sister C. F. Drayden, which was grand. We raised over \$200.00, for Centenary. Three prizes were given, one at Pine Grove, to brother E. Baxter, Fayette; Sister Minnie Holloway. The other prize was given to the Sunday School, which was won by Marie Gaines.—Minnie Holloway, Reporter.

**BIRMINGHAM, ALA.**—The Pastor of East Thomas M. E. Church wish to compliment co-operating members during the Easter drive. Brother I. Dozier a steadfast member who never fails on his subscription of (\$10.00), deserves much praise for his faithfulness. The Sunday School played her part, raising \$18.37. The Ladies Aid, Epworth League and Clubs, made good reports. We fell below our expectations, however we are in good faith. Our first and second quarter were successful. The Rev. C. L. Dunn, District Superintendent was at his post, and best on Sunday. We request your prayer.—B. Williams, P. C.

**PORT ALLEN, LA.**—The members of Scott Chapel M. E. Church were delighted to have Bishop Jones with them during the Easter time. He

lectured to us, which has left a lasting impression on those who heard him. The welcome address was given by Miss Mabel Washington. Beautiful bouquets were presented the bishop, after which a few hymns were sung by our district superintendent, W. S. Chinn. A delicious dinner and refreshments were served by a committee. Our revival meeting has proved to be a great success. Nine children and two converts were added to the church. We closed our meeting with the Children's Day exercises. We raised our centenary and all other claims. We give thanks to God for such blessings and our beloved pastor for pushing the cause on to victory.—Eva Douglass, Reporter.

**MASON, TENN.**—Alexander Chapel M. E. Church is moving forward. On June 11, which was Children's Day, Rev. E. D. Taylor preached an able sermon at the 11 o'clock service. After lunch was served in the afternoon, the program was rendered. The clubs raised \$60.00. Mrs. Kate Evans, \$14.00; Manurive Sanford, \$2.00; Ida McLin, \$1.50; Mrs. Cartes Cobbs, \$11.25; Mrs. Lucy Sydnor, \$6.40; Beulah Smith, \$2.00; Marie Robinson, \$2.00; Mrs. Lizzie Dugger, \$5.25; Mary Lacy, \$5.00; Miss Estelle Norfolk, \$7.10; Mrs. G. F. Blackwell, \$2.25; Mattie Mitchell, \$2.25.—Estelle Norfolk, Reporter.

**CLEVELAND, OKLA.**—Children's Day at this place was made a real community affair. At 10:30 a. m. families of all denominations began to arrive in cars, huggies and wagons, bringing baskets of food and cheerful spirits. For two hours we had a real "get acquainted" meeting. People who had been living in the community for several years met for the first time. Dinner was served in real picnic style, superintended by Sisters C. Walpoole, Lulu Austin and E. English. At 3:30 p. m. an excellent program was rendered, in which all the children and young people participated. The saxophone, played by Roy McFall, was quite an asset to the music. The young folks acquitted themselves well. Little Annie English, a miss of five years, deserves special mention for both singing and reciting. The offering was taken by Rev. J. E. Austin and Annie B., father and daughter. While there was not much stress put on the money side, still on the following day we mailed an order to the board in Chicago. As this charge keeps its centenary quota paid in advance, we are not burdened with the double work of catching up. Rev. E. Dixon of the Baptist Church made the closing address, one which will long be remembered by all. We take this means to thank the Henderson, Thompson, Bolden and English families, who took such active part in the program, as well as our own boys and girls.—Calvin Murer, Reporter.

**OAKDALE, LA.**—Turner Chapel M. E. Church is now being considered among the churches of the town

as an important one. Our pastor, Rev. Theo. R. W. Harris, graduated from Gammon Theological Seminary, Atlanta, Ga., April 26. Came to us May 6. He has taken his post not as a private, but as a general. He is intellectual, and strong in preaching, spiritual and powerful. We gave him a grand reception at the residence of Dr. and Mrs. T. A. Combren on behalf of the church. Mrs. R. D. G. McCarter presented him a fountain pen. Right here in his speech of acceptance he showed us that we had a coming orator for both the church and race. We are following, and he will increase our membership and improve our value. He has added one convert. Communion night 51 communioned. A new pulpit stand, factory made, valued at \$50, has been put in as a gift, five church windows are pledged, and new electric lights have been installed both inside and outside of the church. Rev. J. W. Turner, our popular district superintendent, held his second quarterly conference Monday night, May 22. He saw to it that the church was well organized and preached a great sermon. Quarterly conference collections, \$7.00; church donations in windows, \$125.00. This was indeed a great meeting for Turner's chapel.

**LENOIR, N. C.**—The following amounts were raised in a rally: Giles Gaffney, \$7.00; Octavia Dula, \$5.75; D. M. Langhlin, \$13.00; W. T. Horton, \$8.50; Della Horton, \$5.00; Lella Horton, \$5.00; Lillie Riley, \$3.10; Allie Horton, \$7.50; Mattie Horton, \$5.00; Jerome Ishle, \$7.55; S. L. Jones, \$8.25; Maggie Jones, \$5.00; Alice Jones, \$3.00; John P. Jones, \$5.00; Mrs. W. G. Jones, \$5.00; E. L. Dixon, \$4.50; Jane King, \$5.00; H. L. Moffit, \$5.00; Menda Moffit, \$4.60; H. T. Norwood, \$5.00; Polle Norwood, \$3.50; E. D. Ramseur, \$5.40; Fannie Ramseur, \$5.35; Mattie Redmon, \$3.75; George Patterson, \$7.00; Jake Patterson, \$5.50; Mandy Patterson, \$3.25; Vaudry Patterson, \$3.25; W. D. Patterson, \$5.00; Lucy Patterson, \$4.35; Green Powell, \$5.75; H. H. Thomas, \$8.90; Rosa Thomas, \$3.00; E. D. Williams, \$9.35; Harry Williams, \$5.00; Walter A. Foster, \$5.00; Laura Williams, \$5.00; Bettie Floyd, \$5.30; James Powell, \$5.25; John E. Norwood, \$5.00; Alice Lineharber, \$5.25; Cusy Horton, \$5.25; Laura Horton, \$3.00; Joe Jones, \$4.00; Sarah Jones, \$3.00; Jane Corpeny, \$3.75; Maggie Galtner, \$7.00; C. G. Collet, \$3.00; P. M. Patterson, \$5.00.—M. C. Laughlin, Pastor.

**FRANKLIN, TEXAS.**—Morrows Chapel M. E. Church is moving along in good condition. The third quarterly conference was held with the district superintendent, Rev. B. R. Booker, in the chair, on May 13-14. Sunday School was well attended. The superintendent preached an able sermon to the delight of all present. Mothers' Day was observed by the Junior League. Sermon Sunday night by Brother H. V. Gray. Collection \$15.00.—Mrs. Josephine Gray, Reporter.

**BIG STONE GAP, VA.**—"The Road to the Golden Age," our Children's Day program, at Division Chapel M. E. Church, given here last

Sunday evening, was a delight to all who heard it. Since the program four young people have expressed their desire to enter one of our schools this fall. Our collection was \$30.65. Mrs. M. E. Martin was director of the program.—Edgar E. Hamhlen, P. C.

**MASON CITY, IOWA.**—Union Memorial Church raised \$850.00 at a recent rally, which paid up and left on deposit in the bank enough to meet the next city street debt. The financial committee, with Brother P. L. Scott as chairman, and Dr. J. D. Weeler, Brother Virgil Warren and Brother John Taylor as assistants, deserve much credit for their faithful work. The spiritual interest of the church is also being cared for. Fifteen additions were the result of our membership drive. The charge has made rapid advancement along all lines during the past two years, under the present administration of Rev. J. H. McAllister. Sister McAllister works side by side with the other sisters of the church. The Ladies' Aid Society, with Mrs. P. L. Scott as president, papered and painted the parsonage, thus giving it altogether another appearance. The Sunday School, with Mrs. J. D. Weeler as superintendent, assisted by Mrs. Maud M. Brewton, junior superintendent, and Mrs. Mary J. McAllister, Mrs. S. W. Stratton, Mrs. Ida Smith, Mrs. Berlena Warren, Mrs. Verina Slaughter and Mr. Virgil are doing most excellent work. The Woman's Foreign Missionary Society is doing nicely with Mrs. M. Brewton as president. They remembered Miss Hattie Hooks, missionary to Africa, with a very valuable box not long since. All of the auxiliaries pay their pledges to the centenary yearly. The Southwestern and the centenary are being carefully looked after. The senior choir, with Mrs. Bernice Butcher as pianist, and the junior choir, with Mrs. Maud M. Brewton as pianist, with trained and loyal members, have greatly increased the attendance in numbers and interest. The senior choir has been invited and filled with honor to themselves several engagements at First M. E. Church here on special occasions. Three of our members of the junior choir sang at the same church to the delight of all present. We are all looking forward to the coming of our new district superintendent, the Rev. A. H. Higgs, D. D., July 8-9, as a great day for Union Memorial. The choir gave a grand musical program under the supervision of Mrs. Bernice Butcher.—Mrs. M. Brewton, Reporter.

**MINERAL WELLS, MISS.**—On June 23 a great and mighty storm struck the parsonage, about 2:30 o'clock, which brought many choice things. We accept these gifts, therefore, with a sense of deep obligation to those kind friends by whom they were presented. We shall use and cherish them in all the years to come.—A. W. Ross.

**WINSTON SALEM, N. C.**—The members of Mt. Pleasant Methodist Episcopal Church are very glad to report that our church is steering ahead under the administration of our new

(Continued on page 15)



## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**WEBB**—Miss Drady Lou Webb was born Sept. 7, 1897; died June 13, 1922. She was an accomplished and refined Christian young lady, loved and respected by all. She leaves a father, mother, two brothers, a sister, and a host of relatives and friends to mourn her loss. The funeral services were conducted at Kynet Chapel M. E. Church, Sparta, Tenn., by Rev. Wm. Harris, pastor, assisted by Rev. Wm. Holden and Rev. W. J. Strickland. The services consisted of a song by the choir, "Abide With Me;" Scripture lesson by Rev. Wm. Holden; prayer by Rev. J. J. Strickland; solo, "Asleep in Jesus," by Miss Beatrice Officer; paper by Miss Sadie L. Morford; sermon by Rev. Wm. Harris; song by choir, "Softly and Tenderly;" papers of condolence from our local fraternal organizations were offered, Mt. View Lodge No. 278, A. F. & A. M., and Benevolent Order No. 215; song by choir, "There is Rest for the Weary." Sister Webb's remains were interred in Lee's cemetery, East Sparta.—D. C. Officer, Reporter.

**JONES**—Mr. Charles H. Jones, of Washington, D. C., the husband of Mrs. Mamie E. Jones, conference corresponding secretary of the Washington Conference, Woman's Home Missionary Society, died at his home, June 14, 1922, after an illness of eight days. He was a member of the official board of Asbury M. E. Church, Washington, D. C., and was buried with Masonic honors from the church, Friday, June 16. He was a member of Zion Lodge No. 4, F. A. & A. M., Mt. Zion Chapter and Emmanuel Commandery of the Maryland jurisdiction. A past master and past eminent commander, having done excellent work during his term office in both. The body was in charge of Datcher Lodge, F. A. & A. M., of the District of Columbia jurisdiction. Mrs. Jones wishes to thank the many relatives, friends, the church and the Masonic craft for their words and acts of sympathy during her sad hours.

**AUANT**—Sister Margaret Auant, the wife of F. D. Auant, Sr., passed to her great reward on June 5, 1922. She died in full triumph of faith. She was born in 1852 and professed a hope in Christ in 1864 and joined Salem M. E. Church. She lived a faithful Christian until her death. She leaves a husband, four children, two brothers, one sister, twenty-three grandchildren, six great-grandchildren and a number of friends to mourn her passing. The funeral services were conducted by her pastor, Rev. G. W. Weatherly, and Rev. J. S. McIlwain of the C. M. E. Church.—Miss D. B. Taylor, Reporter.

**WILSON**—Brother Nathaniel G.

Wilson, a faithful member of Simpson Memorial M. E. Church, Jacksonville, Fla., was called from labor to reward on Friday at 6 p. m. At the time of his death he was 32 years of age. He was the son of the late Rev. J. B. Wilson and son-in-law of the Rev. C. R. Howard, pastor of Getsemane M. E. Church, Lake City, Fla. His remains were laid to rest in Duval cemetery. He leaves a loving wife, three brothers and a host of relatives to mourn his passing.—Reporter.

**TEREL**—Sister Mary W. Terel, a faithful member of Barnest M. E. Church, Mansfield, La., departed this life. She was a member of the church twenty years and was converted under the pastorate of Rev. F. B. Thomas. She leaves a husband, several children and a host of friends to mourn her passing.—G. M. S., Reporter.

**STEWART**—Sister Viola Stewart, a faithful member of White Hall M. E. Church, Union, La., was called to her heavenly reward. She was a consistent Christian worker and loyal to the church. She was received in the church under Rev. D. J. Price and lived up to her duty until the last day. She leaves a mother, father, three children and a host of friends to mourn. She was a member of the True Friends B. N. A., from which she was buried with honor. Rev. E. C. Goins conducted the funeral services.

**WEBB**—Miss Hattie Webb, a devoted mother and faithful member of St. Paul Chapel M. E. Church, Chetopa, Kan., departed this life at 70 years of age. She was ill for three weeks and bore it with patient suffering. She joined the M. E. Church in Texas at 12 years of age and lived an untiring Christian until death. The Rev. W. M. Meals, pastor, conducted the funeral service. She was a member of Primer Hall Chapel No. 17, O. E. S., also a member of Golden Link Temple No. 31, S. M. T. The church and relatives have lost a devoted mother and the orders of which she was a member a devoted sister.—J. E. Green, Reporter.

**MEBANE**—Dr. J. W. Mebane, a faithful member of St. Paul M. E. Church, departed this life in full triumph of faith, Saturday, June 10, 1922. He had been superintendent of the Sunday School for about fourteen years, a trustee, and also a member of the choir. It can be said of him that he was "an all-round church man," ever willing and ready to do what his hands found to do. His funeral was held on Tuesday afternoon, June 13, at 2 o'clock. It was well attended and the floral designs were many and beautiful. The funeral services were conducted by Rev. Ball, assisted by Dr. H. M. Carroll, district superintendent of the Lexington District, and Revs. Hickman, Klinchen, Fielding, Hines, Jones, Bush, Lee and the city pastors. The physicians of the Kentucky Medical Association who attended the funeral were: Drs. Hunter, Wendell, Robinson and Ridley, of Lexington, and Dr. Taylor of Versailles and Drs. De Ramus and Sebree of Paris, Ky. Resolutions were read from the var-

ious organizations and societies of the church. He was a member of the K. of P. No. 1, U. B. F., Odd Fellows and Masons. He leaves a wife, two daughters, Misses Christine and Johnetta Mebane, and other relatives. He was twice honored by his church as representative to the General Conference. Quite a number of out of town relatives and friends attended the funeral. "Call not back the dear departed, anchored safe from storm on shore; in the border land we left them, soon to meet and part no more." While it is earth's loss, it is heaven's gain.—C. E. Ball, Pastor.

**JOHNSON**—The Rev. L. M. Johnson, pastor of our church at Durant, Miss., died at Schiater, Miss., at the home of his parents, June 24. He was born Nov. 15, 1888, and was converted at 12 years of age. He was called to the ministry and was received on trial in the Upper Mississippi Conference eight years ago. He was a faithful pastor and loved his work. He graduated from Gammon Seminary with the class of 1920. He served the following charges: Belzoni, Indianola, Amory, Shuqualak, and Durant. During his vacation he would act as assistant pastor of Wesley Church at Greenwood, Miss. He leaves a wife, two children, father, mother, one sister and a host of relatives and friends to mourn his loss. The funeral was preached by Dr. H. B. Hart, pastor of Wesley Church, Greenwood, assisted by Rev. C. W. Evans, pastor of Shellmound M. E. Church; Rev. W. D. Reed, of Schiater M. E. Church; Revs. G. G. Price, R. B. Berry and I. C. King, of the Baptist Church.—Alice E. Hart, Reporter.

### WHAT THE CHURCHES ARE DOING

(Continued from Page 11)

pastor, the Rev. W. C. L. Scarborough. \$462.00 has been raised this conference year for benevolences. A beautiful new parsonage has been recently furnished by the Ladies Aid Society at a cost nearing \$500.00 and we are planning to crown our year's work by completing our basement for the Sunday School and other departments of the church by November 1, at a cost of \$350.00. On last Monday evening at 8 p. m., our Queen's Rally took place. Five queens reported \$400.00. We are glad to state that up to date, \$425.00 has been counted in cash and we will continue until we reach the \$500.00 mark.—Samuel L. Spears, reporter.

**BOONVILLE, IND.**—Sunday, June 25, 1922, was a crowning event in our church life. It was our Centenary rally in which effort we raised our Centenary quota \$85.00. The Rev. Louis Smith, our good pastor of the Baptist Church, his good choir, and loyal members were with us in the afternoon. Bro. Smith preached a soul-stirring sermon. The choir lifted us out of ourselves by their sweet music. It gladdened the heart of the pastor and members of St. Andrews to see the fine spirit of unity manifested. We wish to thank Rev. Smith and his good people for their co-operation. Much credit is due our good white friends in the persons of Judge R. M. Tweedy, Mr. E. A. Wilkerson, Mr.

Carl Gardener, Mr. W. W. Youngblood, Mr. E. J. Lindsey, Mr. R. D. Williams, and the many friends who helped us. Credit is also due the captains and members of their various clubs, who helped make this rally a success.—Rev. Robt. Braxton, P. C.

**KILN, MISS.**—The pastor wishes to thank the members and friends of the charge for a large storm party led by the loyal Methodist and Baptist friends. Miss Ida Stallworth, Mrs. Sallie Evans, Mrs. Rosa Curry, Mrs. Alice Wright, Miss Isabella Stallworth, Mrs. Mattie Wright, Mr. John McNair, Mr. John Brown, Mr. H. Evans and many others joined them as they marched into the home of Mr. and Mrs. Wright, where the pastor was sitting quietly reading. Prayer was offered by the pastor. More than 100 pounds was given to the pastor, and other valuable gifts. May God pour out heavenly blessings upon these good people.—J. J. Ford, P. C.

**NABARTON, LA.**—The pastor and family desire to thank the members of Mt. Carmel M. E. Church and Sunday School for the many pounds, and he also thanks the members of Thomas and Mt. Carmel for their assistance in helping him to buy a team. When the pastor came to this charge he found conditions at Mt. Carmel in bad shape. Now we are planning to build a fine church, for there are many people out here. We are hard at work. Rev. G. Robinson, our pastor, is pushing the work forward.

**MEADVILLE, MISS.**—We have just closed a successful revival at New Fork M. E. Church. Eighteen precious souls accepted Christ. Rev. W. M. Clark of Fernwood and Liberty, Miss., Rev. A. Lee of Harrison, Miss., Rev. Britton of Kenolia, Miss., and Rev. Robinson of Bude, Miss., assisted in the revival. The entire week's service was strong, forceful and convincing. On Sunday night, the beginning of our revival, the pastor, Rev. J. R. Jordon, preached the opening sermon. His text was, "How to Reach the Masses." Monday night Rev. B. W. Robinson preached, his text being, "It Pays to Work for Jesus." On Wednesday Rev. A. Lee preached; text, "A Dialogue Between God and Man." On Thursday night his text was, "Greater Love Hath No Man That Will Lay Down His Life for His Friend." On Friday morning Rev. J. R. Jordon felt as though his Christian work would not be completed until he had given the children a special service, and with that wonderful thought of Christianity he, Rev. W. M. Clark and Rev. Britton visited the Meadville school. Rev. W. M. Clark preached a wonderful sermon.

(Continued on Page 16)

#### Communion Service Outside

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## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON.

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Chattanooga	Oltewah, Tenn.	July 5	A. J. Hughes
San Antonio	San Antonio, Tex.	July 11-16	G. A. Des Landes
Montgomery	Brewton, Ala.	July 12-16	J. C. Carson
Murfresboro	McMinnville, Tenn.	July 18-23	J. W. Wells
Orangeburg	Reevesville, S. C.	July 19-23	B. S. Jackson
Atlantic	New Smyrna, Fla.	July 20-22	J. A. Simpson
Dallas	Waxahachie, Tex.	July 24-30	J. W. Warren
Vicksburg	Fayette, Miss.	July 25-28	J. C. Hibbler
New Orleans	Bogalusa, La.	July 26	M. R. Walker
Griffin	McDonough, Ga.	July 26	R. T. Adams
Nashville	Gallatin, Tenn.	July 26-30	D. T. Burch
Waycross	Valdosta, Ga.	July 26-30	J. H. Pinkney
Gainesville	Old Newbell, Fla.	July 26-30	J. S. Todd
Gulfport	Pass Christian, Miss.	July 27-30	P. H. Rembert
Waynesboro	Sylvania, Ga.	July 28-30	J. S. Stripling
St. Louis	Festus, Mo.	Aug. 2	Leroy Woolrich
Newman	Luthersville, Ga.	Aug. 2-6	L. D. Lovejoy
La Teche	Morgan City, La.	Aug. 8	W. G. Alston
Meridian	Union, Miss.	Aug. 8-11	Wm. McMorris
La Grange	La Grange, Ga.	Aug. 9-13	E. D. Giddens
Navasota	Navasota, Tex.	Aug. 9-13	R. B. Reid
Opelika	Sylacauga, Ala.	Aug. 9-13	J. N. Wallace
Shreveport	Jewella, La.	Aug. 16-20	J. E. Rolax
Lake City	Adamsville, Fla.	Aug. 16-20	Scott Bartley
Alexandria	Alexandria, La.	Aug. 16-20	G. C. Hayward
Sedalia	Neosho, Mo.	Aug. 17-20	L. R. Grant
Baltimore	Belair, Md.	Aug. 22-27	E. S. Williams
Monroe	Monroe, La.	Aug. 23-27	T. A. Hampton
Houston	Houston, Tex.	Aug. 23-27	A. W. Carr
Lake Charles	Opelousas, La.	Aug. 23-27	J. W. Turner
Rome	Douglasville, Ga.	Aug. 24-27	H. E. Burns
San Angelo	Valley Mills, Texas	July 4-10	S. E. Jones
Pulaski	Radford, Va.	July 5-9	W. L. Sanders
Western	Marion, N. C.	July 12-16	J. A. Laughlin
Austin	La Grange, Texas	July 25-30	D. C. Lacy
Savannah	Jesup, Ga.	July 26-30	C. W. Prothro
Holly Springs	Kilmichael, Miss.	July 26-30	W. N. Redmond
Muskogee	Wewoka, Okla.	July 26-30	J. C. Conwell
Annapolis	Waterberry, Md.	Aug. 1-6	J. S. Carroll
Brookhaven	Haslehurst, Miss.	Aug. 2-5	G. W. Smith
Charleston	Greeleyville, S. C.	Aug. 2-6	A. R. Howard
Birmingham	Gadsden, Ala.	Aug. 2-6	C. L. Dunn
Beaumont	Port Arthur, Texas	Aug. 16	W. D. Lewis
Aberdeen		Aug. 16-20	J. H. Talbert
Baton Rouge	Lettsworth, La.	Aug. 23-27	W. Scott Chinn
Topeka	Rosedale, Kan.	Aug. 30-Sept. 3	A. G. Logan
Kansas City		July 8-8	A. H. Higga
Sumter	Mechanicsville, S. C.	July 26-30	A. G. Townsend
Dickson	Shelbyville, Tenn.	July 26-30	J. W. Richmond
Gulf	Clearwater, Fla.	July 26-30	H. W. Bartley
Beaufort	Bamberg, S. C.	July 27-30	L. G. Gregg
Greenwood	Goodman, Miss.	August 1-6	J. W. Golden
Palestine	Hearne, Texas	August 9-13	B. R. Booker
Atlanta	Conyers, Ga.	August 9-13	C. L. Johnson
Hattiesburg	Enterprise, Miss.	August 16-20	W. H. Smith
Jackson	Tylers Chapel.	August 16-20	L. W. Price
Gainesville		August 16-20	J. F. Demery
Marion	Geigers, Ala.	August 23-27	R. R. Williams
Richmond	Harrisburg Va.	August 23-27	W. S. Jackson

**LITTLE ROCK, ARK.**—To the District Presidents of Epworth Leagues and Sunday Schools of the Little Rock Conference: The time for our Institute, Epworth League and Sunday School is fast approaching. Don't delay the election of delegates to represent every charge in your district. Let me ask that you concern yourself about the small charges, as we are desirous of helping them through this medium. Get your delegation to decorate your cars with League and Sunday School pennants, bring two sheets and towels, notebooks, shoes for ladies, etc.

and let's all be off for Little Rock, Philander Smith College, July 24-31. Send in your registration fee of \$1.00 and you will receive receipt card with the number of your room, etc. Board, nice airy rooms, bath (hot and cold water), electric lights, beautiful shady campus and lawns, all for \$4.00 for the entire session, together with an enclosed parking place for your automobile.—J. M. Cox, Manager; A. C. Freeman, Cor. Sec.

**NAVASOTA, TEXAS.**—The Navasota District Conference will convene Aug. 9-13, 1922, at Lee Taber-

nacle M. E. Church, Navasota, Tex. Rev. G. W. Carter, pastor. Dear brother pastors, let's make full proof of our stewardship; strive to put the Southwestern over in our respective charges, and report balance on centenary. This is my first year as district superintendent among you, and you have had my loyal support, and I certainly shall appreciate yours. Prove yourselves men equal to your task, and great will be your reward. Every arrangement is being made to make it pleasant for visitors and friends. Come prepared to report balance on centenary and your quota. Friday evening roll will be called by charges: Madisonville and Bedias, Navasota and Hempstead; Anderson and Stoneham, Brenham and Caldwell, Brenham Circuit and East Hempstead, Hockley and Somerville, Belleville and Sealy, Brookshire and Millican, Huff Smith and Navasota Circuit, Singleton and Red Hill. Please come along with your centenary. Report your Southwestern quota.—R. B. Reid, D. S.

**NEW ORLEANS, LA.**—By request of Dr. D. D. Forsyth, secretary of the Board of Home Mission and Church Extension, the conference board of the Louisiana Conference is called to meet in People's M. E. Church, corner Franklin and St. Andrew streets, this city, Friday, Oct. 6, 1922, at 10 a. m. Dr. W. A. C. Hughes will be present to look after Church Extension and Missionary matters.—B. J. Reddix, President; W. J. M. Price, Secretary.

**ATLANTA, GA.**—The Laymen's Association of the Atlanta Conference will meet at South Atlanta M. E. Church, July 20-23, 1922. Laymen's Fast Day, July 14, followed by a week of earnest prayer, that the spirit of the Lord may direct all and be felt by each one who attends. Come praying that we may be greatly benefited intellectually, morally and spiritually. First session July 20 at 5 o'clock in the afternoon. Each church is requested to send at least one delegate and fifty cents for expenses. District superintendents, pastors and friends are cordially invited to attend.—L. J. Price, President; W. C. Strickland, Secretary.

## CRESCENT CITY NOTES

**PECK M. E. CHURCH.**—This has been a season of victories with us, spiritually, financially and numerically. Our revival recently closed, giving us 37 members, and they are still coming in. Our prayer services are largely attended. The Ladies Aid and Stewards and other auxiliaries are busy dressing the interior of our parsonage. Class No. 1, under the direction of the assistant leader, Brother E. Lopp, last week presented a 60-pound basket of choice groceries and a 20-pound salt shoulder to our pastor. The pastor, officers, members and all are pleased with the work of our church. We are all working and praying to please God.

Come see us.—E. H. Smith, Reporter. Mrs. Naomi R. Yerger of Hope, Ark., is spending the summer with her parents, Rev. and Mrs. B. J. Reddix.

Miss Gertrude Green, our Sunday School superintendent, will spend six weeks at Tuskegee Institute. She will spend the remaining months of her vacation at Chicago University.

Miss Alberta Reddix will spend her vacation at Tuskegee Institute. The Children's Day program at Mt. Zion M. E. Sunday School was very interesting. More than 150 persons were present. The collection was \$7.00. During the absence of the superintendent, Miss Gertrude Green, the assistant superintendent, Mr. A. F. Williams, will be in charge.

A. F. WILLIAMS, Reporter.

### WHAT THE CHURCHES ARE DOING

(Continued from Page 15) and Rev. Britton and Rev. Jordan lectured. The entire service was enjoyed by the school, after which the teacher showed very much appreciation in her closing remarks. Friday night Rev. Wm. Clark preached; text, "The Two Ways." We certainly appreciate the aid of the members of Bude. They were of both spiritual and financial service. We are glad to say we are going over the top, both spiritually and financial.—Lessaie E. Cameron, Reporter.

**MEXIA, TEXAS.**—East Mexia Circuit is once more on the upward march. The conference made no mistake in sending us the Rev. E. W. Summers as pastor. He is a strong preacher, church worker, membership builder and fatherly leader to us. The three churches on the circuit raised \$397.56 for Centenary, and ten new members added since conference. A round report by next conference is our motto.—Mrs. Cora E. Houston, reported.

**BLACKBURN, MO.**—Young's Chapel Sunday School rendered a splendid program Sunday, June 18th. The Road to the Golden Age, proved to be quite a success. Much credit is given to the superintendent, Sister Bateman and teachers. The attendance was good, nine baptised. Collection was \$6.81. The Sunday School is growing rapidly. We are praying for the continuation of the good spirit which now prevails.—Rev. B. L. Bateman, P. C.

**VANCEVILLE, LA.**—Sunday, June 4, was a high day at Mt. Zion M. E. Church. Rev. S. S. Earle, our newly appointed pastor, preached a soul-stirring sermon. The services were good, both spiritually and financially. The collections amounted to \$49.00 and 77 persons partook of the Lord's Supper. We thank God and Bishop Jones for sending us this good man.—Benjamin Haynes, Reporter.

**PHILADELPHIA, MISS.**—I take this method to thank the members and friends, and especially the centenary captains, for the good work done. With the faithful service of these good people we were able to report over the top. The amount of \$372.62 was raised by the three churches, St. Mark, Hopewell and Steward. May God bless these good and faithful people.—L. E. Johnson, P. C.



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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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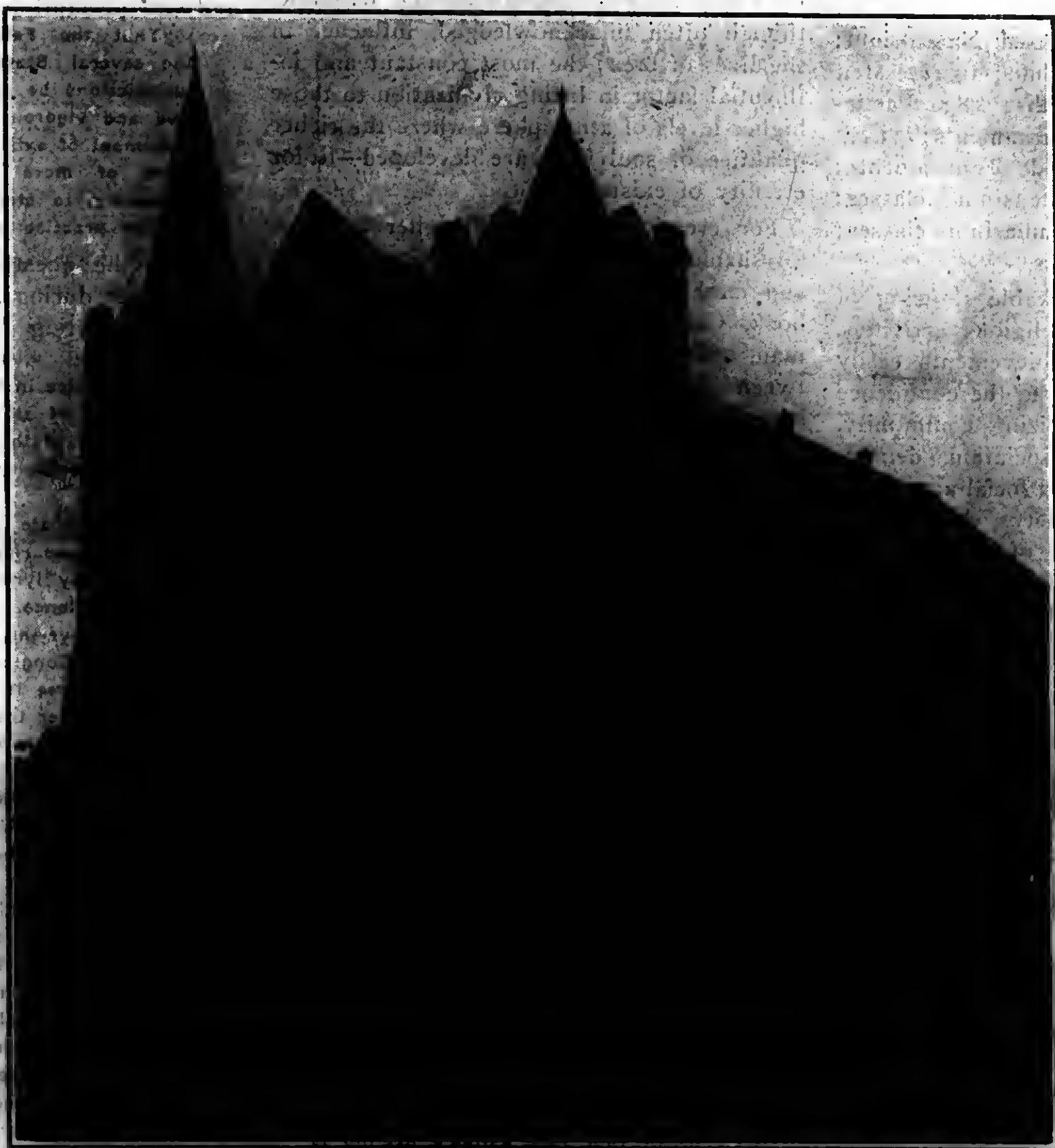
New Orleans July 13, 1922.

No. 28.

THE METHODIST BOOK CONCERN,  
Publishers

## Trinity Church, New Orleans

THE REV. A. G. JENKINS, A. B., B. D., Pastor



The present substantial structure of Trinity Methodist Episcopal Church was erected in 1906 by the Rev. Henry Taylor at a cost of about \$20,000.00. Bro. Taylor pastored the church four or five years, and was succeeded by the Rev. A. H. Worsham who in turn served two years.

Rev. Worsham was succeeded by Rev. W. S. Chinn. The church was sold and rebought under Rev. Chinn's administration, for \$12,000. Dr. Valcour Chapman who was then the District Superintendent, filled the unexpired term of Brother Chinn until the annual conference.

At the seat of this conference the Rev. Calvin S. Stanley was appointed to take charge of the church.

Rev. Stanley served for two or three years. On account of the death of Rev. Worsham, he was removed and made District Superintendent of the La-Teche District.

The Rev. C. K. Brown was transferred from the North Carolina Conference and succeeded Rev. Stanley. After serving eighteen months Dr. Brown was transferred to the Texas Conference and Rev. A. G. Jenkins also a transfer from the North Carolina Conference came. These two transfers were made during the administration of Bishop W. P. Thirkield.

Rev. Jenkins, the present pastor, found a fine opportunity for doing a big Kingdom task. The encumbrance on the church was \$8,000 with in-

(Continued on Page 4)



## NEGLECTING THE MAJOR CONTACT

Some time ago there fell into our hand a leaflet of one of the big Young Men's Christian Associations of the Country in which were set forth in convincing and creditable fashion the activities of that particular local association during a past twelve month period. In that folder, the following statistics were exhibited:

142,889 Attendance at building; 13,650 Attendance at reading room; 669 Attendance at Bible Classes; 7,068 Attendance at Industrial Clubs; 82,049 Attendance at entertainments; 68,789 Meals served; 30,469 Dormitory attendance; 60 Persons directed to rooms; 2,402 Persons assisted; 5,747 Applications for work; 152 Positions filled; 12,009 Persons reached through community work (moving pictures etc.); 405 Personal religious interviews; 110 men referred to churches; 5,122 Men used Natatorium; 11,652 Boys used Natatorium; 19,234 Men and boys used shower baths; 2,836 Participated in leagues and tournaments; 33,447 Spectators at Leagues and Tournaments; 4,840 Men attended gymnasium classes; 11,033 Boys attended gymnasium classes; 885 Sessions, men and boys.

This is indeed a remarkable showing of social, recreational and religious activities. And such a record of achievements easily entitles such an institution to the confidence and support of its patronizing community. By such a record the Association demonstrates its potency as a vital social agency for fulfilling the needs of society. As men become increasingly aware of their needs—their nature and character—more wisely will they seek to adapt and create the particular type of organization that will minister most effectively to those needs.

Herein may we account for much of the present day appreciation and support of the Young Men's Christian Association: Society has scientifically sensed the need of such in institution, and it in turn is gratifyingly meeting the need of society.

One need however has not yet been urged by society with sufficient clamor and insistence. Nor in like manner is it being adequately ministered to by the Association; at least in too many instances. We refer to the matter of Bible Study. It will be noted from the above statistics that of the 142,800 persons who for one cause or another were in attendance at this particular Y. M. C. A. building during the twelve-month period, only 669 ever attended Bible Classes provided in the Association's program.

It is of course to be assumed that some of these attend Bible Classes in connection with local Churches for which they may have preference, but this is not true of the large majority of regular Y. M. C. A. visitors and patrons. It is also presumed that the percentage of Bible students in this particular institution is fairly representative of what obtains in these institutions throughout the Country. Then what a lack of Bible reading by the young men of the Country is now staring us in the face!

It is not the purpose of this article to single out the Y. M. C. A. as an institution for criticism in respect to this laxity. But

to use it as an illustration of the general neglect of Bible reading and study that is characterizing present day society at the vital and significant period of youth. The schools, likewise the churches are subject in a greater or less degree to a similar indictment.

### Neglect of Bible Study

What an ill-omen for the future of society when there is revealed in the group such a dire neglect of fundamentals!

However far we may follow the liberalists and peer toward the light of scientific research and discovery, still it remains true that the Bible, even were it not God's Book, is humanity's most prolific, most satisfactory and most infallible source book of ethical and spiritual idealism known to mankind. It is thus the potent and dynamic, though often unacknowledged, influence in the lives of men; the most constant and influential factor in lifting civilization to those higher levels of atmosphere where the richer qualities of soul fibre are developed—fit for eternity of existence.

For creating humanity's higher motives, for shaping and determining society's moods and methods of behavior, the Bible Man's book, God's book, the Book of God and man, affords the one point of contact between sin and righteousness, the here and hereafter, time and eternity, the finite and the Infinite, Man and his God.

Somehow the youth must be led to know, to appraise at its proper value for society, to bring their motives and their behavior into subjection to the purpose and spirit of the Bible. Yet, as of old, tis true, attested by science and experience, that a young man may cleanse his way by taking heed thereto according to the word of the Lord.

### LYNCHING AS SEEN BY THE METHODIST EPISCOPAL CHURCH.

One of our "Advocate family," the Methodist Advocate Journal, Dr. J. M. Melear, Editor, in its issue of June 29, makes the following virile sincere pronouncement concerning the lynching barbarity:

"Congress should pass an Anti-Lynching Bill. We must do everything in our power to prepare the 12,000,000 Negroes in the nation for useful citizenship. It has been well urged that this nation's destiny is wrapped in its treatment of the black man. Lynching is the crime of crimes. It is a subversion of law. It is more. It strikes at the very life of law and order. It has brought shame, disgrace and obloquy upon many States. We must combat to the death all evil agencies that intercept the Negro in his struggle for light and manhood. We must legislate against every crime that would in any way infringe upon his rights as an American citizen."

The point of interest here is that this opinion is in consonance with, and expressive of, the universal attitude of the Methodist Episcopal Church. And this attitude has been declared uniformly consistently from her pulpit and public press in such clearness that he may run who reads.

This democratic spirit and definite attitude of Methodism encompass not merely the

point of lynching and the best methods of stamping out this evil from our national life but embrace also the christian conception of human democracy, with all of its sanctions for the rights and privileges of men for opportunity of fullest development among their fellow men.

Methodism stands also for the creation and fostering of those social and governmental agencies and institutions that shall insure the idealism, the spirit and the forms of christian democracy in human relations without regard to the mere accident of color or race or class or geography.

Even so recently as the last General Conference, the Church gave forth two notable utterances on the question of lawlessness and race relationship. The first, which follows was reported out by the General Conference Committee on the State of the Church, and was promptly adopted, viz:

"That the Federal Government and the several States in their respective jurisdictions be requested to take effective and vigorous methods by strict enforcement of existing laws and the enactment of more stringent laws, where necessary, to stamp out the brutal and vicious practice of lynching."

Upon the question of specific race relations, later during the session that Conference, reiterating Methodism's typical attitude, said:

"We rejoice in the growth of a genuine democracy of all mankind, and in the recognition of the right of every race to a free opportunity for its fullest development."

We deprecate and deplore race conflict and race riots, and every attack on our laws by lynching and other forms of mob violence.

We approve the proposed legislation now before the Congress of the United States, whose purpose it is to bring such mob violence under the control of the Federal Courts and thus remove it from local influences.

We would respectfully petition the Congress of the United States to put such laws on statute books as shall strengthen public sentiment against lynching and mob violence, and protect all our citizens in every section of the nation.

We also direct that a communication be sent to each of the major political parties requesting that they incorporate in their respective platforms a plank on lynching and mob violence that shall strengthen public opinion and help enforce our laws that these forms of lawlessness shall be suppressed."

Thus the Methodist Episcopal Church in her pronouncements and history, in her operations and in the genius of her organization, and democracy of her spirit stands, herself, a remorseless and relentless rebuke to that virus of race prejudice that is all too surely filtering down through every strata of the social fabric and reasserting itself in tides of violence against class and race, particularly against the Negro in the nation.

Brother Melear is doubly right in his insistence that "we must combat to the death all evil agencies that intercept the Negro in his struggles for light and manhood. We must legislate against every crime that would in any way infringe upon his rights as an American citizen." All Methodism says "Amen."



## THE PROHIBITION LAW AND METHODISM

The pride of Methodist Episcopalians surges strongly and rises high in contemplation of the personnel of our Board of Bishops. It would not be possible anywhere to find a group of kingdom builders in any other section of the Christian Church, whether Bishops or designated by any other title, of finer Christian integrity or doing more effective, extensive work for human uplift than they.

Pioneers in moral reform, they have always, as the Church's leaders and spokesmen, been conspicuous conservators of the moral and spiritual values of their times. Champions of social righteousness, they have always registered their support with those men and measures that would enhance national progress and conduce to the glory of the Church and Kingdom of God.

This historic attitude and spirit is reasserted in the pronouncement of the Board of Bishops in their semi-annual meeting held in Indianapolis on Tuesday, June 27. Concerning Prohibition, they say:

The Bishops of the Methodist Episcopal Church have noted the present discussion of the Volstead Act and the Eighteenth Amendment to our Constitution. Such discussion was to be expected. Ingenuity would be exhausted to discover or invent reasons for the repeal of the laws. **Allowing that all the results anticipated have not been realized, that fact lies not against the law but against those who have failed in its enforcement and against those who have encouraged the betrayal of administrative trust.** When all has been said, the accomplishment in the writing of these particular laws makes the greatest chapter in America's story of moral reform. It has attracted the attention of the world. It has given our industrial life an advantage recognized by economists everywhere.

The relation of the drink traffic to crime has long been familiar. We need to see that the disrespectful treatment of prohibitory laws is not a mere academic impropriety. The great objectives of civilization can not be gained where lawlessness goes unpunished and unrebuked. Mob violence is today a menace which demands most careful thought and wisest treatment. The ability to suppress or prevent disorder which jeopardizes the right of property and life is one of the ultimate tests of civilization.

Obedience to law is not an elective to be rendered or refused on the basis of individual or group choice. This we believe, but it is inconsistent to inveigh against the spirit of lawlessness in other fields if in our attitude toward the prohibitory enactment we encourage contempt of law. Those who make public opinion must be held accountable for the total result when inconsiderate criticism of laws induces insult to laws. The press of this country must be made to see its responsibility is inescapable in its persistent caricature of so-called temperance laws which leads the immature to believe that law itself belongs really and only in the comic supplement. Where present legislation seems inade-

quate let it be perfected. Where the law is ineffectual, find the cause and as quickly as may be remedy it. Let us insist upon it that those who are sworn to uphold the constitution deal with occasion not as propagandists of personal judgment but as defenders of the law.

Let us choose for office those only who have by word or act established their right of recognition as the friend of prohibitory reform, and saying this, we would record appreciation of the help given to this cause by the President of the United States and by the Chief Justice; and we would pray tribute to those in the House of Represen-

tatives and in the Senate of the United States and to these in other places of public trust, who have taken and held their places on the side of national morality.

For the sake of the nation and the world, in the interest of industrial prosperity as of peace and order, for the promotion of all the ends of education and religion we accept for ourselves and urge upon all our people the solemn obligation to guard sacredly the results already gained and to complete the work upon which so many lovers of mankind have wrought, anticipating with confidence the day when despite the cupidity of some and the treasonable intrigue of others the life of the nation shall be lifted to the level of its laws.

## PROMINENT COLORED LEADERS TO CONFER ON PROHIBITION AND LAW ENFORCEMENT AT COMING NASHVILLE CONFERENCE

What promises to be one of the most important conferences ever held in America between Colored leaders of national prominence will soon take place in Nashville, Tennessee, under the auspices of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, of which Board Bishop Wm. J. McDowell, of Washington, D. C., is President, and Dr. Clarence True Wilson, D. D. of Washington, D. C., is General Secretary. The exact date of this conference will soon be announced in the press.

This conference will be truly representative in its character; to it will be invited many of the outstanding leaders of both races from widely separated sections of the country, including all of the more prominent church organizations without regard to denomination, representatives of the press, educational institutions, business and professional men and women, together with representatives of Prohibition, Social Welfare and other reform agencies throughout the country.

Rev. Dr. J. N. C. Coggin, Secretary of the Department for Colored Work of the Board above named, has established national headquarters at 1726 Fifteenth Street, N. W., Washington, D. C., for the purpose of promoting this movement; when interviewed by our Washington correspondent, Dr. Coggin said:

"Prohibition and law enforcement will be the key-notes of the coming conference at Nashville. It will be inter-denominational. Our object is to study in a scientific and practical way the relation and attitude of our race group toward prohibition and law enforcement and to have expressions from men of influence and standing upon these questions which so vitally affect the present and future welfare of our common country. It has been decided to hold this conference because there seems to be a reaction against the enforcement of prohibition, which has taken the form of organized opposition and has brought reproach especially upon our racial group. The liquor and wet elements have always taken time and pains to impress upon the Negro the 'invasion' of his rights by the prohibition forces, and he is too often used as a cat's paw and left to be exploited by the wet forces. The time is ripe for a movement to counteract this influence. Moreover, at the present time there seems to be an alarming and growing disregard for law and order,

and a decreasing respect for duly constituted authority; this has been largely due to the fact that the laws written upon our statute books have not been properly enforced. The law, once written, must be upheld. The Negro, having suffered most keenly by reason of a disregard for law, should be taught that HE, of all men, SHOULD BE THE LAST TO VIOLATE IT.

"The question of compulsory education and similar matters that vitally affect the younger members of our race, as well as the welfare of our race as a whole, will come up for consideration and study at this conference. The integrity and progress of the next generation will largely depend upon the moral bent of the youth of today. Something must be done, while yet there is time, to render him aware of the evils of the present day and to save him from them. The idea of having such a conference which, in some respects, will be the first of its kind ever held in the history of our Race, has been warmly endorsed and is being enthusiastically supported by representative men and women of both races North and South, East and West, and by welfare and reform boards throughout the country. The success of the conference is already assured and we invite the suggestions and co-operation of the public press, and all good citizens without regard to race, denomination, section or political affiliation."

## Personal and General

Dr. Corliss P. Hargraves, Superintendent of the Foreign Department of the Board of Sunday Schools, has recovered from his recent illness in China and is now in his office in Chicago. During the last eight months he has delivered upwards of two hundred lectures and addresses in the interest of modern religious-educational and Sunday school work, to more than 35,000 missionaries, Sunday school superintendents, teachers and workers, in twenty different countries, including Europe, North Africa, India, Malaysia, and the Philippines.

Mrs. Amelia Turner and Mrs. A. G. Jenkins, have been elected delegates to the National

(Continued on Page 4.)



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

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### DO GOOD TO ALL MEN:—

Let us not be weary in well doing;  
for in due season we shall reap, if  
we faint not. As we have therefore oppor-  
tunity, let us do good unto all men,  
especially unto them who are of the house-  
hold of faith.—Galatians 6:9, 10.

### PERSONAL AND GENERAL

(Continued from Page 3.)

Convention of the Woman's Home Mis-  
sionary Society of the Methodist Episcopal  
Church to be held in Pittsburgh, Pa.,  
October 1922.

The Executive Committee of the Woman's  
Foreign Missionary Society will be held in  
Baltimore, Md., October 25-31, 1922.

President Charles M. Melden of New Or-  
leans University together with Mrs. Melden  
is enjoying a much needed rest at Onset,  
on Buzzard's Bay, Massachusetts, after a  
strenuous and very successful year's work  
of educational uplift among the Negroes of  
this community.

Miss Thelma Whitaker highly ac-  
complished daughter of Mr. and Mrs. W.  
H. Whitaker, of Atlanta, Georgia, will next  
year be the Head of the Department of  
Physical Education for Women at Clark  
University, Atlanta. Perhaps no young col-  
ored woman in the country is better adapted  
by nature and culture for this type of  
leadership than is Miss Whitaker. She is  
studying this summer in Columbia Univers-  
ity. Besides, she is an A. B. from Clark  
and has just this year taken her diploma  
from the famous Sargent School of Phys-  
ical Culture in Boston. Her Alma Mater  
will receive Miss Whitaker with exuberant  
interest and pardonable pride.

The Rev. T. J. Johnson, Pastor of Slidell,  
Louisiana, is observing this week the  
Fortieth Anniversary of our Mount Zion  
Church in that city. His program is  
unique.

The Rev. Drs. Charles Sumner Harper

and W. S. Thompson, Secretaries of the  
Washington and South Carolina Conferences,  
respectively, have done us the honor to send  
a copy of the Journal of Proceedings of their  
recent conference sessions. These journals  
maintain the reputation of the veteran Sec-  
retaries for high standards of excellence.

Fifty thousand dollars have just been an-  
nounced given by the Carnegie Corporation and  
the Laura Spelman Rockefeller Memorial for  
further research in the neglected field of Negro  
History. The munificent gift is made thro the  
Association for the Study of Negro Life and  
History, Dr. Carter G. Woodson, Director,  
that has been pioneering in this field since 1915.

The United States Department of Labor thro  
the office of Secretary of Labor Davis, gives  
us some interesting statistics on the activity of  
Negroes in the field of insurance. In a sum-  
mary of the finances and personnel of the  
principal Colored insurance companies, he  
shows that there are twenty-five representa-  
tively active companies, with home offices in  
thirteen states and the District of Columbia.  
The insurance sold by these companies covers  
life, health and accidents, principally. Of the  
twenty-five companies reporting, 4 home of-  
fices are in North Carolina, 4 in Georgia, 2 in  
Kentucky, 2 in Pennsylvania, 2 in Louisiana, 2  
in Florida, 2 in Virginia, and 1 in the District  
of Columbia, Arkansas, Ohio, Illinois, Tennes-  
see, Maryland, and South Carolina.

Capitalization figures, which were readily  
available for only 14 of the 25 companies,  
total \$1,256,000.00. The total assets of all the  
companies are \$6,339,198.59. During the past  
fiscal year these companies paid insurance  
claims of colored policy holders and benefi-  
ciaries of the United States in a total amount  
of \$3,702,189.00. The companies employed  
6,575 colored persons, comprised of 527 cler-  
ical employees, 3,968 field agents, 1, 523 medical  
examiners and 557 miscellaneous employees,  
to whom was paid a monthly amount of \$259,-  
728.10, either in salaries or commissions.

### TRINITY METHODIST EPISCOPAL CHURCH

(Continued from Title Page)

terest and other outstanding debts. On assum-  
ing this pastorate, every department of the  
church was reorganized. The Duplex En-  
velope System was installed. Plans were im-  
mediately laid for the liquidation of the debt  
of the church. The Trustees, Officers and  
members of the church were a unit in the ex-  
ecution of these plans.

The results of three and one-half years un-  
der the administration of Rev. Jenkins are as  
follows: The Sunday School has been in-  
creased one hundred per cent, with an average  
attendance of one hundred and twenty-five.  
Ladies' Aids numbers one, two, and three, the  
Stewardesses Board, Woman's Home and For-  
eign Missionary Societies, The Queen Esther,  
Home Guards and Mother Jewels, Epworth  
League and the Brotherhood and the Jonathan  
Club of boys are alive and have done excellent  
work. Besides, a kindergarten room has been  
added to the church at a cost of eight hundred  
and fifty dollars, five hundred dollars being  
paid by the Woman's Home Missionary Society  
and Bishop Thirkield, and three hundred and  
fifty dollars by the members of Trinity. A

flourishing kindergarten is serving scores of  
children in this community.

A new organ including an organ-blow was in-  
stalled at a cost of one thousand and thirty-on  
dollars. A Bulletin Board was also purchased  
by the young people of the church at a cost of  
fifty dollars. A six-room parsonage with  
double lot has been purchased at a cost of  
thirty-nine hundred dollars; well equipped with  
modern conveniences, including bath, tele-  
phone and electric lights.

REV. A. G. JENKINS,

Pastor Trinity M. E. Church

On his assignment to the New Orleans Area  
one of the first acts of Bishop Jones, becoming  
cognizant of Trinity's struggles to cancel the  
debt, was to come promptly to the rescue of this  
struggling congregation. He promised to se-  
cure help from the Centenary if they would  
meet certain requirements. These require-  
ments were fully met. On the 23rd of April the  
Bishop presented checks to the amount of  
\$3,700. The congregation had previously  
raised on November 6, 1921, \$2,533.00. On  
July 3, of the present year, \$533.00 more, the  
remainder of the amount needed, was raised  
by this loyal, faithful and struggling people.  
On the fourth day of July the pastor and trus-  
tees paid the last dollar and secured the last  
note of the debt. The pastor and congregation  
are elated and very grateful to Bishop R. E.  
Jones for the timely help given to this worthy  
people.

When Rev. Jenkins came to Trinity he had  
just paid our Mallalieu Temple out of a debt  
of twenty years' standing at Mount Airy, North  
Carolina. He has had a record as a debt pay-  
ing pastor. He is painstaking, prudent,  
aggressive and pious, and destined to be one of  
Methodism's foremost pastors.

A faithful companion sharing all his prob-  
lems and entering sacrificially into all his labors  
is Mrs. Jenkins his wife. She is a graduate of  
Clark University, a product of Thayer Home  
and is at present Corresponding Secretary of  
the Louisiana Conference Woman's Home Mis-  
sionary Society.

Trinity Church can boast of splendid past  
achievements and anticipate more glorious fu-  
ture accomplishments under its present fine  
leadership.

The most appropriate gift for creating  
Christian culture and denominational intelli-  
gence and loyalty within the home circle, is  
the Southwestern Christian Advocate.



## HOW TO CHRISTIANIZE OUR MONEY

By Edward M. Poteat, D. D.

We have been engaged through centuries in the task of Christianizing our theology and our church policy. We must now advance to the harder task of Christianizing our money. Unless Christ's people take the lead here they will forfeit the leadership of an industrial and commercial age. Unless we can spiritualize our material resources, that is, unless we can invest them with spiritual values and subordinate them to spiritual ends and direct them to spiritual objectives, they will materialize us and our last state will be worse than the first. A man wrote his own epitaph as follows:

Born a human being,  
Died a wholesale grocer.

The pastor was leading a candidate into the baptistery. The candidate suddenly remembered that he had his pocketbook in his pocket. "Oh, I forgot to take my pocketbook out of my pocket!" The pastor answered quickly, "Never mind, let it be baptized too."

1. We begin to Christianize our money when we see the peril of accumulation and frankly acknowledge it as a peril. We must see not merely that the poor and the dispossessed will become increasingly angry at sight of our luxurious ease, but that character itself rapidly deteriorates under accumulation. A faithful deacon once said to his pastor, "The more I have the meaner I feel." It was a perfectly sound judgment of the man's conscience on his character. Said Bishop Spalding: "The ability to make and save money carries with it the destruction of the impulse to give it away." I do not decide here whether that saying is true, but it sufficiently indicates the peril alluded to.

2. It will help to prevent this decay if we face and answer the question, who makes the money?

What are the factors in production? Adam Smith (1723-1790) will answer, land, labor and capital; and the answer has entered so completely into the thinking of a hundred years that it is almost impossible to revive it, or, indeed, to get serious attention to it. It must be said with all positiveness that such an answer can no longer satisfy. All production of wealth is a co-operative enterprise in which God, society and the individual are the co-operating factors. God contributes all the original materials of wealth. "The sea is his, and he made it; and his hand formed the dry land." "In the beginning God created the heavens and the earth." "The earth is the Lord's and the fulness thereof." Thus the primary capital together with the laws of nature, including the laws of health and all intelligent action, are God's contribution to the joint product which we call wealth.

Society makes its contribution in two ways: It gives to wealth the character of wealth. There can be no capital without society. Immanuel Kant said: "If a man were alone on the earth, between himself as person and all other objects as things there could be no relation." That is to say, isolated man could not have wealth. The presence of others constitutes the opportunity

of exchange and calls for a medium of exchange. If Mr. Carnegie, when he sold his business to the United States Steel Corporation had taken his \$500,000,000 in a single certificate and started on a voyage around the world, as long as he was in society, that is a member of the ship's passengers, he could be said to have wealth. But let the ship be wrecked, and let Mr. Carnegie find himself alone on an island in the South Pacific, and his \$500,000,000 would be worth exactly nothing! He would starve to death unless, like Robinson Crusoe, he developed sufficient resources to get food and shelter on the island. That is to say, when a man drops out of society his wealth ceases to be wealth.

But society contributes in another way. It enhances the value of our accumulations. Manhattan Island was sold by the Indians for \$28. To-day the land represented in that transaction is said to be worth \$3,500,000,000. Who made that money? The answer is, society. In one of our large cities a man paid \$25,000 for a tract of land. A few years afterward he was offered \$125,000 for the same tract, and he wrote a book to prove that he did not make that \$100,000. The general movement of population created that increment. The owner certainly did not earn it by any labor of his brain or hand.

But we say that labor is one of the factors in the production of wealth. This is the contribution of the individual. Does he contribute anything else? Nothing, except what he contributes as a member of society. One man told me he attempted to calculate the amount of his contribution to his own prosperity. He ran an ice plant, an electric light plant, a dairy and an ice cream factory, and he was very prosperous. In repeated calculations he had never got his contributions above five per cent, God and society contributing the other ninety-five per cent.

3. Preachers must grow the courage to teach the New Testament on the subject of money. The mind of Jesus is abundantly indicated on this subject. "Lay not up for yourselves treasures on earth" is as plain an injunction as "Go ye into all the world and make disciples of all the nations." Indeed it is easy to see that the two injunctions hold together in his mind, for men who are bent upon piling up wealth for themselves and for their children are not likely to be in earnest in the task of bringing the non-Christian nations into discipleship. Whereas those who obey the second injunction "Go" find that the first injunction, "Lay not up", is almost unnecessary, for when one makes it the aim of his life to share the light and peace and power of the Christian salvation with those who do not know it, he is not likely to be interested in laying up treasure for himself.

4. Our people must be willing for the mind of Christ about money to be preached. Indeed, many Christian men are in real perplexity because this teaching has been so long neglected in the ministries of the churches. A Christian conscience entirely

adequate to a transaction between neighbors is not certainly ready at once to pass judgment on business transactions that involve myriads of human lives and run out in their remoter bearings to the ends of the earth. And one can see that much of the confusion of our times is due to the failure of the Christian pulpit to interpret and enforce the New Testament ideals in the making, handling and distribution of money.

When all is said and done, our only hope of Christianizing our money is in carrying the whole body of American Christians back to the Scriptural teachings about money and its rightful use by us as stewards. Our property and all our property interests are included in the redemption which is in Christ Jesus. "Ye were bought with a price." Men begin with subtracting a tenth and devoting it sacredly to the maintenance of public worship. They go on and on and on to living on the tenth and distributing the nine-tenths. Or as a Christian jurist, the best-loved Lawyer in his metropolitan city, said to me. "I have no interest whatever in making money except as I can give it away."

### BUILDING WITH INDIA

By Bishop Fred B. Fisher

Those who are interested in a developing world will do well to read Dr. D. J. Fleming's recent book "Building with India" just published. This is the Adult Missionary Education Text book for this coming year. It presents the subject from the modern Christian viewpoint. It is remarkably free from that crass sentimentalism which has some times characterized our appeal for missionary support. It breathes the spirit of the essential brotherhood of all races, which is the only sure atmosphere in which the modern missionary cause can survive. It shows the strength, as well as the weakness of the great nation it presents.

I am glad to note that Dr. Fleming has attempted to picture the heritage of India—the lovely and beautiful qualities of land and peoples. Surely India has much of which she can justly boast, and it would be unfortunate indeed if in a desire to increase support of the missionary enterprises, we occidental Christians should portray only the sad superstitions, poverty and distress of this great nation.

The big, sustaining inspiration of the true missionary is his faith in the inherent character and potentialities of the peoples among whom he works. And the only great missionary is he who identifies his life with that of the people to whom he is sent.

To feel that all races are a kin, that each has its virtues, that all are moving toward one common goal, in a developing world of enlarging human relationships, in an inspiring and challenging missionary motive.

This book presents also the heavy handicaps to progress. It is a long list, including ill-health, social customs, superstition, ignorance and widespread economic suffering, but the light is beginning to shine in dark places. True progress is evident in all phases of national life.

The growing Christian church in India is  
(Continued on Page 9.)



## BOARD OF EPWORTH LEAGUE MEETING

By Carl F. Price, Recording Secretary of the Board

The 1922 meeting of the Board of Epworth League, held at the Central office in Chicago, June 19 and 20, was well attended by its members coming from all parts of the Union from California to Maine, from Tennessee to the State of Washington. The General Secretary, Dr. Charles E. Guthrie, had arrived the day before from his journey through seven countries of Europe, which had almost immediately followed his visit to the Epworth Leaguers of Hawaii. He returned full of enthusiasm over the possibilities of new League development in these distant fields and in his annual report, one of the first items considered by the meeting, he imparted to the Board much of his enthusiasm. The Leaguers—Hawaii were eager in expressing their appreciation of this first visit of the General Secretary and adopted plans to apply the modern plans of the Epworth League to their own League work. The needs of the European Epworth Leagues were quite apparent in their utter lack of Epworth League literature and text-books and local leadership in touch with the Epworth Leagues of this country with newer plans and program. The eagerness with which the Leaguers thronged to Dr. Guthrie's meetings, received his message and carefully examined his supplies of League literature led him to report to the Board his deliberate judgment that in Europe "we may duplicate what has been done in the United States, and perhaps in far less time." For a quarter of a century the Leagues there have largely been left to shift for themselves, but the vitality which the organization shows in spite of this indicates that new leadership and new methods will bring great results.

Dr. Guthrie transmitted to the Board the request of Bishop Blake for a League Secretary for France and North Africa and another for Italy, Jugo-Slavia and the Balkans, and Bishop Nuelson's request for three secretaries (two almost at once) for his Area; and it is fairly certain that these fields will soon be given intensive cultivation as a result of Dr. Guthrie's journey.

Dr. Guthrie's report upon the activities of the general organization since the preceding meeting of the Board last November, showed a gratifying continuance of the expansion in League work which has been very evident for the past few years. The summer Epworth League Institutes, which have yielded such large results to the Church in life-work decisions and in training thousands of young people for more efficient church and League work, this season one hundred and ten in various parts of the country while the number of mid-winter institutes have passed all former records. The Institute Council in Chicago, February 21-23, resulted so favorably in unifying the work of the leaders of these institutes that the Board granted the request of the Council to be recommended next winter, and also its further request that a special educational committee on text-books and study courses be created.

The General Secretary's report reviewed the work of his colleagues on the staff, especially commending the work of Miss Emma A. Robinson, not only as Junior League Secretary, but also as administrator of the Central office work during Dr. Guthrie's absence. Dr. George S. Durgin's Department of Mission Study and Stewardship showed the largest number of

mission study classes ever reported, 4934; while, since February 1, 4379 new tithers have been enrolled, and over 10,000 pieces of stewardship literature were circulated in February alone. Miss Nellie M. Day has been adding to her duties as editor of "The Epworth League Quarterly" certain extra assistance to the Epworth Herald and also the handling of Epworth League publicity. Dr. W. E. G. Gratz's success in the Department of Life Service and Institutes was especially commended, and his work in assisting the development of the new Boys' Conference movement was reported. Dr. Butler's cultivation of League work among the Colored Conferences has yielded excellent results. The German Epworth League work after August first is to be under the management of Dr. A. J. Loeppert, who received a special invitation by wire from the Board to attend the meeting and arrived during the second day's session.

Since November 1 there has been issued 252 new Epworth League charters (146 senior and 106 junior) and 395 duplicate or revived charters (238 senior and 157 junior) making a total of 645, or more than three a day for every weekday, Sunday and holiday. An interesting study of the habitat of all the Epworth Leaguers east of Chicago are 507, more numerous than those west of Chicago, and the eastern Juniors are twice as many as those of the west.

Dr. Dan B. Brummitt, as Editor of "The Epworth Herald" reported the circulation of the official organ of the League to be on the upgrade. Alluding to his visits to Conference, League anniversaries and other meetings in behalf of the League, and especially in seven institutes in the west, which he and Mrs. Brummitt are to attend this summer, he regarded the Board with this sample of his characteristic humor: "Thus the question of how to occupy the long summer days, when there is nothing much to be done, except to get out a paper once a week, has been met, at least in part, for the present summer."

Dr. Butler reported the increasing success of the Twenty-four-Hour-Day plan of League finance among the Colored young people and also of the Junior League work. The Institute which will be held at Cañon University, Orangeburg, S. C., with the assistance of the Central office, was unique in that it was held within the institution for the benefit of the students and the results were unusually fine.

Bishop A. W. Leonard in his report as President gave a most entertaining account of his thirty days in Mexico on Epworth League business, illuminating his formal report with verbal comments upon his adventures. He paid a tribute to the League work of Mrs. Hauser and commended League Secretary Avila for introducing the modern program of the League in the churches. He visited all of the Leagues in Mexico City, Puebla, Pachuca, and in many rural and distant sections. Eight hundred gathered at his first meeting in Mexico City, where he was cordially received by the former General Secretary of the League, Bishop Thirkield.

Bishop Leonard presided over the Board meeting with dignity and brotherly consideration to the delight of all, despatching the mass of business with such promptness that the

Board was able to adjourn on Tuesday evening. The fiscal year of the League was changed to June 1-May 31; the time for the annual meeting was fixed for June; arrangements for an Education Secretary were authorized; the new publication contract with the Methodist Book Concern was ratified, and important amendments were made to the local constitution of League Chapters, so as to modernize their activities in life service, mission study classes, intercessory prayer for world evangelism, prohibition and law enforcement, Junior work fostered by the First Department, and the duties of the local treasurer under the new financial plan. The rise of official text-books was made a pre-requisite for institute credit. Paying for lectures, beyond expenses to the institute, was discouraged. The appeal for life-work decisions, it was urged, should be made with greater care, so as to secure more permanent results. The members of the Board were assigned to attend the various institutes. Plans for the Older Boys' Conference were carefully discussed and determined.

The Board adopted resolutions of greetings to the Leaguers in Europe to be delivered by Methodist leaders now on that field. Other resolutions of the Board not only expressed sympathy with Leaguers now suffering in stricken countries, but also authorized means for a practical expression of that sympathy. The scope of the Committee on Adaptation of the League Program was enlarged so as to include European countries.

### GROUP MEETING OF THE SPARTANBURG DISTRICT

The meeting was opened with the District Superintendent, Dr. J. C. Martin in the chair. Rev. C. C. Reynolds was nominated and elected secretary, the Rev. Samuel Jackson to represent the Southwestern, and the Rev. T. P. Murphy to represent the Watchman and Defender.

The following persons were elected to serve as a committee on resolutions: Rev. P. E. McGlocklin, Mrs. Laura Wall and Mrs. Mary Rembert. Dr. J. C. Martin made a very interesting and instructive address on the following: "Stewardship."

After singing the song "Steal Away", Dr. J. W. Moultrie the Area Secretary of the Centenary, was introduced to the meeting. The address of Dr. Moultrie on the Centenary and its claims was pregnant with interest and information to all. Dr. Martin asked each pastor to make a report to him on the 26th of this month. He then called for remarks from each pastor as to how he is raising his Centenary.

Rev. T. P. Murphy of Bethone, was presented. Rev. Murphy says he brings the Centenary before his people at each appointment. He uses the insurance system. Rev. P. E. McGlocklin spoke next, he uses the unit system at each of his churches on the Pageland charge. With the unit system he post the names of each member monthly. Rev. C. C. Reynolds of the Jefferson charge leads his people in the collections and preaches the Centenary. Rev. E. D. Harrison of the McBee charge uses the card system, and tries to instruct his people about the Centenary. Rev. Samuel Jackson of the Longtown charge has only been on his charge about two months, but he is making much progress. A number of the laymen spoke on the Centenary. After the announcements by the pastor, and the singing of "All Hail the Power of Jesus' Name," we were dismissed by Rev. P. E. McGlocklin.



## NEW OPPORTUNITIES IN LIBERIA

Recent Christian Successes in the Republic Point the Way for a Spiritual and Educational Advance

By the Rev. J. H. Peters

(NOTE:—The writer is one of Methodism's newest Negro missionaries in Liberia. Until 1921 he was a member of the Washington Conference. His success during his first year on the field prompted Bishop Clair to appoint him Superintendent of the new Sasstown District.)

Sasstown is one of the largest native communities on the coast of Liberia. On the Sasstown District we have 71 native towns; most of them are quite large. The District, which includes Nanah Kru where Bishop William Taylor labored, is one of the most populous in Liberia.

Mrs. Peters and I are the only missionaries of our church who work in this large and needy field. The Roman Church has established six missions; the Protestant Church has two stations.

The work of our District, spiritually, is progressing nicely. Recently I put on a revival in Sasstown for souls for Christ. During this period of ninety days we added to our church eight hundred thirty-one persons, and to one of our other churches on another district forty-eight, making a total of eight hundred seventy-nine. We now have on another drive for one thousand souls—one-half to be secured by Easter Monday, the other half to be secured by Children's Day.

### Palm Kernels as Offering

We are also in the midst of a Centenary drive for six hundred twenty-five dollars. *We have no industry here, so our native people have but little money; but they are learning to give well of such as they have.* Palm kernels are very plentiful, so I have the people crack them and bring these as their Sunday offering. It is a common thing to take in as many as two or three bushels on a Sunday. Last year we sold them to the local traders. This year we are shipping them to Germany where we get a much larger price.

Polygamy continues to battle us, but we are happy to say, that we have won what we believe to be the decisive battle. Many of the big men of our tribes here have been converted

and are now active workers in our church. Just one week ago, I took into our church a Mohammedan prophet who had been preaching polygamy for quite a few years in one of the large sections of our district.

A very influential man of his tribe and town, who had often told me that he did not know how many wives he had, was converted a few weeks ago and is now one of our good workers; the church, spiritually, is marching on. Never before have we had such an awakening.

### Educational Needs

But there is another standpoint from which I want to view our condition and work, and that is from the educational view point.

Here, on Sasstown District, the church is the only source from which our people can receive any education. If the church does not supply their educational needs then the natives must live and die in ignorance. The kind of training they need most is industrial. Literary training, without a trade of some kind, means but little to the native. Now that, through the loan from America, we are to have practically a new Republic in Liberia, the demand for industrial work will be large but very scarce.

*The native is more or less inclined toward industrial employment. We have secured a large tract of three hundred acres of land from the Kroo Tribe where we are establishing an industrial and boarding school.* We find that this sort of school will render more service than any other kind to the people in general. We have already gotten out our plans and specifications for the new building.

*Our other great need is for workers.* Unless we can have more missionaries on our district our work will not progress very rapidly. On the other hand, if we can have two missionaries with their wives for our interior work and one more on the coast, we within a few years will have done a mighty work for God.

Where are the new volunteers who will give the Gospel message to Liberia's eager tribes?

M. W. Ehnes, 740 Rush Street, Chicago, Ill., Centenary money to be reported to the Bishop on the 30th of June just passed or soon after that date. Please let me have your report at once.

Our District Conference convenes July 26, at or near Thomasville, Fla. At this time and place you will be asked to make another report on Centenary collections, since the report of June 30. Also the number of subscribers to the Church paper, as well as all other matters you are to report as per the Discipline.

Ours is a great task but we have joy in doing our work when we do our best, when we obey them who are in authority over us. Let us look for the joy in our work. Let us follow the examples of our Master, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Yours in love for the Master.—J. S. T.

### SHARP STREET MEMORIAL, BALTIMORE, MARYLAND, HOLDS OUTSTANDING SPRING RALLY—REPORTS FOLLOW

A sixty-day rally has just been held by Sharp Street Church, Baltimore, with remarkable results. For several years this Church, one of the greatest of the colored Churches of Methodism, has been embarrassed by a heavy debt, contracted by the erection of the finest community center for Negroes in the entire country.

The new Pastor, the Rev. W. H. Deau, known as the financier of the Washington Conference a man under whose foot the grass never grows, resolved to remove the embarrassing situation. In his recent rally for this purpose Dr. Deau raised a grand total of \$6,618.42. Those who led to this glorious victory are reported as follows:

W. H. Dean, \$504.08; Floyd Watts, \$448.60; Elvira Molson, \$401.49; Choir, \$341.20; Fannie Johnson, \$273.04; Charlotte Owens, \$224.07; Public Collections, \$201.00; Elizabeth P. Calloway, \$217.05; Jennie H. Ross, \$185.43; Lucy D. Loving, \$166.91; Florena K. Owens, \$165.79; Mary E. Hughes, \$163.15; Hester Floyd, \$166.45; Sophia Sidons, \$161.51; Annie Washington, \$152.44; Helen Muse, \$151.04; Sophia Brown, \$142.34; Sadie Bolden, \$136.12; Gertrude Myers, \$120.25; Nancy Collins, \$118.57; H. Ella Ovelton, \$116.01; Wilton Cook, \$115.74; Alice H. Brown, \$102.37; Estelle Young, \$100.87; Arie P. Gray, \$92.96; Drucilla Pratt, \$92.55; Emma Williams, \$33.09; Annie C. Smith, \$76.92; Phoebe Porter, \$78.00; Lavinia Lowery, \$67.95; Milton Dorsey, \$61.00; Genevo Mussenden, \$52.00; Mamie Cole, \$44.72; Mary Daniels, \$42.15; Annie Bentley, \$45.44; Carrie B. Williams, \$40.00; Rosenna Thompson, \$38.00; Ida Williams, \$30.59; Epworth League, \$25.00; W. W. Pinderhughes, \$24.00; Memorial Quilt Association, \$20.00; Cnited Standing Association, \$16.50; Mr. Forresti, \$13.74; Board of Ushers, \$10.00; L. Duckett, \$7.50; Special Dollar Offering, \$688.00; Grand Cash total \$6,618.42.

## FLORIDA'S LETTER

This question first: Are the men putting into practice the lessons they learned at Gammon during the Summer School? Brethren we know the lessons; shall we teach them to others by actually doing the tasks as set for us?

We cannot afford to loose out. May I call your attention to the fact that the business of the Methodist Episcopal Church with the many phases, is the one business for us as ministers and layman to do. **Save Men**, and do this by building strong the Kingdom of Jesus. Showing ourselves to be approved unto God. "A workman that needeth not to be ashamed, rightly dividing the word of truth." Men are to be led out of the ways of error into the ways of right living. To build large and strong, the membership of the church which you have, and the people of the community must be taught the things the church stands for; they must be taught the principles and the spirit of the Church.

We must preach the gospel of Jesus Christ. To preach the gospel we must be called and qualified; therefore we must have help.

The Southwestern Christian Advocate is the agent, the instrument or paper that gives us the special and particular help needed in our field of labor. Let us put the Southwestern Christian Advocate into the homes of our people. It is the paper you need.

You are to raise and send the Benevolent Collections (Centenary) to the Board. Your church house is to be repaired and beautified, the parsonages are to be built. Salaries to be raised. Sinners are to be converted, and the believers in Jesus are to be strengthened and built up in the most Holy Faith. We are to love God with our whole being and we are to love our neighbors as we love ourselves. The paper, Southwestern Christian Advocate will surely help us in all of these things.

Brethren of the Gainesville district you have been asked to raise and send to Dr.



## COMMENCEMENT AT PHILANDER SMITH COLLEGE

May 28—June 1, 1922

CLAFLIN UNIVERSITY'S GREATEST COMMENCEMENT

By The Rev. J. C. Gibbes, A. B.

The Commencement Exercises at Philander Smith College, Little Rock, began May 26, 8 p. m., with the joint program of the J. M. Cox and the Philomathian Literary Societies. The Chapel was filled with an appreciative audience. The numbers presented showed excellent preparation. May 28, was Baccalaureate Sunday. Wesley Chapel was thrown open early to the eager throng. At 9:30, Prof. T. R. Davis and Rev. M. M. Wilbun conducted the Annual Love Feast, and all were inspired by the prayers, songs, and testimonies of the students and congregation, the graduating classes taking the lead.

At 10:30, with the greatest difficulty space was cleared, and the Mendelssohn Society preceded the four graduating classes, Commercial, College Preparatory, Normal, and College to their places. After opening exercises, and a selection by the choir, the Rev. J. M. Walker, D. D., of Rushville, Indiana, announced his text, Phil. 4:8. The vast audience gave rapt attention during the sermon which was one of the most eloquent and soul inspiring ever delivered in this city.

At 3:00, the religious organizations of the College, the Band of Africa, the Y. M. C. A., and the Y. W. C. A. presented a very fine program in the College Chapel. At 8:00 p. m., the Rev. M. W. Walker was again at his best in a masterful lecture to a large and attentive audience. His subject, "The Conflict Between Science and Religion" was most ably presented and thoughtfully received. Monday, May 29, at 10:30 a. m., the four young ladies of the Commercial Department acquitted themselves well, as the chosen class representatives, and reflected credit on their very earnest and painstaking teacher, Mrs. Marion C. Rivers. The very timely address to the class was delivered by Mr. Luther Moore, President Colored Chamber of Commerce, Little Rock.

At 8:00 p. m., the Graduating Exercises of the Adeline Smith Home, in charge of the Matron, Mrs. H. M. Nasmyth, were presented to a record-breaking audience. The young ladies called forth admiration as they marched in and took their places on the platform. The address to the young ladies was given by Bishop Isaiah B. Scott, D. D., Nashville, Tenn. The Bishop, as ever, swayed his audience as he appealed to Womanhood, through these representatives, to rise to those heights expected, required and demanded by a waiting world. The diplomas were presented by President J. M. Cox in his forceful and impressive way. The Senior Normal Class Day Program was held in the Chapel, Tuesday, May 30, at 10:30 o'clock. The features were enjoyable.

Wednesday, May 31, at 10:30, the College Chapel was again filled to listen to the Exercises of the College Preparatory Class. At 3:00, the Annual Trustees meeting was held in the President's office. The exercises of the Alumni Association were held at 8:00 p. m. The address of the evening was made by the Rev. B. T. Bragg, A. B., Brinkley,

Ark., and was enthusiastically received. Thursday, June 1, the College Commencement program was rendered. Messrs. Forte, Epps, Mrs. Bass, the Rev. G. T. Saxton represented larger world-service as they marched slowly up the aisle and took their places with an air that bespoke the importance of the hour. After the chorus by the Society, the speakers, Mr. Grover C. Forte, "Factors of Community Progress," and Mr. Hibret M. Epps, "Higher Education a Dynamic Force in the Present Re-Adjustment," had the audience at their command and reflected credit on all concerned in the finishing touches of these young men. The solos, "Consider and Hear Me," and "In the Garden of my Heart" by Mrs. Claudine Johnson Bass were surpassingly sweet and just what Little Rock was expecting as Mrs. Bass is a musical leader both in and out of the State. The address to the class by Bishop Scott, "Tell Me Where You Live, I Will Tell You What You are to Become," was positively, among the most eloquent, emphatic, and inspiring charges given to men and women leaving College to take up life's responsibilities. It was a fitting and happy closing of Philander's thirty-fourth Commencement Program.

The winners of scholarships were as follows: Grammar grades Misses Anderson and Hocker; College Preparatory, Mr. P. J. Sampson, Misses Alvan B. Jones, Willeye Mae Speed; Normal, Misses Georgia A. Freeman, Anna M. Taylor, Elliott Mae Doblins; College Department, Mr. Gomeize Paige. Prizes and medals were awarded Miss Emma B. Grayson, Messrs. T. B. McEwen, and Charles Sampson. The exhibits of art and needlework showed much painstaking on the part of the teachers. That of the Home was up to its usual high standard although the efficient Matron, Mrs. Nasmyth stated that the young ladies had already sold several hundred dollars worth of their work. That of Webb Hall, with its excellent matron, Mrs. A. B. Robinson and Miss Elizabeth Penn in charge of the sewing, surpassed all former showings in dressmaking, fancy work, millinery and painting. In the Budlong Hall, the exhibit by the boys in charge of their Matron, Miss Clenice Farmer brought forth much admiration by the fine display of needlework, basketry and art. The annual rally was a success, all reporting well. Mrs. Annie C. Freeman, and her energetic eight Grade lead with \$348.50. The President let the other Departments. The amounts raised by each teacher will be published later. President Cox and Faculty deserve congratulations for the year's work; already improvements are being made for greater achievements, for the next year.

We were honored by having as our guest Dr. and Mrs. I. G. Penn on May 26. Both made fine talks in Chapel. We regretted Dr. Penn's inability to remain with us longer than a day, but Mrs. Penn was very much at home during the Commencement season, adding pleasure to the College Community.

This magnificent occasion began May 19, and went through May 31, 1922. It was the longest, and perhaps the most significant Commencement in the remarkable history of the institution, because Dr. L. M. Dunton, the successful President of Claflin University for forty years together with his faithful and accomplished wife, Mrs. Mary E. Dunton, was resigning, with President J. B. Randolph, of Sam Houston College as their successor. The first Commencement session was "A French Evening."

On May 27, a magnificent reception was tendered Dr. and Mrs. L. M. Dunton by the teachers, helpers, and students. Mrs. J. C. Gibbes presided on this memorable occasion. Perhaps no hour was spent with so much satisfaction, and rapture as with this happy educated christian family as they sat and listened to and enjoyed the lavish tribute and honor paid to their life, labors, and achievements by those who have known, esteemed, and loved them longest and most.

On May 28, the Sunday School assembled in the early noon to relate their progress along religious endeavors. At Trinity Methodist Episcopal Church, the faculty and students congregated the same day to listen to the annual message, delivered by Rev. W. M. Hanna. That Sabbath afternoon the Rev. Ernest C. Wareing the Editor of the Western Christian Advocate delivered a brilliant, powerful and beautiful Baccalaureate sermon to thirty-six bright, healthy and worthy young men and women.

The Primary Department rendered in an exquisite manner the operetta, "Into The Land of Once Upon a Time." Those little folks executed their varied parts skillfully. Miss Carrie B. Gray was the directress.

The Grammar Department gave an exquisite operetta, "Snow White and The Seven Dwarfs."

The Musical Concert given by the Alumni Association was one of the marvels of the commencement. Miss Lula Hunt the accomplished vocal and instrumental instructor of music, handled this entertainment. Drs. Henry Hardy of Spartanburg, S. C., Wm. Wallace of Salisbury, N. C., W. H. Marshall, of Chicago, Ill., Miss Pearl Clemons and Mrs. Flora Wallace Powell were the participating stars. These singers helped themselves literally through school by song and melody and many of the buildings that dot the campus are due to their talent and music.

Professor Henry Pearson gave a splendid report through illustrated slides, of the fifty years history of Claflin University. The prizes for the best poem upon "The Life and Labors of Dr. L. M. Dunton," poem on "Claflin University," and essay on "Mrs. Mary E. Dunton as a Missionary and Teacher," were awarded to Mrs. J. C. Gibbes, Mrs. L. A. J. Moorner, and Mrs. Alonia T. Frederick respectively.

The High School had its exercises May 26, 3:00 p. m. Mr. Nolan Alphonso Owen was Salutatorian. His topic was "Nitrogen



the Preserver and Destroyer of Life." Mr. Moses Wharton Young merited the Valuedictory. His subject was "Electricity and Civilization." The other honored speakers were Miss Gertrude Myrtle Robinson, "The Negro in Business," Miss Aurelia C. Pritchard, "Medicine as a Profession for Women," Mr. Leroy L. Pendarvis, "Education, the Price of Progress," Miss Wilhelmina G. Anderson, "The Influence of Literature." Seventeen of the thirty-three high school graduates received the certificate of "Licentiate of Instruction," which permits them to teach in any of the counties of the state without further examination.

Wednesday, May 31, was the culmination of this eventful Commencement. In Dr. Penn's annual lecture to the college degree men who

were, Elmer Waddel Dean, B. A., B. S. Augustus Sherman Newman, B. S., and the high school graduates, he took time to advise and counsel them to go out into life and be useful, practicable, helpful, affable and Christ-like.

Rev. D. H. Stanton an alumnus of Claflin and one of the most successful preachers of our Methodism in Atlanta, Ga., delivered an able address to the Alumni Association.

At the eve of the day, the great throng repaired to the refectory, where mirth, and joy held sway, while wit and wisdom amused and instructed, and all participated in a royal banquet in commemoration of the Alumni Association, the 1922 Commencement and the life service, and accomplishments of Dr. and Mrs. L. M. Dunton.

was furnished by a chorus of women with Mrs. Nettie Soders and Miss Bertie Masons as soloists. Mrs. C. Kamba Simango, of the Mt. Silinda Mission, Melsetter, S. Rhodesia, South Africa, delivered the address.

Rev. Jules S. Carroll, District Superintendent of Annapolis District reports great success at the close of his first round of the 32 charges of the district. The slogan he has adopted and which is meeting hearty co-operation and reponse contemplates, (1) not less than 10 per cent increase in conversions; (2) an increase of at least 10 per cent in Centenary giving; (3) a general reduction in church indebtedness; (4) a Forward Movement Program in every church. We predict large things for the Annapolis District.

Mrs. J. R. Farnell, better known as Mrs. B. L. Crump of the Mississippi Conference is sojourning in Washington with her daughter, Mrs. Binette Crump Washington. She plans to remain here a few months before returning to her home at Pine Bluff, Arkansas.

## ITEMS OF INTEREST FROM THE NATIONAL CAPITAL

By Charles P. Ford

Flag Day, June 14, was the occasion for a demonstration at the National Capital long to be remembered. Fully 5000 Colored citizens afoot, followed by 1000 or more occupying 600 automobiles, marched in SILENT PROTEST against lynching, and in support of the Dyer Anti-Lynching Bill now before the Senate. Many prominent citizens were in line while thousands looked on as the silent marchers of every age and class moved down Pennsylvania Avenue, around the White House, carrying their banners. On one of the banners was the picture of a man being burned to death. Other banners bore various sayings; some of which read: "Democracy or Barbarity, Christianity or Heathenism, Choose", "If you favor mob murder smile, if you believe in law and order, weep", "No other nation on earth roasts alive 15 year old boys", "The race is paid for 100 per cent loyalty by 12 lynchings in one month." The effect was impressive and it is hoped that some good will result.

The competitive drill of the Washington High School Cadets was held at the American League Baseball Park on Monday, June 12. This is an annual event which brings together masses of Colored citizens from various points in the East and is only rivaled in social importance by the annual football game between Howard University and Lincoln University. Fully 25,000 people watched the cadets display their skill. First honors went to Company L of Armstrong Manual Training School; Second place honors went to Company H, of Shaw Junior High School; Battalion honors and Third place went to Dunbar High School. Many prominent officials were present. Captain Sylvester Epps, Lieut. U. R. Brown and Lieut. Cornelius A. King, former officers of the famous 372nd Infantry, A. E. F. acted as judges.

The record was broken this year by the graduating classes of the local High and Normal schools and in the promotion of Eighth grade pupils of the Elementary Schools. Miner Normal School graduated 68; Dunbar High School 168; Armstrong Manual Training School 66; Shaw Junior High School 36, and 415 pupils were advanced from the Elementary schools to the High

Schools. Mrs. Mary Church Terrell delivered the address to the Dunbar graduates; Dr. Carter G. Woodson to the Armstrong graduates; Rev. Emery B. Smith to the graduates of Shaw Junior High School, and the Hon. David I. Walsh, U. S. Senator from Massachusetts, delivered the address to the graduates of Miner Normal School.

Miss Bernice Hughes, daughter of Rev. W. A. C. Hughes of the Board of Home Missions, was among the graduates of Armstrong.

Judge Robert H. Terrell was confirmed by the U. S. Senate, on Thursday, June 22, as Judge of the Municipal Court of the District of Columbia. This makes the sixth time he has been confirmed for this position which he fills with dignity. He was appointed twice by President Roosevelt, once by President Taft, twice by President Wilson and again by President Harding. Judge Terrell is a graduate of Harvard College and Howard University Law School and is a Past Grand Master of Masons in the District of Columbia. He has been confined to his bed for two weeks but is rapidly improving.

Ground breaking exercises for the New Masonic Temple were held at the Southwest corner of 10th and You Streets N. W., Washington, D. C., on Saturday, June 24. This marks the beginning of the erection of a Three Hundred Thousand Dollar Temple, the corner stone of which will be laid in August. Addresses were delivered by Grand Master Jesse H. Mitchell, Deputy Grand Master Charles P. Ford, S. T. Craig, Grand Commander, K. T., and Miss Ella Campbell, Grand Matron, O. E. S.

Word has reached Washington announcing the arrival in New York of Bishop M. W. Clair and Mrs. Clair. They landed Monday, June 26, and will be given a hearty welcome by their many friends here and elsewhere.

Woman's Day (June 18), was fittingly observed at Asbury M. E. Church with the entire day given over to the women. Mrs. Lula Brown Minor, a teacher in the Public Schools, presided at the morning service. Miss Alice Carroll led the prayer; Mrs. J. U. King read the scripture lesson; Mrs. Clara Shields Davis led the Psalter. Music

### BUILDING WITH INDIA

(Continued from Page 5.)

treated in a constructive way. This church is one of the Christian phenomena of the world.

But it is not necessary to give a complete outline of this stimulative volume. I wish merely to stress its worth. I hope our American men and women and growing people will read it. And having read it, will be moved to relate their lives in some definitely helpful way, to the challenging opportunities of modern India.

### GROUP MEETING LA TECHE DISTRICT

Group number two of the La Teche District, of the Louisiana Annual Conference, with the popular District Superintendent, Dr. W. G. Alston at the helm, is alive.

We started a campaign at Viron that lasted six days as follows: Viron, June 12, Stewardship and Life Service were discussed, and Rev. C. E. Bradford preached a spiritual sermon that caused all to rejoice in the God of their salvation.

Napoleonville, June 13.—The devotions were conducted by Rev. W. H. Davis of Viron. Pastor J. B. Johnson stated the object of the meeting, and the writer preached.

Woodlawn, June 14.—Rev. C. E. Bradford is pastor here, he has things at the high water mark. Rev. W. H. Davis conducted the devotions. President J. B. Johnson spoke on Life Service and the writer spoke on Stewardship.

Thibodaux, June 14.—The Rev. J. B. Johnson delivered a very inspiring message and closed with an appeal to the young folks to enlist for some definite Life work.

Houma, June 17.—Rev. H. B. F. Charles joined us here and preached to the delight of all who were privileged to hear him.

On Sunday morning the 18, the Rev. Mr. Charles conducted the service and the writer preached.

Despite the fact that, the pastor, the Rev. J. R. Williams had just been laid to rest,



Brother A. H. Lee had things well in hand at Houma. Brother Lee is the popular local preacher here.

We were royally entertained at every place.

Our next drive will be for a Union Methodist Episcopal Sunday School Picnic.

Rev. J. B. Johnson, President,

Rev. L. H. Smith, Reporter.

### Annual Conference Visitation 1922

ATLANTA AREA				
Conference.	Place.	Date.	Bishop.	
Savannah	Waycross, Ga.	Nov. 2	Richardson	
Georgia	Tallapoosa, Ga.	Nov. 8	Burns	
Alabama	Boaz, Ala.	Nov. 8	Richardson	
South Carolina	Sumpter, S. C.	Dec. 6	Richardson	
Atlanta	Griffin, Ga.	Dec. 13	Clair	
BUFFALO AREA				
Central New York	Syracuse, N. Y.	Sept. 27	Waldorf	
Genesee	Rochester, N. Y.	Oct. 4	Berry	
CHATTANOOGA AREA				
Holston	Rockwood, Tenn.	Oct. 11	Bristol	
Central Tennessee	McLemorsville, Tenn.	Oct. 18	Bristol	
Tennessee	Lebanon, Tenn.	Oct. 11	Clair	
East Tennessee	Blairfield, W. Va.	Oct. 25	Bristol	
Blue Ridge	Bakersville, N. C.	Nov. 2	Wilson	
North Carolina		Nov. 8	Wilson	
CHICAGO AREA				
Central Swedish	Jamestown, N. Y.	Aug. 30	McConnell	
Chicago German	Almoad, Wis.	Aug. 30	Nicholson	
Illinois	Decatur, Ill.	Sept. 6	Nicholson	
Central Illinois	Rock Island, Ill.	Sept. 13	Nicholson	
Rock River	Princeton, Ill.	Oct. 4	Nicholson	
CINCINNATI AREA				
West Ohio	Dayton, Ohio	Aug. 30	Anderson	
Ohio	Logan, Ohio	Sept. 13	Anderson	
Northeast Ohio	Mansfield, Ohio	Sept. 19	McConnell	
Kentucky	Barboursville, Ky.	Sept. 27	Anderson	
DENVER AREA				
Western Swedish	Stratford, Iowa	Aug. 23	Thirkfield	
Utah Mission	Salt Lake City	Aug. 9-14	Mead	
W. German Conf.	Lincoln, Neb.	Aug. 30	Thirkfield	
Colorado	Denver, Colo.	Aug. 9-8	Waldorf	
Wyoming State	Powell, Wyo.	Sept. 13	Waldorf	
New Mexico	Raton, N. M.	Sept. 20	Waldorf	
DETROIT AREA				
Central German	Indianapolis	Sept. 6	McDowell	
Michigan	Albion	Sept. 12	Henderson	
Detroit	Pontiac	Sept. 12	McDowell	
Norwegian Dan.	Milwaukee	Sept. 20	Leete	
HELENA AREA				
N. Montana	Haute, Mont.	Aug. 23	Mead	
Montana	Missoula	Aug. 23	Mead	
Idaho	Cambridge, Idaho	Sept. 6	Mead	
N. Dakota	Mandan	Oct. 11	Burns	
INDIANAPOLIS AREA				
Indiana	Greensburg, Ind.	Sept. 13	Leete	
N. W. Indiana	Brazil	Sept. 27	Leete	
NEW ORLEANS AREA				
Central Alabama	Huntsville, Ala.	Oct. 25	Jones	
Texas	Paris, Tex.	Nov. 1	Clair	
West Texas	San Antonio, Tex.	Nov. 20	Jones	
OMAHA AREA				
N. W. Nebraska	Alliance, Neb.	Aug. 30	Stunts	
Nebraska	Omaha, Neb.	Sept. 5	Stunts	
Iowa	Keokuk, Iowa	Sept. 13	McConnell	
Des Moines	Chariton, Iowa	Sept. 20	Stunts	
Upper Iowa	Mason City, Iowa	Sept. 27	Stunts	
N. W. Iowa	Ft. Dodge, Iowa	Oct. 3	Stunts	
N. W. German	Colesburg, Iowa	Sept. 7	McConnell	
PITTSBURGH AREA				
Erle	DuBois, Pa.	Sept. 13	Stunts	
West Virginia	Farmount, W. Va.	Sept. 27	Richardson	
Pittsburgh	Dormont, Pa.	Oct. 4	Anderson	
PORTLAND AREA				
Pacific German	Rosalia, Wash.	Aug. 31	Burns	
Columbia River	Ellensburg, Wash.	Aug. 30	Shepard	
Puget Sound	Vancouver, Wash.	Sept. 13	Burns	
Oregon	Salem, Ore.	Sept. 6	Shepard	
West. Norwegian				
Danish	Portland, Ore.	Sept. 20	Burns	
Pacific Swedish	Berkeley, Calif.	Sept. 27	Burns	
ST. PAUL AREA				
N. Swedish	Escanaba, Mich.	Aug. 24	Mitchell	
W. Wisconsin	Marshfield, Wis.	Aug. 30	Mitchell	
Wisconsin	Oshkosh, Wis.	Sept. 6	Mitchell	
Northern German	Morgan, Minn.	Sept. 14	Mitchell	
Minnesota	Winooa, Minn.	Sept. 20	Shepard	
N. Minnesota	Chisholm, Minn.	Sept. 27	Shepard	
Dakota	Rapid City, S. D.	Oct. 4	Shepard	
ST. LOUIS AREA				
St. Louis, German	Muscataine, Iowa	Sept. 6	Leonard	
Missouri	Braymer	Sept. 13	Leonard	
St. Louis	Eldorado Spgs., Mo.	Sept. 20	Leonard	
Southern Illinois	Alton, Ill.	Sept. 27	Leonard	
Little Rock		Dec. 13	Quayle	
SAN FRANCISCO AREA				
Pac. Chinese Mis.	San Francisco	Sept. 14	Quayle	
Pac. Japanese Mis.	Santa Cruz	Sept. 21	Quayle	
California	Santa Cruz	Sept. 27	Quayle	
California German	Pasadena	Oct. 5	Quayle	
South. California	Fresno	Oct. 11	Quayle	
WICHITA AREA				
Oklahoma	Ponca City	Oct. 14	Leonard	
Southern German	Sequih, Tex.	Nov. 1	Waldorf	
Gulf	San Antonio, Tex.	Dec. 13	Waldorf	
Southern Swedish		Dec. 7	Waldorf	

### INSPIRING SUNDAY SCHOOL CONVENTION

By Miss Jessie H. Ray

Located upon a hillside, beneath the branches of the grand old oaks, cooled by the soft breezes so gently wafted through her apertures, is the little Methodist Church of the Villa Rica, the seat of the Sunday School and Epworth League convention of the Rome District, which convened June 22, and 25.

## EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION CENTREVILLE DISTRICT, DELAWARE CONFERENCE

The sessions of the Epworth League and Sunday School Convention of the Centreville District were held at Trappe, Md., June 27-28, Dr. John H. Blake, pastor. The reports showed a decided increase over last year, and each department had worked well. The session began Thursday evening with a strong gospel sermon by Rev. L. W. Mollack of Fairlee, Md., followed by the Communion, conducted by the President, Revs. W. H. Johns, J. H. Mettes and L. D. Beecham.

Wednesday morning Dr. John H. Nutter read a paper "The Epworth League, what? and Its Aim." Mrs. Gertrude Poney of Easton brought us a splendid message by way of a paper: "The Meaning of Life Service." Mrs. Alice Socks, of Maryland, was programmed to speak from "The Importance of Enlisting the Young People in Life Work," but died a few weeks before in the hospital. She was substituted by Rev. R. B. Thompson of St. Michael's.

Dr. F. H. Bulter, Secretary Colored Work of the League, cheered our hearts and was greeted as our distinguished visitor, as he came in our midst. He woke up the convention and made us all feel that we were just born, or waking up, and delivered to us one of his masterly addresses. The Convention arose, and greeted him again that he, (Butler) "was alright."

Rev. L. D. Beecham was made reporter for Wilmington Advocate, Master Robert Trisby and C. W. H. Buddell reporters for the Southwestern Christian Advocate.

Mrs. Estella Wallace, wife of our District Superintendent, Rev. R. H. Wallace, D. D., read an interesting paper well written and composed "How to Direct and Focus the Energy of our Young Folks to Proper Usefulness." She emphasized "the right kind of music," without rag 'time," proper amusements, socials, doing away with camps. The last point went like a contagious disease and must have affected J. H. Nutter, M. B. Waters, J. H. Cooper and C. W. H. Buddell and J. C. Bantam.

The introductory sermon preached by Rev. K. D. Hough, subject: "Examine yourself," was inspiring to all.

Every day's work was begun by morning watch, which gave strength to all who attended. Every session closed with prayer groups, conducted by Rev. E. D. Adams.

Welcome addresses were delivered by Misses Clara Wurtham and Dannie Hudson, response by Prof. F. M. Gordon.

Reports made by the District president, Sunday School, presidents of Epworth and Junior Leagues were splendid.

Addresses by the following notables—Prof. M. J. Howard on "A Healthy Church," Dr. Shambourger on "Everything Old is giving Way to the New," Dr. R. T. Weatherby on "Philosophy of Religion," Dr. J. C. McMories on "The Need of Advancement in the Sunday School," were indeed helpful.

The actual work done by Beginners, Juniors, Intermediates, and Seniors in the

Dr. W. C. Jason, President of Dover State College was with us on Wednesday night and addressed us in the way that characterizes his ability.

Prof. W. T. Bell, principal Centreville School was a delegate and took an active part in the discussion. Rev. M. W. Clark of the Cambridge District was present. Mrs. Jolly, mother of the late Dr. S. S. Jolly was present and cheered the Convention with a short address.

Dr. R. H. Wallace appeared several times before the Convention touching on the vital points that were interesting to the District, the Conference and the Church, the Centenary, "the household word" of the Church, the Southwestern Christian Advocate, and saving souls for the Kingdom.

Dr. J. W. Jackson arrived near the close of the Convention. All having heard him for over two years knew what he was going to speak about; his subject was "Dr. Murdock and the Centenary."

Rev. W. H. Johns for several years the energetic president, was reelected to serve another year, with a few new officers: Mrs. Maggie Downs, Secretary; Rev. R. B. Thompson, 4th Vice-President; Mrs. H. M. Waters, Superintendent Junior League.

There was rendered Wednesday evening a special literary exercise by the local talents and thruout the District, Mrs. Ellen J. Raikes, Mistress of Ceremony.

An interesting feature was a crowd of boys, a request by the president and Rev. J. H. Blake for a boy from each charge. There were 42, Chestertown, thru the Pastor, Rev. W. H. Johns, had 22; they took active part on the programme. Thursday morning was Boys' Hour, conducted by W. H. Johns. Addresses were given by J. H. Blake, J. H. Cooper, M. V. Waters and C. W. H. Briddell. The host, J. H. Blake with his good people had every thing well arranged for our comfort, and spared no pains for our pleasure. With cheerful hearts, comfortable accommodations and well cooked food, thus went into history a great Convention, leaving with sweet memory of Trappe, to meet at Chestertown, Md., next year.

Sunday School and Leagues, demonstrated by Prof. and Mrs. G. W. Hodges, Mrs. I. Prater, Mrs. Lowery, Mrs. Brazelton, Misses Meadows and Ray were thoroughly appreciated.

Rev. J. H. Brandon, Rev. E. W. Barnes, Rev. J. B. Liburd, Prof. W. A. Robinson and Prof. Gordon gave splendid addresses.

The District Superintendent Rev. H. E. Burns spoke feelingly of his gratitude to all persons concerned. His talk on the Centenary was inspiring, and his sermon on Sunday, subject: "The Purpose of the Church in the Community," was of great benefit to all who listened.

Two other great features connected with the convention were the recreational periods and the banquet. These reflected credit upon the leaders and will ever be remembered.

All officers were re-elected. Next place of meeting is South Rome, Ga. Much credit is due Rev. Burns, Rev. P. B. Gates and Prof. Robinson for their untiring efforts.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

JULY 23, 1922

Subject: Daniel and the Lions.

(Dan. 6:1-28)

As the account runs, when Darius the Mede became king of Babylonia he divided the kingdom into 120 provinces, grouped in three divisions. Over each province was placed a provincial governor, and over each group of provinces a president. Daniel was made one of the presidents. And because of his good judgment and ability he was regarded as the leading one next to the king himself. But the governors and other presidents became jealous of him and conspired to bring about his downfall. They could not find any just charge to bring against his conduct, so they plotted to ruin him on account of his religious piety. Accordingly, they flattered the king and persuaded him to decree that for thirty days no one should make a petition to God or any other man—all petitions must be made to the king only. Whoever should disobey this decree would be put into the lions' den. The king did not at that time see through the plot. But, as his custom was, Daniel continued to pray thrice daily before his open window to Jehovah. Then the leaders of the conspiracy reported his disobedience to the king, who, having no power to pardon the violator of a law, was unwillingly compelled to have him consigned to the lions, hoping that in some miraculous way he would be saved from injury. All night Daniel stayed locked in with the lions without injury. The next morning when the king hastened to the den and found him unhurt he had him removed and glorified Daniel's God. And, having seen through the plot of the conspirators, he had them and their families put into the lions' den, and they were devoured. Then he issued a decree calling upon all his subjects to reverence Daniel's God as the only living God whose kingdom and dominion would be eternal. Now what is the religious teaching of this passage?

But before we attempt to answer that one, we can hardly sincerely prevent another question from arising: Is the story true? There will be some in the Sunday School who will either ask the teacher this question or will ask themselves it, and will make up their own mind what the answer should be. To answer it intelligently we cannot do better than to call the reader's attention to what we have said and oft repeated on this page a few months ago in discussing certain other Old Testament narratives. A distinction should be made between a matter of fact and a matter of truth. If

a story teaches a truth, it is true, even though it may not be true to life in all of its details, or does not recount cold facts. No one can say authoritatively that this story is or is not based upon facts throughout; it is simply a matter of belief with more or less good reason for that belief. One man will believe that it does recount facts throughout, and another will believe that it does not; while they both will agree on the important religious truth which it teaches. And we should not try to compel anyone to believe or disbelieve that it recounts historical facts so long as he understands and accepts the religious truth of which it is illustrative.

Now to that other question: What is the religious teaching of this story? Its teaching is clear in itself, but becomes clearer when we remember the purpose for which the Book of Daniel was written. It was written not simply as a biography of Daniel or a history of his times, but for the purpose of keeping the Jews loyal to Jehovah in the midst of persecution and affliction. And to convince them that should they remain loyal to Him through "thick and thin," Jehovah would bring them safely through their persecutions and elevate them to the place of highest honor in the world, the writer used as an example Daniel, who was famous for his perseverance in the midst of trials and persecutions because of his religion. During the reign of Antiochus Epiphanes (176-164 B. C.) the Jews were severely persecuted. Many of them were slain or sold as slaves. The temple worship was suspended and the Jewish religion prohibited. Many of the Jews who were loyal to their religious convictions fled from Jerusalem, while many others modified their religion in accordance with Greek influence. At that time it was exceedingly dangerous for the Jew to be loyal to his religion and his God publicly. It was as dangerous as being cast into a den of lions or a furnace of fire; ordinarily it meant a horrible death in either case.

If this book was written in this age, then the reader will imagine what a forceful and inspiring appeal this story of Daniel was adapted to make to Jews in this predicament to whom their ancient religion was the most sacred. It is true that God always raises up someone to champion His cause in the time of a crisis, no matter how dangerous it may be for the champion. And from that standpoint the Book of Daniel deserves a place with the

other prophetic books of the Bible. The writer tells his stories and leaves it to his readers to make the application for themselves. The story is: God took care of Daniel in the midst of all his persecutions and dangers, on account of his loyalty to his God. But the application is: Ye children of Israel, God will do the same for you now if you be a Daniel in loyalty to Him. Not only will He bring you through them safely, but afterwards He will elevate you to the highest place among the nations of the world. But today it is not ye children of Israel, but ye people of God everywhere who are being persecuted and afflicted because of your belief in Jehovah and His Christ, or because of your loyalty to the principles of righteousness. God will do the same for you if you be a Daniel. He may not always literally lock the lions' jaws so that they will not harm your body, but He will take care of your soul. And after the lions have devoured your body, in His kingdom above He will elevate you to the place of highest honor. "Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you FALSELY for My sake, for great is your reward in heaven."

Probably there are more men today who would stand the supreme test of Daniel—who would meet death rather than to give up their faith—than there are who would rather meet the ordinary inconveniences and embarrassments which come from standing up for the right at all times in small things. God needs more Daniels in this respect.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, July 23, 1922

"They Brought Daniel and  
Cast Him in the Den  
of Lions"

The real test had come. Wicked and suspicious men had plotted against God's servant. Unwittingly the king had signed a decree which made Daniel a criminal in that he did not obey the king's order. Daniel was acting under higher order and had for his protection the King of Heaven, and did not fear. He was the most confident spirit in the realm when brought to the den of lions. The king did not sleep that night. Sin makes cowards. Daniel pillowed his head on the mane of a great lion and went to sleep, while even the lions forgot their native fierceness in his company.

Sometimes God's servants have suffered martyrdom, but have nonetheless been cared for by Him who takes them to himself. Thus Stephen saw the heavens open and the heavenly host ready to receive him. It is not a question on which bank of the river God delivers his own; it is the assurance that the waters shall not overflow that gives comfort. Many times have missionaries been apprehended and thrust in prison, but God not only cares for them, but carries on the work,

so that the kingdoms of this world are coming to recognize the Christian faith as the only hope.

There are testing times yet to come. God's servants will suffer persecution. Sin has a tremendous grip on the world and will not let go easily. Every missionary of the cross is an enemy to the forces of darkness as they view life. The struggle for the ultimate conquest is now on. Every conceivable plot will be laid to entrap the Christian, but if he is in the path of duty God will take care of him and the work will go forward. The wild beasts of earth are not all in the form of lions, some are in the form of men. These seem harder to tame and it may not be so easy for God to shut their mouths, so they will not cry out against the church and all that is good. But even in the den of lions or in the centers where wicked men are, God will give deliverance and his work will go forward, and when God brings his own to him no manner of hurt will be found on them.

GAMMON SEMINARY.

### Quarterly Conferences

KEITHVILLE, LA. — The second quarterly conference was held with the Rev. J. E. Rolax, district superintendent, presiding. A number of the officials were present with reports showing an increase along all lines. It has been raining very much since our arrival here, but the Lord has led us on to victory. Rev. Rolax preached two logical sermons to large crowds. Collection was good. The district superintendent was paid in full. The members recently came to the parsonage with many things to cheer the hearts of the inmates of the parsonage. The pastor and wife thanked them and bade them come again.—D. H. Young, P. C.

SPRINGFIELD, MO. — Our first quarterly conference convened at Pitts Chapel, June 10-11, with the district superintendent, Rev. L. R. Grant, presiding. He preached two wonderful sermons to a large and appreciative audience. The pastor and trustees conducted a small rally in connection with the quarterly meeting; this was a great day at our church; we had an old-fashioned basket dinner in the basement, and nearly everything desirable was prepared to make our members and friends happy. At the evening service Rev. G. F. McMiller, pastor of the Presbyterian Church, and Rev. L. M. Curtis, pastor of the Washington Avenue Baptist Church, and their congregations were our guests. They filed in led by these two men of God, until our seating capacity was taxed. They marched down to the collection table and gave liberally and with that solemnity that characterizes the people of God. Words cannot express our gratitude to them for their kindness. We had one addition, 165 communicants and raised \$525.50. Our pastor, Rev. C. S. Webster, has just closed his fifth year as pastor of our church, and during his administration we have

(Continued on page 12)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC, JULY  
16, 1922

Subject: "Only They Who Know  
Can Save" (Hos. 14:1-9)

The Hebrew prophets of old were outstanding in their service to Jehovah because they were outstanding in their knowledge of Him and their zeal for Him. Zeal without knowledge is ineffective, wasteful; knowledge without zeal is static, negative. Effective service is conditioned by knowledge coupled with zeal.

#### Our Great Handicap in Religious Work

There is no disputing the fact that in the various phases of our church work, from that of the pastor on down or on up (as you like it), our great difficulty is right at this point. People are undertaking the work who are woefully ignorant of the task undertaken. There is no intention here to criticize, even by implication, these people. They are worthy of all praise. They are putting all they have at the disposal of the Master, and marvelously does He use it in some cases. But I think it cannot be doubted that the better the instrument Christ has at His disposal, the better and bigger the results He can produce. Even Omnipotence can do more with a good instrument than with a bad one.

#### Knowledge of Problem Needed

If one is to do a thing, he must first know the thing to be done. To phrase it in psychologic language: there must be a sort of pre-perception of the thing to be done—an image, if you please, to guide the doing. The "hit or miss" method of doing things always results in more missing than hitting. I once heard a man make a speech on the inventions that had been "stumbled upon" accidentally. It was an exceedingly entertaining speech, but contained more fiction than fact. Inventors are not "blunderbusses." They are purposeful workers. They are always guided by a clear-cut image; they are always trying to do a very definite and well defined thing. And the doing of any task, whether it be perfecting a flying machine or leading a class meeting, requires an equally definite and clear-cut conception of the task. "Open your mouth and the Lord will fill it" was a favorite homiletical direction among the preachers of the "old school." Well, with respect to all of our church work, there is more or less the feeling that all one needs is the audacity, the Lord is expected to

supply the rest. Many of our churches are failing to serve the community in which they exist because the pastor has not the vaguest conception of what a church ought to do for a community. The hour or more spent in the sessions of many of our Leagues and Sunday Schools is, positively wasted, because the leadership of these organizations has no more idea what ought to be done through them than it has of the width of the canals on Mars. If we would really serve in the kingdom, let us first get definite, clear information on the question asked by Saul or Tarsus: "Lord, what wilt Thou have me to do?"

#### Knowledge of the Best Method of Solving Problem

A good many people think that methods in religious work must remain the same from century to century or religion suffers great loss from profane innovation. When one talks of new and improved methods in church work, the "old-timers" say: "Jesus is the same yesterday, today and forever." Well, in truth, there is no doubting the truth of that proposition. The sun today is the same sun that it was millions of years ago. But the man who gazes at the sun today through a 60-inch reflecting telescope sees a vastly different sun from that seen by the Tertiary Troglodyte who crept out of a cave and fell on his face to worship that mystic, awful orb that hung above him. The folks are traveling now the same road from Baltimore to Philadelphia that they traveled in the sixties. They went in ox-carts, they go now in automobiles. Yes, Jesus is the same for aye and aye, but we must be prepared to give the world a 60-inch telescope view of Him. The way is the "same old way," but the church must not be content to travel it in an ox-cart while all the world is using automobiles and aeroplanes. Epworth League schools of methods, rural and city pastors' schools of methods, Sunday School institutes, etc., are the urgent need of the time. Their number is increasing yearly, thank the Lord. May they function mightily in dispensing that knowledge which will make efficacious the service of those who in the future shall prosecute the work of the Kingdom of our Christ.

J. W. HAYWOOD,  
Morgan College.

#### EPWORTH LEAGUE NOTES

Central Missouri Conference Institute at Sedalia, Mo., Geo. R. Smith College, week beginning July 10.

Rev. B. F. Abbott, D. D., dean; Prof. R. B. Hayes, manager.

Little Rock Conference Institute at Philander Smith College; Little Rock, Ark., July 24-31. Manager, Dr. J. M. Cox; dean, Prof. R. C. Childress; dean of women, Mrs. A. C. Freeman; Life Work secretary, Rev. B. F. Neal, D. D.

Washington and Delaware Conference Institute, Morgan College, Baltimore, Md., Aug. 14-20. Manager, Rev. A. J. Mitchell, D. D., 31 Second street, Annapolis, Md.; dean, Rev. W. C. Thompson, D. D.; dean of women, Mrs. Helen E. Muso; Life Work secretary, Rev. D. H. Hargis, D. D.

North Carolina Conference Institute, Bennett College, Greensboro, N. C. Manager, Prof. Frank Trigg; dean, Prof. E. Havin Caldwell; registrar, Miss Beulah D. Clark; dean of women, Mrs. Eve V. Hopewell.

Wiley University-Texas Conference Institute, Wiley University, Marshall, Texas, Sept. 4-10. Manager, Prof. H. B. Pemberton; dean, Prof. Willis J. King; Life Work secretary, Miss Fannie Butler, Galveston, Texas.

Atlanta, Clark University, Atlanta, Ga., Sept. 11-17. Dean, Prof. Willis J. King; Life Work secretary, Rev. D. H. Stanton, 30 Chestnut street, Atlanta, Ga.

Upper Mississippi Conference Institute, Rust College, Holly Springs, Miss. Manager, Prof. M. S. Davage; dean, Prof. J. L. Farmer; Life Work secretary, Rev. A. J. Cole, Holly Springs, Miss.

Central Alabama Conference Institute at Central Alabama College, Sept. 25-Oct. 1. Manager, Prof. R. N. Brooks; dean, Prof. S. C. Walker.

East Tennessee Conference Institute, Morristown Normal and Industrial Institute, Morristown, Tenn. Manager, Prof. Judson S. Hill; dean, Rev. M. J. Tifton, D. D.; Life Work secretary, Rev. T. G. Howard, Bluefield, W. Va. This institute will be held as soon as the new buildings are completed.

Dr. W. M. Jones of the Board of Sunday Schools and Dr. F. H. Butler of the Epworth League are in Texas this week attending Epworth League and Sunday School conventions.

The League membership in both the Washington and Delaware conferences is around the 10,000 mark. Nearly 20,000 Epworthians in these two conferences.

A splendid list of able instructors and lecturers are on for our institute this year.

The Rev. J. A. Baxter, our pastor at Asheville, N. C., will have the classes in Evangelism and Stewardship at Bennett. Rev. G. N. Phelps of Reidsville will take the morning watch. Dr. D. D. Martin of Gammon will take the Mission and Bible study, and the Rev. R. G. Morris will have charge of recreational activities. Some faculty!

The Conference Itinerant Club of the Texas Conference will meet at Wiley the same week as the institute. This means that we are going to have a large number of the young ministers of the conference there. The more, the better.

F. H. BUTLER.

#### QUARTERLY CONFERENCES

(Continued from Page 11.)

taken in 200 members and raised \$24,830.50. He has won many friends in Springfield, for he is a fearless and hard-working Gospel preacher, and is getting results. We have lately purchased and installed a piano organ in our church.—Mrs. Mabel Montgomery, Reporter.

MANSFIELD, LA. — The second quarterly conference of the Banchess charge was held June 4, with the Rev. J. E. Rolax, district superintendent, presiding. The officers were present with written reports. The membership has been increased and the church painted. The Sunday School has increased 65 regular attendants. Miss Ida Sudds, the superintendent, and teachers are doing excellent work with the Sunday School. Rev. J. L. Kirvin, P. C.—Will Freeman, Reporter.

TOOMSUBA, MISS. — Our second quarterly conference of the Lauderdale charge was held at Pleasant Grove M. E. Church. Rev. F. Johnson opened services at 2:30 p. m. Dr. McMorris took the chair and, in a business manner, presided. Nearly all officers were present. A good report was rendered by the pastor, showing that \$496.96 had been raised in two months. Sunday, May 28, Dr. McMorris was with us and at his best. The church has taken on new life. Rev. E. W. Rogers, P. C.—Zeller Morgan, Reporter.

LEWISVILLE, ARK. — Our second quarterly conference convened at McDonald Chapel M. E. Church with the Rev. A. R. Ray, district superintendent, presiding, who examined the wires of all the auxiliaries of the church and found them all at work. The class leaders were present and made good reports. Rev. Ray preached an able sermon at 11 A. M. to the delight of all. Our pastor, Rev. C. H. Howell, is doing his best to put the program of the church over. He is not leaving one stone unturned. \$100.00 has been raised during the quarter. Mrs. Essie Brown, Reporter.

CARRIERE, MISS. — The second quarterly conference of McNeil Church convened at New Hope Chapel June 24th, the Rev. P. H. Rembert presiding. Reports from the different churches showed that the charge is progressing wonderfully. Attendance was unusually good. \$30.26 was raised and the District Superintendent paid in full. We raised \$168.24 during the quarter. The Rev. S. H. Harris, our pastor, is a live wire in his work for God. We have awakened on this circuit and are pushing to the front. V. Mandy, Reporter.

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## WHAT THE CHURCHES ARE DOING

OPELOUSAS, LA.—Tuesday evening we had one of the most spiritual soul-reviving class meetings, after which a storm came to the parsonage, leaving many pounds to the great surprise of Rev. and Mrs. W. J. Hampton. Gifts were also given our worthy Sunday School superintendent, Prof. J. H. Augustus. We thank God for such leaders. May they live a long, happy and prosperous life. Mrs. E. Lee read a delightful prayer. Many visitors were present and delightfully entertained. Rev. Green of Olivier made a short talk. St. Mark's is indeed improving.—E. D. Williams, Reporter.

CLOW, ARK.—It has pleased Almighty God in his wise providence to take from us our beloved pastor, Rev. S. M. Cain, who was sent to us from the last session of the Little Rock Annual Conference, and who so faithfully and willingly discharged his whole duty in every way as pastor. The work has been in the hands of the local preachers of this place, one of whom has been very ill, in the person of Rev. J. W. Carr. But our faithful and untiring brother, G. T. Sampson, has been ever on the job and has left no opportunity pass to push the church work and keep it alive, both spiritually and financially. Every department of the church has taken on new life and are doing good work. Our Sunday School, with an average attendance of 85 members, is proving successful. Pray for our success.

NATCHEZ, MISS.—Children's Day was a high day at St. John's M. E. Church. At 11 o'clock the Rev. G. T. Geffary, D. D., rector of the Episcopal Church of Jackson and Natchez, filled the pulpit and gave to us a most inspiring sermon. Miss Helen S. Minnus, music teacher at Haven Academy; Mrs. Garret, of Alcorn A. & M. College; Dr. A. W. Dumas and Prof. W. R. Ross, of Rust College; Prof. Flemmings, of the High School, and Dr. C. G. Lewis were visitors. On Monday Miss Minnus gave a recital, a large crowd attending. Two prizes were given to the persons selling the largest number of tickets. They were given to Mr. D. E. Spellman and Miss Alice Hart. We are proud of our pastor, Rev. Holland, who is serving his third year here. Last Sunday Rev. Holland preached the annual sermon for the Ladies of White Star. We were pleased to have Rev. A. Holland, Sr., of Brookhaven, with us in our class meeting Tuesday night.—Reporter.

HIGH SPRINGS, FLA.—The first Sunday School and Epworth League convention of the Lake City District, held under the presidency of the new district superintendent, Rev. Scott Bartley, convened at High Springs, Fla., June 15, in Mt. Carmel M. E. Church, Rev. E. D. Williams, pastor. From the very opening, which was brimful of life, the meeting portrayed good things. The writer preached the opening sermon, and a general welcome was held.

The welcome was extended by Mrs. Nancy Spead and Mrs. Kellie Moore and others, and these were responded to by Prof. J. M. Goodbread and Dr. Thos. H. B. Walker. The various papers read showed much preparation. This convention is but a fair indication of what the new superintendent will do in the future. The choir rendered excellent music, with the superintendent's son, Mr. Bartley, as organist. Among the distinguished visitors were Prof. I. H. Miller, principal of Cookman Institute, Jacksonville, Fla.; Dr. J. H. Smith, and Rev. S. P. Pratt, former superintendent of the Lake City District. Sunday was a high day. At 11 a. m. Rev. Scott Bartley, the district superintendent, preached a soul-stirring sermon. It was a masterpiece of thought. At 3:30 p. m. Rev. G. M. Hearst preached to a full house, another forceful sermon. At 7:30 p. m., Rev. H. H. Hawkins preached the closing sermon of the convention and it was a great sermon. The good people of High Springs entertained the convention to the fullest extent, and all left feeling greatly benefited by this meeting.—G. M. Hearst, Reporter.

MERIDIAN, MISS.—I take this method to give our brethren information as to the health of our venerable brother, Handy May. His health has been very poor since our last conference. He is very anxious to hear from his comrades in the Gospel. He asks so often about the brethren. We would do well to write him and send him gifts at times. Please do this, as it will prove quite an inspiration to him. The border line shall soon be reached by us all. "Old aye serene and bright, and lovely as a lapland night, shall leave thee to thy grace." There is a great beauty in age. The morning of life may be glowing with expectations of youth and be fruitful in endeavors, but the evening of life is the time of repose and calm meditation.—J. B. Brooks.

FAYETTEVILLE, ARK.—On June 18 Rev. J. T. Saxton, D. D., pastor of Wesley Chapel M. E. Church, Little Rock, Ark., preached at Fayetteville at the pastor's anniversary. He preached two able sermons to the delight of all present. We are preparing for the District Conference. The ladies have the church in good order to receive the visitors.

GRAND BAYOU, LA.—June 11 was a high day at Corinth M. E. Church. The Rev. J. E. Rolax was with us and preached a strong sermon. That night he found that old Corinth was still alive. The fire is still burning. On Monday night was our quarterly conference, each officer being present with a written report. We raised this quarter \$331.65. At the close of the conference we had an old-fashioned love feast. Our pastor, Rev. Jarrett Green, is pushing the work to the front.—Reporter.

BOLTON, MISS.—A grand Children's Day exercise and Centenary rally was conducted at Solomon

Chapel M. E. Church on the fourth Sunday in June. Miss Willette Jones directed the program. We raised for Centenary \$70.00; for other purposes, \$32.50; Mrs. C. Durham and her children, of the Baptist church, gave \$23.00 to the Centenary.—M. B. Smooth, Reporter.

COLFAX, LA.—A rally was given at Lee Chapel M. E. Church by districts. New Orleans District, Sister Alle Blunt, captain, \$5.33; Lake Charles, Sister Zudie White, captain, \$5.00; Baton Rouge, Sister Daisy Clark, captain, \$2.90; Alexandria District, Sister Mary Mitchell, captain, \$2.30; Shreveport District, Sister Ellen Turner, captain, \$2.65; other collections, \$1.70; Brother Jefferson of the A. M. E. Church, \$2.25.—J. C. Clark, P. C.

DETROIT, MICH.—The Epworth League of Scott Memorial has made quite a record in the church. Our president, Dr. F. A. Gowens, is a most capable one. On Sunday, June 18, the entire day was given to the Epworth League. On Sunday morning our pastor, Rev. G. G. Buckner, preached a wonderful sermon. At 6:45 a splendid program was rendered. Solo, Mrs. H. Brown; paper, Mrs. G. G. Buckner; solo, Mr. Beard; reading, Mr. J. S. Bush, entitled "Be Thankful." At 8 p. m., the opening chorus was given by our choir. A trio, "I'm Glad Trouble Don't Last Always," was sung by Mrs. Johnson, Misses Rasherry and Phifer, of the choir. Readings from the Epworth Herald were given by Mrs. J. C. Adams, Miss Phifer and Mrs. M. L. Davis. Mrs. L. A. Lucas recited a beautiful selection, "The Organ Builder." Mr. C. E. Knight delivered the annual address. The collection for the League, not including the current expenses for the church, was \$85.34.—Maridelle E. Phifer, Reporter.

BATON ROUGE, LA.—The infant son of Mr. and Mrs. W. M. Allen, of Shreveport, La., was baptized on July 3, 1922, at St. Mark's in the presence of a large audience. Mr. and Mrs. Allen are Christians and may God grant that Master Allen may be reared in the fear and love of God. Mrs. Allen and her mother spent ten days in this city, the guests of Rev. and Mrs. C. W. Reeves. They left for their home on the 10th.

WESSON, MISS.—Our church at St. Morris was at its best Sunday, June 24. The Rev. P. Dunn of Hammond, La., was with us and preached a soul-stirring sermon at 11 o'clock, which was a delight to all. At 3 o'clock Rev. A. Wells of Brookhaven, Miss., preached a wonderful sermon. Rev. J. H. Coleman of Barlow was also present and spoke encouraging words. The collection was taken up by N. Cowell of Hazelhurst, Miss. Mrs. Willie Ruffers, a member of the Baptist church, gave a social for the young people and reported \$40.15. Total collection for the day and night was \$126.45.—Mrs. A. L. Bohannon, Reporter.

WAYNESVILLE, GA.—The second Sunday in June was a high day. In the afternoon the Sunday School rendered a delightful program under the supervision of the pastor's wife, Mrs. B. F. Freeman. At the close

of the program Rev. Cole, of the Baptist Church, made a timely address. The pastor, Rev. B. F. Freeman, made an encouraging talk to the Sunday School. The Waynesville charge has put on new life under the leadership of our pastor.—Miss Gusle Seadroe, Reporter.

HUBBARD, TEXAS — Lawson Chapel is moving forward under the leadership of Rev. J. S. Medlock. Our district superintendent, Dr. J. W. Warren, held his quarter the fourth Sunday in June. We had good service all way. A splendid Sunday School was conducted by the superintendent, R. B. Davis. At 11 o'clock Dr. Warren preached a very forceful sermon. At 3:30 o'clock Rev. W. M. Watson preached an inspiring sermon, after which we had an old-fashioned love feast. At 8:30 Dr. Warren lectured to us, bringing to our minds inspirational thoughts. We are making thorough preparation for the district conference.—Rosa Davis, Reporter.

NEOSHO, MO.—June 25 was the annual rally day as well as one of the red-letter days in the history of the church. Rev. J. A. Holt, the faithful pastor of this charge, had things well in hand. The members and friends demonstrated their respect for the pastor and devotion to the church by faithful attendance and liberal contributions. At noon the annual basket dinner was served, which was spoken of by many as a feast, because of the many things too good to name which were ours to enjoy. Rev. Spencer Ray, Jr., pastor of Trinity M. E. Church, Joplin, Mo., was the speaker of the day and delivered three able sermons which gave birth to a common discussion as to which was the best. At the close of the evening service the stewards counted \$117 as the total collection for the day. The congregation stood and fellowshiped while Rev. Ray led in singing "Our God Is Marching On." The next district conference of the Sedalia District will convene at Neosho and \$70 of this money was spent towards beautifying the church, screening doors and windows, and installing electric fans, as the pastor has pledged himself to give the conference the grandest and most comfortable entertainment in the history of the district. The stewards gave the pastor a liberal consideration and banked the remainder of the money to buy supplies for the preachers and delegates. Pray for us.—Lillie Kingcade, Reporter.

TULSA, OKLA. — The choir of Wesley Chapel, under the efficient leadership of Mrs. Clarice Easley, agreeably surprised their pastor, the Rev. D. G. Franklin, who was assigned to the pastorate of this church at the last conference. The table groaned under its load when the happy company completed their pounding. Mrs. C. Easley made the presentation speech in well chosen words, to which the pastor in a happy vein responded. The choir then sang "God Will Take Care of You." Wesley Chapel is steadily going forward. A new parsonage since conference is a part of the good work of these faithful members.



Those who took part were: Mrs. C. Easley, Mrs. H. Carter, Dr. P. S. Thompson, L. W. Thompson, S. A. Thomas, Mrs. Ora Bagley, Mrs. N. W. Simmons, Mrs. Welch, Mr. H. T. Willson, Mr. G. Johnson, Mrs. Thomas, Mrs. H. M. Mogili, Miss Virginia Carter, Mrs. A. Cox and others. The pastor and family are happy and send their best wishes to the good people. The choir then happily departed with "God bless you and best wishes."—Reporter.

**BUDE, MISS.**—On the third Sunday the pastor, Rev. B. W. Robinson and members went down to Meadville and assisted the good Bro. Jordan and his congregation in their rally on the new church. Even though times are strenuous and farming conditions are poor, members and friends rallied to his aid. Brother Floyd Brown, leader of Class No. 1, led all classes with \$35.41. Sister Adelaide Cameron of Bude, his helper, led all the sisters, raising \$11.35. Bro. Robinson, pastor of Thirkield, paid \$5.00. We too, heartily thank the following for their contributions. Rev. A. Gill, pastor of Sweet Home Baptist Church, \$1.00; Bro. Paul Wilbert, \$1.00; Bro. Andrew Williams, \$1.00; both members of Sweet Home. Children's Day was also observed at Thirkield Chapel with success. Our worthy reporter, Sister Carrie B. McCray, is attending the Teachers' State Normal at Brookhaven, Miss. We are looking forward to the coming of our District President of the Ladies' Aid, Friday, June 30th, 1922—Reporter.

**ALEXANDRIA, LA.**—Rev. and Mrs. C. C. Hayward desire to thank the members and friends of Newman Memorial Methodist Episcopal Church led by the pastor, Rev. Robert Wilkins with a big surprise which brought three hundred pounds of groceries. Many thanks, come again. —

**NATCHEZ, MISS.**—Miss Alice E. Hart, daughter of Dr. H. B. Hart, of Greenwood, Miss., was entertained very delightfully while visiting her grandmother, Mrs. Violet Young, by the members of St. John Methodist Episcopal Church. Miss Hart made herself endeared to all who met her. During her six weeks' stay in Natchez, she was in attendance at all of our services and club meetings of our projects. We invite you to visit us next summer.

**BAY ST. LOUIS, MISS.**—The Tempsey E. Smith Musical Company now on a tour through the Southern States is making quite a success. They were given a splendid reception at Forest, Miss. The company includes Mrs. Tempsey Smith, her three children, Alfred and John B., Miss Mary Davis, young contralto, and Mr. Austin Hannibal.

**LUTCHER, LA.**—At Lutchter Chapel M. E. Church, Sunday night, May 21, a rally was given in honor of the pastor, Rev. W. A. Hilton, by the "winner boys" under the management of J. D. Wilson, Jr. The pastor preached from the 130th psalm; subject, "Out of the depths have I cried unto thee."—Reporter.

**MERIDIAN, MISS.**—Rev. J. S. Williams, pastor of the Methodist Episcopal Church at Cohtta, and Chickamauga, Ga., desires to extend thanks to the members of each place for their generosity shown him during his two weeks stay with them, after the close of Gammon Theological Seminary.

From the present outlook, I have already felt of doing a great work with the wonderful co-operation that I have been able to make thus far. It is being said that a new era is being wrought in the history of the church. There is a general increase in the church. As I left for my vacation trip home, I was met with a surprise. I desire to thank these good and faithful members for their kindness.—J. S. Williams.

**NATCHITOCHES, LA.**—Asbury Methodist Episcopal Church is still alive and its loyal members are working faithfully. For the Centenary drive the auxiliaries reported as follows: King's Daughters, \$25.00; Ladies' Aid, \$18.00; W. H. M. S. \$10.75; Stewardess, \$4.70. Each auxiliary was asked to raise \$25.00, but owing to the inclemency of the weather and illness among the members, a few of the auxiliaries failed to report their quotas. A few ladies gave a playlet called "Sleeping Beauty" and "Ten Virgins," with Mrs. L. C. Pertee, manager. On Monday, night, May 1st, a very interesting program was rendered. Space will not permit us to mention all who took part in the program but we cannot fail to thank those good people who worked so faithfully to make it a success.—W. H. Lang, P. C.

**JACKSON, LA.**—Rev. and Mrs. O. C. Daigle are rejoicing over the birth of a fine baby girl. The baby was born at 817 N. Roman street, New Orleans, La.

**MERIDIAN, MISS.**—Of all the many storms that have been sweeping over the continent, Rev. and Mrs. J. D. Wheaton were glad to be awakened on the night of May 12th by the thundering sound of male and female voices that were issued from the back porch singing, Somebody's Knocking at Your Door. The door was soon opened and in rushed a host of members with many pounds of choice groceries of which we were very thankful. We take this method to thank the people for their kindness. We have also just closed a very successful revival meeting with the help of Rev. E. A. Wilson of Hickory, Miss. We were able to add 21 to the church.—J. D. Wheaton, P. C.

**BOYCE, LA.**—We wish to thank sinner men of Boyce and Village charge for a surprise given us recently, consisting of 250 pounds of choice groceries. This was led by Mr. Thomas Hudson, Mr. Ernest Lincoln and Mr. Robert Jordon. Call again, you are always welcome. We pray God's blessing upon you.—Rev. and Mrs. E. W. Jackson.

**BILOXI, MISS.**—Many thanks to those of our faithful members and friends who made it possible for us to raise our centenary quota in full on Easter. Mrs. Laura McNeill, \$5.00; Rev. J. A. Patterson, \$5.00; Mr. A. Stidman, \$5.00; Mrs. Ella Jones, \$5.00; Mrs. Idela Thomas, \$5.00; Mrs. Ella Johnson, \$5.00; Mrs. Mentoria Hanibal, \$5.00; Mrs. Edna James, \$1.00; Mr. George Cummings, \$5.00; Mr. James Harvy, \$1.00; Mrs. H. Harvy, \$1.00; Mr. Lee Parker, \$2.00; Mrs. Mattie Stidman, \$5.00; Mr. C. S. Diggs, \$5.00; Mrs. Margaret Diggs, \$20.00; Mr. H. T. Clay, \$5.00; Mrs. I. E. Clay, \$5.00; Mrs. Louise Gaines, \$5.00; Mrs. Rachel Clay, \$5.00; Mrs. Allie Watts, \$1.00;

Mrs. Molly Herman, \$1.00; Mr. John Scott, \$25.00; Mr. Emile Davenport, \$1.00; Mrs. Cella Dickson, \$1.00; Mrs. Ellen Gouer, \$2.00; Mrs. M. J. Martin, \$5.00; Mr. Albert Proctor, \$2.00; Miss Clara Diggs, \$5.00; Mrs. Josephine Davis, \$5.00; Miss Edith Davis, \$2.00; Mr. J. S. Robinson, \$5.00; Miss Katy Hyde, \$2.00; Mr. Charles Davenport, \$2.00; Mr. Willie Ward, \$1.00; Mr. Taylor Johnson, \$1.00; Mrs. Josephine Proctor, \$1.25; Mrs. C. L. Brown, \$5.00; Mr. S. S. Spriggs, \$5.00; Mrs. S. Spriggs, \$2.00; Mrs. Annie Bell, \$2.00; Mrs. Ida Washington, \$5.00; Mrs. Ophelia Vinson, \$2.00; Mrs. A. B. Pittard, \$5.00; Mr. Emile Jefferson, \$1.00; Mrs. Cassie Thomas, \$1.00; Mrs. N. L. Patterson, \$1.00; Mr. J. L. Irven, \$1.00; Mr. Willie Hawkins, \$5.00; Mr. George Irven, \$1.00; Mrs. Julia Jolla, \$2.00; Mr. John Wesley Picken, \$5.00. Total, \$212.00. Our centenary quota in full.—J. A. Patterson, Pastor.

**MONROE, LA.**—Mrs. Oton Wiggins of Monroe, La., was a delegate to the Missionary Convention, which convened in Wesley Chapel M. E. Church, Baton Rouge. On her return home she is spending several days in Vicksburg with her friends, Dr. and Mrs. Newton.

**OLIVIER, LA.**—Thursday night, June 15, just after wife and daughter had retired, a host of members led by Sister Emma Stevenson, together with Sisters E. Burgers and Pearl Preston, Smith Lewis, Roxia Brunsard, Charles Frelow, H. Robinson and many young friends and some of our good Baptists, came to the parsonage singing, "God Will Take Care of You." They brought many good things for the pastor and family, and also a cash collection. Rev. C. Jenkins, our pastor at Cade, a son of this congregation, made the welcome address, after which refreshments were served. All present were made happy and left with cheery souls.—S. Green, P. C.

**CARY, MISS.**—The members and friends of Clark Chapel M. E. Church express themselves as well pleased with the presentation of "The Easter Pilgrims" for Easter and "The Golden Age" for Children's Day, by the young people of Clark Chapel, Mrs. L. O. Williams, organist.—J. A. Williams, P. C.

**HATTIESBURG, MISS.**—We are moving on nicely this year under the pastorate of Rev. R. L. Tate. All of the auxiliaries at each church have been organized. The Local Council, with its unit leaders, chairman, secretary, treasurer and minute men, is doing good work. We have raised and reported in the two quarterly conferences to pastor on ministerial support, to date, May 20-21, \$115.00; district superintendent, \$31.00; paid covering the parsonage, \$50.00; Woman's Home Mission paid \$6.00; Ladies' Aid paid \$6.00 for putting furniture in the parsonage. We are expecting to bring our full quota of subscriptions up to the district conference and have put out 100 or more pledge cards to be signed. You may see from this that our every-member canvass is on, and we are hoping and praying for results.—A. McGreen, Reporter.

**ZWOLLE, LA.**—Children's Day

was a high day at this place. The children were well trained by Miss Mobile Wiseman, which was well enjoyed by all present. Mr. Robert C. Hayward of New Orleans was present and sang several beautiful solos, which was a delight to all present, after which our beloved pastor delivered an able address on the centenary. We speak for Rev. W. C. Hayward a successful year's work. We ask God's blessing on him, his beloved wife, Sister Frances Hayward and three sons, who are a blessing in these parts.—M. E. Barnett, Reporter.

**RIPLEY, MISS.**—The Rev. O. W. Crump, pastor of our St. Paul Church, reports the following recent rally for Centenary purposes:

Mrs. Sarah White, \$2.00; Mr. Phil Gray, \$4.00; Mr. Andrew Wells, \$3.50; Mrs. Hester Long, \$2.25; Mr. Russel Cole, \$2.00; Miss Marian Hyde, 75c; Mrs. Sarah Crump, \$1.25; Miss Alma L. Hyde, 50c; Mrs. Pearl Gray, 25c; Miss Sarah Spight, 35c; Mr. W. C. Gray, 50c; Miss Marian Hyde, 75c; Mrs. Mary Spight, 75c; Mrs. Donia Gray, 25c; Mr. J. W. McCriley, 50c; Mrs. Julia Wells, 75c; Mr. Greene McCriley, \$2.00; Miss Pearl Harris, 60c; Mr. Leander Smith, \$1.00; Mrs. Minnie Pate, 50c; Mrs. Snsie McCriley, 25c; Miss Pearl McCriley, 25c; Mrs. Willie Huey, \$3.75; Mrs. O. W. Crump, \$5.00; Rev. O. W. Crump, \$5.00; Mr. Owen H. Crump, \$2.00; Mr. Sam White, \$4.00; Mr. Will White, \$4.50; Mr. Fred Hoyat, \$2.10; Miss Virginia D. Cole, 50c; Mr. Levert Duke, \$1.00; Mrs. Pearl Spight, \$1.50; Mrs. Lotie Cole, \$1.50; Mr. Robert Edgerton, 75c; Mr. Haze White, \$1.00; Mrs. Lucinda Dier, \$2.00; Mr. John Cowan, \$2.50; Mrs. Jennie M. Flemings, \$2.00; Mrs. Jessie Prince, \$1.50; Mr. Eugene Carter, \$1.00; Miss Jennie M. Bonrre, \$1.25; Mr. John Gray, \$2.00; Mrs. John Gray, \$3.00; Mrs. Allie M. Braddox, \$1.50; Mrs. Jessie Elliot, \$1.50; Miss Charity Elliot, \$1.00; Mrs. Dinah Cowans, \$2.00; Mrs. Sylvia Gray, \$1.00; Mr. Tom Cowans, \$2.00; Mr. Willie Spears, \$1.00; Mrs. Tom Cowans, \$3.00; Mr. Featherston Cox, \$1.00; Mr. George Still, \$2.00; Miss Helen Spears, \$1.10; Miss Maggie Cowans, \$1.30; Mrs. Abble Boyd, \$2.30; Mrs. Willie Spears, \$1.00; Mrs. Queen Clemmer, \$1.15; Mrs. Carrie Cox, 80c.

Children's Day was quite a success. A splendid program was rendered under the leadership of our superintendent, Mrs. Almerth Wells and choice music by Miss Marian Hyde. Collection from the Sunday School \$12.00. Total collection for all purposes \$152.

**INDIAN VILLAGE, LA.**—Mr. and Mrs. Peter Foster, member of Hartzell M. E. Church, celebrated their fortieth anniversary May 27. Beautiful indeed was the celebration of the silver wedding. The children, grandchildren and friends grouped around her, with her husband at her side; Mrs. T. J. Johnson, bridesmaid, and Mr. Willie Hyde, best man. Rev. T. J. Johnson performed the ceremony. Refreshments were served in abundance.—Mrs. J. T. Porter, Reporter.



## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**MILLS** — Sister Daisy Mills, a faithful member of Mt. Olive M. E. Church, Van Buren, Ark., departed this life June 18, 1922, in full triumph of faith. At the time of her death she was 36 years of age. She was converted during the pastorate of Dr. G. T. Saxton. She was a consistent Christian and superintendent of the Sunday School, and junior superintendent of the Young People's Society. She was a worker in every department of the church. She leaves a husband, mother, relatives and a host of friends to mourn her departure. The funeral was conducted by Rev. A. T. Stephens, assisted by Rev. J. H. Harris of the A. M. E. Church and Rev. Brewer of the Baptist Church. Her remains were laid to rest in Fairview cemetery.

**MARTIN** — Brother J. E. Martin, a member of Kings Memorial Church, Decatur, Ala., passed from this life June 18. He had been an active member for thirty years. He held office as treasurer, trustee, class leader and district steward. The funeral services were conducted by Rev. Charles Coleman. The remains were laid to rest in Sykes cemetery. — J. B. Toney, Reporter.

**BANKS** — Brother A. Z. Banks, brother of our pastor's wife at Woodlawn, La., passed to his reward on May 4, in New Orleans. His body was sent to Slaughter for burial. He was a member of the Methodist church for twenty-six years. He leaves a wife, one sister, two brothers and many friends to mourn his loss.

**TUCKER** — In sad and loving memory of Van Buren Tucker of Gould, Ark., who departed this life May 19. was a young man of high reputation and a flower of the home, church and school. He had just entered the prime of youth and was a useful young man. Weep not, dear mother and father and other relatives, God loved the flower of your home, so he plucked it in its bloom. — Mrs. S. L. Madison.

**CORNELIUS** — Sister Maria Cornelius, a member of St. Mark's M. E. Church, Baton Rouge, La., departed this life while in New Orleans, June 7. The funeral was conducted by Rev. A. C. Mitchell. She leaves two sisters, brothers and a host of friends to mourn her passing. — Julia Bates, Reporter.

**GOLDEN** — The members and friends of Vincent M. E. Church, Grenada, Miss., are grieved over the death of Brother J. H. Golden, one of the strongest men of the church. He served as communion steward and was always at his post of duty. He leaves a wife, four daughters, and many relatives and friends to mourn. He was laid to rest withasonic honors. At the time of his

death he was 73 years of age. Vincent Church has lost another of its faithful founders in the person of Sister Nellie Rome. She joined the church in 1873 and worked faithfully to the end. In her declining years she remembered her church. She leaves a daughter, one granddaughter and many friends to mourn her passing. The funeral was largely attended and conducted by Rev. F. S. Smith.

**JONES** — Sister Nancy Jones, wife of Brother Sim Jones, fell asleep in Jesus on June 11. She was a faithful member of Scott M. E. Church, Port Allen, La. She was a member of the Woman's Home Missionary Society and a Steward sister. She leaves a devoted husband, two sons, two grandchildren and a host of friends to mourn her demise. The funeral was conducted by Rev. C. W. Reeves, pastor of St. Mark's, and Rev. A. W. McObee. — Eva Douglass, Reporter.

## District Rounds

### GREENWOOD DISTRICT

#### Third Quarter

Inverness, July 1-2; Carrollton, July 8-9; Pickens, July 15-16; Greenville, July 21-22; Hallonsdale, July 22-23; Lexington, July 29-30; Moorhead, July 29-30; Goodman, Aug. 5-6; Greenwood, Aug. 11-13; Indianola, Aug. 19-20; Lexington Circuit, Aug. 26-27; Morgan City, Sept. 1; Ita Bena, Aug. 1-3; Belzoni, Aug. 9-10.

Dear Brother Pastors and Members—We are looking forward to record-breaking reports on this third round. Let us pull together to this end. Put every auxiliary to work and come to Goodman to the district conference and convention with a splendid delegation and full report for Centenary. Bring your full quota for the Southwestern Christian Advocate. Perfect your roll and make the canvass if you have not done so. Take new pledges and send them in. Let us fail in nothing. Plan your revivals and let me know dates and results. District conference will be held at Goodman, Aug. 1-6. Come the first day. District committee will meet at Greenwood, Monday, Sept. 11.

Yours for service,

J. W. GOLDEN, D. S.

### ANNAPOLIS DISTRICT

#### Second Quarter

Lusby, July 1; Mutual, July 7; Prince Frederick, July 8; Huntington, July 14; Mt. Hope, July 15; Chesapeake Beach, July 21; Churchton, July 22; Mt. Zion, July 28; Davidsonville, July 29; South River, August 11; Middletown, August 12; New Market, August 12; Centerville, August 18; Fairview, August 19; Eastern, August 21; Centennial, August 22; Magothy and Halls, August 24; Sykesville, August 25; Catonsville, August 25; Ellicott City, August 26; Annapolis, September 12; Eastport, September 13; Atholton, September 15; North Point, September 15; Glenburnie, September 16; Sparrows Point, September 18; Balnew, September 19; Lancaster, September 22; Weems, September 23; Brooklyn, September 28; Broadneck,

September 29; Waterbury, September 30.

The District Conference, Epworth League and Sunday School convention will be held at Waterbury, Md., August 1-6, 1922. We ask each pastor to come to the District Conference prepared to report some conversions, increase in Centenary, reduction in church debts, your quota of subscriptions for the Southwestern Christian Advocate, your 30 cents per member on Episcopal residence. Do not forget the Epworth League Institute at Morgan College, August 14-20. Praying God's blessing upon you and wishing you success in your work, I am

Faithfully yours,

JULIUS S. CARROLL, D. S.  
LITTLE ROCK DISTRICT

#### Third Quarter

Batesville Circuit, July 1-5; Batesville, July 7-12; Jacksonport, July 14-16; Newport, July 16-19; Augvergne, July 20-23; Augusta, July 23-25; Lonoke-Moses, July 28-30; Lonoke-St. James, July 29-30; Bassfield, Aug. 5-9; Sweet Home, Aug. 12-13; Little Rock-White, Aug. 20-21; Little Rock Circuit, Aug. 20-22; Hensley, Aug. 26-27; Little Rock-Duncal, Aug. 29-30; District Conference, Aug. 31-Sept. 3; Little Rock, Wesley Chapel, Sept. 10-11; North Little Rock, Sept. 17-18; Hot Springs, Sept. 24-25.

Dear Brethren—This is the fiftieth year of the Southwestern Christian Advocate, and we are called upon to help make it self-supporting. Let us do our best to report our quota raised and send in by the time of the District Conference. Do not forget the claims of the church and press with all the force within us to answer the call.

L. G. HODGES, D. S.

### MARSHALL DISTRICT

#### Fourth Quarter

Ore City Circuit, Aug. 5-6; Ebenzer, Aug. 13-14; Mallalieu, Aug. 13-15; Zion and Edwards Circuit, Aug. 12-13; Jefferson Circuit, Aug. 19-20; Lasater Circuit, Aug. 19-20; Hawkins Circuit, Aug. 27-28; Texarkana, St. Paul, Sept. 1-3; Texarkana Circuit, Sept. 2-3; Mineola Circuit, Sept. 9-10; Woodlawn Circuit, Sept. 9-10; Concordia and Longview, Sept. 16-17; Smithland, Sept. 23-24; Harleton, Sept. 21-24; Pittsburg, Sept. 30; Oct. 1; Lodi Circuit, Oct. 7-8; Marshall Circuit, Oct. 14-15; Queen City, Oct. 21-22.

Dear Brethren—Let us do our best to make a round report at the annual conference. Let this be our watchword: "All claims paid and the Southwestern in every home."

Yours,

E. H. HOLDEN, D. S.

### FORT SMITH DISTRICT

#### Third Quarter

Danville and Plainview, July 8-10; Roland Circuit, July 15-17; Little Maumelle, July 18-20; Marche and Bullock Chapel, July 22-24; Parliarm, July 26-27; Conway, July 29-31; Morrilton and Solgohachie, Aug. 5-7; District Conference, Aug. 10-13; Fayetteville, Aug. 16; Bentonville, Aug. 19-20; Van Buren and Fort Smith, Aug. 26-28; Springfield Circuit, Sept. 2-3.

Dear Brethren—Let us not forget that great things are expected of

us. Let each pastor do his best to come to the District Conference with full reports. You no doubt have been provided with the "Graphic Chart" showing just where your charge stands in the raising of its apportioned benevolence. If your charge is not up to the standard, why do your uttermost to place it in the forefront where it should stand. I am requesting each pastor to bring Centenary money or vouchers to the District Conference so that we may have some accurate account of what we have done and yet have to do. Let there be an increase in the circulation of our church paper and the saving of souls, as well as of the Centenary, for a truth of our mission is to enlighten and help to bring in God's kingdom here on earth. Rev. Myers is making ample preparation for our entertainment at Fayetteville, and our hope is that this session shall be the best from every standpoint in the history of the church.

Your servant,

G. A. HALL, D. S.

## MARRIAGES

**PATTERSON-DURR** — Mr. Frank Patterson and Miss Mae Lola Durr of Wesson, Miss., were happily married at the home of the bride's parents on Sunday, June 18, 1922. An enjoyable reception was given to the delight of all. The Rev. A. L. Bohannon officiated.

## New Orleans College And Gilbert Academy

### NEW TERM OPENS

Sept. 18, 1922. Sept. 18, 1922.

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## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
San Antonio	San Antonio, Tex.	July 11-16	G. A. Des Landes
Montgomery	Brewton, Ala.	July 12-16	J. C. Carson
Western	Marion, N. C.	July 12-16	J. A. Laughlin
Murfresboro	McMinnville, Tenn.	July 18-23	J. W. Wells
Orangeburg	Reevesville, S. C.	July 19-23	B. S. Jackson
Atlantic	New Smyrna, Fla.	July 20-22	J. A. Simpson
Dallas	Waxahatche, Tex.	July 24-30	J. W. Warren
Vicksburg	Fayette, Miss.	July 26-30	J. C. Hibbler
New Orleans	Bogalusa, La.	July 26-30	M. R. Walker
Bluefield	Princeton, W. V.	July 26-30	W. H. Brown
Griffin	McDonough, Ga.	July 26	R. T. Adams
Austin	La Grange, Texas	July 25-30	D. C. Lacy
Nashville	Gallatin, Tenn.	July 26-30	D. T. Burch
Waycross	Valdosta, Ga.	July 26-30	J. H. Pinkney
Gainesville	Old Newbell, Fla.	July 26-30	J. S. Todd
Savannah	Jesup, Ga.	July 26-30	C. W. Prothro
Holly Springs	Kilmichael, Miss.	July 26-30	W. N. Redmond
Muskogee	Wewoka, Okla.	July 26-30	J. C. Conwell
Sumter	Mechanicsville, S. C.	July 26-30	A. G. Townsend
Dickson	Sheilbyville, Tenn.	July 26-30	J. W. Richmond
Gulf	Clearwater, Fla.	July 26-30	H. W. Bartley
Gulfsport	Pass Christian, Miss.	July 27-30	P. H. Rembert
Beaufort	Bamberg, S. C.	July 27-30	L. G. Gregg
Waynesboro	Sylvania, Ga.	July 28-30	J. S. Stripling
Annapolis	Waterberry, Md.	Aug. 1-6	J. S. Carroll
Greenwood	Goodman, Miss.	August 1-6	J. W. Golden
Victoria	Gollad, Texas	August 1-6	J. G. Browne
St. Louis	Festus, Mo.	Aug. 2	Leroy Woolrich
Brookhaven	Hazlehurst, Miss.	Aug. 2-5	G. W. Smith
Charleston	Greeleyville, S. C.	Aug. 2-6	A. R. Howard
Birmingham	Gadsden, Ala.	Aug. 2-6	C. L. Dunn
Newnan	Luthersville, Ga.	Aug. 2-6	J. D. Lovejoy
La Teche	Morgan City, La.	Aug. 8	W. G. Alston
Meridian	Union, Miss.	Aug. 8-11	Wm. McMorris
La Grange	La Grange, Ga.	Aug. 9-13	E. D. Giddens
Navasota	Navasota, Tex.	Aug. 9-13	R. B. Reid
Opelika	Sylacauga, Ala.	Aug. 9-13	J. N. Wallace
Palestine	Hearne, Texas	August 9-13	B. R. Booker
Atlanta	Conyers, Ga.	August 9-13	C. L. Johnson
Tupelo	Algoma, Miss.	August 15-20	W. H. Golden
Beaumont	Port Arthur, Texas	Aug. 16	W. D. Lewis
Aberdeen	Columbus, Miss.	Aug. 8-13	J. H. Talbert
Shreveport	Jewella, La.	Aug. 16-20	J. E. Rolax
Lake City	Adamsville, Fla.	Aug. 16-20	Scott Bartley
Alexandria	Alexandria, La.	Aug. 16-20	G. C. Hayward
Hattiesburg	Enterprise, Miss.	August 16-20	W. H. Smith
Jackson	Tylers Chapel.	August 16-20	L. W. Price
Gainesville		August 16-20	J. F. Demery
Sedalla	Neosho, Mo.	Aug. 17-20	L. R. Grant
Baltimore	Belair, Md.	Aug. 22-27	E. S. Williams
Clarksdale	Ruleville, Miss.	August 22-26	J. M. Marsh
Monroe	Monroe, La.	Aug. 23-27	T. A. Hampton
Houston	Houston, Tex.	Aug. 23-27	A. W. Carr
Lake Charles	Opelousas, La.	Aug. 23-27	J. W. Turner
Marshall	Jefferson, Texas	August 23-27	E. H. Holden
Sardis	Jonestown, Miss.	August 23-27	M. C. Pulliam
Marion	Gelgers, Ala.	August 23-27	R. R. Williams
Richmond	Harrisburg, Va.	August 23-27	W. S. Jackson
Baton Rouge	Lettsworth, La.	Aug. 23-27	W. Scott Chinn
Kansas City	Armstrong, Mo.	Aug. 23-27	A. H. Higgs
Rome	Douglasville, Ga.	Aug. 24-27	H. E. Burns
Ocala	Reddick, Fla.	August 24-27	R. H. Debose
Topeka	Rosedale, Kan.	Aug. 30-Sept. 3	G. G. Logan
Huntsville	Athens, Ala.	August 2-6	J. L. Carr

MEMPHIS, TENN.—To the pastors of the Memphis District: Dear brethren, the district conference will convene at Memphis, Binghampton Bethel M. E. Church, Aug. 15-20. Now, brethren, this means a clean sweep of the entire amount of the Episcopal fund collection, over the top for the Centenary, and entire quota of 335 subscriptions to the Southwestern. Remember, June, 1922, to July, 1923, is the semi-centennial anniversary of the dear

old Southwestern, which is barely living, not by any great effort on the part of the 350,000 or more Negroes in the Church, but by the helping hand of our white brothers. This is a disgrace and shame to the whole colored membership of the church. Shall it be credited to our disgrace that we cannot support one church paper? Dr. L. H. King will be present to secure the subscriptions. The roll will be called by charges for the Southwestern, Cen-

tenary, conversions and the Episcopal fund. Collection: Each Sunday School, Ladies' Aid, Epworth League and Woman's Home Missionary Society are to bring to the conference \$25.00 for the Centenary this year. I am appealing to every layman and friend of the Memphis District to help put the Southwestern in every home on the district. Shall we do it? We can if we want to. Dr. R. J. Wade of Chicago wrote me that we must lay on the altar not less than 50,000 subscriptions during this celebration. Let the slogan be: "Southwestern in earnest; 100 per cent gain in conversions, membership and the Centenary." Brethren, the pastor who says he cannot get people converted and raise the Centenary money to carry out the program of the church stands a poor chance of promotion in his conference. Yours for the cause.—Thos. W. Davis, D. S.

LAKE CHARLES, LA.—The following sisters were appointed district organizers of the Woman's Home Missionary Society: Sister Anna Robinson, Baton Rouge District; Sister M. J. Woolridge, Lake Charles District; Sister Oton Wiggins, Monroe District; Sister Ida M. Goins, Shreveport District.—Amelia Turner, President.

The following are appointed to bear fraternal greetings to the several district conferences: Alexandria District, W. J. Hampton; Baton Rouge District, S. M. Garner; La Teche District, J. A. Williams; Monroe District, A. B. Harris; Shreveport District, S. Green; New Orleans District, J. J. Woolridge.—J. Wesley Turner, D. S.

MILLEN, GA. — All undergraduates of the Savannah annual conference are herewith notified that a written examination on annual conference studies will be held at your district conference, on as many of the books as you are prepared for. Your papers will be filed and brought to the annual conference and the applicant receive credit. By order of last conference session.—J. S. Stripling, Chairman Board of Examiners.

ST. LOUIS, MO.—The ministers and one representative elected by the official board of each pastoral charge of the St. Louis District, Central Missouri Conference, are requested to meet in Union Memorial M. E. Church, Thursday, July 27, 1922, at 9 a. m.—L. Woolrich, D. S.

POTTS CAMP, MISS.—According to the law as laid down in the discipline and complying with the action of the last annual conference, we are calling a mid-year institute and examination for the benefit of those pursuing the conference course of study. The Board of Examiners and undergraduates are hereby notified to meet as follows: The Aberdeen, Tupelo and the upper part of the Holly Springs districts will meet at Amory, Sept. 5-6; Starkville, Greenwood and the lower part of the Holly Springs districts at Winona, Sept. 7-8, and the Clarksdale and Sardis districts at Tutwiler, Sept. 12-13. All undergraduates and members of the Board of Examiners are requested to be on the ground in time to begin the work at 8:30

o'clock on the first day of the institute of each meeting. The books of the conference course should be bought by all who are in the course.—J. M. Marsh, Chairman of Board of Examiners; A. G. Cole, Registrar.

FAYETTE, MISS.—To the ministers and district officers of the Vicksburg District: Through a short notice the conference has been changed from Cary to Fayette. The good people are planning to make this conference one of the greatest in the history of the district. The conference convenes July 26-30. We will be blessed with the presence of our beloved Bishop R. E. Jones, Dr. L. H. King, Dr. H. W. B. Wilson of Atlanta, Ga., Prof. W. J. King of Gammon Theological Seminary, who has just returned from the World's Conference at Peking, China, Dr. E. M. Jones, area secretary, and other of our prominent churchmen. We have made arrangements with the I. C. Railroad to reduce rates. The train leaves Jackson at 6:10 a. m., arriving at Fayette at 10:00 a. m., leaving Vicksburg at 7 a. m., and making connection with same train at Harriston. Train from New Orleans will also make connection at the same time in Harriston, leaving Natchez, Miss., at 7 a. m., arriving in Fayette at 9:05 a. m. Special cars will be on for Sunday.—S. L. Harrison, P. C.

## CRESCENT CITY NOTES

HAVEN CHAPEL — Rev. M. R. Walker, district superintendent, held his second quarterly conference June 26-27. With well chosen words he touched upon the new church and the Southwestern Christian Advocate, which was very inspiring to the people. He conducted the love feast in a brief manner. Notwithstanding the inclemency of the weather, our people came out and responded to the claims. He was p. in full. When the conference was ended, a surprise of many things were given the pastor, and a cash purse. Promoters of this enterprise were Enoch Johnson, Varena Richardson, Laura Bundy and R. L. Williams. Sister Turner recently gave the pastor a basket of choice things; Sister Emma Williams, a basket and \$2.00; Sister Henrietta Lindon, a basket and \$2.75, which made the pastor happy to have these things. The pastor desires to thank them and invite them again. J. A. Landry, Jr., related the conference with the presentation of a gallon of cream.—J. A. Landry, P. C.

W. W. Hall Evangelist of the Pittsburg Conference, is now booking dates for this coming Fall and Winter, either for Union or single Church meetings. Any pastor desiring help along this line address him, 7339 Scheyer Ave., Swissvale, Pa.



# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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THE METHODIST BOOK CONCERN,  
Publishers

## Christianity, The Permanent Passion

By Christianity we mean something deeper than the organized and visible Church. Christianity is itself an invisible force which molds into the form and quality of a new life and power men and women who surrender to its power.

If one is asked for a description of the way in which all this happens, if one is asked for a formula by which it can be explained, if one is asked for a method of constructing the philosopher's stone which will turn all things to gold, one must frankly admit that these things transcend our powers. We cannot explain the law of gravitation. We can use it. We cannot tell the secret of chemical reactions. We can deal with them in many a practical and useful fashion. And in the deep and free world of personal relationships it is even more true that we must be content with the actualities of experience, and not insist upon reducing them to mathematics. The tremendous fact is just that lives in vital contact with the transforming personality of Jesus Christ do find dead enthusiasms changed into living passions. They are saved from the tragedy of having to outlive all their ideals. They are rescued from cynicism and misanthropy and despair. They do find the secret of the eye which keeps its flash of glad energy through the years. They do have a fire burning in their lives, which warms but does not destroy, which shines but does not reduce them to dust and ashes. They become living examples of the bush which is burning but is not consumed.

—Lynn Harold Hough in *Life and History*.



# BIRTHRIGHT

That is the title of T. S. Stribling's book in which he makes an effort to discuss the race problem by casting it into the moulds of fiction. Good fiction is the truth about life. And the method of fiction is to play up this truth as a scientist, a philosopher, and an artist.

Whether Mr. Stribling has given us good fiction in *Birtheright*, must be determined by those who have read the book for themselves. It can hardly be questioned that it possesses distinctive merit in mechanical form and literary technique. Its theme, its episodes, its plot, its action and movement make it a story of absorbing human interest throughout.

Still the wonder and regret is that such a unique literary product should suffer impairment of its otherwise splendid value by lapsing into falsities.

The book is untruthful in its theme, more or less obscure in its purpose and involved in motive. Questioned as to his object in writing *Birtheright* Mr. Stribling says: "The general opinion of readers and reviewers seems to make out of *Birtheright* a straightforward discussion of the Negro situation. I had not the slightest intention of taking a pessimistic view of what we call the Negro question. What I was trying to do was to keep strictly within the psychology of one particular person, an idealist and a philosopher, who simply must get his theory and practice together. All Negroes are not alike. Some have administrative capacities and some are artistic and can create mentally but not through material."

But Mr. Stribling does not create such a cast of characters, or build such a plot, or weave with sufficient skill his incidents or deduce his conclusions with such relentless logic as to establish the truthfulness of his theme. It is no fault of this fiction writer that the facts of life baffle and vitiate his art. If the Negro cannot create through material, as Mr. Stribling labors painfully to prove, then the adventure of Tuskegee Institute for instance, one of the greatest modern material creations of this age, is a will-o-the-wisp in the industrial development of the race and nation; and there must be reversal of educational policy and a revamping of the Negro's educational concept. Booker Washington bodied forth a tremendous mental concept into a fundamental social institution that is revolutionizing modern industrial conditions.

If Peter Siner did fail, that would not be conclusive. Many a man, not Colored, has projected enterprises far more ambitious than the modest attempt of Siner only to encounter and succumb to the most inglorious defeat and surrender of high purposes and loss of heroic enthusiasms. And, too, not because they lacked constructive creative capacity but times and conditions were not ripe for the success of their ventures. We suppose Alexander, and Caesar, and Napoleon and George III simply couldn't "get their theory and practice together." Peter's failure at Hooker's Bend is as convincing of the truth of Mr. Stribling's theme as Hindenburg's failure to end Paris or Lee's enforced surrender at Appomattox convinces us of the inability of these intrepid, immortal soldiers to "simply get their theory and practice together." Here *Birtheright* conspicuously fails.

It is the old attack on the theory of higher education for the Negro—holding that it unfits, or does not fit him for the practical, at-hand tasks that he must per force of circumstances perform in his social environment, in "his place," which the South has decreed in its civilization and society. This effort to justify the Southern policy of withholding democratic education from the Negro on the ground of its assumed and heralded inferiority of the race is abortive. The case against higher education for the Negro does not hold.

With the collapse of his main contention Mr. Stribling fails also in his characters, particularly his hero and heroine. Cissie Dildine is not a race type as characterized. She could be duplicated ten thousand times out of the Detention Homes and Houses of Correction that have become necessary institutions in the sickening social life about us. From the flappers on our streets to the denizens of the boardwalks on the beaches and the fashionable watering places of the Nation, Cissies of every color may be found in abundance restricted by no racial lines. So likewise the characterization of Peter portrays those fundamental traits that are not racial but human and universal. His is no type weakness. His education, the choice of his life career, its impulse, its motive, its perplexity, its inhibitions, its lapses, its final moral choices, its heroism, these are the kind of stuff after all, of which every life is made if he be human.

To clothe the general human traits with the colorings and hues of

the most luxuriant tropical imagination and parade them thus before the world with the graphic adroitness of a skilled artist, bearing the label of "Negro race traits" is the acutest form of destructive propaganda and its most subtle work.

*Birtheright* fails too in its generalization. Which are but the rehearsed and ingeniously worked mental reactions of the traditional reactionary Southern mind. Monotonously appearing like miasmic morasses along the way are these "Negro-fashion," "after the fashion of Negroes," "the bad ventilation of all Negro sleeping rooms," "to a Negro, idleness is an increasing balm," "the whole racial training of black folk in petty thievery," "all Negroes are gay, care-free, and happy," "the Negro instinct for gay colors." Mr. Stribling himself reveals his rank inconsistency in speaking of his hero's "capacity for profound indolence inherent in his Negro blood," while he at the same time is aware that for generations in the southland Peter Siner's "forebears had toiled endlessly and fruitlessly," and the fat green fields "told with what skill and patience their black hands labored."

One of the main ambitions of *Birtheright* is to mirror the shallowness of the moral conceptions of the Negro; to show that even education does not estop Peter Siner from marrying Cissie Dildine, "an animal, a female centaur, a wanton and a strumpet," since "she seemed just as 'nice' a girl, just as 'good' a girl, as ever before." The author of *Birtheright* evidently knows morals are not the product of even a Harvard education nor is the lack of education a badge of immorality whether in either case the subject be black or white. We have observed men of all races and all degrees of intelligence possessed of and dominated by low moral concepts. Such lapses in moral tone as are bodied forth in Cissie and Peter might have been tagged as characteristics of any other racial group with equal propriety. It is a deliberate crime to isolate criminal instincts and acts of humanity in the large and then to tag them with the badge of color and impute them to the Negro race. Let no body either in song or story, in fact or in fiction, directly or by indirection, undertake to stigmatize the Negro's morality as long as the Reno and Hollywood disgraces are spread upon the pages of the metropolitan dailies or as long as there are Pullman porters, valets, and the large hosts of Negro domestics who, according to Mr. Stribling, "see the whites off their guard and just as they are. If what they know should be shouted aloud in any Southern town, its social life would disintegrate." It easily could be argued that if Peter Siner showed a weakness in his final choice it was not less excusable than the weakness disclosed in the character of Captain Remond and the Arkwright boy who beyond question are conspicuous types of lingering social figures that infest and infringe upon the moral life of every community like Hooker's Bend.

Typical also of the author's Southern provincialism is his mistaking the psychology of the educated Negro. Peter Siner's mental reactions are misinterpreted by Mr. Stribling. Siner's wide contacts at Harvard, his knowledge of social history, ethnology, philosophy, religious education would hardly have led him to end his soliloquy on morals with the illogical conclusion that there is race distinction in morals. Peter Siner would without doubt, have concluded "in this realm if there is more than one standard there is no standard. Ethical democracy rests upon the principle that there is one right for all men everywhere. The moral law is the same for rich and poor. It is the same for learned and ignorant. There is one ultimate standard of righteousness for all the world."

Fitting it is that the author of *Birtheright* does not know the new Negro whom he would characterize in his story. Mr. Stribling avers, "If any Colored person should become discouraged from the book, no one will be more sincerely sorry than I." We think he does the gracious act to the race to at least tacitly admit the discouraging import of a work that with such an air of naive innocence, lets loose this lineous stream of distortion and ridicule of every trait and phase of Negro character.

Whatever his motive in its writing, which to many is still obscure, he has done one thing with the hand of a master artist—he has perpetuated erroneous and damaging beliefs and theories about the Negro race in an enforced, libelous propaganda against a helpless but still hopeful group; he has added a sting to that tragedy of the race life which he himself admits "is the keenest of all human suffering."

Such an ill wind blows good however, in another direction. The one advantage *Birtheright* brings to the Negro is in its indictment of the



white South by the South itself. "Niggertown," an integral section within or near the corporate limits of every Southern city and town is that indictment. The inescapable "niggertown" of Hooker's Bend, and the conceptions, the civic policy and the spirit that foster such situations make possible and probable the failure of the total community. If the

Arkright boy failed, if old Captain Renfrew, if Cissie Dildine and Peter Siner failed, it was attributable to conditions over which Cissie and Peter at least had little if any control. Birthright's strongest appeal should be for human and helpful relationship between community groups.

## ON ITS MERITS, WE APPEAL

A subscriber to this paper, who had permitted his subscription to lapse, was addressed by this office after a period of several months, and was asked to renew his subscription. Replying to our request, he said:

"I have thought that I was not able to continue my subscription to the Southwestern, but its intelligent stand for righteousness for all men and its continuous fight for simple justice to the Negro, impel me to send my renewal."

This response is only typical of many such statements which this office is constantly receiving from persons in various stations in life. Sometimes it's a lonely widow, formerly of the parsonage, who writes that the Southwestern is her perennial reminder of other days of unselfish labors by the side of her husband in the Master's work of human uplift and betterment; sometimes it is the child of the parsonage whose overworked father died at his post carrying the burdens of the church, who writes us of the benefits and joys of the Southwestern's weekly visits; at other times it is a civic institution seeking the social and civic betterment of the people; often leaders in this enterprise or the other constructive movement; prelates, statesmen; economic, political interests—men and women in humble and exalted positions; all such are generous in their appraisal of the merits of the Southwestern Christian Advocate.

It is upon this estimate of the paper as an agent for human uplift that our appeal for support at the hands of our patrons and friends is made. Our subscriber, quoted above, strikes the bull's eye in his appreciation and expression of the Southwestern's service to the Church, to the race and to the Nation. We are fighting vigorously, tho not viciously, for simple justice to the Negro. We can content ourselves with nothing less. And the Southwestern is not alone in this fight. There are thousands of likeminded citizens in our Nation of all creeds and colors who are proud of this paper as an exponent of simple justice for the Negro.

But the Southwestern merits generous support not as a mere Negro paper; for it is not that. It is a mouthpiece for the Kingdom of God—an official organ of the Methodist Episcopal Church, maintained by that Church in the interest of righteousness for all men. This Church is not a race church. It is not a sectional church. It is a universal church whose idealism and program is to weld into one common Christian brotherhood each and every human group and unit, setting up a society of brotherly men doing the will of their Father, God. This church believes in and practices equality of opportunity and privilege for service and growth for all the people.

With such a background, motivated as is the Southwestern, its mission and message to the Nation are distinctive and unique. No wonder its continuous fight for simple justice to the Negro and its intelligent stand for righteousness for all men make a compelling appeal. If the Southwestern Christian Advocate by such signal service to humanity augments its sub-

scription list by many recruits of the same mind of this subscriber whom we quote above, it will feel largely rewarded for its efforts to relieve the tension and strife that is operating to disrupt and degrade our human relationships.

For fifty years, this paper has been thus fighting humanity's battles. Its fiftieth anniversary period is now being formerly observed by a special appeal to all our constituency and friends to help crown these fifty golden years with self-support. This accomplished, the Southwestern will be better panoplied than ever to fight the battles and wage the warfare for justice and righteousness for all mankind. For we hold "when moral principles are the ground of controversy and when the discussion turns upon the great questions of human rights, then no tongue should be dumb, no press should be silent."

## EVANGELISM WITHOUT MEETINGS

Twelve hundred decisions in three weeks sounds like a Billy Sunday meeting, but the new type of evangelism which is being promoted by the Department of Evangelism of the Board of Home Missions and Church Extension is something different.

At the ministers' meeting at South Bend, Indiana, on January 30, 1914, decision for Church membership were reported. But there was no meeting, only a campaign of visitation by the laymen of the churches. The method of Christ and the apostles had again come into its own. The whole city was interested in the campaign, twenty churches representing ten denominations being included.

In the Methodist churches the results were as follows: Grace Church reported 192 decisions, the fruits of the labor of seventy laymen. One man and his wife won forty-seven people, thirty-two first time decisions and fifteen transfers of letter. Thirty-eight of these people were adults and nine children.

The First Methodist Church reported 118 decisions and 111 were received into the church on Sunday morning January 29. Bishop F. D. Leete was present and baptized twenty-nine folks.

At Trinity Church January 29, was the biggest day in its history. Every available seat was occupied and people were standing in the vestibule. Seventy-five decisions were reported and sixty received into the church.

In all five hundred and ninety-nine decisions were reported by Methodist pastors.

This type of work is being constantly carried on by the evangelists of the Department of Evangelism. It seems in every day to be better adapted than the old type for the needs of this new day.

The most appropriate gift for creating Christian culture and denominational intelligence and loyalty within the home circle, is the Southwestern Christian Advocate.

## Personal and General

The Rev. A. L. Holland, our pastor of Nathez, Mississippi, has just recently held successfully an interesting child's contest.

The Chicago City Council in a recent meeting of that body endorsed resolutions urging the United States Senate to endorse the Dyer-Anti-Lynching bill.

Miss Ethylene Smith of St. Louis, Missouri, has been selected by the Union Memorial Church of that city as its official reporter for the Southwestern Christian Advocate.

The Board of Managers of the Woman's Home Missionary Society will hold their annual meeting at Emory Church, Pittsburg, Pa., from October 18-25, 1922.

Dr. G. W. Lewis, our Pastor at Anniston, Alabama, delivered a series of special lectures to the Ministers' Institute and Teachers' Summer Normal at the A. and M. College, Normal, Ala., July 10-15.

The Lincoln Independent party is a new political organization launched by Colored voters of New Jersey. In their State convention, the voters denounced President Harding for violation of his pre-election pledges to Negroes of the Nation.

The noted choir of Scott Chinn Church and the deservedly famous quartets of Grace and First Street Churches of this city will furnish special music at the New Orleans District Conference to be held at Bogalusa, La., July 26-30.

Wedding bells in June called from his professorship in Rust College, Prof. Guy W. Oliver, who was happily married to Miss Marguerite Winlock, herself a teacher in the state school in North Carolina. The wedding occurred in Norfolk, Va.

The Rev. W. H. Jones, Pastor St. Peter Methodist Episcopal Church, Lake Providence, La., attended the Summer School for Town and Country Pastors held at Gammon. He is convinced that the church "made no mistake in establishing such an institution to train men for the task of bringing mankind to the feet of Jesus and setting a higher standard for the Methodist Episcopal Church."

The Connectional Young People's Congress of the African Methodist Episcopal Church will be held in Chicago, August 16th. The main emphasis of the program will be put on "connectional campaign for one million members and five million dollars." Our old Seminary friend, a man of royal heart, the Rev. Dr. S. S. Morris, heads the hosts as General Secretary of the Allen Christian Endeavor League of that church.

The family of the Rev. Thos. B. Oville, Pastor Grace Church, is bereaved over the death of Miss Sophia Dixon Clark, eldest daughter of his sister, Mrs. C. Clark of Shreveport, La. Miss Clark was a graduate of New Orleans College and of Peck home. She was an efficient teacher in the public schools of her home town.

In keeping with its policy of promotion of

(Continued on Page 4.)



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

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**SAYING GOODBYE:**—Finally,  
brethren, farewell. Be perfect; be  
of good comfort, be of one mind,  
live in peace; and the God of love and peace  
shall be with you.—2 Cor. 13:11.

## PERSONAL AND GENERAL

(Continued from Page 3.)

Presidents and Principals in its system of  
schools, the Board of Education for Negroes  
elected to the Presidency of Sam Huston Col-  
lege, Austin, Texas, Dr. R. N. Brooks, former-  
ly President of Central Alabama Institute. Dr.  
Brooks takes to his new field broad educational  
preparation, a wide experience in educational  
matters and a temperament and general fitness  
that presages large success for Sam Huston.

Dr. W. H. Brooks, who has been quite in-  
capacitated for his work for the past several  
months, is now well on the road to recovery  
and plans to resume the duties of his large pas-  
torate in full in September. He is spending his  
vacation now in the country, but his work is  
being carried on by the Rev. Stanley E. Gran-  
num of Morgan Memorial Church, Boston, as-  
sisted by the well trained corps of able workers  
which Saint Mark regularly maintains.

One hundred and seventy-two students have  
enrolled for the first term of Garrett's summer  
quarter, and the enrollment for the entire quar-  
ter will approach two hundred. Of this student  
body, the majority consists of men taking the  
regular course who reduce the time needed by  
attending four quarters in the year. Some of  
them are college graduates of this year who  
gain time by coming directly to Garrett. A  
considerable number is composed of pastors  
who find this a most stimulating vacation, and  
of college instructors in the Bible and religious  
education. During the second term, which be-  
gins July 27, Dr. William S. Mitchell of Cal-  
vary Church, Philadelphia, will be in residence  
and will give two courses; one on Constructive  
Evangelism and one on Preaching to Tomor-  
row. This is in line with the plan of offering  
courses that will be of special interest to pas-  
tors, particularly during the second term which

coincides with the ordinary time of pastoral  
vacation.

## ANOTHER HOSPITAL ADDED

To her already considerable number of  
hospitals and homes of the Methodist Epis-  
copal Church, another was added in secur-  
ing the Nurses' Home and Hospital at Good-  
land, Kansas, whose corner stone was laid  
with becoming exercises in May. The Cor-  
responding Secretary Dr. N. E. Davis of the  
Board of Hospitals and Homes conducted  
the dedicatory services. \$66,000.00 was  
raised by the plans of the local community.  
This insured the plant which will serve a  
large constituency in a needy field with no  
other hospital for more than 100 miles near.

## METHODISM BUILDING IN WORCES- TER, MASS.

It is a source of real gratification that  
Bethel Methodist Episcopal Church, Worces-  
ter, Mass., is now to begin erec-  
tion of its new \$30,000 Church plant, and to  
push rapidly its completion. The new plant  
will comprise facilities for a modern com-  
munity and recreational center. Dr. Charles  
Spaulding, the District Superintendent is  
giving every encouragement to the project.  
The Rev. Earl H. Crampton is the pro-  
gressive pastor. The following are the co-  
operating committee: John Legg, Howard  
Bhewer, Lester Bailey, W. C. Pilling, E. B.  
Johnson and H. E. Green.

## THOSE CHURCH SURVEYS

The Committee on Advanced Program of  
the Methodist Episcopal Church has pro-  
jected, through the several church Boards,  
a series of surveys of the entire Methodist  
field. The object is to discover the needs  
of the field that intelligent estimates may  
be made of the Church's total responsibility  
in given fields.

Thus the Church is getting down to busi-  
ness. She is beginning that scientific ap-  
proach to her task which will determine  
largely her future success. Intelligent  
action is conditioned on knowledge which  
in turn comes from investigation of the  
facts. Verily this is stock-taking time for  
the Church of Jesus Christ. In her com-  
petition with the world and worldly insti-  
tutions, the Church must seek to know her  
field and her task better. The life which  
she mediates must be a life of Truth. Only  
truth makes free, and that truth comes  
through knowledge.

It is expected and hoped that Methodist  
leaders and people everywhere will lend  
fullest co-operation in this task of studying  
and charting the field of the Church for  
larger and more intelligent and efficient  
service for the Master.

## ANNUAL MEETING OF THE COMMIT- TEE ON CONSERVATION AND ADVANCE

Bishop Thomas Nicholson called the meet-  
ing of the Committee on Conservation and  
Advance to order in annual session in the  
West Room of the Hotel Sherman, Chicago,  
at 9 a. m., June 27. Bishop W. P. Thirkield  
conducted the devotions.

Dr. R. J. Wade read his report as Cor-

responding Secretary and Dr. M. W. Ehnes  
presented his report as Treasurer. Brief  
presentations were made by the Rev. Paul  
Rugg, director of Church Training, who out-  
lined briefly the work of his department  
and reported on the arrangements under way  
for the Christmas Offering for the unpriv-  
ileged childhood of the world.

Dr. W. J. Davidson, secretary of the Life  
Service Commission, presented his report  
on the recruiting of the leadership for the  
Church. Recording Secretary, Charles E.  
Guthrie, read the report on the Administra-  
tive Committee which was referred to the  
Council as a part of the report on the Com-  
mittee on Conservation and Advance.

The work of the Treasurer was highly  
commended and great appreciation of the  
"fine work done by the treasurer and his de-  
partment during this trying year" was ex-  
pressed. "The Methodist Church is to be  
congratulated on the business-like way in  
which her millions of benevolence money are  
being handled." The Treasurer was re-  
quested "to prepare a statement for the  
Church analyzing the expenses of the Com-  
mittee on Conservation and Advance by  
percentages, so that our Church may know  
what has been spent for office expenses di-  
rectly and what part of the expenses of the  
Committee are for stewardship life service,  
gospel literature, preaching, on missions and  
other necessary promotion and missionary  
work."

"Appreciation was registered concerning  
the splendid report of the Corresponding  
Secretary, especially commending the com-  
prehensive lines of procedure laid down and  
the vision of Centenary triumph which he  
unfolded before our eyes."

It was voted that in cases "where the ter-  
ritory of a Colored or Foreign Speaking  
Conference extends into the boundaries of  
another Area, the chairman of the Ad-  
ministrative Committee and the Correspond-  
ing Secretary seek an adjustment whereby all  
Centenary interests in such territory may  
be taken over and cared for by the Area into  
which it extends."

A special committee consisting of D. D.  
Forsyth, W. S. Bovard, F. M. North, A. W.  
Harris, P. J. Maveety, and N. E. Davis,  
was appointed to consider the whole matter  
of the co-ordination and expansion of the  
architectural divisions of the several boards,  
and to report at the next meeting of the  
Committee on Conservation and Advance.

The following officers were elected for  
the Committee on Conservation and Ad-  
vance for the following year: Bishop  
Thomas Nicholson, chairman; Bishop Homer  
C. Stuntz, vice-chairman; Charles E. Guth-  
rie, recording secretary.

The following were elected as the Admin-  
istrative Committee: Bishop Thomas Nich-  
olson, chairman; Bishop Homer C. Stuntz,  
vice-chairman; C. E. Guthrie, secretary; R.  
J. Wade, M. W. Ehnes, W. S. Bovard,  
George W. Dixon, John H. Race, Frank  
Mason North, D. D. Forsyth, Hugh Ken-  
nedy, Norman H. Moss, W. E. Carpenter,  
E. C. Dixon, E. J. Lockwood, E. R. Heck-  
man, D. F. Helms, with Bishop E. D. Leete  
an advisory member.



## THE YEARNINGS OF A RACE

The Hopes and Aspirations and Fears of the Negro Portrayed in a Compilation of Poetry

By Franklin James

To really know a nation or a race, read its literature. History gives you a painting of a race—a race posed in front of an easel; reflected on the canvas are features distorted, for good or for bad, by the personal bias of the artist. But literature is a composite photograph of the race; there is no "touching up" of the negative; in it every thought and feeling are delineated.

When James Weldon Johnson compiled "The Book of American Negro Poetry" (Harcourt, Brace and Co., New York) he was not trying to show the cravings and aspirations of the Negro race. But it was impossible to thus give up a photograph of Negro-life and thought without showing what is uppermost in the minds and hearts of a great people. The Negro is yearning for justice, he wants to be recognized as a man with a man's rights, he fears for the passion and hatred that is being forced into his own heart and into the heart of his white brother. All of this yearning and fear is mirrored unconsciously in the poetry chosen for this volume of 200 pages and 117 poems representing the work of 31 authors.

There is a cry for justice in James D. Corrothers' "At the Closed Gate of Justice" from which we quote a stanza:

"To be a Negro in a day like this

Demands strange loyalty. We serve a flag

Which is to us white freedom's emphasis.

"Ah' one must love when Truth and Justice lag,

To be a Negro in a day like this."

Paul Lawrence Dunbar, the most gifted poet among the American Negroes, is but one of several who voice the race's protest against the injustice and inhumanity of lynching,—perhaps he is less bitter than some others. In his "The Haunted Oak" he makes the tree to say:

"Oh, the judge, he wore a mask of black,  
And the doctor one of white  
And the minister, with his oldest son,  
Was curiously bedight."

"I feel the rope against my bark  
And the weight of him in my grain,  
I feel in the throe of his final woe  
The touch of my own last pain."

"And never more shall leaves come forth  
On a bough that bears the ban.  
I am burned with dread, I am dried and dead,  
From the curse of a guiltless man."

Claude McKay sends a shudder through us with his picture of the end of a similar scene:

"The women thronged to look; but never  
a one Showed sorrow in her eyes of  
steely blue;

And little lads, lynchers that were to be,  
Danced round the dreadful thing in  
fiendish glee."

And he strikes terror—for both white and black—in his two poems "If We Must Die" and "To the White Fiends." The opening of the latter might be a warning:

"Think you I am not fiend and savage too?

Think you I could not arm me with a gun  
And shoot down ten of you for every one  
Of my black brothers murdered, burnt by  
you?

Be not deceived, for every deed you do  
I could match—out-match: am I not Africa's  
son,

Black of that black land where black deeds  
are done?"

But Claude McKay and other of the poets quoted see in the suffering of the race some plan or design of the Almighty for a cleansing and enlightening of the world. James W. Johnson expresses his faith thus:—

"Courage! Look out, beyond, and see  
The far horizon's beckoning span!

Faith in your God-known destiny!

We are a part of some great plan."

"Think you that John Brown's spirit stops?

That Lovejoy was but idly slain?

Or do you think those precious drops  
From Lincoln's heart were shed in vain.

"That for which millions prayed and sighed.

That for which tens of thousands fought,  
For which so many freely died,

God cannot let it come to naught."

while George H. McClellan, in "The Feet of Judas," expressed not only hope but forgiveness,—a strong characteristic of the race:—

"Christ washed the feet of Judas!

Yet all his lurking sin was bare to him,  
His bargain with the priest, and more than this,

In Olivet, beneath the moonlight dim,  
Aforehand knew and felt his treacherous kiss.

"And so if we have ever felt the wrong  
Of Trampled rights, of costs, it matters not  
What e'er the soul has felt or suffered long,  
Oh, heart! this one thing should not be forgot:  
Christ washed the feet of Judas."

What will be the final story of this clash of the races? Will it be ended by an acceptance of the principles of brotherhood such as taught by the Christian church? Will it result in the employment of physical force? Opinions vary. Perhaps James D. Corrothers, looking back over the pages of history, suggests it in his poem "In the Matter of Two Men":—

"The white man seeks the soft, fat place,  
And he moves and he works by rule.

Ingenious grows the humbler race

In Oppression's prodding school

And it's, oh, for a white man gone to seed,

While the Negro struggles so!

And I know which race develops most,

I know; yes, well I know."

Two other lines attract our attention in this composite photograph of the Negro race; the unsatisfactory conditions under which Negroes live in the northern cities and industrial centers into which they have crowded; the genius of the Negro in producing a distinct form of religious song. The social condition of the big cities finds best expression in Claude McKay's two poems "The Harlem Dancer" and "Harlem Shadows." His heart is sickened by the poverty, dishonor and disgrace which comes to the little girls of his race, pushed into the Harlem streets.

"I hear the halting footsteps of a lass

In Negro Harlem when the night late fall  
Its veil. I see the shapes of girls who pass  
Eager to heed desire's insistent call;  
Ah, little dark girls, who in slippered feet  
Go prowling through the night from street  
to street."

"The Big Bell of Zion", by Theodore M. Shackelford, will give an idea of the swing and spirit of the distinctive Negro religious verse,

"Come, children, hear the joyful sound,  
Ding, Dong, Ding.

Go spread the glad news all around,  
Ding, Dong, Ding.

Chorus

"Oh, the big bell's tollin' up in Zion,

The big bell's tollin' up in Zion,

The big bell's tollin' up in Zion,

Ding, Dong, Ding.

Besides these the volume gives us the best poems of nature, of love, of humor, of pathos from the pens of this gifted people and Mr. Johnson's volume is indeed a valuable contribution to the growing Negro literature. We could hope for an annual issue of the best verse of the race.

"You sang not deeds of heroes or of kings;  
No chant of bloody war, no exulting pean  
Of arms-won triumphs; but your humble  
strings

You touched in chord with music empyrean,  
You sang far better than you know; the songs  
That for your listeners' hungry hearts suffered  
Still live,—but more than this to you belongs:  
You sang a race from wood and stone to  
Christ."

### BISHOP HARTZELL'S 80th BIRTHDAY CELEBRATION

The Indianapolis Star of June 26, says:

Indianapolis Methodists, ministers and lay members of the church, and members of the board of bishops of the Methodist Episcopal church, joined in an impressive service at 3 o'clock yesterday afternoon in the Roberts Park M. E. Church to honor Bishop Joseph C. Hartzell of Cincinnati, O., 80 years old, probably the oldest bishop in the denomination in point of years of service.

Near the close of Bishop Hartzell's address, garlands of roses were tossed about the head and shoulders of the veteran bishop by members of the board of bishops, and the audience rose and applauded his address.

In spite of his fourscore years, and fifty-six years' service as a Methodist Episcopal preacher on four continents, Bishop Hartzell delivered a powerful address in reviewing his work in Africa and during the reconstruction period following the civil war in the South.

Bishop Joseph F. Berry of Philadelphia, Pa., senior bishop of the board, in presenting Bishop Hartzell paid the veteran a glowing tribute. As Bishop Hartzell stepped to the front of the platform the audience rose and applauded him.

Bishop Hartzell said for twenty-six years, he worked in the Southland among the Methodists white and black and that the work of the Methodist Episcopal Church in the Southern states following the civil war was of God.

His account of his work in Africa for  
(Continued on Page 8)



# THE NEED FOR BETTER RELIGION IN THE CHURCHES

By Rev. Harry Emerson Fosdick, D. D.

I want to talk concerning the need for better religion in the churches, and what I have in mind is simply this—that in the last generation the Church has been largely assailed by demands for undertaking new enterprises. We have been expanding ourselves in every direction until I feel that any one who looks with observing eyes on the Church realizes that the ministry will have to do more intensive work in the Church.

There are a number of ways in which the brand of Christian needs to be improved. Many Christians need to be educated up from low to higher motives for becoming a Christian. One motive for becoming a Christian is fear. There is truth in it. Fear is fifteen times stronger than love according to one of the leading psychologists. Certainly I know, in my own experiences of conversions, that fear has played a fairly large part. Now fear is not a bad motive for becoming a Christian, if you cannot do any better, but the trouble is that so many go on being Christians all their lives without growing into the sphere of finer motives. For example one might start to go to school probably because he had to, probably because others went to school, and then grow up to be a great educator with a profound love for his work. And yet he has just begun to go to school because he was afraid not to. How many Christians have we who go on being Christians year after year without really having any love for the Saviour. There are others, however, who have developed into the finest motives for being Christians until their lives so expanded and developed that they have come to a deep and profound love of God and the Gospel. A little child fell out of bed in the middle of the night, and asked the reason for falling out, and probably found the best solution to her problem in this: "I guess it's because I must have gone to sleep too near the place where I got in bed." This kind of Christianity is going on in our churches all the time.

## Educating Christians Out of The Negative

But to improve the brand of Christians we must not only educate them so that they grow up to the finest and most positive motives for being Christians, but we must also educate them out of the negative awkward state of depression into the positive state of devotion. I suppose that almost everybody who becomes a Christian goes through such an awkward state. As in the instance of a beginner in the study of the violin, who is wholly absorbed in keeping his fingers in the proper place while there are many places where his fingers might be but ought not to be, so many of us as Christians are wholly preoccupied in trying not to do wrong. The thought is always with us—Is it wrong for a Christian to do this? or is it wrong for a Christian to do that? How many can remember in the early stages of their Christian life how we

were almost completely absorbed with questions like that. A great evangelist was once asked if he thought dancing wrong and instead of giving a negative answer, he said, "I always danced all I wanted to." For the only way you will solve the problems of personal conduct for yourself or your young people is not primarily by negative repression but by positive devotion. Can you get their lives so full of things worth while that all the lesser things will be either crowded out or crowded down to due proportion? That is the only way to broaden Christian life in our churches. The trouble is that so many people are still in the state of negative repression. Remember the great injunction of St. Augustine—"Love God and do as you please." We should become so accustomed to doing the right thing that our midst may be set at liberty from that negative preoccupation, and grow into a state of positive devotion.

## Growing Up From A Borrowed To A Real Faith

Now I would suggest another way in which we need an improved brand of Christians. We need Christians who have grown up from a borrowed faith to a real faith of their own. We believe everything we are told and have no way of knowing anything except by being told. Growing up is the carrying over from the realm of hearsay to the realm of personal experience and thoughtfulness the things that we have been told. Growing up intellectually consists of that. Growing up spiritually also consists of that. When we were mere children things came to us of the mature experiences of human life. We read about romance and love, and by and by our love came years after the news reached us from that far-off country. Or when we were mere children we read with what a sense of mystery of the tragedies that fell on human life. And then, by and by, our tragedy comes and we find ourselves in that rough and forbidden country from which the rumors had been reaching us. But, alas, how many people are there in our churches who have never grown up religiously! You ask them if they believe in God and they say "Yes." If you asked them WHY and they conscientiously searched their lives they would have to say that they believe in God because somebody told them. You see they have never grown up to find God for themselves. They still are in that immature and childish place where they believe in God because they have been told.—There are some things that man does not need to discover for himself. Perry discovered the North Pole, and nobody else need do that. But while there are some things that other people can do for us, at the heart of life are a great many of the vital experiences where there are no proxies for the soul. No one can hear for us, breathe for us, get an education for us, make friends for us, and at the heart of these vital processes is religion. No one can know God for us. The only God we

know for ourselves. I venture to believe that nine-tenths of the collapses of spiritual life due to various reasons, nine-tenths of these downfalls, come because of the fact that people have not been educated up to a personal experience of God. I know that some ministers are afraid when laymen begin to think in terms of theology. But if you have a layman who does—You rise upon him like the sun and fall upon him like the rain, for you have one of the rarest plants in America. Forty-six million people in the United States on confession of their faith have joined the Christian Church. Suppose all of these forty-six million people broke away from their borrowed faith to a real faith of their own. You could not stop the moral dynamic that would be let loose if we had Christians in our Churches like that.

## Growing Out of Self-Guarding Motives.

We need to set ourselves more intently to the educating of our own people to a more socially spirited Christianity. We need a better brand of Christians in this regard. We need more of a socially spirited Christianity. Most of the people who become Christians become Christians from self-guarding motives—I mean that most of their motives are likely to become self-guarding. There are some elements in these self-guarding motives that ought not to be lost out of our Christian life. Out of them, therefore, we should preserve all that is deep and beautiful, and carry it along into the state where Christianity means not simply a blessing, but a worldwide vision of our social order. But, alas, how many Christians there are in our churches who have not grown up to that worldwide outlook. They have a self-regarding religion—that they should have their sins forgiven and their souls at peace. That is what Christianity means to them. A prominent layman refused recently to have any discussion of the social situation in a meeting of a religious character because, he said "the social situation is already ninety per cent right." As one hears things like that he can understand why one of the most prominent citizens of the United States, when asked on his return to this country after an absence abroad what most impressed him in the United States, answered "Our appalling self-righteousness. Ninety-eight per cent right! With the fear of unemployment haunting millions of home like a ghost. Ninety-eight per cent right! In average days of prosperity in America ten million people living below the poverty line. Ninety-eight per cent right! Out of every twelve people who dies in New York City, one is buried at the public expense in the Potters Field. Ninety-eight per cent right! In my congregation recently one of my employers told me of what happened in his office. He had given a man of forty-five years of age, of American birth, a job, the man at the point where there was not anything he would not do. A rumor came that that man's mother had died in a little village in Connecticut. The employer called the man to him and said "Your mother

(Continued on Page 8)



## THE CHILD AND THE PRESENT CHRIST\*

By Bishop Edwin H. Hughes

Citizens of Boston in recent months have engaged in a debate concerning two statues of Phillip Brooks. One statue is a plain representation of the great preacher standing alone on a vast pedestal. The other statue, designed by St. Gaudens, is located by Trinity Church in Copley Square, where it has stood for a period of years. It presents Phillips Brooks, clad in clerical robes and standing in his pulpit. Behind him is the figure of Christ, as if indeed the Master had insisted on coming to the sacred desk with his mighty servant. Many artistic critics have preferred the latter and simpler statue to the St. Gaudens representation, and the discussion has not always been without warmth. But, whatever the final result of the debate, we may well hope that the spiritual meeting of the older statue may not be lost. The man who teaches the truth of Christ can be at his best only in the presence of Christ.

For, after all, in our holy faith there has ever been a strange identification of Christ with the Gospel of Christ. It is not wrong to say that He is his own gospel. The Mohammedan does not say, I live, yet not I; but Mohammed liveth in me." Yet millions of Christians say that wonderful speech about their Lord. In a poor plagiarism of our Christian hymn Buddhists, have been trying to sing—

Let me to thy bosom fly."

"Buddha, Lover of my soul,

It is safe to say that this weak copying of our singing faith will not long feel at home with the religion of the Buddhists, while Christians will continue to chant the gospel of a present Lord.

We are warranted, likewise, in saying that his presence is promised in a peculiar way to those who teach his truth. The faith Christ enters the teaching desk with his own delegated teachers is older than St. Gaudens' Statue of Brooks, and that same faith will outlast all stone and bronze. When Jesus said on the Bethany Hill, "Go and teach all nations." He said also, "I am with you." The presence of Christ was to be with the truth of Christ. One of the poets of America has said that he never understood some of Tennyson's poems until he heard Tennyson himself repeat them. Then the poet laureate of England transferred the accent of his heart to the rhythm of his lines and made their meaning plain. The word is a feeble parable for our gospel. The present faith has a present Lord.

But if this blessed article of our Christian creed has meaning for all sincere teaching of the truth of Christ, it must have special meaning when the truth of Christ is brought to its most hopeful and fertile field—that of childhood and youth. When we were little people we often sang a hymn whose first verse was—

"I think, when I read that sweet story of old,  
How, when Jesus was here among men,  
He called little children like lambs to his fold."

I should like to have been with him then."

The longing of that hymn is a natural one. If, as we are older, we become more religious, we do not recover from childhood's desire. It does not depart; it is simply changed into a more spiritual prayer. There is no need of a journey back over the centuries to Judea. We say with Whittier—

"Faith has yet its Olivet,  
And love its Galilee."

But it is significant that this longing for Christ's nearere presence brings up into the presence of childhood. Somehow the child leads us into the presence of Christ; and somehow Christ leads us into the presence of the child. When Jesus comes to his disciples in their more reverent mood, He sets the child in their midst. When the little child comes to us in our more reverent mood he sets Christ in our midst. It is precisely this double fact that is the hope of our world.

### Christ And The Children

Some weeks ago I made a study of our Lord's life with a view to discovering the promises of his presence with us, and the conditions of their fulfillment. I found many such promises. They are sprinkled liberally in the blessed records. But my mind and heart finally settled on one promise that seemed most comprehensive and definite,—that word of Christ in the 13th chapter of Matthew,—“Where two or three are gathered together in my name, there am I in the midst of them.” I rather rejoiced that it was found in Matthew. Had it been found in John, some scholarly hand might more readily have waved it off into symbolism. In a way it is rather an abrupt word. You wonder why it comes just there, and what relation it bears to the previous speech of Christ. When you go back to the beginning of the discourse you and Christ with the child; and, as you follow the discourse through, the child appears and reappears, and reappears again. It makes one think of the way in which our own children pass from the room, only soon to rush back eagerly,—keeping up that “in and out” process that is at once so dear and so puzzling. So does the child come and go in this discourse of Christ.

It all begins with the question of the greatness of the Kingdom. The answer of Christ is “a little child.” I think that those of us who are parents must often try to imagine the scene—the child with wondering eyes, now looking on Christ, and now on the disciples, but mostly on Christ, returning for a cure of bashfulness to the face and perhaps to the arms of the Lord. Then that child, with all other children, finds lasting place in the proclamation of the Master. What amazing things He says—

“Except ye be converted and become as little children, ye cannot enter into the Kingdom of heaven.”

“Whosoever shall humble himself as this little child, the same is greatest in the Kingdom of heaven.”

“Whosoever shall receive one such little child in my name receiveth me.”

“Whosoever shall cause one of these little ones that believe in me to stumble, it were profitable for him that a great millstone were hanged about his neck, and that he should be sunk in the depth of the sea.”

“See that ye despise not one of these little ones: for I say unto you that in Heaven their faces do always behold the face of my father.”

“Even so it is not the will of your father which is in heaven that one of these little ones should perish.”

These words, dear friends, are the great prelude to the promise of Christ's presence. He ends it all by saying—“Where two or three are gathered together in my name there am I in the midst of them.” It sounds much like a description of a Sunday School class. When I thought of it in this light, I caught the vision of hundreds of thousands of faithful men and women in all the world, each sitting in the midst of the children. Then in each group I saw “the form of the Fourth”; and I felt that I had the authority of the Master for giving this special interpretation to his promise—“Where two or three are gathered together in, my name, there am I in the midst of them.”

### Christ And Child Labor

The point, then, is that Christ is present in a special sense when eyes of spiritual love are turned toward the child in the midst. Nor is this, merely a theory gained by a forced exegesis of the gospels. It is a theory, and an experience. This is not the time to give the emphasis its wider social appreciation: and it is certainly not the time to make any attack upon the Inframe Court of the United States for its recent decision with reference to Child Labor Laws. But it is a good time to say to all our parties and people that when we shut the child in mill or factory or mine, we also in some real way shut Christ out of our American life. Let me not unduly amplify your passion and mine with regard to this gentle crusade. Yet let me say with ardor unrestrained that when the United States secures fully the love and conscience of Christ any mill owner or any mill manager who dares to hire little children in order that by paying them cheap wages he may secure large dividends for greedy stockholders will be absolutely denied membership in any branch of the Christian Church in America. Speaking industrially Jesus sets the child in our midst, and his word about what happens to those who make the little ones stumble has its economic bearing.

### The Church Too Much For Adults

Nor does the rule fail on the intellectual side. Dealing with childhood compels us to use, “the simplicity that is in Christ.” We are not always fair to the little people. We build our church services for adults, and then complain because the children do not come. A Massachusetts clergyman began to preach a seven minute sermon to children on each Sunday. This brief sermon led him to put away all big vocabularies and all complicated theological formulas with a result that his older hearers made request that he



preach to children all the time! When he did that, he preached to that childlike spirit that is everywhere a mark of the Kingdom of Christ.

This brings the matter forward to a question of character. We have all had given to us many tests for judging people. We have been told that a squinted eye means a squint in the moral nature, and we have found that it is not so. We have been told that the person whose eyes wonder when he speaks with you, and who does not look into your face steadily and frankly, is fickle in his loyalties; and we have found that this is not so. All of those superficial tests fail. But there is one test that I have never known to fail: When you find any man or any woman in good and normal health who does not love children, you discover in due season that this man and this woman are mean, and selfish, and contemptible. Such a person is far removed from both the spirit and the presence of Christ.

The examples of this reaction, on the good and positive side, are many. The people who have given themselves grandly to the spiritual service of childhood and youth grow beautifully like our Lord. Arnold in England, and Hopkins in America, become as renowned for character as they do for power of instruction. They who meet with Christ in the presence of the child and with the child in the presence of Christ, grow in the graces of our blessed faith. We usually find a character like this in each of our colleges, a man who comes down from the mountain of God, not knowing that his face shines. And in many of our towns we have such people, teachers of youth who are canonized by all the people, because indeed such teachers, dwelling with the child, dwell also in the presence of Christ, for, after all, we must not forget that when God would redeem our world. He came not through the broken dome of the sky, but rather through the cradle of a little child. Our gospel cannot get on without a Bethlehem.

*\*From an address at the International Sunday School Convention, Kansas City, Missouri, June 27, 1922.*

### THE NEED FOR BETTER RELIGION IN THE CHURCHES

(Continued from Page 6)

died. You did not ask for time off. You did not go to the funeral." He replied, "No Sir." Pressed for a reason, he said, "I am forty-five years old; you have given me a job. I did not dare to ask for time off." The employer said to me—"My God, a man ought not to have to live like that in America!" Ninety-eight per cent right! A man has no business to be content with a self-regarding religion. "My Jesus I Love Thee, I Know that Thou Art Mine."—That is a part of Christianity—a beautiful part of Christianity, but it is not the whole of Christianity. There is an iron strain in Christianity—"The Son of God goes Forth to War, Who Follows in His Train." Bring up in the churches a better brand of Christians.

#### An Inclusive Idea of the Church

Finally, we need Christians who have grown up from an exclusive to an inclusive

idea of the Church. I take it that the exclusive idea of the Church means something like this: We have the correct interpretation of religion and follow the correct practices in our church; that nobody outside who does not agree can join with us, and anybody inside ought to be put outside if he does not agree. There are some of us that need no further explanation of it because we were brought up in it. Now over against that exclusive conception is the inclusive Church of Jesus Christ, the organization for all Christian life in the community. The Church is not founded upon theology, but upon the passionate love of the Son of God, our Savior. To love the Lord is one thing; to know theology correctly is another. As a member of the Baptist Church preaching in a Presbyterian Church and teaching in a Theological Seminary with thirty-one different denominations, I stand for the inclusive idea of the Church. I want the Christian Church in America to stand with open arms, saying, "If you love the Lord Jesus, Come let us love together even if we do not at first agree, and work together for the coming of His Kingdom in the world." I simply cannot understand these people who think that anybody who does not agree with them should get out of the Church. Creeds have been made by man, but they have not been permanent. What man really supposes that creeds can be made concerning God that will be everlasting?

There is one name for God in the Bible and it grows more and more precious as the years go by—"The Living God"—Praise be to His Name, Living not dead, for Whom the future is forever greater than the past.

I do think that we need to educate our people up into these new things—we must try to build stronger foundations and get some better types of Christians into sight. Tokyo is troubled with the building problem for Tokyo is built on earthquake shaken ground. If you have buildings you have to have sound and secure foundations. Two or three stories is about as high as they attempt to build in Tokyo. Then one comes back to New York City and sees these magnificent skyscrapers. What is the reason? Manhattan Island is solid rock. If you are to have great buildings, you have got to have great foundations—and to build a great Christian Church in this next generation capable of doing all the work that needs to be done in the world, is going to require a great foundation in Christian intelligence, Christian character, and Christian insight and outlook in the churches. . . . (Excerpts from address delivered at the New York Methodist Preachers' Meeting, June 12, 1922.)

### UNION MEMORIAL CHURCH NOTES

By Miss E. Smith.

During the past season Rev. Abbott has been conducting a church leadership school which consisted of a study of the Bible and Stewardship. This school has been discontinued for the summer months, but will reopen the second week of September. Great results are expected from the examination that is to be given at the completion of this course.

Our "clean-up" campaign which was launched the first of June is still on. Every member is expected to do his share so that this work might be finished by October. Many plans are being made for our 75th anniversary or "diamond" jubilee which we expect to celebrate about the middle of October.

Great things are expected to result from the property which the church is purchasing east of it. The ground around it has already been turned into a "recreational" center. Tennis, croquet, basketball, baseball and many other out-door sports seem to attract both young and old. The Epworth League has closed for the summer. Several of its members will leave July 9, to attend the Epworth League institute which convenes at George R. Smith's College, July 9-16. We are honored by having two teachers there, Miss A. Williams, General Superintendent of our Sunday School and Rev. B. F. Abbott, our pastor, who is dean of the institute. Sunday, July 2, we were highly honored by having Rev. W. A. C. Hughes, Secretary of the Negro Bureau of Home Missions and Church Extension, deliver the message to us. It was indeed a powerful and instructive sermon.

During the past month we have had four funerals, Sisters Susie Coleman, Martha Dale Williams, and Bro. Weary and his son Lawrence.

Rev. Abbott's sermons are as inspiring as ever. You miss a rare treat when you stay away from church. The Junior Church Services which Rev. Abbott conducts every Sunday morning from 10:30 to 11 o'clock, are very interesting to the children. These services are especially for the children of the cradle roll department, to the junior department inclusive.

The Good Samaritan Church on West Belle under the leadership of its pastor, Rev. A. L. Reynolds, is making preparations for its new building which is to cost \$50,000. It is to get the immediate help of \$11,500 from the Centenary fund. This is a practical example of why we should keep up our Centenary pledges.

### BISHOP HARTZELLS 80 BIRTHDAY CELEBRATION

(Continued from Page 5.)

twenty years was a thrilling recital of forward steps. He claimed credit for having saved Liberia from the clutches of Germany and also expressed his pride for the part he had taken to obtain from the United States a 15,000,000 loan for that country. He recounted the victory gained in Portuguese Africa to obtain religious freedom. He described the coronation scene of King Edward, where he was an honored guest, and praised the flag of Great Britain as the "missionary flag of the world."

Bishop Frederick D. Leete of Indianapolis, bishop of the Indiana area, presided as temporary chairman. Bishop Ernest G. Richardson of Atlanta, Ga., read the scripture lesson. Bishop Theodore S. Henderson of Detroit, Mich., gave the invocation. The Roberts Park M. E. Church choir sang. Bishop J. W. Hamilton of Washington pronounced the benediction.

A public reception was held at the chancel railing for Bishop Hartzell at the close of the service.



## CRYSTAL SPRINGS CHURCH

REV. N. N. SIDNEY, PASTOR, HOLDS GREAT RALLY

A very successful rally for funds to build their new structure was held recently by the members of our church at Crystal Springs, Mississippi. The amount raised, \$1557, was large for a community of that size, and located in an agricultural section of the state. The season of year too, when money in such sections is not so free as at other times, was an obstacle to be encountered. It speaks most commendably for the Pastor, the Rev. N. N. Sidney, that he was able thus to marshal his forces and to succeed so decisively.

Notable about this rally was the interest shown in the effort by others than members of that particular church. There were three generous spirited white men in the town who gave \$100 each; there were two others who gave \$15 each. These men were moved by a community pride that is highly encouraging. The Negro Church in the community is a fundamental asset as any other institution. Its proper functioning in the community determines largely the weal of the people white and black. Who contributes to the Negro Church contributes to those social forces that are fundamentally entwined with the total community welfare. When white citizens become thus interested, not through charity, but out of a sense of general social uplift, they go a long way indeed in helping to solve the problem of better race relations.

Particularly gratifying also is the circumstance of assistance rendered the project by members of the Baptist denomination in the town. Half a dozen of them raised amounts ranging from \$20 to as much as \$153. each. Such a spirit of denominational co-operation dignifies and empowers the Church in any community where it is displayed. It produces a sense of unity in Christian endeavor that is a religious asset

in the community. Character and good works are not denominational, and they rebound with good results upon those exhibiting them. In these days we ought, all of us, to magnify non-essential denominational differences less and to cultivate more the points of similarity and helpful contacts.

The Crystal Springs community event, led by the Methodists, is reported as follows:

Miss Lillie Butler, raised \$27.35; A. Crofford, raised \$9.50; Mrs. Myra Thornton, (Baptist,) raised \$20.10; Mrs. Bettie Garaway, raised \$15.15. Mrs. Francis Rogers, raised \$4.00; A. Willy, raised \$10.56; Mrs. Selena Lewis, raised \$31.48; E. Watson, raised \$15.00; Mrs. Estelle Stackhouse, \$31.46; Mrs. Amanda Logan, (Baptist), raised \$25.35; Mrs. Mittie Blair, raised \$12.70; Mrs. Emmogene White, (Baptist), raised \$55.05; Mrs. Anna Belle Jackson, (Baptist), raised \$70.16; Mrs. Julia Loyd, raised \$86.80; Mrs. Pearl Watson, raised \$74.85; Mrs. Francis Williams, raised \$64.43; Mrs. Rachel Washington, raised \$43.00; Mrs. Eula Robinson, raised \$63.65; Mrs. Ollie Abney, raised \$26.20; Mrs. Mary Strong, raised \$11.50; Mrs. Carrie Crofford, raised \$15.10; Miss Earnesteen Hunter, raised \$26.06; Mrs. Lennell Cumblin, raised \$8.46; Mrs. Millie Walker, raised \$14.36; Mrs. Anna B. Rogerts, raised \$66.84; Mrs. Pearl Shannon, (Baptist), raised \$153.45; Mrs. Willie M. Crofford, raised \$34.30; Mrs. Frankie White, raised \$25.00; Mrs. Emma Hodg, raised \$32.50; Mrs. J. F. Smith and Mrs. Marsh Benson, raised \$101.40; Mrs. Mary Evans, raised \$15.00; Mrs. Nannie Johnson, raised \$4.50; Mrs. Matilda Garaway, raised \$12.40; Mrs. Leaner Garaway, raised \$5.00; Grand total for the day, \$1,557.78. Three White men \$100 each. Two White men \$25.00 each.

No one is available from other stations for that field.

If funds cannot be secured for the travel of the family and if the Board consents I will go back alone.

You are right at the heart of things. Could you not find \$1500.00 so I can take the family with me.

Cordially yours,

(Signed)

A. W. MARTIN."

**IS IT TRUE that 350,000 Methodist Negroes are not able to support a 16 page Church and race paper. They have never done so.**

### COLLEGE LIFE SERVICE CAMPAIGN Under The Auspices of The Commission on Life Service College Year of 1921-1922

The Commission on Life Service of the Methodist Episcopal Church reports that fifty-seven Life Service campaigns have been held in colleges and universities this year. Thirty of these have been in Methodist institutions, and the other twenty-seven in state and independent institutions where Methodism is doing organized work among Methodist students through Wesley Foundations, Methodist pastors and whole or part-time student pastors. Of the fifty-seven campaigns, thirty-three visitations have been by teams of from two to five members and twenty-four by individuals representing the Commission on Life Service. Altogether some three thousand have been reached through personal interviews and a large percentage of these have made definite decisions for one of the various fields of full time Christian service. Twenty thousand students have been reached through the public addresses. Many letters have been received from presidents and deans, who speak very favorably of the work done and already seventy-five institutions have requested the service of the Commission next year.

It is reported that Dr. William J. Davidson, Evanston, Illinois, secretary of the Commission on Life Service of the Methodist Episcopal Church, has just been elected president of the Illinois Wesleyan University, Illinois, and has accepted the position. Dr. Davidson was born in Warsaw, Illinois, and was educated at Chaddock Preparatory school and Chaddock college and graduated from Wesleyan University in 1894. He was given the degree of S. T. B. from Garrett Biblical Institute in 1897 and he served as pastor in several important churches, including Decatur First. He was chancellor of the Nebraska Wesleyan University from 1908-10; professor of Garrett Biblical Institute of Sacred Rhetoric in 1910, and of Religious Education in 1912. He is a member of the Illinois Conference and was a member of the Methodist General Conference in 1908 and 1912, and is a member of the University Club, Evanston.

**They would hardly do so,—those subscribers who have been renewing their subscription to the Southwestern for the last fifty years in succession, would hardly keep it up did they not get value received from the paper.**

## THE TRAGEDY OF A FALLING INCOME

By Secretary R. J. Wade

"The falling income of the Board of Foreign Missions!" It is a phrase like so many other phrases, too large and general to comprehend. But here is a letter that shows it in the concrete. A missionary family balked in their planning, a necessary work about to be closed out, and a willingness to sacrifice even to the point of family separation if necessary to get the work done. Oh, men and women of Methodism, can such things be?

San Jose, California, June 12, 1922.

Dear Brother Wade:

Your letter of the 5th arrived about the same time as a previous letter which was addressed to Nebraska.

Every arrangement had been completed for our return to China and the S. S. China, sailing August 10.

I had not yet worked out the details connected with transplanting the household. The house and goods are to be sold and quarters to be found for occupancy between the intervals of vacating these premises and taking the steamer. All these distractions would seem to be at their worst about the time I should be seeking to

render some service at the College of the Pacific.

A letter from Dr. North, arriving on the same mail with your own, informs us that on account of the serious financial difficulty now facing the Board, they are not able to finance our return. Our Central China Mission failed to include the item in their estimates.

At Dr. North's suggestion I wrote to Mr. Blackstone and asked him if he could not arrange the item through the Stewart fund, of which he is trustee. It would amount to about \$1800.00?

I just have his reply. They are not able to handle the matter but I judge from the way he writes that he would care for my own return about \$300.

I believe I had written you long ago that I would render any service possible and I have been hoping to be able to make some really definite reply.

If, as appears probable, we are not able to return at this time, I will of course be prepared to give full time service at the College of the Pacific and else where if desired. I will write Rev. Knopf to that effect.

However, I have not given up hopes of getting back to China. Bishop Birney writes that he fears it will be necessary to close out our work in South Anhwei unless we can get back soon.



# PROBLEMS OF RECONSTRUCTION IN EUROPE

By Bishop Edgar Blake

Twenty thrones have crumbled in Europe in the last five years and the three great thrones that stood for the doctrine of the right to rule by authority have gone—the Czar and the Emperor and the Kaiser are no more, as rulers who ruled by authority, and we are today in the midst of a tremendous democratic upheaval and surging throughout the continent of Europe and I think throughout the continents of the world, and today the people are not being ruled by authority; the people are taking the reins of government in hand themselves. It is a most auspicious thing for Christianity in Europe that this thing has come to pass.

I have been in France but a short time, but my judgment is that the people can be reached with a vital Protestant Christianity.

Little over a year and a half ago, we assigned one of our French pastors to work in Paris. We had no church, no hall, no building in which he might hold a service of any kind. He began his work by establishing his contacts with people who had broken with the Roman Catholic faith. His work was largely among the intellectual groups. He was coming in contact with university professors, with professional people, and successful business men. He spent nearly six months in the city of Paris, establishing contacts of this kind and last October, on the third Saturday of October, we rented a small hall setting about two hundred people and on Saturday afternoon at half past four he began the first of a series of conferences dealing with the fundamentals of the Christian faith as we interpret them. On that first Saturday afternoon, the little hall was found to be too small and we had to turn people away who came to attend that conference and on the next Saturday we moved to a larger hall setting 500 people, and that was filled. And every Saturday afternoon from November to June he has had an audience from 450 to 500 people waiting on his ministry in the city of Paris—agnostics, spiritists, and people seeking for something they do not have.

Many of the people came to him and said, "We are not quite satisfied with this Saturday afternoon conference, and we would like a service of worship." We hired another hall and now for nearly a year we have had a congregation worshipping under the auspices of the Methodist Episcopal Church, as fine as any congregation that can be found in our own land. At the present time we have begun again this series of Saturday afternoon conferences and we are now seeking to find in Paris a hall that will set from 1500 to 2000 people in order to try the experiment out on a larger scale.

Take our wonderful schools in Rome; that school for girls started nearly thirty years ago, where boys and girls were in Grandon Hall. We were enrolled between 450 and 500 in Grandon Hall School in Rome. This year, in addition, make you, when we have turned away from Grandon Hall, over 500 girls who applied to be

taught in our school because we didn't have accommodations. Thirty years ago we started a little school for boys at our headquarters, down in the center of the city. We couldn't accommodate quite a hundred boys. The school has been going 30 years. That is a remarkable record, I think, but we haven't the resources to work with. Then they had the fine sagacity to reach out and buy a piece of property on the hill Monte Mario.

We have laid our plans for a school to take care of 1,000 students, to teach the youth of Italy, and that is the finest contribution our Church is making this hour in southern and eastern Europe. The prosperity of America is absolutely dependent on the rehabilitation of Europe. When things go wrong in Europe, when they can't buy our surplus produce, it means unemployment, it means misery, social unrest in America.

Every nation in Europe that was in the War came out of the War bankrupt. It cost them thirty-four billions of dollars and ten millions of men to fight that awful conflict. There was only one nation of the world that came out with its resources unimpaired, and that was America, and we came out with fifty billions of resources more than when we went into the War. I ask you what is this marvelous blessing God has put into our lap. Has God meant we should use these resources for our good only? We do well to raise that question. There is a parable Christ uttered centuries ago, of that man whose lands produced beyond his ability to consume. He said, I will tear down my barns and build anew, and say to my soul, you have much stored, eat, drink and take things easy, and be merry.

But God said unto him, "Thou fool, this night shall they soul be required of thee."

In 1917, two million of the bravest, finest Americans we have ever produced went across the sea. They gave all they had for the saving of the civilization of Europe, and they did the job, and then they came back, but we left fifty thousand of our boys behind and fifty thousand sleep on the soil of France this hour, and if America allows Europe to "stew in its own juice" there are fifty thousand spirits that will rise up before God to curse America, because we did not complete the job they gave their lives for. Isolation gives no nation isolation from responsibility, and selfishness never gives to any nation the security it seeks. The time has come for America to give all she has to Europe and to the world, to God and to Christ.

## WHAT IS THAT IN THINE HAND?

In his rather remarkable address Bishop Thomas B. Nicholson, Chicago, created considerable enthusiasm at Northwestern University commencement with an impassioned plea for righteousness as the foundation of

business, intellectual pursuits and in professional activities. Bishop Nicholson preached from the theme, "What is that in Thine Hand? He said:

"It is a pertinent query, 'What has this University put in the hands of its graduates?' If it has done its duty, it should have given a large development of the native powers of the individual graduate. It should have given a compact volume of accurate knowledge, also a working method for practical life. Furthermore it should have given certain ideals and certain moral and spiritual convictions. Among these are the facts that no question is permanently settled until it is settled on the principles of righteousness, justice, and fair-dealing for all, that in the last analysis truth alone can make men free or can properly regulate human society, that sympathy and brotherhood must be working principles of the human race. Business cannot permanently thrive which is not based on righteousness and the principles of service, on the basis of giving a just equivalent for that which is asked.

"There is much talk about cleaning up politics and purifying public life. There are undoubtedly some bad men in public life, but there are without doubt more good, clean, high-minded men in the public service today than ever before in the history of the country. We need to beware of a subtle psychology. If we teach the young people of this generation that no man gets into prominence in public or ecclesiastical life excepting by pull or by some unworthy methods, if we teach them that the rewards of public life come by the way of graft and malfeasance in office, if we teach them that all politicians are corrupt and untrustworthy, in the next generation we shall surely have it so. The way to purify public life is to insist that no man can long stay there unless he is on the square and unless he is the embodiment of a true patriotism and the best ideals of democracy and that whenever any man who is not of that type is discovered he will promptly be run out of public life. The generation of young people now in College and in Universities and those just going out from College halls can in a single generation if they will, give us practically an ideal public, community, and Church life. They have the rod in their hands, that Moses-like will work the transformation, but they must be true to their ideals, must have the courage of their convictions, and must never palter with eternal God for power, nor sell the truth to serve the passing hour. Will they do it?"

"Not until business is pervaded with the spirit of righteousness and absolute integrity can it be on a permanent basis.

"The great problem of the present generation is to raise the moral and spiritual life of the people to a level as high as that of their commercial and intellectual life." "It is dangerous to believe that our public officials are corrupt, that every man is selfish. The young people of to-day believe this is so. Another generation will make it so. To-day America's heart is sound. Her conscience must be kept strict."



# Sunday School Department

## THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,

Gammon Theological Seminary.

JULY 30, 1922

Subject: The First Return From Exile.

(Jer. 29:10-24, Ezra 1:1-11)

The first captivity took place in 597 B. C., and the second one eleven years later. Hence for sixty years some and for forty-nine years others of the Jews have been in exile. Their condition was not the most intolerable—an outing in comparison with the condition of their ancestors in Egyptian bondage. Some of them became established in business and accumulated some wealth. But for most of them the fact that they were exiles from their native land, and especially from the Temple, was a severe punishment. They felt that they could not worship God aright in that foreign land (Ps. 137:1-6), even though they would not worship Him aright when they were in their native land. Men usually don't appreciate as much a blessing when they have it as they do when they have lost it.

All the prophets who predicted the overthrow of the nation on account of the people's disloyalty to God also predicted its restoration after it had duly been punished. It was supposed that the punishment would have accomplished what the exhortations, the persuasions and the threats of the preachers had failed to accomplish; that is, a conversion of the people—a change of heart on their part toward God. One of these prophets, Jeremiah, seems to have been quite specific in his predictions of the time when the restoration would take place: after "seventy years" it is said that they would return. But it may be doubted whether he meant literally and exactly seventy years. Such exactness is contrary to the rule of prophetic predictions. It is probable that he used seventy as a round number, with a general meaning similar to "three" and "four" and "forty," as used in the Old Testament; but, of course, suggesting a longer period than either of these.

That he so, then, sixty years are an adequate fulfillment of the prediction of "seventy years" of exile. If one will attach very much importance to figures, it is about seventy years from the fall of the Babylonian and the rise of the Chaldean Empire to the overthrow of the latter and the return of the exiles; so that seventy years, strictly speaking, were accomplished for Babylon. But the important thing is the exactness of the figures, but the prediction of the restoration in the name of Jehovah and the fact that the restoration by the will of Jehovah more than a half century after the prediction, and that, too, when the Israelites of the northern

kingdom had been in exile for about a hundred and fifty years, with no likelihood of every returning. The restoration was realized in this way:

About the middle of the sixth century B. C., Cyrus, the Persian king, conquered Media and established the Persian empire. Fear arose in the west. An alliance was made between Babylon, Egypt, Lydia and Sparta of Greece against the Persian empire. Within a few years Cyrus made Lydia a part of his empire. Then in the fall of 538 he overthrew Babylon. The captive Jews greeted him with great enthusiasm and regarded him as the avenger of their wrongs at the hands of Babylon and as their liberator (Isa. 44:28; 45:1-6, 13, etc.). Isaiah 40:66 came from an unknown prophet called Deutero-Isaiah, who wrote during the exile. What conqueror would not be moved to grant the reasonable wishes of a people who had greeted him beforehand so enthusiastically? But Cyrus doubtless had other reasons for permitting the return of the exiles. Egypt was still his enemy. And it would be considerable embarrassment to her and strength to his empire to have established on her border this Jewish commonwealth which would certainly be loyal to him through gratitude for its restoration. But it was not to be a free state. It was to be a province of the Persian empire ruled over by a governor appointed by the king. In all religious matters, however, it would be free. So within a few months after his conquest of Babylon (in the spring of 537) Cyrus issued a proclamation permitting all of the Jews who cared to return to their native land. Ezra says that Cyrus' spirit was stirred up by Jehovah to do it. And that is true. Whenever a person intentionally does the right, it is God who hath wrought in him to will and to do.

But many of the Jews did not care to return, although they must have rejoiced at the permission to those who did want to go. They were doing well materially where they were. And when the average man is prospering economically and sees no immediate danger to his prosperity, the most genuine idealism makes but a feeble appeal to him. And then they had become somewhat attached to their surroundings. How many of the Jews of all the world today care to take part in the modern Zionist movement to return to Palestine and establish a Jewish commonwealth? And yet this movement is based upon a similar idea to the return of which we are

now studying—it is an extension of the predictions of the prophets to cover the present and the future; so that these predictions will again be fulfilled: they will return to their native land and their messianic age will come. Of how many American Negroes would care to return to Africa and establish even a free commonwealth of their own if the territory and permission were given? Without compulsion, proportionately a smaller number would go than the number of Jews who took part in this return from exile. For it is estimated that about fifty thousand of them took part in this first return, and, as we shall see a few weeks hence, there was a second return. But those who returned were made of the stuff that it takes to make strong communities—men who are willing to meet hardships bravely, and men who are controlled by a big idea, to glorify God in whatever they do. What joy must have filled their hearts as they moved onward toward home! And what sorrow must have overwhelmed them as they arrived and looked upon their devastated country and their beloved temple and city as a heap of ruins! But they will not lose heart; they will rebuild it. But their first task will be to prepare a place to offer sacrifices of thanksgiving unto their God. They that were once dead are now alive again!

J. LEONARD FARMER.

### MISSIONARY INTERPRETATION

Lesson for Sunday, July 30, 1922:  
"Besides the free will offering for the House of God"

(By Rev. D. D. Martin, D. D.)

A new inspiration had seized Israel. God was working strangely for them. The king under whom they were held in captivity opens the way for their return to Jerusalem and the Land of Promise. Who would have the courage and zeal to go was the first question put to them. More than 40,000 responded to this call and made ready to return. There was large expense involved in rebuilding Jerusalem, especially the House of God. Offerings were called for. A sort of apportionment or tax was laid on the people according to the law of Moses, and then they were called upon in addition to make a free-will offering and to this all the people, Jew and Gentile, were asked to contribute; thus was the great expense met.

This same ancient land is again in the possession of people of Christian faith, and the rebuilding of this land with Christian institutions is required of us. Not only is this true of Syria or Palestine, but of all the Eastern world. It is to bring about the triumph of the church in every land that we are making special offerings to God and his work. Beyond our usual or required contributions we should each make free-will offerings to the full extent of our ability. The cause is now urgent. Many of the kings and rulers of earth are now favorable. So that

the challenge is to the church now to make good.

There are two ways in which we can help just as did the Jews who heard this call. We can give ourselves. All of us who are strong in youth, with sound bodies and good minds, can give ourselves to the immediate redemption of the world. The call was never more urgent. We should prepare for the best possible service, whether being called to home or foreign service, somewhere we should do our best for the kingdom. Then we can give from our luxuries, jewelry, useless expenditures in clothing, "costly array." We can save money used in needless indulgence at the soft drink counter, for gum and candy, or rich foods which only do us harm. We can stop all waste and give freely to God's house, and his Church will triumph in the world.

GAMMON SEMINARY.

## Quarterly Conferences

BIRMINGHAM, ALA.—The third third Quarterly Conference was held at Brownsville Methodist Episcopal Church, June 30th-July 2nd, District Superintendent Dunn presided as usual in a spirit of kindness. This conference was the best financially, also in attendance, held at this place in years. Amount raised on Friday night, \$18.35. After the conference session, the young people rendered a lovely program, to which Dr. Dunn made fitting remarks. The Ladies' Aid and Woman's Home Missionary Society surprised the conference by serving refreshments to all present.

On Sunday, July 2nd, Dr. Dunn preached a soul stirring sermon. Text: "I am not ashamed of the Gospel of Christ." Roman: 1:16. Paid District Superintendent in full. Total raised during quarterly conference, \$36.00. Our pastor, Rev. L. Jenkins, is elated over the progress made from last quarter.—Mrs. Elisa B. Bishop, reporter.

THIBODAUX, LA. — Our second quarterly conference was presided over by Dr. W. G. Alston, district superintendent, June 8, 1922, at Calvary M. E. Church. This quarter easily surpassed the first. The district superintendent was paid in full, \$30.00. Rev. L. H. Smith, our pastor, led in such a way that the work of the church seems to be a pleasure rather than a burden. With a membership of 78 non-resident members included, we raised our Centenary quota in full, \$308.00. Two auxiliaries have been organized, viz: King's Daughters and Sons, and Conference Daughters and Sons. These auxiliaries are doing very effective work under the presidency of Mrs. Stella Phillips and Mrs. Lillie Ruth, respectively. Group No. 2 held their meeting here June 15. President (Rev.) J. B. Johnson preached a soul-stirring sermon which was enjoyed by all. The 3 p. m. service has been discontinued, and the 11 a. m. service is growing. The King's Daughters and Sons presented the pastor a useful gift, for which he was very

(Continued on page 12)



"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC  
JULY 23, 1922

"A Man Who Believed in the Power  
of One" (Ezek. 34:24-26)

It has often occurred to me that in a democracy where we are used to deciding things by majorities and pluralities we are apt, unconsciously, to develop the habit of under-rating the single individual. We become thoroughly habituated to thinking and acting with the crowd; we forget that we can and ought to think and act without the crowd.

Are You a Bona Fide Individual?

The question may strike you as strange at first, but it is entirely in place. Most of us, I fear, never attain real, personal individualization. We are just a part of a certain crowd of coterie. Our modes of thought and standards of action are set by the group of which we are a part. We spend our entire life in the "gang" stage of our development. Suppose, for example, that belonging to the church and attending church made you positively unpopular in your community? Would you still be a church member and attend church, or would you yield to popular pressure? The real individual is one who has convictions that he will not abandon merely because they are unpopular. He "purposeth in his heart not to eat the king's meat" and keeps to that purpose though it sends him to the den of lions or into the fire of the furnace.

How Ought I to Count as an Individual?

Ever seriously ask yourself this question: Are you content to "tag along" after the crowd, or do you earnestly look for ways in which to make your distinctive contribution to relieve the world's needs? It was the famous Horace Bushnell who preached that wonderful sermon on the subject, "Every Life a Plan of God." He was profoundly right. And it means your life as well as that of John Wesley or John Stewart. What is His plan for your life? A few days ago a college class mate and I took a trip down the bay. The captain of the ship took us up to the pilot's lookout at the very top of the ship. The pilot, with hand on the wheel and eyes constantly on the waters ahead, guided the ship clear of the shoals and bars. The captain then took us to the engine room at the very bottom of the ship's hull. There we saw the firemen stripped to the waist, covered with sweat and grime, shoveling coal into furnaces as hot as that of the Hebrew children.

The pilot on top of the ship was doing no greater work than the firemen down in the dark, hot hull of the ship. Without the one the ship would soon sail to its own destruction; without the other, the ship would sail nowhere. Your task in the Kingdom may be comparable to that of the one or that of the other. Let that be the least of your concern. It is neither service on the deck nor service in the hull that counts; it is the fidelity with which the service is given that makes it exalted, regal. "Whosoever will be chief among you, let him be your bondservant."

J. W. HAYWOOD,  
Morgan College.

Baltimore, Md.

## District Rounds

CHICAGO DISTRICT  
Second Quarter

Fulton St., Aug. 6-7; Laporte Circle, Aug. 9-10-11; Gary, Aug. 12-13; Englewood, Aug. 20-23; Indiana Harbor, Aug. —; St. Mark, Sept. 3-4; Grand Fork, N. D., Sept. 11-12-13; St. Paul, Sept. 9-10; Minneapolis, Sept. 10; St. Matthews, Sept. 17-18; Wentworth, Sept. 24; South Park, Oct. 1-2; Eighteenth St., Sept. 8-9; Beloit, Wis., Sept. 14-15; New Trinity, Sept. 22-23; New Hope, Sept. 29-30.

Dear Pastors—Now is the time to put the program over, August, the big month for the Chicago District. Also quota for Centenary from your church, quota for Southwestern Christian Advocate and Episcopal fund. Let there be no blanks. District Convention, South Park, Aug. 23, 24, 25.

D. E. SKELTON, D. S.

VICKSBURG DISTRICT  
Third Quarter

Edwards, July 8-9; Bolton, July 15-16; Clinton, July 22-23; Fayette, July 29-30; Cary, Aug. 5-6; Vicksburg, Aug. 11-13; Vicksburg, South Side, Aug. 11-13; Harrison, Aug. 19-20; Kirby, Aug. 22-23; Bude, Aug. 26-27; Meadville, Aug. 26-27; Centerville, Sept. 2-3; McNair, Sept. 9-10; Natchez, Sept. 16-18; Hamburg, Sept. 23-24; Union Church, Sept. 30-Oct. 1.

Dear Brethren—Our District Conference will be held July 26-30. Try and bring up the balance of the Centenary quota and a greater part of your Southwestern quota, for we must not fail to help bring our paper to self-support. This is only a reasonable appeal to your loyalty. Plan well for a great revival.

Yours for success,

J. C. HIBBLER, D. S.

HOUSTON DISTRICT

Fourth Quarter

Sloan Memorial, Aug. 4-6; Mt. Vernon, Aug. 6-7; Independence Heights, Aug. 12-13; St. Mark's, Aug. 13-14; St. James, Aug. 23-27; Harrisburg, Aug. 27-28; Boynton, Sept. 1-3; Trinity, Sept. 3-4; Mallaleu, Sept. 8-10; East Trinity, Sept. 10-11; Dickenson Circuit, Sept. 16-17; Springs Circuit, Sept. 23-24; St. Paul, Oct. 1-3; Wesley Tabernacle, Oct. 1-2; Richmond Circuit, Oct. 6-8; Kendleton, Oct. 7-8; Sweeney Circuit, Oct. 7-8; Wallisville Circuit, Oct. 14-15; Angleton and Columbia, Oct. 21-22; Thompson Circuit, Oct. 28-29.

Dear Brethren — I am greatly pleased with the fine service that you are giving the church on the Houston District and the splendid support that you are giving to the program. With a few exceptions, you have gone over the top in the matter of raising your Centenary quotas, and I feel that those who are behind will pull up before we are ready to entrain for Palestine. I am asking now that you kindly observe the following program for August, September and October and put forth your greatest efforts to make the same a success: Observe, first, Institute Week, Aug. 7-13, at which time you will please lift your apportionment for the institute and pastor's summer school at Wiley University and report same at the District Conference. Observe, second: Southwestern Christian Advocate Week, Aug. 14-21, making that week your special District Conference drive week for the Southwestern Christian Advocate. Observe, third: Conference Claimant's Sunday, Sept. 10, with a special program and raise every cent of your conference claimants' apportionment. Observe fourth: Episcopal Rally Day, Oct. 8, and endeavor to report every dollar apportioned to your charge for this fund.

With kindest wishes for the largest success, I am

Sincerely yours,

A. WADE CARR, D. S.

### QUARTERLY CONFERENCES

(Continued from Page 11.)  
thankful. Total collected this quarter, \$604.17.—L. P. Wilson, Reporter.

PELAHATCHIE, MISS.—The second quarterly conference was a success. Dr. L. W. Price, district superintendent, presided. Fifteen joined the church during the quarter. The district superintendent was paid in full, \$30.00, and \$200 was raised during the quarter. The Centenary and Southwestern is being looked after carefully. Pelahatchie will not fail.—W. R. Walker, P. C.

OWENSBORO, KY. — Asbury is congratulating itself for the splendid progress in the first quarterly conference, with Dr. R. F. Broadus in the chair. Preceding the conference we witnessed two strong sermons delivered by the district superintendent. The emphasis in the morning was placed upon "loyalty;" evening, "the church." Mrs. Lyons joined the church, bringing her two sons with her. Collection for the day, \$60.00. Emphasis was also placed upon the Southwestern C. A., and

every member is to canvass for our church paper in every home. Every department of the church was looked after in detail.—I. F. White, P. C.

SHADY GROVE, LA.—On Sunday night, June 18, our District Superintendent, Rev. G. C. Hayward preached to the delight of all. On June 19, the second quarterly conference was held at Shady Grove M. E. Church with the District Superintendent, Rev. G. C. Hayward, in the chair. All officers were present with written reports which showed that much had been accomplished along all lines. Our Sunday School is doing nicely under the leadership of our Superintendent, Mr. J. W. Magee and his teachers and officers.—Mrs. Sam Ella Brown, Reporter.

PASS CHRISTIAN, MISS.—Our second quarterly conference was held July 5 and 6, with Dr. P. H. Rembert present. All officers were present with written reports which showed progress in the charge. The Superintendent preached an excellent sermon. The Superintendent was paid in full, \$30. New steps of brick have been built to all front doors of the church. Total collection for the quarter amounted to \$453.00; four subscribers to the Southwestern Christian Advocate, and four infants were baptised.—H. E. Morgan, Reporter.

BYHALIA, MISS.—Our second quarterly conference was held on the Holly Springs circuit, July 1, with Rev. W. R. Redmond in the chair, at Bright Prospect M. E. Church. Most of the officers were present with written reports. The Superintendent was very much pleased with the work that had been done since the first quarter. We are planning to go over the top by September. We paid the Superintendent in full, and raised for all causes during the quarter, \$137.20.—S. S. Myers, Reporter.

INDEPENDENCE, MO.—The first quarterly conference for this charge was held with our new District Superintendent, Rev. A. H. Higgs, and our new pastor, Rev. T. J. Jones. Rev. Higgs rendered very valuable services, preaching two able sermons. We were glad to have Rev. W. L. Lee, and Rev. O. A. Johnson together with their congregations, with us. We raised \$59.60, during our quarterly meeting. The pastor preached the Commencement sermon for the High School, which was enjoyed by all that heard him.—M. A. Claiborne, Reporter.

NEW EDINBURG, ARK.—Our second quarterly conference was held at Bethel M. E. Church, with Rev. A. S. Miller, District Superintendent presiding. Reports were good. Our

(Continued on Page 15.)

### WHY NOT MAKE YOUR SKIN LIKE VELVET

If you want a clear smooth skin the simple sure way is to use

### PRESTO FACE CREAM

You can hardly realize the wonderful improvement of your skin after using one jar

35c At All Drug Stores



## WHAT THE CHURCHES ARE DOING

**SAN MARCUS, TEXAS**—Sunday was a high day at Cosmopolitan M. E. Church. Rev. R. W. Allen preached a powerful sermon Sunday night, which thrilled the audience. We had a number of visitors. Our Sunday School is rapidly growing. The ladies are very faithful workers, never tiring in their labors for the Master's kingdom.—L. E. Grant, Reporter.

**COLFAX, LA.**—On Wednesday night, June 21, a storm struck the parsonage of Lee Chapel M. E. Church. A host of members and friends entered singing, "Somebody is Knocking at Your Door." They laid on the table many pounds, and also a cash purse. The party was led by Sister Mary Mitchell. Our pastor, Rev. J. C. Clark, is an untiring worker for the Master's cause.—Ellen Turner, Reporter.

**CENTER, MISS.**—May 6, Decoration Day, was celebrated on this charge. At 11 o'clock Rev. C. H. Brown, our pastor, preached an eloquent sermon, using for his subject, "The Knowledge and Wisdom of Spirit." Flowers were spread by a large crowd of young people.

**COFFEYVILLE, KANS.**—With the coming of our new pastor, Rev. L. C. Allen, St. James seems to be awaking from a long slumber. Much interest is being manifested along all lines, while each Sabbath a most appreciative audience listens very attentively to his soul stirring sermons so full of spiritual food showing deep thought and much study in the preparation. Rev. Allen is ably assisted by his wife, who seems quite an inspiration to him and who so willingly aids in all the departments of church work. It is with pleasure that we welcome them in our midst.

We have been honored with the presence of Dr. W. C. Conwell, our District Superintendent. The sermons preached by him will ever dwell in our memories. Rev. Patton of Independence, also preached an interesting sermon for us recently.

The church has been divided into two clubs: Mr. A. Calhoun is captain of Club No. 1, and Mrs. C. Springer, captain of Club No. 2. Both are young men, full of energy, striving earnestly to aid financially in raising funds for the erection of a parsonage which is so much needed. Club No. 2, with a large crowd motored to near Dearing and served refreshments at the home of Mrs. W. H. Herndon.

The Literary and Epworth League Department with Mr. Willis Nolan, President, is progressing nicely. So interesting are the programs that passersby are so attracted that they must come in and praise the good that is being done. Much of the success is due to Mrs. Allen, Misses Glenna Roan and Lillian Nolan, who take active parts in each program.

We are elated over the progress the Sabbath School is making. Each Sunday, new members are added and long we hope to make it equal

any in the Conference. Such interest is being shown by the pastor, superintendent and teachers that success must be ours. Children's Day program was rendered June 11, to a crowded house. Rev. Allen delivered the address. Collection, \$7.00.

Sunday being "General Class Day," the service was very touching. The pastor, also having just returned from Tulsa, reported a favorable meeting with Dr. Hugh, field agent.—Cora A. Fowler, Reporter.

**CLINTON, LA.**—The Ladies' Aid of Wesley M. E. Church, Wilson, La., Mrs. Peggy Niro, president, and the Ladies' Aid of Asbury, Mrs. Julia Tutson, president, each gave to their churches a communion set.—David Harrison, P. C.

**ST. CHARLES, MO.**—We are still trying to beautify St. Paul M. E. Church, located on the corner of 3rd and Franklin. During the last few days in June we labored putting in some new concrete steps at the entrance of our church. The steps approximately cost a hundred and seventy-five dollars. We solicited and our white friends were very liberal, not a single establishment nor public man that was asked failed to contribute liberally and willingly and too several who have lived here ever since we have had a church said, never have they seen this place look so well, and promised their assistance any time it was needed.

I am doing all within my power to edify this church and people. We are getting along nicely together. The people are very appreciative and are laboring untiringly.—J. C. Emyton, P. C.

**ALAUCHA, FLA.**—The members of the Alaucha M. E. Sunday School, held our Children Day Program on Sunday, June 25, under the leadership of our new Sunday School superintendent, Brother Charley Smith, and his good wife, Mary Smith. Our collection for the day was \$13.15.—A. Miles, P. C.

**BUDE, MISS.**—The Epworth League of Thirkfield Chapel M. E. Church, met on Sunday evening, June 25, with the president, Brother Sam Parker presiding. Scripture lesson read by sister M. E. Baldwin from the 11th chapter of Hebrews. "There is a fountain filled with blood" was sung, and prayer by Brother Bennie Middleton. The League discussed the topics for 30 minutes, conducted by Sister Baldwin. Our Epworth League is young, and we are praying for a good success. We had our pastor present with us Rev. B. W. Robinson.—Lenora Parker, Reporter.

**INDIANAPOLIS, IND.**—On July 2, our aggressive pastor, Rev. J. S. Roberts, of Scott's M. E. Church, and members completed a great rally, which was launched immediately after his return from Annual Conference in April. The goal being set for \$1000.00. The membership of the church was well organized into 10 clubs, each club was requested to raise \$100 each. Our energetic pastor, desiring to help keep up the

high spirit of the rally, enlisted in the ranks making total clubs, eleven. Our services for the day were as follows: At 10:45 a. m., our pastor, Rev. J. S. Roberts preached a wonderful sermon, and at 3 p. m., Rev. W. J. White, pastor of Simpson M. E. Church, preached an eloquent sermon. Evening service by the pastor. At the close of the evening the church had realized in this financial effort, \$1,050 which everybody was thankful for, and the pastor highly elated over such a wonderful drive. This money is being raised toward erecting a new church. Each club reported: Club No. 1, Mrs. Maggie Bailey, \$106.42; Club No. 2, Mr. Herbert Holt, \$78.60; Club No. 3, Mr. Wm. Adkins, \$110.85; Club No. 4, Mr. Macklin Martin, \$100.53; Club No. 6, Mrs. Viola Joiner, \$151.00; Club No. 7, Mr. Lewis Phillips, \$123.25; Club No. 8, Miss Josephine Hughes, \$100.00; Club No. 9, Mrs. Mary Winfrey, \$89.81; Club No. 10, Mrs. Ida Wilson, \$56.00; Club No. 11, Rev. J. S. Roberts, \$42.50.—Gertrude Newcomb, Reporter.

**HUB, MISS.**—The Queen Esther Circle celebrated their first Lenten offering of the Brookhaven district, with the district secretary, Mrs. N. C. Brewer in the chair. All presidents made good reports. Interesting papers were read by little Miss Johnson and other members of the Circle. Prof. J. C. Foster commended the meeting very highly, which was inspiring to all. Rev. Stevenson of St. Luke M. E. Church gave a very interesting talk to the children, which was enjoyed.—Climmie Brewer, Reporter.

**WEDGEWORTH, ALA.**—Our District Superintendent, Rev. R. R. Williams was with us at Jackson Chapel M. E. Church, July 10. He preached as never before. We are always glad to have him with us. He preached a soul stirring sermon to the delight of all who heard him. Reports were good, showing an increase along all lines. Reporter.

**LITTLE ROCK, ARK.**—Mrs. J. H. Austin and children desire to thank the members and friends of Paragon and the many friends of Little Rock, Ark., for their kindness shown them during the recent illness and death of their beloved husband and father, Rev. J. H. Austin.

**POTTS CAMP, MISS.**—On June 12 a mighty storm passed through Darling, Miss., and when it was over, the pastor, Rev. P. R. Jenkins, found a box of choice groceries. The storm party was led by Sisters Ida Duberry, Sallie Jackson, Anna Hayne, Brother Grant Jackson and others.—Sandy Duberry, Reporter.

**COLFAX, LA.**—On Wednesday night, June 20, a storm struck the parsonage of Lee's Chapel M. E. Church. A host of members and friends came to the parsonage singing, "Somebody is Knocking at Your Door." They laid on the table many pounds of choice groceries to the surprise of the pastor and wife, and also a cash purse. This party was led by Sister Mary Mitchell. Rev. J. C. Clark, P. C.—Ellen Turner, Reporter.

**SHUBUTA, MISS.**—On July 5 a great storm struck the parsonage.

This storm was led by Sisters Annie Brooks, Annie Powers, Clara Hayward and Brother W. L. Carner. They brought many things for the comfort of the pastor. Sister P. C. Lacy, our pastor's wife, led in singing, "Blessed Be the Tie that Binds." Our pastor led in prayer. We have done more this year than ever before.—Clara Horne, Reporter.

**JEANERETTE, LA.**—The Woman's Home Missionary Society of St. Peter's M. E. Church met June 29. The meeting was inspiring and enjoyed by all. Sermon was delivered by a young local preacher, Rev. S. J. Butler. A large number of pounds were presented to our pastor and his family, Rev. D. G. Taylor, whom the church is well pleased with. We desire to thank the president of the Home Missionary Society and its members, Sisters Mary Thompson, Nancy Johnson, E. Smith, Rose Hennessey, L. Nathan, Mary Payton and all the friends who joined with the pound party. May God bless these good sisters.—C. Carrel, Reporter.

**CLARKSVILLE, TEXAS**—June 25 marked a great occasion at Free-Hope Methodist Episcopal Church. Rev. C. L. Hill, recently transferred by Bishop Jones from the Little Rock Conference had things in fine shape for the third quarter. Our District Superintendent, Dr. J. O. Williams, was at his best. We all enjoyed the services. We had dinner on the ground, and spent almost the entire day in service.—Lillian Pearson, reporter.

**ADAIRSVILLE, GA.**—The members and friends of Pine Log Methodist Episcopal Church, presented the pastor with a handsome purse of \$11.60 at the close of the afternoon services. It was a real surprise. Accept my many thanks.—I. C. Rucker, Jr., P. C. **CENTER, ALA.**—Saturday night, July 1, a party was given under the auspices of the Ladies' Aid Society. The following Sunday they celebrated their anniversary with a rally. A splendid program was rendered. Rev. A. R. Neal delivered the sermon. The Ladies' Aid has built a tower on the church and from this rally, a sum of \$23.50 was raised to paint. This auxiliary is spiritually and financially alive.—Bessie McConnell, reporter.

**WEST POINT, GA.**—On Sunday, June 11, at Pine Grove Methodist Episcopal Church, the Children's Day exercises were well rendered. The program was conducted by Miss Pauline Hatchett, and was enjoyed by all. We desire to thank the Bishop for sending to us, the Rev. J. F. Robinson as our pastor. Truly the Lord has wonderfully blessed us. Everybody seems to love him; both members and friends. At this time our church seems to be taking on new life.—Reporter.

**HUB, MISS.**—We take this method to thank our members and friends of St. Luke Church for the many pounds of choice groceries given us during our illness, and also New Hope members and friends for their many things. May God's choicest blessings rest upon each of you.—Rev. and Mrs. D. F. Dudley.

**HANDBORO, MISS.**—A great day was witnessed at Riley, M. E. Church Sunday 25th. A strong sermon was delivered by Dr. Young of Biloxi, at



11 o'clock, which was greatly enjoyed by those who heard him, and a sermon also at night by our pastor, Rev. W. L. Marshall. We are proud to say under the leadership of Rev. Marshall, our church is in a splendid condition. Rev. Marshall is doing all in his power with his co-workers to bring good results and glad tidings at the end of this conference year.

The Ladies Aid met at the home of Mrs. Wellington White, Monday, June 5th. A delightful time was enjoyed. We are proud to say that the Ladies Aid have done an excellent work this year, and they are still on their job. Too much praise cannot be given to the ladies because they are at all times ready to do their best.—Edward Smith, Reporter.

NEW EDINBURG, ARK.—I take this method to thank Mr. Jeff Guy and Mr. Allen Jackson for a purse of \$5.00 presented me at prayer meeting a few nights ago, also the Ladies Aid for the many useful things brought to the parsonage after Board Meeting last Saturday night. We are both thankful for them. May the blessings of God continue to rest upon you all. Rev. and Mrs. P. F. Scruggs.

SWEET SPRINGS, MO.—A storm struck the parsonage on the 3rd inst., while the pastor and wife were the only occupants not retired for the night. A little ten year old convert, Carl Blackburn, led the "Soldiers of the Cross," numbering 25. A hundred pounds of provisions and a purse were left. Miss Anna Lucas in fitting words, said: "We are only doing what we think God demands of us in caring for His people. The pastor made known his appreciation to God and to the good folks of Sweet Springs, both white and colored, for both were represented. After singing "God Will Take Care of You", all went home leaving light hearts behind.—A. L. Woolfolk, reporter.

LOTTIE, LA.—The preachers of the Lake Charles District met July 5-6; Rev. W. J. Hampton, president, presiding. Rev. D. Garner, secretary. The following ministers were present and reported their work in good condition: Revs. A. B. Harris, D. Garner, J. J. Woodbridge, J. A. Williams, T. R. W. Harris, G. G. Priestly, D. G. Taylor, C. Spears, W. J. Hampton, Wm. Harrell and J. W. Turner and the District Superintendent. A leading feature in the report of Rev. Turner was the organization of new work at Eunice, Iowa, De Ridder and one mission. Several of the preachers delivered acceptable sermons. The members of the church showed their appreciation in having the pastors with them. The District Conference delegates were also appointed. This was a great meeting. All the pastors were happy.

WISNER, LA.—Our district superintendent, Rev. T. A. Hampton, was with us three days and preached to a high standard. He brought new life to the people. Ten came forward for prayer after the sermon. The children rendered an exercise under the direction of Sister Finks Phillips. At night he preached to the delight of all. We raised \$35.42. We were glad to have our superintendent with us.

LOUISVILLE, MISS.—Children's Day was a success at Pleasant Grove M. E. Church. The program was well rendered in the hearing of a large crowd. Before we closed the Sunday School we were overshadowed with sadness of the death of Uncle Harry Coleman, who departed this life about 11 o'clock Sunday. He was a member of the church and his wife a faithful class leader. The Rev. A. A. Spright asked the Sunday School to rise, and with bowed heads offered prayer. Raised \$55.52 for the day. Prof. P. H. Green is our faithful Sunday School superintendent.—Reporter.

LA PLACE, LA.—Ninety Chapel M. E. Church, better known as La Place, applies for reinstatement on the map of Christian activities. This year the quota of our little church was \$100.00. The same members, undaunted by the continued high cost of living and reduction of wages, rallying to the inspiring order of the Rev. Peter Lehan and following the vigorous lead of Brothers Celestin Narcisse, captain of the unit, and Dennis Young, class leader No. 1, brought in \$39.75. Our most faithful old guard, Sister Ophelia Augustus, played her part. We paid over to the Centenary \$126.00. Our campaign for saving souls is now on, and, though none as yet has yielded to the call from paths of sin, the well attended meetings and the unusual calm attention of the unsexed indicate that the forceful sermons of our young pastor, the conscience rousing hymns that are sung and the fervent prayers of our faithful few are working out an effective change in the minds of the young people, and we may soon be rewarded with the cry of many, "I'm tired of sin and straying from the Lord, now I'm coming home." Following Friday night's revival just as the Rev. Lehan was about to retire, a big storm cloud rose from blending of the breeze of good wishes, put in motion by Brother Celestin Narcisse, and burst in a pourdown of many pounds, amounting to the sum of \$20.00. Short addresses of loyalty to the church and pastor were made, and thrilling hymns and praises to God were sung, then all in shouting happiness departed for their respective homes.—E. Augustus, Reporter.

GRENADE, MISS.—Vincent Methodist Episcopal Church has just closed a great revival. Rev. W. M. Maxwell preached to the delight of all. The local choir under the direction of Miss Phillips, furnished the music, which was very much enjoyed. Nineteen persons were converted. Rev. F. S. Smith as pastor, is overjoyed to have seventeen additions to the church.—W. M. Montgomery, reporter.

MEADVILLE, MISS.—New Fork Oak Grove and Mount Pleasant Methodist Episcopal Churches rendered their Children's Day program, June 12-25, and July 2, at 3 p. m. Collections amounted to \$42.80. Mrs. M. J. Cameron, Mrs. Susie Odell, and Mr. Canton were in charge of the programs. At 11 o'clock, Rev. R. Jordan preached to the children, bring-

ing eight of them to the altar. The Southwestern Christian Advocate presented the paper, who read every member to read the paper. Our quota is 45, and the members pledged to raise the quota by the District Conference. The following paid their subscriptions to the Southwestern Christian Advocate: Rev. I. H. Thomas, Mr. Floyd Brown and Mr. G. W. McIntyre. The Meadville Sunday School has organized a S. W. C. A. Reading Club. The committee intends to put the paper in every home.—H. Cameron, Reporter.

## Woman's Column

KINGSTREE, S. C.—In the beautiful and prosperous little city of Kingstree, S. C., at Mt. Zion M. E. Church, where the Rev. William Baker presides over a loving and hospitable congregation, was held the thirteenth annual session of the Woman's Home Missionary Society. Mrs. M. S. McLeod, the worthy and faithful state president, opened the meeting with prayer and scripture. There were nine sessions from June 30 to July 2, and each was filled to its utmost capacity with excellent addresses. The report and collection made were very good and showed that the auxiliaries are prosperous and progressive. The wonderful addresses of wholesome, instructive and valuable information given by Mrs. Daisy Bulkley, the national field secretary of the W. H. M. S. of the M. E. Church, will ever be remembered. On Sunday the annual sermon, the crowning feature of the week's program, was delivered with much fervor, enthusiasm and power by the Rev. Wm. Baker, from the text found in Revelation 14:6, to the great delight of the entire audience.—Mrs. P. M. Gibbs, Reporter.

BROOKHAVEN DISTRICT—The Woman's Home Missionary convention was held at New Zion M. E. Church, Lampkin, Miss., June 16-18. The president made appropriate remarks and announced that the business was in order. Mrs. S. L. Brown, in behalf of the adults, and Miss Mae Sipp, in behalf of the young folks, very fittingly welcomed the convention. Mrs. Polly Toney of New Hope and Miss Gillispie of Hub responded. Sweet singing was rendered by Mrs. S. L. Brown and Antioch, Hub, Zion Ridge, Columbia Valley and New Zion choirs. Rev. D. F. Dudley was sick and was not present. He sent an inspiring letter to the convention, which was received with a rising vote. The reports were all good. The rendition of the literary program was a mental feast. Mrs. Nancy Brewer is making the young people's department go. The preaching was rendered by Revs. C. E. Gillispie, E. M. Dukes, C. L. Wham, pastor of the Baptist church, and D. J. Price, to the delight of all. Officers elected for the year were: Mrs. S. A. Dukes, president, Catherine Johnson, first and

second vice-president; Miss Anna Barnes, secretary; C. A. B. Price, corresponding secretary and reporter, Polly Toney, treasurer, Nancy Brewer, secretary Young People's department; Miss Fortinberry, secretary of mite box; Carrie Jefferson, secretary of Temperance; S. L. Brown, secretary of Literature. Columbia was selected as the next meeting place. Collection \$53.91. Rev. E. M. Dukes, C. L. Gillispie and D. J. Price installed the officers. Mr. Willis Warren, chorister and cornetist, Mrs. Gladys Warren, pianist. Rev. Gillispie offered resolutions of thanks to New Zion, Zion Ridge and friends for their hospitality, also to all the choirs for music. They were adopted by a rising vote.—C. A. B. Price, Reporter.

AMORY, MISS.—The annual meeting of the Woman's Home Missionary Society, of the Upper Mississippi Conference, met in St. James Church, Rev. N. H. Gray, P. C., May 21-24. A good many of the conference officers and delegates were present. Good reports were read, and the discussion of the topics were lively and interesting. Owing to the area meeting, and Rust Commencement, few pastors were present. For that reason we have permanently fixed the date the fourth week in June each year. Deaconess Jane Lowe, National Field Secretary, was with us and rendered valuable services. Misses Barbour and Becker, Superintendent of E. L. Rust Home, were with us one day also, with words of encouragement. Too much praise cannot be given the good people of Amory for the way we were entertained. They have lovely homes, a splendid membership and loyal people. They love their pastor. Report for the Conference year: Dues paid, \$100.55; building fund, \$153.21; Lenten fund, \$10; students aid (E. L. Rust Home), \$25.00; bond for treasurer, \$1.00; R. R. voucher for president, \$80; miscellaneous \$37.50; total, \$407.26. Pledges on student aid, Des Moines Training School, \$100.00; papers—Home Mission, 30; year books read, 32; study courses reported, 4.—Mrs. Emma Ellis, Corresponding Secretary, Mrs. S. K. Phillips, President, Mrs. E. H. McKissack, treasurer.

VIRGINIA TIP TOP.—The Ladies Aid Society of the Tip Top M. E. Church has just closed out the Annual Bazaar with astounding industrial and financial results, and thus the Ladies Aid and Woman's Home Mission Societies were able to make excellent reports to the Third Quarterly Conference.—Miss Ada Sinkford, Reporter.

W. W. Hall Evangelist of the Pittsburg Conference, is now looking for this coming fall, and winter, either for Union or single Church meetings. Any pastor desiring help along this line address him, Scheyer Ave., Swisvale, Pa.



## OBITUARIES

This column is reserved gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**CLARK**—Brother Taylor Clark was born in the year 1850 and died July 6, 1922. He was 72 years of age. He met with a horrible accident on July 5. He was returning to his corn field to plow, after having gone home for dinner, and was riding a vicious western mule. In some manner he was thrown, one of his feet became entangled in the plow gears, the mule became frightened, and he was dragged for more than two hours before help arrived, and then he was found to be fearfully bruised and unconscious, from which state he never rallied and died the next morning at 8 o'clock. The funeral service was conducted at his home by Rev. Wm. Harris, pastor of Kynet Chapel M. E. Church, Sparta, Tenn., the church that he had been a faithful member of for more than forty years. And there, at his home, surrounded by sorrowing relatives and friends, white and colored, Rev. Wm. Harris delivered one of the most touching and soul-inspiring funeral sermons that has ever been heard here. Brother Clark leaves a wife, two sons, four daughters and an entire community to mourn his loss. He was a trustee and steward of his church and a faithful and loyal member of same. "Kynet Chapel has lost a landmark, heaven has gained a Christian soldier."—D. C. Officer, Reporter.

**JOHNSON**—Sister Alice Johnson was called from labor to reward on the evening of June 28, 1922. She was in the field at work and to escape a shower of rain she started for the house, and just as she entered a group of trees the lightning struck one of the trees and she was shocked to her death. The night previous to the day of her death she was at class meeting. She was true to her church and God. The funeral service was conducted by the pastor, the Rev. D. E. Simmons, Winona, Miss., assisted by Rev. M. H. Haywood of the A. M. E. Church and Rev. Miller of the Baptist church.

**WILLIAMS**—Rev. J. M. Williams, passed to his reward Thursday, June 8th, after a brief illness. He was admitted into the Louisiana Conference in 1903 with twelve others. He was faithful from the beginning of his pastorate to the end, never failing to go wherever appointed. He was a devoted husband and father. During the nineteen years of his pastorate, he pastored a number of churches: Jones on the Monroe District, Williams, Longstreet, Central, Morgan City, Leesville, Houma, and others. The end came during his first year at Houma. His funeral was conducted at St. James, Shreveport. The following ministers were present and assisted in the funeral: Rev. J. A. Bailey, John McKee, R. A. Warmaley,

Charles Anderson, L. L. Green, S. S. Earl, J. O. Richard, G. T. Stinson, Garret Green, Garfield Roberson, Austin Thomas, G. C. Milton, District Superintendent J. E. Rolax, who delivered funeral sermon. Rev. Williams was a true and tried friend to all to whom his friendship was valued.—J. O. Brown, Reporter.

**HENRY**—Brother Newman Henry departed this life June 24, 1922, in full triumph of faith. At the time of his death he was 90 years of age. He was a faithful member of Arbor Chapel M. E. Church, Chipley, Ga. He leaves a wife, 13 children, 53 grand-children, 13 great-grand children, and a host of friends to mourn his loss. The funeral service was conducted by the Rev. J. S. Shuman.—Maggie Roberts, Reporter.

**TAYLOR**—Mary E. Taylor, a member of St. Peter M. E. Church, Maringouin, La., departed this life to live with God in heaven. She was the daughter of Mr. and Mrs. Alfred Taylor. At the time of her death, she was 25 years of age. She leaves a mother, father, two brothers and one sister, and a host of friends to mourn her passing. Rev. C. D. C. Bryant, conducted the funeral. Reporter.

**WASHINGTON**—St. James M. E. Church, Monroe, La., has lost a willing worker, King's daughter and devout Christian in the person of Sister Diana Washington, age 55 years, who departed this life June 9, 1922. Mrs. Washington joined our church four years ago, and up to the very night of her almost sudden death, was active in church work. She is sadly missed as a King's daughter and a jubilee singer. A devoted husband, four children, and a host of friends survive her. Rev. H. Daniels conducted the funeral service. Her body was laid to rest in Collinston Cemetery, Collinston, La. Reporter.

**HALL**—Mr. Harold Hall departed this life June 18, 1922, at his home, Cameron, Texas. He leaves to mourn his passing, wife, son, mother, five brothers and sister. He will be greatly missed by all who knew him. Sleep on dear cousin, we feel that our loss is Heaven's gain.—C. J. Darden.

**DEBOSE**—Mr. Lawrence Debose died at his home June 29, 1922, Tulsa, Okla. At the time of his death, he was seventy years of age. His remains were laid to rest in Mt. Bethel Cemetery. On Sunday, July 2, his biography was read by Mrs. C. E. Darden. He leaves to mourn his passing a devoted wife, five sons and two daughters. Mr. Debose was a faithful Christian. He was sick for one day and night, and remained conscious up to the time of his death. The funeral was largely attended. The Rev. A. C. Bevas officiated.—C. E. Darden, reporter.

**SCOTT**—Mrs. E. L. Scott, a faithful member of Brooks Chapel Methodist Episcopal Church, Melican, Texas, departed this life June 10th, 1922, after an illness of several months. A father, other relatives and a host of friends mourn her loss.—Reporter.

**BANKS**—Mrs. Doffie Banks, one of the pioneer members of Pleasant Grove Methodist Episcopal Church, Stoneham, Texas, fell asleep in Jesus, July 3, 1922. Her remains were laid to rest in the Pleasant Grove Cemetery. She leaves a husband, several children,

and a host of friends to mourn her passing. Funeral services were conducted by the Pastor, Rev. D. A. Daniels.

**JOHNSON**—Brother Mike Johnson, one of St. Mark's faithful members, Baton Rouge, La., departed this life on June 6, after a brief illness. He leaves a son to mourn his loss. Brother Johnson was faithful to duty, being a class leader and steward at the time of his death. The funeral was conducted by the pastor, assisted by Rev. A. C. Mitchell, pastor of Neely Chapel Methodist Episcopal Church. The remains were laid to rest in Sweet Olive Cemetery.—Reporter.

**BAYLIS**—Sister Frankie Baylis, a loyal member of St. Mark Church, Baton Rouge, La., died on June 6, at Livingston, La., after more than a year of suffering, and was brought here for burial. The funeral services were conducted by the pastor, assisted by Rev. A. C. Mitchell, Neely Chapel Methodist Episcopal Church. She leaves a daughter and niece to mourn her passing. May God comfort them during this sad hour. Rest on thou saluted one, we hope to meet again where all is well.—Reporter.

**BYRD**—Sister Rebecca Byrd, a faithful member of Mt. Carmel Methodist Church, High Springs, Fla., was called to the bright beyond June 20. She leaves a husband, mother, five sisters and a host of friends to mourn her departed life. The funeral services were conducted by Rev. E. D. Williams, pastor, Rev. G. M. Hearst and Rev. J. S. Smith. Her remains were laid to rest in the Leveeville cemetery.—F. C. McMichael, reporter.

**DAVIS**—Brother March Davis, an old member of New Zion Methodist Episcopal Church, Lampton, Miss., has crossed the bar, also Sister Susie Brown, in full triumph of faith. Brother Roberts and his little boy, Bobbie, were summoned to the great beyond last month, only a few days between their deaths.—C. A. B. Price, reporter.

## QUARTERLY CONFERENCES

(Continued from page 12.)

District Superintendent preached three able sermons to the delight of all who heard him. Rev. Albright preached one sermon during the quarter. Rev. Miller gave us three lectures in which he put the plan of the General Church before us, and implored us to take care of all the Church's interest. He asked us to bring up our full quota of subscribers for the Southwestern Christian Advocate. Our quarter closed with a soul-stirring meeting. Twenty-three came forward for prayer. Total collections, \$41.—P. F. Scruggs, P. C.

**LAGRANGE, GA.**—The third quarterly conference was held at Union Chapel M. E. Church, June 24-25, with the Rev. E. D. Giddens, district superintendent, presiding. The report of the leaders showed some advance over last year along all lines. He was present at the Sunday School and made timely remarks, and he preached an eloquent sermon at the 11 o'clock service. The Lord's sacrament was administered to two hundred. Rev. Giddens made a timely address on the Centenary. We were delighted to

have Mrs. Giddens and her children with us. The church is taking on new life under the pastorate of Rev. T. A. South. Every department of the church is doing splendid work.—Reporter.

**JEANERETTE, LA.**—The second quarterly conference was held at St. Peter's M. E. Church, June 24, the Rev. J. W. Turner, district superintendent, presiding. The business was dispatched with ease and all officers responded to their reports. The district superintendent preached a very inspiring sermon. Fifty-six accessions and fifty converts were added to the church during the quarter. The district superintendent was aided in full. Rev. D. G. Taylor, P. C. C. Carroll, Reporter.

**MANSFIELD, LA.**—Our second quarterly conference was held by our district superintendent, the Rev. G. C. Hayward, June 18. All officers were present with good reports. He was at his best and preached two able sermons to the delight of all.—L. C. Thomas, P. C.

**BELZONI, MISS.**—On June 23-25 the members of Evans Chapel M. E. Church witnessed their second quarterly conference, with the district superintendent, the Rev. J. W. Golden, presiding. This conference was among the best held at this place. The superintendent as usual had a message of strength and inspiration. On Sunday at 11:30 a. m. the church being filled with members and friends waiting for the bread of life, was blessed with the Gospel. Sunday night at 8:30 p. m. we again were filled to overflowing, while he talked to us concerning the races. We shall never forget this one, for the impression has been made. We are always glad to have him. Total raised \$38.15. The superintendent was paid in full. The church is moving on to success under the divine leadership of our pastor, the Rev. M. J. Stallings, who knows no failure. His plans are well laid, and with his strong loyal members and friends will put the program over. He is young, yet powerful, and is well equal to the task. He is loved by both Baptist and friends abroad.—Reporter.

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## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Murfresboro	McMinnville, Tenn.	July 18-23	J. W. Wells
Orangeburg	Reevesville, S. C.	July 19-23	B. S. Jackson
Atlantic	New Smyrna, Fla.	July 20-22	J. A. Simpson
Dallas	Waxahachie, Tex.	July 24-30	J. W. Warren
Vicksburg	Fayette, Miss.	July 26-30	J. C. Hibbler
New Orleans	Bogalusa, La.	July 26-30	M. R. Walker
Bluefield	Princeton, W. V.	July 25-30	W. H. Brown
Griffin	McDonough, Ga.	July 26	R. T. Adams
Austin	La Grange, Texas	July 25-30	D. C. Lacy
Nashville	Gallatin, Tenn.	July 26-30	D. T. Burch
Waycross	Valdosta, Ga.	July 26-30	J. H. Pinkney
Gainesville	Old Newbell, Fla.	July 26-30	J. S. Todd
Savannah	Jesup, Ga.	July 26-30	C. W. Prothro
Holly Springs	Kilmichael, Miss.	July 26-30	W. N. Redmond
Muskogee	Wewoka, Okla.	July 26-30	J. C. Conwell
Sumter	Mechanicsville, S. C.	July 26-30	A. G. Townsend
Dickson	Shelbyville, Tenn.	July 26-30	J. W. Richmond
Gulf	Clearwater, Fla.	July 26-30	H. W. Bartley
Gulfport	Pass Christian, Miss.	July 27-30	P. H. Rembert
Beaufort	Bamburg, S. C.	July 27-30	L. G. Gregg
Florence	Latta, S. C.	July 27-30	J. F. Page
Waynesboro	Sylvania, Ga.	July 26-30	J. S. Stripling
Annapolis	Waterberry, Md.	Aug. 1-6	J. S. Carroll
Greenwood	Goodman, Miss.	August 1-6	J. W. Golden
Victoria	Goliad, Texas	August 1-6	J. G. Browne
St. Louis	Festus, Mo.	Aug. 2	Leroy Woolrich
Brookhaven	Hazlehurst, Miss.	Aug. 2-5	G. W. Smith
Charleston	Greeleyville, S. C.	Aug. 2-6	A. R. Howard
Huntsville	Athens, Ala.	August 2-6	J. L. Carr
Birmingham	Gadsden, Ala.	Aug. 2-6	C. L. Dunn
Newnan	Luthersville, Ga.	Aug. 2-6	J. D. Lovejoy
Forest City	Beauty Spot, Ark.	August 3-6	Z. R. Fields
Charleston	Morefield, W. Va.	August 8	W. A. English
La Teche	Morgan City, La.	Aug. 8	W. G. Alston
Meridian	Union, Miss.	Aug. 8-11	Wm. McMorris
Texarkana	Lewisville, Ark.	August 9-12	A. R. Ray
La Grange	La Grange, Ga.	Aug. 9-13	E. D. Giddens
Navasota	Navasota, Tex.	Aug. 9-13	R. B. Reid
Opelika	Sylacauga, Ala.	Aug. 9-13	J. N. Wallace
Palestine	Hearne, Texas	August 9-13	B. R. Booker
Atlanta	Conyers, Ga.	August 9-13	C. L. Johnson
Tnello	Algoma, Miss.	August 15-20	W. H. Golden
Beaumont	Port Arthur, Texas	Aug. 16	W. D. Lewis
Aberdeen	Columbus, Miss.	Aug. 8-13	J. H. Talbert
Shreveport	Jewella, La.	Aug. 16-20	J. E. Rolax
Lake City	Adamsville, Fla.	Aug. 16-20	Scott Bartley
Alexandria	Alexandria, La.	Aug. 16-20	G. C. Hayward
Memphis	Mephis, Tenn.	Aug. 15-20	T. W. Davis
Hattiesburg	Enterprise, Miss.	August 16-20	W. H. Smith
Jackson	Tylers Chapel.	August 16-20	L. W. Price
Gainesville		August 16-20	J. F. Demery
Sedalia	Neosho, Mo.	Aug. 17-20	L. R. Grant
Clarksdale	Ruleville, Miss.	August 22-26	J. M. Marsh
Baltimore	Belair, Md.	Aug. 22-27	E. S. Williams
Pine Bluff	Helena, Ark.	August 22-27	A. S. Miller
Chicago	Chicago	August 23-25	D. E. Skelton
Guthrie	Wichita, Kans.	August 23-27	C. R. Rose
Monroe	Monroe, La.	Aug. 23-27	T. A. Hampton
Houston	Houston, Tex.	Aug. 23-27	A. W. Carr
Lake Charles	Opelousas, La.	Aug. 23-27	J. W. Turner
Marshall	Jefferson, Texas	August 23-27	E. H. Holden
Sardis	Jonestown, Miss.	August 23-27	M. C. Pulliam
Marion	Geigers, Ala.	August 23-27	R. R. Williams
Richmond	Harrisburg, Va.	August 23-27	W. S. Jackson
Baton Rouge	Letsworth, La.	Aug. 23-27	W. Scott Chinn
Kansas City	Armstrong, Mo.	Aug. 23-27	A. H. Higgs
Rome	Douglasville, Ga.	Aug. 24-27	H. E. Burns
Ocala	Reddick, Fla.	August 24-27	R. H. Debose
Topeka	Rosedale, Kan.	Aug. 30-Sept. 3	G. G. Logan
Bennettsville	Cheraw, S. C.	Sept. 6-10	G. C. Scott

The Bennettsville District Sunday School Institute and Epworth League Convention will convene July 26-30, at Olio, S. C.

TORRAS, LA.—I wish to notify all correspondents that my post office address has been changed from New Roads, La., to Torras, La., and persons desiring to write me will ad-

dress me at Torras, La. Rev. B. F. Branch.

TOPEKA DISTRICT—Dear Epworth League Presidents: I wish to remind you that the time of our Dis-

trict Convention is just a little ways off. The Convention will be held in Rosedale, Kansas, August 30, September 3. Don't let the time slip upon you without making the necessary preparations to make your report as good or better than any other one on the district. While thinking that the district president should visit you I hope that you will think of the area in which this district covers and resolve within yourself to do more effective work this year than ever. I do hope that each pastor will arouse himself much in this way, and see to it that each president perform well the duty which has been thrust upon him. Elect your delegates in time so that they can prepare themselves to talk upon subjects and serve on committees. Be sure to send your district expense money. The amount is one dollar. The District Superintendent is anxious for this to be a very successful year with us as Epworthians on this district, and we should be equally as much concerned about the work. I again insist that we show our loyalty to God and to the cause which we represent by doing our best to make the wheel go. I do hope that

#### C. C. NOTE.

GRACE—Dr. W. E. Jefferson, Pastor of the A. M. E. Church, Colfax, La., and Superintendent of the League work of the North Louisiana conference, preached at Grace M. E. Church Sunday, July 9, 1922. Dr. Harry Lucian pastor of Morris Brown A. M. E. Church of this city was present and rendered valuable assistance in the communion service. The Lady and Young Lady Veterans Benevolent Aid Society held their 30th. anniversary at Grace M. E. church, sermon by the pastor Rev. T. B. Oville. A beautiful welcome address was rendered by Miss Mabel J. Estavan. Reporter.

#### N. O. DISTRICT W. H. M. S. MEETS

The Woman's Home Missionary Society of the New Orleans District of the Louisiana Conference of the Methodist Episcopal Church was held in Thompson M. E. Church, Wednesday, June 14, 1922. Mrs. A. G. Jenkins presiding. The Devotional Exercises and the Love Feast were conducted by Rev. M. R. Walker, the District Superintendent. The women of the society told how they are being led by the Holy Spirit, during the year. All enjoyed the speaking meeting. The minutes of the previous meeting were read and adopted. The roll was called and the following presidents and their delegates were present: First Church, Grace, Gretna, Haven, Mallallen, Mt.

every charge on the district will be well represented. Yours for the success of the work.—B. A. Bostic, District Superintendent.

COLUMBUS, MISS.—To all preachers and delegates attending the Aberdeen District Conference, August 13. Please come on the evening train that is due at Columbus, Miss., at 6 o'clock, August 8.—G. Spencer, P. C.

ALEXANDRIA, LA.—To the Woman's Home Missionary Society of the Alexandria District: Dear Sisters, we feel safe to say the work of the Home Mission is growing on this district. Our report at Baton Rouge was good and I am asking the presidents of each auxiliary, as we have done so well up to now, let us meet our District Conference with a greater determination to bring our district over the top. Every president is asked to be present with a good report. I need the assistance of all. We also ask the co-operation of each pastor to help us in this work. Don't forget Peck Home and Sager Brown Orphanage. Any church needing my assistance, write me and I will do my best. I am yours in the work.—L. Davis, R. 3, Box 72, Mansfield, La.

Zion, Peck, St. Matthew, Scott, Chinn, Thompson, Trinity, Wesley, Williams, Shidell.

The reports showed an increase in all departments of work on the District and union of the workers in putting the District over the top. The program was rendered to the delight of all present and each one learned a lesson which will help him to do better work next year.

Mrs. Jenkins, the president, who has put her whole soul in the work presented her report for the District showed a complete success. Mrs. B. J. Reddix, treasurer, Mrs. M. Moore, the Evangelist, Mrs. Wilson, treasurer of the Juveniles reported. Mrs. W. G. Alston, the Louisiana Conference President of the W. F. M. S. addressed the convention in the interest of her work.

The following pastors were presented to the congregation by the president: Revs. T. B. Oville, C. S. Stanley, J. C. Calvin, H. G. Jenkins, C. Johnson. After introduction, each addressed the convention.

The W. H. M. S. ladies, Mrs. Johnson, Mrs. F. Hamilton, Mrs. Isadore, Mrs. S. Andrew, Mrs. F. Curtis, Mrs. A. Williams of Thompson M. E. Church served dinner at 2 p. m. The Rev. and Mrs. C. Johnson with their local society did their best to make everything pleasant.—Mamie Johnson, Reporter.

## WALDEN COLLEGE

One of the schools under the auspices of the Board of Education for Negroes, of the Methodist Episcopal Church.

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The president is on the ground and is ready to correspond with any and all who contemplate attending Walden College. Address all communications to

**PRESIDENT T. R. DAVIS,  
WALDEN COLLEGE, NASHVILLE, TENN.**



# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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THE METHODIST BOOK CONCERN,  
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## SABBATH MORNING

By Allan Cunningham

Dear is the hallow'd morn to me,  
When village bells awake the day;  
And, by their sacred minstrelsy,  
Call me from earthly cares away.

And dear to me the winged hour,  
Spent in thy hallow'd courts, O Lord  
To feel devotion's soothing power,  
And catch the manna of thy word.

And dear to me the loud, Amen,  
~~Which echoes through the blest abode,~~  
Which swells and sinks, and swells again,  
Dies on the walls, but lives to God.

And dear the rustic harmony,  
Sung with the pomp of village art;  
That holy, heavenly melody,  
The music of a thankful heart.

In secret I have often pray'd,  
And still the anxious tear would fall;  
But on thy sacred altar laid,  
The fire descends, and dries them all.

Oft when the world, with iron hands,  
Has bound me in its six-days' chain,  
This bursts them, like the strong man's hands,  
And lets my spirit loose again.

Then dear to me the Sabbath morn;  
The village bells, the shepherd's voice;  
These oft have found my heart forlorn,  
And always bid that heart rejoice.

Go, man of pleasure, strike thy lyre,  
Of broken Sabbaths sing the charms;  
Ours be the prophet's car of fire,  
That bears us to a Father's arms.



## OUR BISHOPS TO THE CHURCHES

To the Ministry and Membership of the Methodist Episcopal Church  
—Greetings:

Our world is summoned to meet the issue of its moral destiny. The crisis this hour transcends immeasurably the military crisis of the period of the war. Then men feared those who had power to kill the body; now men stand awed and fearsome in the presence of forces which threaten to cast civilization body and soul into hell. In what direction will the tides of the world's moral life drive mankind in the years near at hand? That has become the supreme question with serious minds in all parts of the world. An outstanding American leader portrays the situation thus: "During the next fifty years western civilization will be called to meet rendezvous with death or to answer the challenge to high destiny." A distinguished European writer is quoted as saying "civilization is rotting down very widely and nothing is being done to arrest it." The peril of this moment of history is emphasized from a thousand angles of life and thought.

Slightly more than a hundred years ago the Spirit of God, with evident love of romance and a marked historic sense, made preparation for the staging of a Christian world movement to arrest this downward tendency in the aftermath of a great war. *The arrow of conviction went deep into the heart of an Indian Negro half-breed named John Stewart. That event marks the beginning of the missionary movement of the Methodist Episcopal Church.* Verily "God hath chosen the weak things of the world to confound the things which are mighty." "Behold how great a matter a little fire kindleth."

Thus by divine appointment a hundred years later came the Methodist Centenary movement. It was conceived in prayer and born in faith. It answered to a demoralized and chaotic condition in the life of humanity unknown in modern history. War, as always an iconoclast, had destroyed. The Centenary movement must rebuild. Humanity must make a new start. This time it must build upon the Divine principles of justice and good will. It was a vision glorious. The Church caught it and accepted the challenge, with what seemed a Divine passion. Millions pledged, "We will not be disobedient unto the heavenly vision." The picture of a great church accepting the commission of its Divine Master and Lord at face value and buckling seriously to the task of world redemption made a tremendous impression. It sent a thrill throughout every Christian communion in America. With the exception of the war, it is doubtful if any other subject received more attention at the hands of the public press. Editors of daily and weekly and monthly publications in all parts of the country observed "The Methodists really seem to be in dead earnest in their plan for the building of a new and better world." In the meantime it was the subject of frequent comment throughout Europe, the Near East, in the Orient, everywhere, that a new day had dawned for Christianity. Christ's faithful devoted toilers in countless fields at home and abroad took new courage and carried on with hope reinforced.

Just as the Movement had attracted the attention of the world, alas, the Church cooled in its ardor and slackened in its enthusiasm. Now it is even suggested that the word "Centenary" is distasteful. Much has been made of the mistakes in policy and procedure; but men of experience know that mistakes always mark momentous movements. It has declared that the frequent appeals for funds has produced irritation in many quarters. Thoughtful people will not forget the stress of these recent months and years. Many destructive forces have been at work. These must be offset by the employment of higher agencies. Frequent and repeated were the calls for men and money during the war. Never in the history of this Nation did its citizens pour out their substance with such lavish hands. That this worked hardship on many caused no abatement of effort. There was not time for debate, no justification for delay. The crisis simply had to be met. It was met.

Surely it would not be unreasonable in this hour of the extreme peril of our Lord's Kingdom throughout the world to ask that the members of the Methodist Episcopal Church should meet the crisis by the gift of one-tenth of their income. Our church has never given in this proportion. If it were to do so now, the financial demands, even of these days, would be fully met and more. Frankly there can be no cause for irritation in the matter of appeals for money until the church shall have met the standard of the gift of one-tenth of the income of its members.

The task of the church is but fairly well begun. If the condition of the world-life were not so desperate the case would not be so tragic. But for the church to slacken its efforts at this juncture will be an unspeakable calamity of world-wide proportions. India and the Orient are restive, tumultuous. The world war has come and gone and, alas, without the chastening to the belligerent nations of Europe which was earnestly hoped for and expected by those of spiritual discernment. At this moment the nations of Europe are seething in bitterness and hatred. As for our own country, it literally riots in pleasure, in luxury, in money-madness, in materialism. This is not the hour to consider our task as either accomplished or hopeless. Notwithstanding all admitted error in judgment and all failure in high purpose, we record it as our deliberate conviction that the period since the launching of the Centenary has been the greatest in the life of the church since we have known the church. *As the direct result of this forward movement we have today a new and larger and more virile Methodism. Our pioneer leadership inspired similar undertakings in all the other Christian communions of the country. And it is not too much to claim that we have today a new and larger and more virile Protestantism.* A new note is manifest in the preaching of the Evangelical pulpits of the United States. The despair of these recent years has brought to trustful hearts a new consciousness and realization of the resources which are in Christ. In these great facts lies the hope of a new and better world.

The normal development of much of our life is along the lines of recreation and ease, of comfort, of luxury, of great enterprise, of high and conspicuous achievements, of the amassing of great wealth and the building of vast fortunes. But the distinct call of God to the serious-minded men and women of this day is a call to aggressive self-denial. Life never becomes redemptive until it becomes sacrificial. It is a time above every other time in history to put the Kingdom of God first. It is not a matter of the saving of Methodism. It is the problem of the serving and conservation of Christ's redemption of humanity upon the cross.

In the spirit of confidence and love we earnestly entreat our people everywhere to join us in a large spirit of sacrifice and devotion. As your chief pastors, we pledge ourselves anew to a larger measure of this spirit. It is not the hour in history for Christian men and women to figure chiefly for gain, to adjust the scale for personal advantage, ease or comfort. It is the hour to lose our time, our money, our strength, our ability, our lives, our all, that we may fill up, in a measure at least, the sufferings of Christ. We are sure that nothing short of this spirit widely disseminated throughout the entire membership of our church will meet the crisis of this hour.

"I criticise by erection—not by finding fault" said the great Michael Angelo. A greater than he said, "Be not overcome of evil but overcome evil with good." This is the hour for a constructive view, for a sympathetic and helpful statement of all the facts, for a creative period in the life of our church. The Living Christ must be the center of this creative movement for in Him is Life. A larger measure of the spirit of the living Christ for each of us in personal living and then for others through us is the only hope of the world situation as it is related to our own Church. The demand is urgent, the need heart-breaking, the opportunity strategic. Let every man of us do his best.

*The destiny of the world hinges upon Christianity. The destiny of Christianity hinges largely upon Protestantism. The destiny of Protestantism will be largely influenced by Methodism's failure or success at this time. The success of Methodism depends upon the faithfulness with which each of us meets his obligation to God and his fellowmen.*

At the recent session of the Board of Bishops three entire days were given continuously to the consideration of these interests. At the meeting of the Council of the Boards of Benevolence immediately following, the questions of economy and efficiency of administration were studied with the greatest care.

The great embarrassment is the effort to meet the situation upon a declining income. That is the depressing fact. But while in a sense cast down, we are not discouraged. Our tremendous responsibility has driven us anew to our knees. Our faith assures us of the resources which are in God and we have confidence to believe still in the loyalty of the heart of the church. It has never been the custom of Methodism



to fail. We do not believe our church will fail now. We pledge you our all that it shall not fail. Brethren, pray for us.

With the hope of quickening the interest throughout the church at large, certain of our brethren who have special adaptation for such work, have been set aside for intensive cultivation of the whole field. Full publication of these facts has already been made in the church papers. Our Board of Bishops bespeaks for these brethren a sympa-

thetic hearing and whole-hearted co-operation. We earnestly pray that the spirit of the gracious Heavenly Father may have His way in us all and that He may lead on until His Kingdom shall come and His will be done on earth as it is in Heaven.

J. F. BERRY, W. E. McDOWELL, F. M. BRISTOL, C. E. LOCKE, W. F. ANDERSON, SECRETARY OF COMMITTEE. AUTHORIZED BY THE BOARD OF BISHOPS, INDIANAPOLIS, INDIANA, L. B. WILSON, SECRETARY.

## CATECHISM ON THE FIFTIETH ANNIVERSARY OF THE SOUTHWESTERN CHRISTIAN ADVOCATE

**Question: What is this Fiftieth Anniversary of the Southwestern Christian Advocate about which we are hearing so much?**

**Answer:** It is the occasion for observing, with appropriate emphasis, the issuing of the first copy of this unique religious journal for Church and home.

**Question: When does this historic event occur?**

**Answer:** The specific Anniversary date is Tuesday, July 3, 1923. But the Anniversary period extends over the twelve months inclusive from June, 1922, to July 3, 1923.

**Question: What is the object of the observance of this Semi-Centennial Anniversary?**

**Answer:** The object is best set forth in that phrase which has become the slogan of the Anniversary, namely, "*Crowning Fifty Golden Years With Self-Support.*"

The Southwestern was launched fifty years ago by a philanthropic white Methodist Episcopal Minister under private auspices in the interest of the Methodist Episcopal Church and the Negro. After three years, it was adopted by the General Conference and subsidized by the Methodist Episcopal Church as an official organ for her Negro membership. During these fifty years in which the Southwestern has rendered such recognized service to the Church and the race, it has not yet attained the goal of *dignified self-support*. During this same period, the Negro membership of the Church has increased to 365,000 souls.

*It is now felt and expected by the Church and Negro leaders within the Church that a keen sense of appreciation for the past, a feeling of racial self-respect, and intelligent contemplation of its larger, freer ministry in the future, should incite our race group to dignify the past fifty golden years of the paper's services with the crown of self-support.*

**Question: By what definite plan can such an admitted highly desirable object be attained?**

**Answer:** The plan which has been announced through these columns and sent out by private letters and circular literature throughout the Church is definite, simple, and practicable.

**Question: How can the plan be successfully worked?**

**Answer:** By sincere, purposeful, co-operation and determined effort on part of every District Superintendent, Pastor and Area Secretary in Methodism. But these must make a different appeal from the accustomed, formal, threadbare appeal, "Remember the Southwestern."

**Question: What kind of an appeal should be made in this plea for self-support?**

**Answer:** One with "pep" in it; that comes first from a self-convinced mind. Nobody can sell the Southwestern or any other article unless he believes tremendously in its merits, or makes the other fellow believe in it. Of course the motive of Church and Kingdom loyalty must characterize the appeal.

Then the Negro's ethical race consciousness must be appealed to. He must be led to deliberately choose the good, the helpful, as and end consciously pursued by him for his own wellbeing. It is a part of the task and mark of leadership to bring those whom we lead to our vantage ground of vision and appreciation of values.

*They must be shown that making the Southwestern Christian Advocate self-supporting is a distinct racial achievement demanded by the temper of the times and our present stage of race development; and that the Negro will ever experience the consciousness of an underling as long as he must thrive on the gifts of others. We cannot longer complacently accept the too generous and willing gifts of our brethren. The race can build permanently not on gifts but on merited achievements.*

**Question: But the Pastors and Superintendents are very busy men. Is there no way of assisting them in this inspiring task?**

**Answer:** Certainly. That is the function of the Southwestern Committee in every local Church. It multiplies the Pastor's efforts and influence in the self-support drive, if he will wisely and systematically direct a personal canvass of his church and community through his Southwestern Committee. This Committee is to supplement not take the place of, the Pastor's effort and direction.

**Question: Is there any promotion literature provided as helps for Committees?**

**Answer:** Yes. Send for it. Besides valuable sample copies of the paper, there are leaflets, subscription blanks, coin envelopes, self-addressed return envelopes, etc. These may be had in plenty by simply addressing this office, 631 Baronne St., New Orleans, La.

**Question: What special inducements are offered to workers for subscriptions?**

**Answer:** The quality and service of the Southwestern Christian Advocate for fifty years, and the merits of the cause, are sufficient rewards offered for help in *crowning fifty golden years with self-support*.

No premiums are given, no prizes offered, no cut rates are allowed by the publishers. The price of the paper is \$1.50 each per year in advance, for one subscription or in clubs. But Pastor-Agents, when requesting it, receive the usual commission.

**Question: What, then, are the HONOR CERTIFICATES, and the THREE FLAGS?**

**Answer:** These are historical keepsakes—reminders to those receiving them, of distinguished service rendered the cause of racial self-respect in putting our paper on a basis of dignified self-support.

An Honor Certificate, beautiful and suitable for framing, is given to *every annual cash subscriber* to the Southwestern taken during the anniversary period.

The banners are likewise beautiful souvenirs of group participation in an historical achievement by the race. They will be distributed as follows: Banner No. 1, goes to the Church on each district in Methodism, which raises the largest number of subscriptions above its quota, according to membership.

Banner No. 2, will be given to that District in all Methodism that reports the largest number of subscriptions beyond its district quota.

Banner No. 3, will be awarded the Annual Conference in whose territory the largest number of subscriptions are raised above the Conference quota.

**Question: Is it possible for the Negro membership of the Church to make the Southwestern Christian Advocate self-supporting; are they financially able?**

**Answer:** The 365,000 Negroes of the Methodist Episcopal Church are easily able. *THEY OWN IN CHURCH PROPERTY ALONE MORE THAN FOURTEEN AND A QUARTER MILLIONS OF DOLLARS.* This does not include personal and real estate, farms, bank holdings, etc. These hundreds of thousands of Methodists with their eight resident Bishops, 100 District Superintendents, 2,100 Pastors, and their millions of dollars in wealth are easily able to *CROWN THESE FIFTY GOLDEN YEARS WITH SELF-SUPPORT* for the Southwestern Christian Advocate.

ALL AWARDS ARE BASED ON MEMBERSHIP AND ONLY ANNUAL CASH NEW SUBSCRIPTIONS (NOT RENEWALS) COUNT IN THE CAMPAIGN FOR SELF-SUPPORT.

SEQUEL: GET BUSY. RAISE THE QUOTA.



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

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1—All business letters should be addressed to The Meth-  
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tended for publication to the Editor.

2—In all correspondence, write plainly, on one side of  
the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE  
does not arrive regularly, notify us promptly.

 **FEAR DESTROYED:**—Fear thou  
not; for I am with thee; be not dis-  
mayed; for I am thy God; I will  
help thee, yea, I will uphold thee with the  
right hand of my righteousness.—Isa. 41:10.

## JUST A MATTER OF CO-OPERATION

The success of the Fiftieth Anniversary effort to place the Southwestern Christian Advocate on rightful self-supporting basis, is merely a matter of purposeful co-operation for the leadership of our Conferences.

The conception of the task is large and is full of rich meaning for the Negroes of the church. But the execution of the task is not at all difficult with such cooperation as the effort warrants.

Our numbers in membership makes it easily practicable. To finance such an achievement is easy for the 350,000 or more Negro members of the Methodist Episcopal Church. There is no group of Negroes whose general standard of living is higher than ours. There is no Methodist Church that has not easily within its membership enough persons and more who are easily able to subscribe for the Southwestern if time and pains were taken by the proper persons to show them the propriety and profit therein.

Methodists, too, afford a sufficient basis of intelligence in their training and contacts to react favorably to a carefully reasoned—out and well directed appeal to support their Church paper. Of course such hasty, irresponsible, unconcerned references as are sometimes made in presenting (?) the claims of the paper cannot be expected to be successful.

But when this matter of self-support for their Church paper is properly put before loyal Methodists, experience shows that their response is very gratifying. Let the main emphasis be put upon the necessity of the Church paper as a means of a well-informed, devoted and loyal Church membership. How can our folk love the Church,

except blindly, and appreciate its service, and be informed as to its activities and conquests both around them and throughout the world, unless they read the Church paper! It is the only medium for acquiring such current inspiring, compelling facts.

Colored Methodists must be taught that they cannot live in the past. Their spirit within must be aggressive and their life without must be likewise. Within and without we must adapt ourselves to the changing world about us. This world is progressive, in concept, in ideal, in achievements in method. To keep abreast in thought and act, we must read. We must see the Church's relation to this changing world and fit ourselves to assist in this adaptation. No church member can be, in the truest sense, laborer together with God, unless he knows God's world with its way and God's plan as it is working itself out in the world each day.

The Church paper is the record of the doings of militant organized Christianity in modern times. Next to the pulpit if not ahead of it, the Church paper is the most powerful moulder of moral sentiments known among men. It opposes evil of every kind and in every sphere. In this realm the Southwestern Christian Advocate has exerted a marked influence through all the years in stemming the tide of individual and class injustice and prejudice by its constant clear call to the nation for sane moral ideas to undergird its policies and motive its actions. Such a force in the life of the church and the nation, it is easy to show, should be conserved and strengthened and extended among the people who are to be the strength of the Church and the nation in the future.

It is as much a part of the task of preacher and leader to promote this agency of righteousness as is any other phase of their ministry. Sadly mistaken is that preacher who does not recognize what an extension of his ministerial labor and influence is carried among his people by means of the Church paper. It goes where he cannot go, when he cannot go, and says what he often dares not say. It is his supreme effort at co-operation in the sublime and thrilling task of publishing the tidings of the kingdom ideal, purpose, and method among the people of his parish and community.

This Anniversary effort to make the Southwestern Christian Advocate self-supporting cannot miscarry unless our leaders, failing to appreciate the paper's real worth to the Kingdom in its contribution to moral and spiritual development of the people, decline to co-operate in the challenging task.

The possibility of success is evident, the task is not overmuch, the motives to action appear in crystal clearness, the people when shown will eagerly respond with pride. It is the task of co-operation, simply, for the 2100 Negro Pastors and 100 District Superintendents.

## HOLD TO THE SABBATH

To one who perceives the religious values of the Sabbath as an institution for character development and spiritual elevation, the poem on our front cover page is refreshing.

Ti multiplied thousands in country and village who constitute the bulk of the population of this nation, the sacred ministrals of the village bells and what it tells is one of the most familiar facts of their experience.

The whole setting of Sabbath morn with its atmosphere of quiet, broken only by the clear, clarion call of the ringing bells; the assembling of the crowd old and young, at the village church, "To feel devotion's soothing power, and catch the manna of His word", strikes in the experiences of most of us a familiar strain and brings to us an inspiring reaction that is gratifying in these days of pressing material interests.

The holy passion engendered by attendance on the services and ministrations of the meeting house can find duplication nowhere else. The preaching of the word, the silent and public prayer, the strains of sacred harmony in music, these all beget in us a holy passion for righteous endeavor without which our lives would be flat and flaccid. This vital enthusiasm for the good and the beautiful gives to life the ultimate fact in the light of which the soul, the individual finds its majestic meaning.

The spiritual stream of life that has, it may be, lagged during the week, obstructed by the driftwood and the cross currents of worldly contacts, receives its lashing, its impetus through inspiration from the holy influences of Sabbath morn.

"Oft when the world, with iron hands,

Has bound me in its six-days' chain,

This bursts them, like the strong man's bands

And lets my spirit loose again."

Just how much the Sabbath means to individual and to our entire American life is impossible to estimate. It does give much concern to the lovers and promoters of the best things to note the many attacks being made on the observance of the Sabbath as an American institution. Even organizations are being raised up whose sole purpose is to effect the desecration and ultimate destruction of Sabbath day observance. One such organization heads up in Chicago and is known as the Anti-Blue Law League of America, Inc. This League boasts of a full organization in twenty-five states of the Union and is planning to organize every state in the near future.

Such an organization is a stinging challenge to the religious forces of America. It is an open approval of greed, gain and license as more desirable and profitable than those finer spiritual values for which Christianity and the Christian Sabbath stand.

To the fight against present day inroads on the Christian Sabbath, the influence and voice of press and pulpit must be given persistently, reinforced by the united Christian public sentiment of the nation.

## Personal and General

The permanent address of the Rev. W. R. Stephens, Superintendent of Jacksonville, Florida, District is Route 7, Box 240, So. Jacksonville.

(Continued on Page 9)



## ETHICS IN BUSINESS

By Elbert H. Gary

In a recent public address President Harding characterized business as being "the biggest thing in the world." By this he may have meant and probably did mean, among other things, that business is necessary to human physical sustenance, which is fundamental in the consideration of all questions.

Business is not confined to any line of enterprise. It is in some degree involved in the success of every calling in life. To the extent that it is attached to any human attempt toward livelihood or gain these remarks will apply in due proportion. Big business, so called, is more liable to be exposed to the public view, but small business is no more exempt from moral responsibility.

It has been said that in practice at least, the science of ethics has no application to business. You may refer to the threadbare injunction of the father to his sons: "Get money, honestly if you can, but get it," and similar alleged utterances. The Reverend W. H. H. (Adirondack) Murray said: "Many a man in prayer-meeting is a perfect saint, but in the shop or office he is an ordinary sinner." There is a widespread belief that a very large percentage of business is carried on without any regard to ethical questions.

Talking, as a business man, to men and women connected with or interested in and, in many cases, controlling large enterprises, I assert there has been good reason for believing business is occasionally unconsciously administered; though at the same time I aver that it sometimes appears the man most vehement in adverse criticism is himself unworthy and unprincipled.

In every-day life may still be seen evidences of indifference to principle, some involving great moral turpitude. The collector of taxes, of revenues, and others, could bear witness. Those who are imposed upon by profiteers in the sale of the necessities of life and comfort, by demands for extortionate wage rate or for professional or expert-services, may justly complain that ethical reasons are ignored in business conduct.

And the disregard of ethics by great nations has been especially noticeable during the few years last past. The treatment of international compacts and established forms and modes of procedures as mere "scraps of paper" or as inapplicable to exigencies, the unnecessary, brutal and inhuman destruction of life and property by military forces, temporarily victorious, the needless delay in promptly fulfilling agreements to compensate, in short, the apparent indifference to laws; all these furnish the most striking evidence of a deliberate intention to violate moral principle.

Let us all freely admit we have not always been without fault in the conduct of our business affairs. However, in doing so, we are not called upon to admit the hon-

esty or the purity of motives of some who may have unjustly criticized us. Every one must answer to his or her own conscience. Each one should profit by proper censure and correct and unethical practice, if, and when, ascertained.

In this connection it is imperative to emphasize the fact that the delinquencies in business conduct which have been mentioned are not intended to refer to the great majority of business men and women. Misconduct by a few injuriously affects the reputation of large numbers of others, and for this reason professional men, lawyers, doctors and even clergymen, have been assailed as dishonest and unworthy, sometimes without discrimination, by the thoughtless or incompetent. The same is true of industrialists and all others regardless of their avocations.

I think it properly may be claimed multitudes of leading business men during the last two decades have voluntarily devoted more and more time and energy in a conscientious desire to conduct their business in accordance with the rules of propriety and honesty.

Business throughout the United States is today transacted on a higher plane than ever before, though of course there is always need for further improvement. The world is surely growing better. If time permitted, many striking instances could be given.

The large majority of business men now conduct their affairs in accordance with the avowed belief that right is superior to might: that morality is on a par with legality and that the observance of both is essential to worthy achievement; that the rights of customers must always be respected; that employees are associates rather than servants and should be treated accordingly; that stockholders of corporation, as well as all partners, are entitled to any information immediately upon receipt of the same by any officer or partner, so that under no circumstances can there be preferential rights or opportunities; that destructive competition must give way to humane competition; and that full and prompt publicity of all facts involving the public weal is demanded.

Public opinion has aroused and will always arouse the consciences of men and women. We cannot sleep or eat well, and we cannot for long enjoy life in the face of opposing will of the majority, and this is true of most persons, including the vicious and depraved. We dread the condemnation of the general public, especially if there is reason for it.

We object to fulsome praise, even from our best friends, but we shrink and suffer from deserved adverse criticism. This natural instinct, in the hearts of well intentioned men and women has had a decided influence in reforming business methods. But it may be added with pro-

priety that many self-appointed and self-styled reformers, who never took any interest or action in regard to business or its reformation until long after it was voluntarily reforming itself, have been conspicuous in claiming credit. They represented hypocrisy in masquerade. They were Pharisees offering prayer on the public streets.

There is another convincing reason for the noticeable changes resulting from the adoption of ethics in business. While the notices are not equally worthy with others, they are very practical and influential with many who would not otherwise be converted. Ethical management brings additional profits to business. Sooner or later it pays in dollars and cents. Any man or concern that firmly establishes a reputation for honesty and fair dealing which is not questioned has a business asset of great pecuniary value and profit.

In the United States the door of opportunity for progress and prosperity is open to all; but to reap the full advantage one must be actuated by the principles of morality. The standards of ethics as described are not offered as a substitute for Christianity; though possibly as applied to business they are not far apart. No one can successfully claim that ethical management in business will combat religious conduct or that the latter will be obnoxious to the former. The teachings of Confucius, who advocated the Golden Rule many centuries ago, if adopted, will secure good results in business, and will be of pecuniary benefit.

Conscientious treatment of employees which secures their respect and confidence will tend to increase their loyalty and efficiency. Provision for their comfort and happiness results in steady and painstaking effort, incites them to take a personal interest in their work, and gives them assurance that their future faithfulness will be appreciated and rewarded. In every particular a contented workman is far superior to one who is dissatisfied and disgruntled.

One corporation alone during the last ten years has appropriated nearly one hundred million dollars for welfare work in behalf of employees. This included the establishment of churches, schools, homes with gardens, recreation grounds and buildings, hospitals, medicinal and dental departments, sanitary and hygiene facilities, safety devices, accident relief, old age pensions and many other projects for the promotion of health and happiness. These expenditures have been profitable.

From considerable experience I assert with confidence and emphasis that, taken as a whole, year after year, the pecuniary gains of a large or small business will be greater if it is fairly, humanely and honestly conducted. If this be true it alone furnishes a logic to every one which should be conclusive.

A clear conscience is a strong weapon of defense in times of ruthless assault, which is liable to be made upon any individual or enterprise. Only those who have passed through an emergency of this kind can fully appreciate this fact.



## MISSIONARY MESSAGE BROADCASTED TO A MILLION PEOPLE

Dr. Frank Mason North Gives Address on World Christianity at Newark Broadcasting Station

It is estimated that over one million people listen in regularly to the Sunday services broadcasted from the Westinghouse Station WJZ in Newark. If that number were listening on Sunday, July 16th, they heard a direct and forcible presentation of the world responsibility of Christian America by Dr. Frank Mason North, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church. The Rev. Philip S. Waters, pastor of the Methodist Church at Madison, N. J., sang two solos during the service.

On Monday morning following the services Dr. North received letters from friends in many states who had recognized his voice. It is not known just how far the broadcasting from Newark carries but it has been heard as far west as the Pacific Coast and the service is regularly received as far as the Mississippi river and over a thousand miles at sea.

A part of Dr. North's radio message follows:

### Love At the Heart of the World

This message comes to you through the medium of wonderful discoveries and astounding inventions. But the genius which can lengthen a sound wave has not yet been able to extend a minute beyond sixty seconds. The conquest of space leaves time still a tyrant. The disturbing thought comes to me that many of you may be more interested in the strangeness of the process and the brevity of its duration than in the actual content of the message itself. So be it! Let us come to it at once.

We find our message in the midst of a sadly disturbed world. When we celebrated the conclusion of the armistice, we were happy with a great enthusiasm not only because the great war was ended, but because peace had begun. It seemed possible that now high resolve, unselfish aims, amiable neighborhood of communities and nations and exalted ideals of honor and service and righteousness might command the thought and the activities of a new world. Alas! the war changed boundaries but did little for human nature. It indeed set up standards which have not yet disappeared. Practical progress in the Far East and even in Europe has been registered. Yet what disorder prevails in the industrial world! Political adjustments lag. An ardent selfishness marks much of the world's leadership. The unity of the nations is still a dream—and a troubled dream at that!

Bitterly conscious of this discovered world life we eagerly fasten upon any common experience, or conviction, or purpose which, little seen upon the surface, holds together the hearts of men. It is, after all, in the realm of the spirit that the solutions of human life are to be found. It is a phenomenon in that realm upon which I would fix your attention.

### No Monroe Doctrine to the Range of the Gospel

There are people in every land today who are convinced that Jesus Christ alone can, as they put it, save the world. It is not always clear just what they mean by "saving

the world", but when you talk with them you find that they believe that he has power over the human heart to deliver it from selfishness and impurity, over the individual life, to make it entirely altruistic, a positive asset in the moral realm and not a liability, and, therefore, over the aggregate of human lives, the communities, the crafts, the nations, so that on earth may come the Kingdom of God, that is the rule or reign of God among men, fulfilling the petition in the prayer our Lord taught us, "Thy Kingdom Come, Thy Will be done on Earth as it is in Heaven." *These people, further, cannot be persuaded that there is any Monroe Doctrine that applies to the things of the Spirit or that the range of the Gospel—The Glad Tidings—as they have re-described the essentials of their faith, is determined at all by latitude and longitude but they constantly feel and their kindred souls have felt for sixty generations the irresistible impulse of an expanding life, or, in obedience to the command of their Master, the passion for going into all the world, to disciple all nations, and to teach them to do whatsoever he has commanded.*

The people to whom I am referring are everywhere—in our obscure villages, our mountain valleys, on the sea, in our great cities. They are of every color, and practically of all races. They toil in our mines and ships, they are in our universities both as teachers and students. They belong to every political party and dwell, some in cottages, some in palaces. They are organized in various groups to the aggregate of scores of millions in the lands which are called Christian. They have sent out among the nation of their number twenty thousand of the flower of their homes and schools to take the news to these who have never heard it. These they call "missionaries." Last year they raised in America alone between thirty and forty million of dollars for the backing up of these fine people in the advanced posts, in China, Japan and Korea, in India, the Netherland Indies, Africa, the Near East, Persia, Manchuria. Differing in many things, they make common cause in taking the message of salvation to men everywhere.

The silent influence of this vast company and the activities of their representatives in every land under the skies are not often registered in the head lines and do not lend themselves to the quick action illustration of the modern press. But statesmen in every nation recognize the potency of this ceaseless moral pressure upon the motive and the ideals of human society—a pressure which, not always registered in the confusion of more obvious and clamorous movements, is steadily growing in volume and force.

### Love at the Heart of God

My purpose here is not to recount the achievements of this vast missionary movement but rather in the few moments that remain to interpret it. It is not so much its range as its significance, its meaning—that even those who do not participate in it

or are indifferent to it should in these days of disorder and danger understand. Here is the inexorable philosophy of it all.

*The very heart of the Gospel of Christ is love. The real life of the world so far as men themselves are concerned centers in two eternal principles—love to God, love to men. In the one is Fatherhood and Sonship, in the other is Brotherhood. Brotherhood is the soul of democracy. This is not essentially political or economic, it is spiritual. Brotherhood is not a matter of rights, it is a matter of privilege. It is not measured by what you can force the other man to give you but by what you can find in your heart to give the other man.*

### Incarnations of Love

Thus Brotherhood is but a theory—the dream dies a dream—unless love incarnates and champions the cause. Love is the universal solvent. It alone melts away race prejudice and wipes out the distinctions of caste. Without it altruism stops short of sacrifice and beneficence is little more than expediency. There is no match among the virtues or the graces for love. One finds this true amid the peoples to whom the missionaries go. It became a personal knowledge, when I was face to face with the people of the non-Christian world a half dozen years ago. The pagan world through which we moved was cold and broken because love was not there. Reverence for ancestors—cruel buffetings of the flesh—elaborate ritual, culture, art, worship, ardent patriotism, family loyalty and affection—but not love. Threads of gold through this complex social order we saw and wondered. Centers of radiating light crossed our vision as we looked—what were they? Those were the paths of love, these were the places where love had built her home. One can never describe what love is doing in those lands. I remember talking with one woman, sensitive in temperament, frail in health, in whom love was as a consuming fire. She was the wife of a missionary. She kept his home, shared his cares and anxieties. Her parlor and verandahs were the trysting place for the humble workers of the district and the boys of the school. In that school she taught—holding for English study the enthusiasm of two score boys. She taught English in a government school two hours away once or twice a week—because it gave her influence and opportunity. Across the harbor where government works, wharves and dry docks brought hundreds and thousands of working men, she gave her strength to a chancel and a primary school where others had found the task too hard. With graduates of the school her correspondence was large. Upon her letters, written in weariness, scores of young men who had known her friendship and trusted her counsel, now in far places, depended for sympathy and encouragement. She gave herself. That is what love does.

A letter came to me one day from Taian Fu. It was from an evangelistic missionary there. He is strong, hardy, patient, good humored, incessant in labor—a strong man with a tender heart. It is one of his ambitions to establish a mission with home, church and school in Chufu, the birthplace of Confucius. It would be worth doing. He



is a type. What keeps him there? Nothing but love! He could succeed anywhere. He has the pioneers' power. He could break up a quarter section of land and make it a great farm or a town site. He could engineer a railroad through a new country or hustle a waning business into profits again. His gentleness deeply touches me. What keeps him at his task? Love—I say—and love only. And love alone can win!

But it must be the love of sacrifice and that means—the Cross! Love that does not sacrifice withers what it touches. Paul said, "Faith without work is dead." John said, "Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren."

There is nothing more striking than the element of suffering in the practice of many of the non-Christian faith. To many their religion is one long discomfort. Deprivation, poverty, maceration, surrender of goods and privileges, penances indescribable, sacrifices which may not be mentioned, personal surrender for family prestige or glory, suicide—such consecration of self to some ideal meets one on every hand. Only a sacrificial love can win in these realms. Not learning, not philosophy, not economics, not commerce, not culture. The very stress of the world forbids our lifting the emphasis from the sacrifice of love. The temptation to keep the cross out of sight must be resisted to the death. Education, social service, organized churches, are all no more than the modes through which love must express itself—and that expression is unimportant unless it is in terms of sacrifice.

#### History Made By The Cross

Yes, the Christ of sacrifice, the Cross. History has been made by it—and marks by it its epochs. Constantine saw it in his vision—as he marched to the conquest of the western empire. It became emblazoned in the very name which marked the martial centuries of the Crusaders. But one of the forces in the vast field of the great war did not cherish it as an emblem and hold it as a sacred possession. It is the red sign of rescue and relief. It is the golden offering of personal devotion and the iron reward of valor. Let it everywhere and in every form ever say to us—victory comes through sacrifice.

Love suffers—and saves. Not Christianity, but Christ is the world's need. Let me say it here and leave it as the supreme fact of this hour. Not life, but the Giver of life, not love but the Lord of love, not the cross but the Christ!

There came to me in these far lands at times an overpowering sense of reality. One day I stood by the grave of Confucius. Over in yonder city he was born—five hundred years before Christ! Here he is buried—this is his monument. Not Confucianism but Confucius the man. One day we passed through the town where Sakya Muni, the Buddha, was born—five hundred years before Christ! Not Buddhism but Buddha the man. One day from the Red Sea we looked across the desert—and knew that beyond the hills was Mecca. Not Mohammedanism—but Mohammed, the man. Not Christianity but Christ! For it is not enough

that we match our cult against these mighty cults of the East, that we win supremacy in the world by higher ethics and larger learning and superior faith. We match our man against theirs! For the dying world waits not for the touch of the men who could not live but for the touch of Him who crucified, was dead, was buried—and rose again—and ever liveth—!

What joy to proclaim Him to the world—the world with the darkened mind and the breaking heart.

HERE THEN IS THE HOPE OF HUMANITY—THE DEMOCRACY WHICH IS BROTHERHOOD—THE BROTHERHOOD WHICH HAS LOVE AT ITS HEART, THIS BROTHERHOOD CENTERING ONLY IN THE MASTER WHO WAS THE INCARNATION OF THE SACRIFICIAL LOVE OF GOD—THE REDEEMER OF WHOM IT IS WRITTEN THAT, "GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON THAT WHOSOEVER BELIEVETH IN HIM MIGHT NOT PERISH BUT HAVE EVERLASTING LIFE."

It is the story of the excellent qualities of any article, intelligently, convincingly and honestly told that sells the article. So the REAL story of the Southwestern faithfully, persistently told, will sell it to the buying public.

#### THE ATLANTA MINISTERS' UNION PICNIC

By a special invitation of the pastor, Rev. J. W. Queen, and the members of County Line M. E. Church the Methodist Minister's Union of Atlanta, Ga., met in one of their regular Tuesday meetings, at the said church on a recent date. The party met first at South Atlanta where the pastor had automobiles waiting to convey them to the picnic grounds. After a ride across the country for at least eleven miles, the party composed of the ministers of Atlanta and three Home Mission workers arrived at the county Line church and found a large crowd awaiting them. A very interesting program followed, with the president, Rev. W. B. Wood, presiding: Devotion conducted by Rev. H. W. B. Wilson; welcome address by Mr. J. R. Langston; response by the president. The remainder of the program was made up of short addresses and congregational singing. "Education"—Dr. M. T. J. Howard. "Report of schools of Board of Education for Negroes."—Rev. H. W. B. Wilson. "Home and Foreign Missions"—Rev. Shamborguer. "Retired Preachers Fund"—Rev. Wilson and Rev. D. D. Stanton. "Evangelism"—Rev. R. T. Weatherby. "Church Extension"—Rev. Johnson, District Superintendent of the Atlanta Conference. "Recreation and its relation to the church"—T. B. Echols. Rev. Bryant, a retired preacher of the Atlanta conference was introduced. Mrs. Whittaker, teacher of Cookman Institute, Mrs. Queen district vice-president of the W. H. M. S., and Mrs. Weatherby—district president of the W. H. M. S., of the Atlanta District made very impressive speeches in the interest of mission.

After a feast of good eats, the afternoon was largely devoted to recreation conducted by T. B. Echols. No child was too small

nor was any person too old to take part in the games. The climax of the day was a three minute pageant put on by Dr. Howard, "The gathering of Nuts."

All left feeling much younger and glad of the privilege of being a part and parcel of such an outing. The Union regretted the absence of Dr. Willis J. King, a loyal and faithful member, who was called out of the city on the eve of the picnic.

Rev. Queen and his good members will entertain the district conference within a few weeks. We look forward to a great conference.

**IS IT TRUE that 350,000 Methodist Negroes are not able to support a 16 page Church and race paper. They have never done so.**

#### Annual Conference Visitation 1922

Conference.	Place.	Date.	Bishop.
Savannah	Waycross, Ga.	Nov. 2	Richardson
Georgia	Tallapoosa, Ga.	Nov. 8	Burns
Alabama	Boaz, Ala.	Nov. 8	Richardson
South Carolina	Sumpter, S. C.	Dec. 6	Richardson
Atlanta	Griffin, Ga.	Dec. 13	Clair
BUFFALO AREA			
Central New York	Syracuse, N. Y.	Sept. 27	Waldorf
Genesee	Rochester, N. Y.	Oct. 4	Berry
CHATTANOOGA AREA			
Holston	Rockwood, Tenn.	Oct. 11	Bristol
Central Tennessee	McLemoreville, Tenn.	Oct. 18	Bristol
Tennessee	Lebanon, Tenn.	Oct. 11	Clair
East Tennessee	Bluffville, W. Va.	Oct. 25	Bristol
Blue Ridge	Bakersville, N. C.	Nov. 2	Wilson
North Carolina		Nov. 8	Wilson
CHICAGO AREA			
Central Swedish	Jamestown, N. Y.	Aug. 30	McConnell
Chicago German	Almond, Wis.	Aug. 30	Nicholson
Illinois	Decatur, Ill.	Sept. 6	Nicholson
Central Illinois	Rock Island, Ill.	Sept. 13	Nicholson
Rock River	Princeton, Ill.	Oct. 4	Nicholson
CINCINNATI AREA			
West Ohio	Dayton, Ohio	Aug. 30	Anderson
Ohio	Logan, Ohio	Sept. 13	Anderson
Northeast Ohio	Mansfield, Ohio	Sept. 19	McConnell
Kentucky	Barbourville, Ky.	Sept. 27	Anderson
DENVER AREA			
Western Swedish	Stratford, Iowa	Aug. 23	Thirkield
Utah Mission	Salt Lake City	Aug. 9-14	Mead
W. German Conf.	Lincoln, Neb.	Aug. 30	Thirkield
Colorado	Denver, Colo.	Aug. 9-6	Waldorf
Wyoming State	Powell, Wyo.	Sept. 13	Waldorf
New Mexico	Raton, N. M.	Sept. 20	Waldorf
DETROIT AREA			
Central German	Indianapolis	Sept. 6	McDowell
Michigan	Arlon	Sept. 12	Heuderson
Detroit	Pontiac	Sept. 12	McDowell
Norwegian Dan.	Milwaukee	Sept. 20	Leete
HELENA AREA			
N. Montana	Havre, Mont.	Aug. 23	Mead
Montana	Missoula	Aug. 30	Mead
Idaho	Caldwell, Idaho	Sept. 6	Mead
N. Dakota	Mandan	Oct. 11	Burns
INDIANAPOLIS AREA			
Indiana	Greensburg, Ind.	Sept. 13	Leete
N. W. Indiana	Brazel	Sept. 27	Leete
NEW ORLEANS AREA			
Central Alabama	Huntsville, Ala.	Oct. 25	Jones
Texas	Paris, Tex.	Nov. 1	Clair
West Texas	San Antonio, Tex.	Nov. 29	Jones
OMAHA AREA			
N. W. Nebraska	Allamore, Neb.	Aug. 30	Stuntz
Nebraska	Omaha, Neb.	Sept. 5	Stuntz
Iowa	Keokuk, Iowa	Sept. 13	McConnell
Des Moines	Charlton, Iowa	Sept. 20	Stuntz
Upper Iowa	Mason City, Iowa	Sept. 27	Stuntz
N. W. Iowa	Ft. Dodge, Iowa	Oct. 3	Stuntz
N. W. German	Colesburg, Iowa	Sept. 7	McConnell
PITTSBURGH AREA			
Erle	Duhois, Pa.	Sept. 13	Stuntz
West Virginia	Farmount, W. Va.	Sept. 27	Richardson
Pittsburgh	Dormont, Pa.	Oct. 4	Anderson
PORTLAND AREA			
Pacific German	Rossia, Wash.	Aug. 31	Burns
Columbia River	Ellensburg, Wash.	Aug. 30	Shepard
Puget Sound	Vancouver, Wash.	Sept. 13	Burns
Oregon	Salem, Ore.	Sept. 6	Shepard
West. Norwegian			
Danish	Portland, Ore.	Sept. 20	Burns
Pacific Swedish	Berkeley, Calif.	Sept. 27	Burns
ST. PAUL AREA			
N. Swedish	Escanaba, Mich.	Aug. 24	Mitchell
W. Wisconsin	Marshfield, Wis.	Aug. 30	Mitchell
Wisconsin	Oshkosh, Wis.	Sept. 6	Mitchell
Northern German	Morgan, Minn.	Sept. 14	Mitchell
Minnesota	Winona, Minn.	Sept. 20	Shepard
N. Minnesota	Chisholm, Minn.	Sept. 27	Shepard
Dakota	Rapid City, S. D.	Oct. 4	Shepard
ST. LOUIS AREA			
St. Louis, German	Muscattine, Iowa	Sept. 6	Leonard
Missouri	Braymer	Sept. 13	Leonard
St. Louis	Eldorado Spgs., Mo.	Sept. 20	Leonard
Southern Illinois	Alton, Ill.	Sept. 27	Leonard
Little Rock		Dec. 13	Quayle
SAN FRANCISCO AREA			
Pac. Chinese Mla.	San Francisco	Sept. 14	Quayle
Pac. Japanese Mla.	Santa Cruz	Sept. 21	Quayle
California	Santa Cruz	Sept. 27	Quayle
California German	Pasadena	Oct. 5	Quayle
South. California	Fresno	Oct. 11	Quayle
WICHITA AREA			
Oklahoma	Ponca City	Oct. 14	Leonard
Southern German	Sequoyia, Tex.	Nov. 1	Waldorf
Gulf	San Antonio, Tex.	Dec. 13	Waldorf
Southern Swedish		Dec. 7	Waldorf



## REPORT OF DISTRICT CONFERENCES

### MONTGOMERY DISTRICT CONFERENCE

The Montgomery District Conference met in its regular session at Shiloh Methodist Episcopal Church, Brewton, Ala., Wednesday, July 12th, with District Superintendent Joel C. Carson in the chair. The Conference opened at 3 p. m. with a fervent devotion which set the delegation in fine trim for work. After the organization was completed, and all committees were appointed the Conference adjourned to meet at 7 p. m.

The Rev. J. W. Thomas of Montgomery, Ala., was elected Secretary of the Conference. Rev. Green, treasurer, and Rev. J. W. Patilo, Statistician. They were allowed to choose their assistants.

The Conference opened at the above date, and the welcome addresses were delivered on the part of the churches, colored citizens, and young people. Rev. Anthony spoke for the churches. Mr. E. M. Wilson spoke for the colored citizens, and Miss Mosel Crosby spoke for the young people. Response, Dr. J. W. Thomas. These addresses placed us in position to feel very much at home. After which the Rev. L. H. Zeigler of Evergreen Circuit preached a soul-stringing sermon. The Conference opened Thursday, 9 a. m., with the Rev. Joel C. Carson presiding. After a warm devotional service, the Lord's Supper was administered and many hearts were made to feel the power of the Holy Spirit. The pastor of the White Methodist Episcopal Church of Brewton, Ala., a member of the Alabama Conference was introduced and in a few well chosen words made himself warmly felt. The Conference was indeed glad to have him present each day.

The program was called for and the order of the day was taken up. The District Superintendent read his report which was followed by the pastors. At 2:30 p. m., the Conference was called to order, and the literary program was taken up. The ladies proceeded with a very nice musical program of duets and solos and then the following subjects were discussed:

First: "The Sunday School a Field and Force in the Work of Evangelism." Several of the Conference members and visitors spoke on this subject.

Second. "Why We Should Have a Teachers' Training Class." Mrs. J. C. Carson opened this discussion with a live wire paper. 7:30 p. m. Rev. Brown preached from the subject: "Will a Man Rob God?" after which Prof. McAllister was introduced, who in his masterly way, placed the Southwestern Christian Advocate before us and showed the great need of the 365,000 Negroes in the Methodist Episcopal Church making it self-supporting.

Rev. P. A. Black came before the Conference again and delivered a strong message, pleading for the principle of the old time revival church and showing that we are co-laborers together with God for the advancement of his Kingdom.

Dr. E. M. Jones, Secretary of the New Orleans Area was presented to the Conference, who always brings words of cheer and greetings from the New Orleans Area.

Business was continued and the following

subjects taken up: "Is the Epworth League Succeeding Succeeding—If not Why?" The remedy was given by Miss Louise Johnson.

Dr. E. S. Cobbs of Pensacola, Fla., showed very clearly what our churches would be if all the official members were loyal. Mrs. Lena Collins brought to us the "Rural Conditions and How to Improve them." She plainly opened the way for better conditions among the rural people, and this timely paper was discussed by various members of the Conference. The next subject was "Christian Stewardship", by J. H. Huoston and J. W. Knox. At this hour 8:30 p. m., Rev. A. D. Moon preached for us, and Dr. E. M. Jones, gave us a stereopticon view of the Centenary, which was fixed upon our hearts as we viewed it from the screen. Saturday, 1 p. m., the business of the Conference was completed. Preaching at night Rev. S. L. Damus. Sunday Services: 9:30 a. m., Sunday School Mass Meeting; 10:30 a. m., Love Feast; 11:00 a. m., Sermon, Rev. J. H. Houston, Pensacola, Fla.; 3:00 p. m., Sermon, Rev. Knox of Theodore, Ala.; 8:00 p. m., Sermon, Rev. J. W. London. Thus ended a glorious session of the Montgomery District Conference.

### THE GREENSBORO DISTRICT CONFERENCE OF THE METHODIST EPISCOPAL CHURCH OF THE NORTH CAROLINA CONFERENCE MET IN OXFORD, N. C. JULY 6-10, 1922

The District Superintendent, Rev. H. L. Ashe and Pastor Rev. J. M. Harris worked diligently and planned successfully for a Conference of inspiration, vision and holy daring.

The opening session was a feast of excellent welcome addresses and eloquent responses on behalf of the local church and ministry.

Miss Lillian Lassiter and Dr. G. C. Shaw, of Oxford spoke for the local church, Mrs. Thenia Brincefield and Rev. E. D. Petty responded with excellent address. All felt a hearty welcome in Oxford.

On Thursday morning after devotion, the Conference was organized for business. Rev. G. M. Phelps was elected secretary, Mrs. Brincefield, assistant.

The District Superintendent gave a summary of the work on his district, and pointed out many signs of progress and enlarged vision, and sounded a note of faith and hope, in the world program of the church.

Dr. J. C. Sherrill was introduced and gave some disturbing figures about the Missionary offering of the Christians in the United States. This address was comprehensive and inspiring.

During the Conference the business was conducted in detail, interspersed with religious and literary exercises. The Sermons were characterized by prophetic fervor and apostolic grace. Addresses were made on the present day program of the church, Christian Stewardship and Christian education.

The Woman's Home Missionary Society gave a program and presented the work with graphic and impressive addresses.

The President of Bennett College, Rev. Frank Trigg, Rev. P. J. Cooke, and Rev. M. M. Jones, of the Winston and Wilmington Dis-

trict, were visitors and added much to the Conference by their addresses.

The climax of the Conference was an address given by Rev. Brooks of High Point, N. C. Rev. Brooks was born September 15, 1833. The seat of the Conference was his first appointment. As he spoke out of his own spiritual experience, enriched personality and purified life, our hearts were kindled with emotion and wonder. A little donation of ten dollars was given him, and he immediately gave one dollar to the Centenary, showing his method of tithing.

Sunday was a day of "wonder love and praise." The Love Feast and Sermons were spiritual and informing.

The next District Conference will meet in Greensboro. — E. Hartson, Leaksville, N. C.

### A CALL TO EVANGELISM

Intelligent evangelism in earnest is the object of the Rev. W. F. Isaiah, whom Bishop Jones recently appointed Superintendent of Evangelism of New Orleans Area. As evinced by the following announcement Rev. Isaiah is yoking up the working forces of his territory for an Area wide organization and drive which unquestionably will result in large numbers of recruits to the kingdom and to the Church.

At the request of Dr. Isaiah, the several District Superintendents of the Area, have designated the following named brethren as evangelistic teams for their respective district. All are in Mississippi.

#### ABERDEEN DISTRICT

Rev. C. H. Maxwell, Annual Conference Evangelist. Post office West Point; Dr. N. R. Clay, Post office, Amory; Dr. E. R. Miller, Post office, Columbus; Dr. J. W. Byrd, Post office, Brooksville; Dr. S. T. Walker, Post office, West Point; Dr. J. R. Nevils, Post office, Macon.

#### CLARKSDALE DISTRICT

Rev. B. W. Wynn, Mound Bayou; Rev. C. W. Evans, Ittabena; Rev. E. A. Mayes, Carrolton; Rev. P. H. Jackson, Mound Bayou; Rev. Z. T. Powell, Webb; Rev. G. W. Thomas, Clarksdale.

#### GREENWOOD DISTRICT

Dr. H. B. Hart, Greenwood; Rev. F. P. Leonard, Pickens; Rev. J. H. Bynum, Goodman; Rev. M. J. Stallings, Belzoni; Dr. F. J. Talbert, Lexington; Rev. D. E. McNair, Indianola; Rev. J. L. King, Greenville.

#### HOLLY SPRINGS DISTRICT

Dr. A. G. Cole, Potts Camp; Rev. J. Burton, Holly Springs; Rev. L. A. Armstrong, Holly Springs; Rev. F. S. Smith, Grenada; Rev. P. A. Lemons, Holly Springs; Rev. G. W. Weatherly, Oxford; Rev. E. C. F. Troupe, Grenada.

#### SARDIS DISTRICT

Rev. E. H. Holmes, Coahoma; Rev. R. A. Simpson, Sardis; Rev. J. P. Watson, Falcon; Rev. A. W. Ross, Hernando; Rev. L. W. Washington, Falcon.

#### STARKVILLE DISTRICT

Rev. A. Talbert, Starkville; Rev. J. H. Wesley, Ackerman; Rev. B. S. Pegues, Louisville; Rev. C. H. Maxwell, Eupora; A. A. Wright, Louisville.

#### TUPELO DISTRICT

Rev. J. C. McGee, 934, Cass St. Corinth; Rev. J. R. Little, Pontotoc; Rev. A. G. Mar-



Hall, Tupelo; Rev. D. H. Jones, Bellfontaine; Rev. W. B. Rogers, New Albany.

I am very desirous of completing the Area Team on Evangelism, I have written the District Superintendents of the Central Alabama Conference and have replies from most of them. Brethren please send me your District teams as soon as possible. Rev. P. P. Wright favored us with a copy of the Central Alabama Conference Journal. As soon as I can secure the Post Office address of the District Superintendents of the Mississippi-Texas and West Texas Conferences, I will secure their District Teams. To the District Superintendents of the New Orleans Area: Please send me the names and correct Post Office addresses of the men you nominate as your District Evangelistic Teams. These several teams will constitute the Area Team.

Awaiting an early reply

I am yours,

W. F. ISIAH.

#### BEAVER DAM, KY.

Louisville sub-district No. 3, met at Taylor Mines, Ky., July 13-14. Rev. E. Dou, President; Rev. R. F. Broadus, District Superintendent.

In the absence of the Sub-District secretary, Mrs. L. T. Pinkney, was elected secretary. The meeting opened Thursday afternoon 2:30. Devotions conducted by Rev. J. W. Pinkne, Beaver Dam, Ky. Sermon by Rev. E. Dou of Hartford, Ky., after which the following subjects were discussed.

Youth and age, were very ably discussed by all: youth—was discussed from every angle—try to solve the problem of holding our young people to the church. Civil life was very ably discussed by Mr. Washington Taylor, of Hartford, Ky. He touched on Sunday baseball, short skirts, and blind tigers. His talk was very timely.

Thursday evening, the Rev. T. C. Mac-Morris of Leithfield, preached a very instructive sermon. Friday morning at 8:10 the District Superintendents' counsel with the ministers was very impressive.

The every member canvass was discussed, other subjects discussed included Stewardship, which was opened by Mrs. S. Woodward, of Beaver Dam. She reported 37 tithers in this Sub District.

The subject, religion, was opened by Mrs. L. F. Pinkney. She brought out the fact that emotion is not religion, that our people need to read more and pray more to get their heart life deepened, that their church life may be systematic and not spasmodic.

Health was also discussed, Mrs. Mattie Masten opened the discussion. The District Superintendent, Rev. Broadus, talked at length on this important question, bringing to us some serious thoughts of the condition of our young people today, because of immodest dress. One thought he made very plain to us, was, the high death rate among our young married women, and young girls, because of scantiness of attire. The Southwestern Christian Advocate needs were fully discussed, and Rev. T. S. Mac-Morris was asked to sum up the results reached.

His findings were the needs of adopting a program and carrying it out.

What is the Centenary, was discussed by all, and some facts and figures brought out by the District Superintendent about what the Centenary has done and is still doing.

The closing sermon of the meeting was reached by the District Superintendent. Rev. Broadus brought to us a soul stirring message on prayer. Both thoughtful and spiritual.—Mrs. L. T. Pinkney, Reporter.

#### PERSONAL AND GENERAL

(Continued from Page 4.)

The Rev. Wallace B. Fleming, President of West Virginia Wesleyan College has been elected to, and has accepted, the presidency of Baker University. He will assume his new duties in September.

Professor Edward J. Badgett, Assistant Principal Utica, Miss., Normal and Industrial Institute was a caller at our office last week.

Rev. B. G. Smith for 35 years a member of the Central Alabama Conference died very recently, and was buried in Birmingham. His funeral was conducted by the Ministers in Birmingham. Rev. C. L. Dunn District Superintendent preaching the funeral.

The Rev. T. F. Frazier, our old friend, Pastor at Winston-Salem, N. C., sent us this morning 14 annual cash subscriptions to the Southwestern. Our Fiftieth Anniversary would be a startling success if every Methodist Pastor would show this spirit of co-operation.

Dr. John F. Goucher, who had been ill for some time, died at his home in Altdale near Baltimore, late Wednesday, July 19, 1922, age 79. Dr. Goucher was the founder of Goucher College and of Princess Anne Academy. His educational influence and prestige extended at home and in foreign fields. He was one of Methodism's outstanding personages. More fitting tribute will follow later.

#### YOU HAVE NOT

Brother Pastor, you have not yet sent in your Committee on the Fiftieth Anniversary of the Southwestern Christian Advocate.

The first request made of you was that you "appoint right now a Southwestern Committee as large as you choose in every Church of your charge—if you have more than one church—and send the names and addresses of the committee to our office."

You have not done this, Brother Pastor. But won't you stop now and do so. As the Anniversary plan unfolds with its wonderful appeal you will need that Southwestern Committee. There are some startling features to be presented later on in this program. It will embrace the whole of Methodism and you and your church cannot fit into the whole scheme unless the Southwestern Committee in your church is ready and active.

The Fiftieth Anniversary idea is sweeping like wild fire throughout the church. Soon he will be an unpopular leader who does not share actively in this great racial achievement of placing the Southwestern Christian Advocate

upon a dignified financial basis. Send in your committee names now and help *Crown Fifty Golden Years With Self-Support*.

#### HE MAKES BRILLIANT START, WILL HE HOLD LEAD

We dare not prophesy who will be the victorious leader in the Southwestern's Fiftieth Anniversary Campaign. There is an old adage that "well begun is half done." Influenced by this, it would look as though Dr. J. W. Robinson, Pastor of Saint Mark, Chicago, will lead Negro Methodism in the effort for Southwestern support. He has indeed made a most auspicious beginning. He dashes immediately into the lead with *One Hundred Annual Cash* subscriptions even while the campaign is just fairly getting under way. What will he have accomplished by the time of the termination of the Anniversary period.

How Dr. Robinson does it, is no mystery. There are at Saint Mark no magical methods—no philosopher's touchstone. His essential methods will work at Goosepond Mission or on any four-point circuit just as well. Here they are:

First, the Pastor believes tremendously in the object of the campaign—to take the Negro out of the charity class in the church and to put him on the basis of dignified self-support—and he works resolutely to this goal.

Second, he organizes his congregation into working units, inspiring them with his vision and his passion for worthy achievement.

Then he sets them to work on the job of distributing the literature and making (not the hurried canvass after the church service merely) but the house-to-house and place-of-business careful personal canvass, not stopping until results are obtained.

But it is only fair to say that his resourceful wife, Mrs. Juanita Robinson is the inspiring and moving figure, herself heading the campaign in Saint Mark.

Will Dr. Robinson and Saint Mark lead all Methodism in *Crowning Fifty Golden Years With Self-Support*?

#### THE ANNAPOLIS DISTRICT COMPLETES ITS POST CENTENARY SURVEY

Every charge on the Annapolis District was represented by its Ministers and laymen at Annapolis on Wednesday, July 11, at the call of the District Superintendent, Rev. J. S. Carroll, to make a ten year post-centenary survey of the needs of the District. Dr. W. A. C. Hughes representative of the Board of Home Missions and Church Extension went over with the District Superintendent, Pastor and laymen the program of every charge on the District. This survey will go in effect when the present Centenary program ends. The advantage that this survey has over the first Centenary Survey is that the whole district is used as the unit in making the survey with both pastors and laymen consenting and voting each item into the program. The Kings Daughters and Sons of Asbury M. E. Church served a delightful seashore dinner. The Rev. C. S. Briggs of Centennial M. E. Church, Baltimore, was elected secretary, and the Rev. Albert John Mitchell, Pastor, of Asbury, M. E. Church, Reporter.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

AUGUST 6, 1922

Subject: The Temple Rebuilt And Dedicated  
(Ezra 3:1-6:22)

Our Books of Ezra and Nehemiah comprise one Book in the Jewish canon. It was compiled by a writer probably as much as a century after the time of Ezra, and was based upon records left by Ezra and Nehemiah, and upon other material which this writer had at his disposal. It is not a continuous history of the period which it covers, but treats of certain significant events which took place during this period, some of them over a half century apart. We say this, not to confuse the uncritical reader with technicalities, but to prevent a misunderstanding which he would certainly get from the reading of our lesson passage for today. Some matters which concern the rebuilding of the wall around Jerusalem are brought into connection with the rebuilding of the temple, while the two buildings were nearly seventy-five years apart. This is true of Ezra 4:6-13. It refers to the rebuilding of the wall under Ezra, and not to the rebuilding of the temple under Zerubbabel. So to get a continuous story we should read verse 24 immediately after verse 5 of this chapter. This is clear from the fact that Ahasuerus (Xerxes) and Artaxerxes are kings of Persia in this passage. The Persian kings of this period were in this order: Cyrus (558-529), Cambyses (529-522), Pseudo-Smerdis (522-521), Darius (521-484), Xerxes (484-464), and Artaxerxes (464-424).

The Jews returned out of captivity, as we saw in our last lesson, in 537. Their first public work was to build an altar for sacrifice to Jehovah. And when the proper season came around in the fall they celebrated with great joy and thanksgiving the Feast of Tabernacles, and began again the various other sacred rites. According to Ezra (3:8-13) it seems that the next year they made an enthusiastic preparation for the rebuilding of the temple. But, if so, the work did not develop any further than the mere preparation. The chanting of psalms, the blowing of trumpets and great shouting may be a splendid accompaniment to labor, but it cannot take the place of the real work. It is said that the Samaritans, whose assistance in the work was refused, hindered the work all they could through revenge. And that is just like spiteful men, though we do not know definitely in what way they hindered it, since King Cyrus was not opposed to the work so long as he lived. These Jews well knew that if those idolatrous Samaritans should have a part in the rebuilding of the temple they would also want a voice in the

religious affairs of it, and idolatry would come again. But they doubtless had their hands full for the present in making the country habitable again and in rebuilding the city. Then it required considerable money to rebuild a reasonably satisfactory temple, to say nothing of making it approximate Solomon's temple in imposing grandeur. Human nature is about the same everywhere and in every age: so long as men can make out with their present place of worship, they are apt to be more interested voluntarily in building their own fine homes first, unless there is some great leader to spur them on to their duty. So it was with these Jews. And the longer the work was postponed, the less concerned they became with it. This was but natural. But we are not to suppose that they were opposed to the building, but only awaited a leader who would with enthusiasm lead them on to their duty. When he arises we shall see the greatest sacrifices the most joyously made by these same people who now appear indifferent. And that is true today with God's people everywhere: they will be led into a good work sooner than they will lead themselves into it.

Seventeen years later (520) two such leaders arose in the persons of the prophets Haggai and Zechariah, who passionately aroused them to a sense of their duty. On account of a terrible drought that was a poor crop year, and the people were burdened with a famine. Haggai declared that this was a punishment from God because the people were dwelling in celled houses while God's house was in ruins (Hag. 1:1-11). Zechariah helped on the work more by encouraging the people than by shaming them as Haggai (Zech. 1:16, etc.)—by holding out to them the prospect of a glorious future should they do their present duty. Accordingly the work of rebuilding the temple was begun in earnest in September of this same year. And the people were helped financially by King Darius after he had been consulted by the governor of Syria, Tattenai, concerning the lawfulness of the undertaking. But the great bulk of the finances came from these same, famine-stricken people. Some gave money, some gave labor, and some gave both money and labor. They really endured the famine better by becoming engaged in this good work; their enthusiasm in it caused them to think less about their present condition. Four years and a half later (in March, 515) they celebrat-

ed its completion with great joy and thanksgiving. It was not to be compared with Solomon's temple in grandeur, of course; but the people's resources were not to be compared with Solomon's. Besides, what they did was voluntarily done; there was no king to tax them or to force them to work on it as was done in Solomon's time. But, although inferior to it, this temple was destined to have a longer existence than the former one: it stood for five hundred and eighty-five years, until destroyed by the Roman Titus in 70 A. D. never more to arise unless it be still in the future.

The wise superintendent can successfully use this lesson to help increase interest in the building program of the local church. We sometimes face today similar conditions to those faced by the leaders of the Jews at this time: the people are poor, and they are complaining about hard times and not being able to make ends meet—not able to build a church now, etc. But if a Haggai arises he can have the work done. For the greater part of the work is keeping the enthusiasm at fever heat. And the people are no poorer afterwards than they would have been had they not rallied to the program. Will you live in comfortable homes and allow God's house to be dilapidated?

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION Lesson for Sunday, Aug. 6, 1922

"And all the people shouted with a great shout"

(By Rev. D. D. Martin, D. D.)

They had something to shout over. A real work had been done. They had made a survey of the needs and had laid the case before the people and received contributions of men and money to carry on the work, and now they were rejoicing over the fruits of their gifts and their sacrifice. There is no joy like the Christian's joy, there is no form of service more productive of real satisfaction than missionary service. The service rendered had been volunteered. It was a glad service because of the passion for God's house and his work. God still loves the cheerful volunteer giver. No one is compelled to be a missionary to the foreign or home field. It must ever be a love of service. Then when results come, as they do so rapidly, there is cause for rejoicing. Some of the happiest places known to earth is where the gospel has transformed conditions in the life of a whole village or community, and with what gladness do they shout the praises of Jehovah.

There are torn down places in this land, where the church is dilapidated for need of volunteer labor, where the whole aspect is one of wretched decay or of sad neglect. A few volunteer days of real service and a few gifts of real money will transform the whole situation. The house of God fills a place of respect in the community, the preacher has a comfortable place in which to live, and all the people shout with a great shout to the praise of God and those who volunteer in his service.

The saddest of all places is where

there is no message of hope. There are literally millions of heathen villages in the world where the only place of worship is a shrine to a heathen god which has in it no promise of the life that now is or of that which is to come. Instead of the shout of victory, there is only the wall of despair. No missionary brings the message of hope. No one shouts the paean of victory. Our gifts of volunteer service will bring to these the morning of promise. This is God's call to us to "go into the world." Then all the people will shout with a great shout.

GAMMON SEMINARY.

### Quarterly Conferences

**BELZONI, MISS.**—Our second quarterly conference was held at Evans Chapel M. E. Church, June 23, with Rev. J. W. Golden, district superintendent, presiding. All officers were present with good reports. Rev. Golden spoke very highly of the work we have accomplished this quarter. On Sunday morning Sunday School opened at 9:45. The lessons were good. At 11 o'clock the district superintendent preached an excellent sermon, and again at 8 p. m. All are anxious to know when he will be with us again and are anxiously awaiting his return. The collection was \$36.50. Rev. M. J. Stalling, P. C.—Cora C. Mumford, Reporter.

**RIPLEY, MISS.**—The second quarterly conference was held June 3, 1922, at Shady Grove M. E. Church, Tiptonville, Miss. Rev. W. H. Golden, D. S., presided. The superintendent gave us a deal of information on the centenary work. This was one of the best quarters held at Tiptonville. There are only five members at this church, but with the help of the members of Basil Hill Baptist Church we were able to feed all the delegates that came. We gave the Lord's Supper to sixty-five. The district superintendent preached a strong sermon Saturday and heard all the reports. Raised for centenary \$91. The third quarterly conference goes to Middleton, Tenn., Sept. 16, 1922.—C. C. Parks, Reporter.

**MICANOPY, FLA.**—The third quarterly conference was held July 15-16, with the Rev. R. H. Dubose, District Superintendent presiding. All officers were present with written reports. The District Superintendent was paid in full. Rev. N. B. Hester, P. C. Godman Memorial M. E. Church, La., District Superintendent, Rev. W. G. Alston, held his second quarterly conference here. All officers were present with written reports, and each report showed much improvement in the work being done here. We paid the pastor for this quarter, \$185.00. District Superintendent, \$20. Although our pastor, Rev. J. D. Wilson, has been sick during the month of June, the work has gone on in its usual way. Class No. 1, reported \$15.35; No. 2, \$9.55; No. 3, \$15.20; No. 4, \$14.80; No. 5, \$62.20. At the 11 o'clock service, Dr. Alston preached an able sermon, to the delight of all his hearers.



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC, Aug. 6  
Subject: John Huss—The Witness  
(Acts 2:1-21)

For several weeks, now, we shall study the lives of outstanding religious leaders. This week we have John Huss. Huss is here called the witness. Our English word, "martyr" comes from a Greek word that means merely a witness. The reason for the change in meaning is easily explained. This is a world that cares little for the truth, especially, when the truth is out of harmony with its prejudices. Now, in the history of human society it has, oftener than not, happened that truth and prejudice have been opposed to each other. The advocates of the truth, always to the minority, have been made to suffer, have been put to death even; the one who witnesses the truth, therefore, has by an easy transition become the one who suffers, dies for the truth.

## The Story of Huss

The story of Jno. Huss is more or less familiar to us all. He was a Bohemian teacher and preacher of fine training who, like Zwingli and Calvin, found fault with certain teachings and practices of the Roman Catholic Church. Huss believed that the Roman Church was wrong in withholding the Bible from the lay folks. He believed that every man ought to read and interpret the Bible for himself. He believed, further, that the individuals relation to God was a direct, personal one. He did not believe that any priest or pope had to mediate between God and man. Moreover, he believed that no mere membership in the Church was a guarantee that the individual would be saved. These beliefs of Huss will be recognized at once as being a direct denial of the fundamental teachings of the Church of Rome. Huss was called before a Council and asked to recant all these beliefs; he steadfastly refused and was consequently burned at the stake.

## Our Great Need

We need today the spirit of Luther, Calvin and Huss. Religious truth lacks witnesses. There is crying need of some one to witness for the truth of Christ as it relates to

## (1) Industry.

The writer holds brief neither for labor nor capital. The observation ventured in this connection is entirely non-partisan. It seems that the one voice that ought to be heard in the conflict between employer and employee, is mysteriously, inexplicably silent. The relation of the laborer and the employer is more than a political question, it is a big, vital

human question. The Social Service Committee of the Federal Council of Churches of America in studying the wage scale handed down recently for Railroad employees, found that the wage set for certain of the laborers is between five and six hundred dollars a year. It is a fact well known to us all that the common laborer is the one who usually has the large family. Let us suppose a family of five for one of these laborers; what sort of living would six hundred dollars provide for that family? It simply means that the father must work, and the mother must work, and every child must be put to work at the earliest possible age or that family will starve. The Supreme Court of the United States recently declared the Child Labor Law unconstitutional. This, coupled with the wage scale just handed down for hordes just one thing; the factories and the mines will be filled again with the children of the underpaid laborers. What are the pulpits of America having to say about this? I was looking last Saturday at one of our city papers in which were announced the subjects the pastors would preach from on the following Sunday. Here is a sample of them; "The Manhood of Christ"; "The Meaning of the Vicarious Atonement"; "Holding to the Faith of the Fathers". In all this city, judging from the subjects announced in the paper, there was not a voice lifted in behalf of these millions of toilers who must drudge from December to December with the "wolf" standing just outside the door. If Jesus of Nazareth were in America today, He'd never keep silence in the presence of this inhuman greed. The money interests could neither cower nor buy Him into silence. He would cry out against these gloated robbers, if they set before Him a thousand crucifixions. Oh, for leaders who will plant themselves where Jesus would stand on all these issues, and, standing there, defy all the powers of earth and hell.

## (2) Race Relations.

Two Negroes in Georgia, sentenced to die for a crime were reprieved by the Governor because he thought the evidence of a rather doubtful nature. With the manifest connivance of the sheriff, a mob secures these Negroes and lynches them. Down in Texas they have recently had a mobfest. I wonder how many pulpits in the communities where these barbarities occurred have protested in the name of Christ and humanity? One white Methodist preacher in Atlanta, Ga., sounded the Christ note; the Lord bless him and increase his tribe.

(Continued on Page 16)

THE PHILADELPHIA DISTRICT EPWORTH LEAGUES AND SUNDAY SCHOOLS HOLD SUCCESSFUL MEETING IN JOHN WESLEY METHODIST EPISCOPAL CHURCH, WEST PHILADELPHIA, PA.

Bishop Neely's Address on "The History of Methodism", Gave Methodism the Proper Historical Setting—The Wonderful Pageant by County Jefferson, West Philadelphia, Pa.

The Annual Meeting or School of Methods of the Epworth League and Sunday Schools of the Philadelphia District, Delaware Conference, was held at the John Wesley Methodist Episcopal Church, Philadelphia, Pa., of which Rev. John Wesley Jefferson is the Pastor. The stately church was crowded by an audience that enjoyed every session from the opening on Tuesday afternoon, June 27, to the closing, Thursday evening, June 29. Both from the standpoint of brilliancy of addresses, attendance and intense interest, the annual meeting surpassed the fondest hopes and wildest dreams of its promoters and goes down in history as an epoch making meeting.

The unique manner in which the sessions of the convention were held, the eventful happenings that characterized it caused it to stand out clear and distinct like an Alpine peak. The speakers were all rich and rare in their messages. The delegates who numbered about 250 people, including pastors, were chiefly young people.

The spirit of the convention was highly electric and characterized by intense interest and fervent enthusiasm. The meetings were full of cheers and songs and grateful appreciations of the many blessings received.

## Bishop Neely's Talk.

Bishop T. B. Neely, D. D., LL. D., of Philadelphia, spoke on the opening night on "The History of Methodism." It was an illuminating historical discourse and held the rapt attention of the audience. It gave Methodism the proper historical setting.

Bishop Neely said that John Wesley was born in Epworth, England and that is why the Leagues for work among young people are called Epworth Leagues.

Bishop Neely also said that many persons were misinformed regarding the methods and doctrines of Methodism. He said it is commonly believed that Methodism started among the poor and needy. But that is not so, for it started among Oxford scholars, of whom John Wesley was one.

Bishop Neely told of the historical part that Philadelphia played in the development of early Methodism.

## Other Addresses.

Among those persons of note who addressed the convention were, our own Rev. A. T. Henry of Yonkers, N. Y., who addressed the convention on the "Cradle Roll and Beginners Work". A conference followed each discussion. Rev. F. J. Handy of Montclair N. J., spoke on the "Senior Departments and Teachers Training Class." His central thought was that "The Adolescent Period should be Christianized and the impulses of youth should not be permitted to run wild." Mrs. Leroy A. Sterling of East Collingswood, N. J., spoke on the theme "The Adult Bible Class and Home Department." She said that the Adult Bible Class ought to be a live one. Mr. D. H. Gates of Philadelphia, spoke on the theme "Christian Stewardship and Mission Study Classes."

## Anniversary Address.

The anniversary address was delivered by Dr. J. W. Haywood of Morgan College, Baltimore, Md. It was a brilliant address, teeming with scintillating thoughts. He said that the church needs these young people and the young people need the church. He called special attention to the fact that religion is the regulator of young life.

Dr. Frank M. Gray of Germantown, Pa., delivered an address upon "Junior League in Action", that was full of pep and vim. He advised the Sunday School to get the right kind of a superintendent, one who loved children. He said that the Junior League gives a child the chance to do. The Junior League comes in at the most idealistic age of child life. It comes at the proper time for religious habit formation, at the time when the great decisions that affect after life are made.

Dr. R. C. Wells of Philadelphia, Pa., spoke on "Epworth League Methods." He commended the Gospel of doing and knowing how to do. He characterized the kind of man suitable for a superintendent or president of an Epworth League.

Dr. F. H. Butler, the General Secretary of Epworth League Work, delivered an eloquent address upon "The Work of the Epworth League." Dr. Butler is an orator, whose eloquence is a harmonious blending of the thought, rhetoric, earnestness and enthusiasm and he held the audience spellbound.

## The Wonderful Pageant.

The sessions of the convention ended with a wonderful pageant, "The American Home." Miss Ruth Scott of Philadelphia, the daughter of Dr. J. H. Scott, was directress and deserves great credit for the picturesque presentation of the pageant. A progressive teacher, in the Philadelphia Public Schools, she displayed her ability as a successful directress. The pageant showed the dramatic ability of the participants and taught a wholesome lesson.

It would be impossible in the brief compass of this article to do full justice to the many interesting papers and brilliant addresses. But enough has been said to indicate something of the tone and tenor of the addresses.

Rev. J. T. Wallace the President of the Convention, Rev. J. W. Jefferson the Pastor and Rev. J. T. Fletcher the District Superintendent, should not be overlooked for their untiring efforts helped to make the convention the striking success that it was. Rev. J. T. Wallace was elected for the fifth year to head the District Sunday School and League Work. There has been a thorough transformation in the young people's work on the Philadelphia District under his wise leadership. Miss C. Jefferson, reporter; Rev. J. T. Wallace, President; Dr. J. T. Fletcher, District Superintendent.



## WHAT THE CHURCHES ARE DOING

**PETERSBURG, TENN.**—The Methodist Episcopal Church, Caldwell Chapel. The Woman's Home Missionary Society had a successful rally July 9, for our pastor. The responses received from the several churches invited showed how much Rev. T. B. Blackman is thought of in the community and also how much our folks believe in unity. We raised \$102.10. This has been a year of good work for this charge. Thus far, we have made a splendid headway. The class and prayer meetings are largely attended. This has been our best year. The members are faithful to the cause of the rally, with the assistance of our pastor, it made a lasting impression, which I hope will never pass away. We closed a very successful day.—Pattie C. Boren, Reporter.

**MELVILLE, LA.**—The pastor of the Melville Chapel, M. E. Church, which is Rev. B. C. Colton, has been ill for the last five months. He is unable to fill the stand. He didn't seem to be improving very much and the members and friends decided to send him to the Flint-Goodrich Hospital, New Orleans, where he now is. He was accompanied down by Rev. James Henry.—Kate A. Thomas, Reporter.

**GLASGOW, MO.**—Central Missouri Conference, Kansas City District, Lewis Chapel M. E. Church, Glasgow, Mo., Sunday, July the 9th was our Centenary rally day. The six class leaders were captains. We raised \$170.35.—G. W. Williams, Pastor.

**TRENTON, LA.**—We take this method to thank the members of Pleasant Valley M. E. Church for the agreeable surprise on Saturday, July 8, 1922. In the late hours of the night we were awakened from a peaceful slumber by singing "God will take care of you," when the door was opened we found a host of friends led by Sisters Laura Pegues, Dillala Thomas, Misses Emily Pegues, Mary Pegues. After a few chosen words by the Pastor, Rev. W. C. Hayward, a wagon load of choice groceries was left, come again. The Gospel door stands open day and night.—Rev. M. C. Haywood, Reporter.

**VAN BUREN, ARK.**—Mt. Olive Methodist Episcopal Church. We are still trying to build our Zion for all of the people of the community. On the 13th of July we dedicated the playground of the church. The ground was beautifully decorated with the United States flag and Japanese lanterns and many flowers. The meeting was called to order by Mr. Samuel Coleman. The president, who made the welcome address to the people, Mr. Matt Parker, delivered the welcome address on behalf of the younger people; Rev. J. H. Harris of the A. M. E. Church, made the welcome address on behalf of the churches of the city; Rev. R. P. Phillips' address on "Why We Need a Playground for the Community," was enjoyed by all. Rev. A. T. Stephens made the closing remarks for the occasion which was enjoyed by all that were present. Community singing was one of the leading features of the exercises.—A. T.

Stephens, reporter.

**WEST POINT, GA.**—The Twenty-Fifth Anniversary of Cannons Chapel M. E. Church was celebrated beginning July 11-17, which was a high week for the grand old church. Tuesday night, the Pastor, Rev. D. D. Dyer and members of Goodsell Memorial were present. Music was furnished by the above named Choir. Wednesday night the services were conducted by the Pastor, Rev. S. M. Massie, of St. Paul A. M. E. Church. Thursday night by Rev. J. J. Howze of the Ebenezer Baptist Church. Friday night by Rev. S. Dykes, of Emmanuel Chapel, C. M. E. Church.

Saturday the Sunday School and Epworth League gave the Sunday School a grand picnic which was enjoyed by the members and friends. Sunday morning Sunday School was conducted by the Superintendent B. J. Billingslea. Devotion by W. M. Lee and J. T. Billingslea. Organization of the Church by J. H. Hods. Progress of the Church by E. L. Johnson. At 11 a. m., the Pastor, Rev. J. F. Robinson preached until the Holy Spirit came into our midst. At 3 p. m., Rev. J. J. Howze, preached. The Ministers Union met with us. 7:30 Preaching by the Pastor. Music was furnished during these various services by the Cannon's Chapel Choir. Miss Otha Johnson, organist. The service closed Monday night with the pastor of Pleasant Hill Baptist Church, Rev. J. W. Thompson. Collection for the services, \$76.52. Rev. J. F. Robinson.—Reporter.

**LEXINGTON, N. C.**—St. Stephens Church is alive and all of the auxiliaries are hard at work. This church has enjoyed a splendid year under the leadership of our very popular and efficient Pastor, Rev. P. I. Wells. He was appointed this charge five years ago, and he has served faithfully. We have just completed one of the most beautiful churches in the North Carolina Conference, at a cost of \$18,000. The opening service was held on the fourth Sunday in May. The amount raised was \$682.15. The Ladies Aid Society is the first in the North Carolina Conference this year. They have raised more than \$200. The Sunday School is well on the way to the first place in the Winston District. The Young Men's Bible Class presented the electric fixtures to the church at a cost of \$85.00. The pews have been ordered and will be installed by the first of September. The furnace has been ordered also, and will be installed in time for the fall season. The Centenary helped us to the amount of \$1250.00. The good white people of Lexington gave us, during the erection of the church, \$1000.00, for which we are very grateful. On the fourth Sunday in August, we are planning the laying of the corner stone. We are hoping to raise \$500 on that day. We pray for the best wishes of all that we may continue to prosper.—Reporter.

**NO. CARROLLTON, MISS.**—I take this method to thank the members

and friends of Vincent Chapel M. E. Church for the storm party that came to our parsonage on June 27 and left with us many pounds of choice groceries. The good people realized that on account of the scarcity of funds they were not able to pay the pastor as well as they wished, and took this method to help us out, which was very much appreciated. We owe many thanks to Miss Rosa Lowe and Mr. Popo Myles, who led the party, and to all the members who participated.—Rev. Emmett Mays, Reporter.

**CHATTANOOGA, TENN.**—The thirty-first annual meeting of the Woman's Home Missionary Society of the East Tennessee Conference was held at Stanley Chapel, M. E. Church, Chattanooga, Tenn., June 2-4, 1922, with Mrs. L. W. Neal presiding. Each session was very interesting. The society made one perpetual member, Mrs. Goode. There seems to be a growing interest in the young people's and children's work. On Friday night Dr. J. C. Sherrill spoke to a crowded house. The early prayer meeting Sunday morning was accompanied by the Holy Ghost and remained throughout the day.—Mrs. H. Isabelle, Reporter.

**FAIRMOUNT HEIGHTS, D. C.**—The achievements of Methodism here for the past two years is almost without parallel on the Washington District. The pastor, Rev. W. H. Williams, A. B., and the loyal people have demonstrated the possibilities of putting across the general program of the church. During his two years of unstinted service the membership has been more than quadrupled, with an ever increasing constituency. Electric lights have been installed and the trustees are formulating plans to remodel the church auditorium so as to accommodate the large attendance. The one imperative need of long standing has been a resident pastorate. This has been made possible by the erection of a beautiful five-room bungalow. On the first Sunday of July the members and well wishers placed \$845 on the table in the interest of this cause and \$400 worth of choice furniture has been purchased by the parsonage committee. On returning from their vacation the pastor and family will be permanently settled in this palatial church home on Fairmount avenue. Every interest of the church is cared for by the respective boards, and it is numbered with the few on the Washington District to be placed on the honor roll for going "over the top" with the centenary program.—James F. Armstrong, Recording Steward.

**LITTLE ROCK, ARK.**—We want to congratulate the young people of Little Rock M. E. Church for giving the proceeds of their recent concert toward the erection of a new parsonage at Little Rock. All visitors enjoyed the plays and songs. The pastor commends them for good deportment. Committee: Meddie Wilson, Melzar Wilson, Johnnie Tyler, Geo. Thigpen.—H. Holston, Reporter.

**PASS CHRISTIAN, MISS.**—The Epworth League is alive and doing much good among the folks of Pass

Christian, under the leadership of its president, W. Z. Bradford. Last Tuesday night the league surprised one of our old brothers of the church, in the person of Brother T. Morrison. The president led the league and left with him many pounds of choice groceries, also a small cash purse. Brother Bradford is a wide-awake leader. We will soon celebrate our thirty-seventh anniversary of the league.—Mrs. M. O. Bradford, Reporter.

**TIP TOP, VA.**—Our beloved pastor, Rev. W. M. Johnson, who has been ill in the Burkville Sanatorium for more than six months, returned to us on July 4. We are glad to have Rev. Johnson with us again and to know he is able to assume his pastoral duties. The Ladies' Aid of the Tip Top M. E. Church gave a sack social on the evening of July 4. Though the heavy rain prohibited Rev. Johnson's coming out, the proceeds were given for the benefit of his church.—Miss Ada Sinkford, Reporter.

**WEST POINT, MISS.**—Children's Day was quite a success on the Cotton Plant circuit. The quarterly conference was held in connection with Children's Day. The district superintendent, W. H. Golden, was at his best. He preached two able sermons to the delight of his hearers. Total collection for the day was \$126. Paid district superintendent in full to date. The members and pastor are well pleased, hence we are assured success.—C. E. Moody, P. C.

**BIG STONE GAP, VA.**—The twenty-second session of the Pulaski District of the East Tennessee Conference met at Radford, Va., July 5-9, 1922, in Rock Road M. E. Church. This conference was welcomed by an address from Mayor W. E. Gilbert of Radford. Mayor Gilbert spoke of the high type of manhood the Negroes of Radford are showing. We find in South Radford a group of progressive Negroes. There is a great future for our people there, it seems. Our conference organized with District Superintendent W. L. Sanders in the chair. Rev. A. Davis was elected secretary; Rev. A. S. Mitchell, statistician; Rev. F. D. Johnson, treasurer; Edgar E. Hambien, reporter to the Southwestern. After the organization District Superintendent Sanders gave a brief survey of the district. Quite a few visitors were introduced to our conference, among whom were President Long and wife of Christiansburg. President Long spoke of the Women's Conference to be held in his school in the early part of the

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President Hill of Moristown with us, and gave an inspiring address on the subject, "A Picture of a Successful Family." Dr. J. C. Sherrill, our area secretary, was with us during the week and preached for us Sunday morning a great sermon, the theme of which was, "Cups of Cold Water in the Name of a Disciple." The conference recommended two, J. G. Nash and Edgar E. Hamblen, to be admitted on trial in the traveling connection. There are also two of our number to enter Gammon Theological Seminary, Brothers Whitten and F. D. Thomas. The reports showed a steady movement along all lines. Friday evening a great forward church movement program was had. The following subjects were discussed: "The Place of the Social and Recreational Leader in the Church," by the reporter; "Stewardship of Time," by Rev. A. Davis; "Stewardship of Money," by Rev. W. R. Marbury; "Stewardship of Prayer," by Rev. J. G. Nash; "Stewardship of Life," by L. N. Hamilton.—Edgar E. Hamblen, Reporter.

**BENTON, MISS.**—We have completed our Children's Day drive on the charge. Collection \$135. We have raised more than two-thirds of all claims. One more drive will put us over the top financially. We are very optimistic. Victory is sure.—I. R. Kersb, P. C.

**BREMEND, TEXAS.**—On June 29 quite a number of loyal members of St. James M. E. Church came together and gave a pound party for our beloved pastor, Rev. B. J. Easter. Among those present were Sisters Laura Wright, Rebecca Doman, Jessie Williams, Willie Williams, N. L. Weatherspoon and others. It was quite a surprise to him and wife. Rev. Easter, with the aid of his noble wife, is doing great work and members are trying to help them make this year a success.—M. L. Weather-spoon, Reporter.

**CROWDER, MISS.**—Children's Day was observed at Brooks' Chapel Methodist Episcopal Church, with a program that was well rendered. Superintendent Brooks was in charge of the program. Collections for the amount to \$17.—Rosie Elliot, Reporter.

**SHREVEPORT, LA.**—Fairfield M. E. Church, Shreveport, La., the Auxiliaries of our Church led by the following Sisters, Emma Wimberly, Pearl Adams, Inez Hutchinson, Ophelia Culliff, Maggie Hutchinson, Julia Adams, Julia Drains, Salie Walipool, Malinda Lumphins, N. L. Hutchinson, S. E. Adams, Kattie Hutchinson, Dora Avery Essie Glass, Lucille Blunt, Olivier Conway, Ella D. Nobis, Grace Wimberly and others too numerous to mention here, gave grand reception in honor of the pastor and his family. This reception was given in connection with our group meeting at this church. Group No. 2 of the Shreveport District, which the Rev. L. L. Greene of Mansfield, La., is the key man. This projects were directed by Mrs. Emma Wimberly, president of The Ladies Aid. The Rev. L. L. Greene, presided over the group meeting, which was a high order and enjoyed by all

present. We were glad to have our District Superintendent, the Rev. J. E. Rolax with us, who cheered the meeting in a few well chosen words. Mrs. E. Wimberly asked the group men and congregation to remain a while, and briefly stated the object of the above named sisters. Refreshments were served in abundance. This was a great affair. Mrs. Stella D. Noble in select words presented the pastor and family with two baskets of choice groceries. The promoter of this project deserves much credit. Fairfield M. E. Church is alive. J. O. Richards, Pastor.—Ella D. Noble, Reporter.

**RIPLEY, MISS.**—Children's Day exercises were held at both churches, White Oak and Brooks Chapel, by the Sunday School, Miss W. H. Golden, superintendent. The collection from both churches was \$40. We had a great time.—R. B. Adams, Reporter.

**MICANOPY, FLA.**—The Rev. W. B. Hester of our church here, is carrying on a great revival meeting assisted by Rev. E. A. Williams of our new church at Interlachen, Fla. We regret to note that Sister F. C. Nelson has been on the sick list for three weeks.—Reporter.

**PLEASANT HILL, LA.**—The Group No. 4 of the Alexandria District met at Pleasant Hill, La., July 17-18, the meeting was opened by Rev. Wm. Emmitt, President. After the opening of the meeting, District Superintendent G. C. Hayward being present, the president turned the chair over to the District Superintendent. Superintendent Hayward outlined the following subjects which were discussed by the Brethren.

The importance of the Group meeting on the District. The cause of the exodus of the people from the country to the towns and cities. The remedy for the exodus.

The Brethren in their discussion said that the causes were, the poor educational facilities, the low wages for the bread earners, and the Depression of the Negro in the Country and Rural districts.

The District Superintendent stressed the importance of the Episcopal Residence, and urged the Ministers to push the subscription for the same.

Dr. Hayward seems to know his job, and is pushing things on, and if the Brethren of the District will follow his lead, success will be his.

The members of Taylor Chapel did credit to themselves in making it pleasant for the entertainment of the group meeting. The next meeting will convene at Marthaville, La. C. C. Smith, Geo. Thomas and the District Superintendent preached during the meeting, Wm. Emmitt, President, C. C. Smith, Secretary.

#### CHILDREN'S DAY NOTICE

Atlanta Conference, Rome District, report of Children's Day collection:

Rev. I. C. Rucker, Adairsville, \$19.00; Rev. F. A. Hunt, Aragon, \$4.00; Rev. G. W. Hatcher, Austell, \$7.00; Rev. J. B. Liburd, Cartersville, —; Rev. R. B. McPherson, Cave Spring, \$10.00; Rev. Y. T. Frederick, Cedartown, \$3.00; Rev. J. S. Williams, Chickamauga and Co-hutta, \$10.00; Rev. E. D. Adams,

Douglasville, \$32.00; Rev. W. T. Brantley, Floyd Circuit, \$8.00; Rev. K. D. Hough, Rome, First Church, \$24.00; Rev. E. W. Barnes, South Rome, \$7.50; Rev. E. H. Lee, Summerville, \$16.50; Rev. J. H. Brandon, Temple, \$3.00; Rev. P. B. Cates, Villa Rica, \$8.00. Total, \$152.00.

Dear Brethren—The above is the report of our Children's Day collection for centenary. This puts us a little in advance of last year. Many thanks for your loyal co-operation. Let us not be satisfied with this, for our work is not completed. We are to raise the following claims: Clark University Endowment, Episcopal Fund, Local Board, General Conference Expenses, Pastor's and District Superintendent's salary, Conference Claimants, and money for other local interest. Please do your best and raise these claims in full. Let us keep before our people the Evangelistic and Educational side of the church. Win souls for Christ. Train them for service. Put the Southwestern in their homes. Build up your membership. God bless you.

Fraternally yours,

H. E. BURNS, D. S.

(Continued on Page 16)

## Woman's Column

### LOUISIANA WOMAN'S HOME MISSIONARY SOCIETY HOLDS SUCCESSFUL SESSION

The annual meeting of the Woman's Home Missionary Society of the Louisiana annual conference of the Methodist Episcopal Church convened with the Wesley Methodist Episcopal Church, Baton Rouge, La., June the 16, with Sister Amella Turner President in the chair, who called the meeting to order at 10 o'clock a. m., and after the devotion the Holy Sacrament was administered by the Rev. J. W. Turner, District Superintendent of the Lake Charles district, and the Rev. J. A. Rolax, District Superintendent of the Shreveport district, assisted by Rev. T. A. Brown, pastor and other visiting ministers. The Recording Secretary Sister Bell Ridley, being absent because of sickness, Mrs. L. C. Eckley, was elected temporary secretary, with Mrs. M. T. Brown, assistant.

Deaconesses Simpson, of Texas, and Deaconess Lowe, of West Virginia, were introduced, and each brought a message of cheer that was replete with inspiration and help. Because of their addresses the Holy spirit was all but visible, and then followed an unusual season of devotional service which proved inspiring and uplifting. The following visitors were introduced, Dr. Johnson, pastor of the Bethel A. M. E. Church, Baton Rouge, La., and Misses Amphrey, and Vlnet of New Orleans, La. The District Superintendent Dr. W. Scott Chinn, of the Baton Rouge district was present, and had much to do and say with the conduct of the convention throughout. The afternoon session followed a season of devotion that was conducted by Sisters Emma Brax-

ton, and Roxana Moore, the Roll was called and thirty-three answered roll call. President Turner then announced the appointment of the standing committees. Then came the report of the District Corresponding secretary, Mrs. L. H. C. Stanley, followed by the Auxiliary presidents, Queen Esther Circles, Home Guard and Mothers Jewels, and all other department of the work, all proving marked interest in the cause.

The discussion: "What can we do to increase the membership of the auxiliaries? Led by Mrs. Lucy Davis, of the Alexandria District, proved the result of careful study, and was delivered with well chosen words.

Then came the night service, the devotional service was conducted by Mrs. Roxana Moore, the conference evangelist, Mrs. A. J. Jenkins presiding, and the Welcome address on the part of Neely Church was delivered by Mrs. Julia Bates, Miss Mary Etta Smith, welcomed the convention in behalf of St. Mark Church, and Wesley Church extended its welcome through Mrs. Marietta T. Brown, as also did Mrs. Susan Washington on the part of the Baptist churches of this city, and the Queen Esther Circles of the city of Baton Rouge, extended welcome by little Miss Isebella Morgan, in such manner that only a well trained child could. The response to the various welcome addresses was delivered by Mrs. A. J. Jenkins, of New Orleans, whose words were carefully selected and warmly delivered, as only a well trained, and christian woman could. Then came the climax of the evening service. In that the annual address of the president was delivered, she covered every feature of the woman's work in the Methodist Episcopal Church. Her care and interest in the Woman's Home Missionary of the entire conference was manifested in the results pointed to in her report, which brought storming applause, and the seal of appreciation was shown by her re-election in the selection of officers for another year. A very beautiful solo was rendered by Carrie Johnson, and music by Wesley's Choir, with Miss Alma Windfield at the Organ. This session will be long remembered by all who were present. The Saturday morning session brought renewed interest in devotion which was led by Mrs. B. Reddix, of Mt. Zion of New Orleans, with the president, A. Turner, presiding, Mrs. K. D. McLawren, Matron of the Sager Brown Orphanage, was then introduced and she gave a minute detail of the Institution and its need. Too much praise and interest can not be given Mrs. McLawren in her work with this Home. The many papers of interest that were read, each bring expressions of interest to the convention; too many to mention here save that of Mrs. A. G. Jenkins. Our obligation to Sager Brown Orphanage, was an eye-opener and a heart warmer to all that are interested in the work.

Rev. Dr. C. W. Reeves, was then introduced, and he bade the convention to move on to success. Deaconess Lowe, was again called on for an address, and truly she did address the convention in an uncommon manner.

(Continued on Page 15.)



## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**RELFORD**—"I have fought a good fight, I have finished my course, I have kept the faith," was the appropriate text used by the Rev. D. H. Stanto in his beautiful funeral eulogy of Mr. Seahorn Relford, who passed peacefully to his restful reward a few weeks ago at the home of his son, Mr. Jesse L. Redford, Atlanta, Ga. Mr. Relford's funeral was beautifully impressive because his life had been such. He had lived in the community for 71 years most of which time had been spent as a member and leading official of Central Avenue Methodist Church. His character and worth were regarded by colored and white as ideal. In every sense of the word he was a Christian in word and deed—an old religious landmark for the whole city.

For many years he had been sexton of a leading Episcopal Church for whites in Atlanta, where he made among them, as everywhere, a lasting reputation for integrity and sterling worth. Many of these friends, among the best white people of Atlanta, attended his funeral. Their estimate of him was voiced by Dean Johnson of the Cathedral who spoke of him at the funeral as a personal friend rather than as a servant—recounting many pleasant incidents that occurred between them. He spoke of his honesty in every-day life; his high conception of Christian character, and how firmly he and his congregation believed in him.

Fitting resolutions were read from the church and Sunday school and class leaders. His relation to the church as a class leader was so marked that his was the largest class in the church. Each of the above-named resolutions was accompanied with rare floral tributes, tokens of high esteem and affection in which he was held by an appreciative and loving community.

**EDMOND**—Mrs. Peggie Anna Edmond, the oldest daughter of the Rev. M. M. Mildrew, a very faithful member of Lee Tabernacle, M. E. Church, Navasota, Texas, fell asleep in Jesus on June 27, 1922, at the age of 38 years. She was born at Navasota, Texas, May 25, 1884, and was baptized by Rev. Jeremiah Smith at the age of 6 years. From early life until her health failed her she was a member of the choir, and her love and devotion to it was evident until the day of her death. Her health began failing her four years ago, and from that time until the end came she gradually grew worse. But during the entire period of her suffering she bore it with great fortitude. She was always cheerful and full of sunshine. She was often visited by the writer, and it was never my privilege to visit a person with greater patience than she evidenced.

While she suffered the agony of death for several months, she seemed not to tire of life until just a few days before her death. She leaves a mother and father, one son, two sisters, two brothers and a host of relatives and friends to mourn her departure. The funeral services were held in Lee Tabernacle, June 30. Mr. J. L. Hunter spoke for the choir, Mrs. Rosie Turner spoke for the S. M. T., Rev. R. B. Reid read the biography and made appropriate remarks, and the pastor delivered the eulogy, which was followed by a solo by Mrs. S. E. Benford. Her remains were laid to rest in Navasota cemetery. "Asleep in Jesus, blessed sleep, from which none ever wake to weep."—G. W. Carter, P. C.

**JOHNSON** — Mary Johnson, a faithful member of Wesley M. E. Church, departed this life June 30, in full triumph of faith. She was born 48 years ago at Clinton, La., and was converted in 1882 under the administration of Rev. W. P. Forrest. She came to the city and made it her home. She joined Wesley Church in 1908, under the leadership of Rev. H. H. Daniel. She was a faithful member and loved by all who knew her. She leaves two sisters and a niece to mourn her loss. We kindly thank her friends for the beautiful flowers. "Servant of God, well done; rest from thy loved employ; the battle fought, the victory won; enter thy Master's joy." Rev. C. S. Stanley conducted the funeral. —L. L. Harrison, Reporter.

**McGOWEN** — Sister Seppie McGowen, who died recently, was born in Mississippi about 95 years ago. She came to Bedias, Texas, when a girl, and was the first one to establish Methodism in this vicinity. forty-three years ago. Brother Ned McGowen, her faithful husband, preceded her to the grave six years ago. She was the mother of nine children, four of whom are left to mourn her loss; also fifty-five grandchildren and twenty-two great-grandchildren. "Asleep in Jesus, blessed sleep, from whence none ever wake to weep."—K. E. Bolden, Reporter.

**JONES**—Cary Jones was born in 1863, and professed the hope in Christ 35 years ago. He joined the church under the pastorate of James Jordan, who was pastor at that time, on the Mashulaville charge.

Brother Jones was a good man, he was widely known by white and colored; he was a true citizen and loyal to his fellow-men. He died June 11, 1922, at the age of 59 years. He was a member of Busy Bee Church, and Trustee, at the time of his death. He leaves a wife and 9 children, four sons, and five daughters, and a host of friends to mourn his loss. The funeral services were conducted by his pastor, Rev. E. D. Montgomery, of Mashulaville charge, and Rev. L. V. Kinnard of Macon charge, and Rev. Jim Goodwin of Oak Grove Baptist Church.—C. R. Cotton, reporter.

**SWEETWYNE** — Wendell Sweetwyne and Naomi Sweetwyne, son and daughter of Mr. and Mrs. L. C. Sweetwyne, formerly of New Orleans, La., died in Oakland, California. Wendell

died June 20th, at Anoy's Sanitarium, after an illness of three months. Naomi Estelle died Thursday, June 22, after an illness of eight weeks. She was very popular among the younger set in church work. She was a member of the choir, Sunday School and Christian Endeavor of Cooper A. M. E. Zion Church, having been a faithful worker in these departments. Her death is one to be long remembered one that all might hope some day to pass through, for it was so easy and being conscious until the last, bidding every one farewell with a smile and a wave of her hand, after stating she was happy and that the Lord was with her. Peace to their ashes.—Mrs. J. J. Obee, reporter.

## District Rounds

### LA GRANGE DISTRICT

#### Fourth Quarter

Arbor Chapel, Aug. 5-9; Leete Hill Memorial District Conference, Aug. 8-13; Warren Temple Memorial, Aug. 13-14; South La Grange Circuit, Aug. 19-20; Culloden, Aug. 26-27; Thomas-ton, Aug. 28; Gay, Aug. 29; Over the Top, Aug. 30; Waverly Hall, Aug. 31; Zebulon, Sept. 2-3; Greenville, Sept. 8-10; Bullochville, Sept. 12; Whitesville, Sept. 16-17; Mountville, Sept. 20; La Grange Circuit, Sept. 23-24; Stovall, Sept. 30-Oct. 1; Harris, Sept. 30-Oct. 1; Richardson Chapel, Oct. 3; La Grange Guano Plant, Oct. 4; North La Grange, Bishop Jones Chapel, Oct. 6; Columbus, Oct. 6-8; West Point, Oct. 14-15; Sardis and Cannonville, at Sardis, Oct. 15; Woodbury, Oct. 21-22; Chipley, Oct. 28-29; Talhotton, Oct. 30.

Dear Brethren—Our District Conference will convene in our new centenary church, Leete Hill Memorial M. E. Church, La Grange, Ga., Aug. 8-13.

On Aug. 11, 2 p. m., Dr. W. A. C. Hughes will hold a centenary group meeting with the district superintendent and one layman and minister from each charge on the district, for special survey.

The farmers, doctors and recreational committees will have a place on our District Conference program.

Dr. Hughes will call the roll of centenary reports. Do your best, with all money sent in.

Our Clark University rally will be held in October. Do your best and make your appointment by your report.

We will ask that pastors bring their Episcopal money to the District Conference. By order of the Bishop.

Rally at each church on fifth Sunday in July on arrears of district superintendent claims, by pastors, district stewards and class leaders, to be reported at the District Conference. Come praying and anticipating the greatest District Conference in our history.

Our Annual Conference will convene at Waycross, Ga., Nov. 2, 1922, under our gallant Bishop Richardson. Let's make them the full quota reports of the church's askings.

Let each pastor bring \$5.00 of minute money from his people to establish a perpetual sinking fund for publishing conference minutes. Wherever and whenever you need me, call on me and, if possible, will come to co-operate with you.

Bring, without fail, your quota cash subscribers for the S. W. C. Dr. King will be at District Conference when the roll is called. We will give as a prize in District Conference—first, a banner to the largest centenary report; second, a large U. S. flag for the charge bringing most S. W. C. A. cash annual subscribers.

E. D. GIDDENS, D. S.

### MONTGOMERY DISTRICT

#### Fourth Quarter

Evergreen Circuit, Aug. 10-11; Castleberry Circuit, Aug. 19-20; Brewton and Pollard, Aug. 24-25; Pensacola, Sept. 2-5; Tensaw and Little Zion, Sept. 7-10; Mobile, Wesley Chapel, Sept. 12-13; Chickasaw, Sept. 14-15; Warren St., Sept. 14-15; Citronell, Sept. 19-20; Theodosia, Sept. 21-24; Montgomery, Sept. 27-30; Oct. 2; Booth, Oct. 1-2; Troy and Aherfoll, Oct. 5-9; Union Springs and Brown Grove, Oct. 12-16; Electa Circuit, Oct. 19; Wetumpka Circuit, Oct. 20-21; Lomax and Mt. Creech, Oct. 17.

My Dear Brothers — The Annual Conference convenes at Huntsville, Ala., Oct. 25. We have no time to lose. Our benevolent collections are somewhat behind what they were last year this time. Please bend every effort toward 100 per cent for all causes. Let us leave no stone unturned that would make for our success. We must not be ashamed when we come to make our annual report. Use every day and every hour in pushing the interest of the church. Go to every home in your parish one by one and make known the policy and plan of the Church, and then plead for hearty co-operation. Somebody will hear. Appoint committees on the Southwestern and have them report weekly in public service. Do all that you can for the Episcopal residence. Do not fall on the centenary by any means. You may have the service of the district superintendent for the whole week of your quarterly conference if you can use him to advantage. Call on me for service at your own will.

Your brother,  
JOEL C. CARSON, D. S.

### TO ALL TOBACCO USERS

Brother—Pleasant Florida easily, inexpensively overcomes form of injurious tobacco habit for stomach troubles. Just your address. J. O. STOKER, Moulaw, Florida.

W. W. Hall Evangelist of the Pittsburgh Conference, is now booking dates for this coming Fall and Winter, either for Union or single Church meetings. Any pastor desiring help along this line address him, 7339 Scheyer Ave., Swissvale, Pa.



## MARRIAGES

**RICHARDS-RONDEZE.**—On June 21st, 7:00 a. m., at the home of the brides, Sixth and Rampart streets, New Orleans, La., Mr. Jessie Owens Richards and Miss Julia Rondeze, were joined together in the bonds of matrimony in the presence of many friends and relatives, with Mr. A. E. Edwards, as best man and Miss Inez L. Geddes, as bridesmaid. The groom is the oldest son of Rev. J. O. Richards, of Shreveport, La., and the bride is the daughter of Mrs. Rondeze, and the niece of Mr. Joseph Geddes, of the Geddes Undertaking Company. Both groom and bride are teachers in the Public High School, New Orleans, La.

Presents in abundance, some of which were very valuable, were presented to the bride by friends and relatives.

The newly wedded couple left the same day for New York City, where they will attend Summer School in Columbia University. Amidst showers of rice and many congratulations of associate teachers, friends and relatives, they left New Orleans, to spend three months in New York. We wish for them a happy voyage over life's sea. Rev. J. O. Richards, officiated.

**CLAY-FOLEY.**—At the residence of the bride a few days ago, Vicksburg, Miss., Mr. Eddie Clay and Miss Zella Mae Foley were united in holy wedlock. Dr. J. M. Shumpert performed the rites of matrimony.—J. M. S., Reporter.

**HARRIS-LEGARDY.**—Mr. Henry Harris and Miss Sarah Legardy, of this city, were happily united in the bonds of wedlock, June 4, at St. James parsonage. Also Mr. G. F. Huntley and Miss Carrie Lewis, on June 14. All are members of St. James Church. They have the best wishes of all their friends.—J. O. Brown, Pastor.

**STRONG-TILLIS.**—On July 6, Miss Pearl Tillis, of Forest, Miss., and Mr. Nathaniel Strong, of Bloomington, Ind., were united in holy wedlock at the home of the bride's parents, Mr. and Mrs. Jake Tillis. The bride was a faithful and active young lady, a member of Lynch Chapel M. E. Church. She was a Sunday School teacher and a member of the choir. Mr. Strong is an industrious young man of Bloomington, Ind. They left the next morning for their new home in Bloomington, Ind. Rev. R. N. Jones officiated. We wish for them God's richest blessings.—Reporter.

**RICHARD-GARRIET.**—Mr. Philip Richard and Miss Bertha Garriet were united in holy wedlock, July 15, at the bride's residence, Kenner, La. The bride is one of the best members of the Methodist Episcopal Church here. May God's richest blessings rest upon them. Rev. F. B. Butler, officiated.—Reporter.

**SMITH-PERRY.**—Mr. Louis Smith and Miss Pearl Perry, of Algiers, La., were happily united in holy wedlock June 27, 1922, at Asbury M. E. Church. The church was beautifully decorated. Rev. R. Jones, officiated. May God's richest blessing

be upon them through their further journey of life.—J. Hayward, Reporter.

**COOK-WALKER.**—Miss Sadyo Walker of Columbus, Miss., niece of Mr. and Mrs. Henry Williams, who on the sixth of May was married to Rev. H. F. Cook, one of our promising young ministers of the Upper Mississippi Conference, is now teaching Primary Methods and Physical Culture in the Columbus State Normal.

Mrs. Cook is a live wire teacher in Union Academy High School.

Rev. Cook is a graduate of Rust, Meridian and Gammon. With such forces united we expect great results.

**LASTRAPE-PATTERSON.**—Mr. Louis Lastrape and Miss Gladys Patterson of St. Martinsville, La., were happily united in the bonds of wedlock Wednesday, June 28, 1922. The bride and groom are members of the best colored families here. The wedding was largely attended. Reception was held at the home of the bride. The Rev. J. A. Williams performed the marriage ceremony. We hope this couple a pleasant sail o'er life's sea.—Reporter.

**TAYLORFIELD.**—A very large crowd attended the wedding of Mr. John Taylor and Miss Josephine Field at Macedonia Methodist Episcopal Church, Alafafa, La. We wish for them a very happy sail o'er life's sea. The Rev. F. J. Thomas performed the marriage ceremony.—Clara Robinson, reporter.

Mr. Robert Gooch and Miss Mary Ridley; Mr. Bennie Foster and Miss Ellen Isam; Mr. Bunion Dunn and Miss Bernice Bradley all of Baton Rouge were united in holy wedlock by the Rev. C. W. Reeves.

**DELNEY-STEPHENS.**—Mr. Clarence Delney and Mrs. Ada Stephens were happily married at the home of the bride, on July 4, Santos, Fla. An enjoyable reception was given in honor of the bride and groom. Rev. Wm. Smith, officiated.—Reporter.

**BROWN-McINTOSH.**—Mr. John Brown and Miss Cora Lee McIntosh were united in holy wedlock July 15, at the home of the bride's parents, Mr. and Mrs. John McIntosh, Hattiesburg, Miss. Rev. S. N. Cannon performed the marriage ceremony.—Reporter.

**ROUNDTREE HERMAN.**—The rites of matrimony were solemnized between Rev. Handy Roundtree and Mrs. J. E. Herman, wife of the Rev. J. E. Herman who was for many years a loyal minister and member of the Mississippi Annual Conference who passed to his reward six years ago. Mrs. Herman is an active and faithful member of Riley Chapel M. E. Church, Handsboro, Miss., president of the Woman's Home Missionary Society, and a member of the choir. Rev. Handy Roundtree is one of the old pioneer members of the Mississippi Annual Conference, retiring in 1917, but made an effective evangelist for the Mississippi Conference at Yazoo City in January, 1922. Their future home will be in Handsboro, Miss. May many of the choicest blessing of God be upon you.—W. L. Marshall.

**MORGAN-WELLS.**—The home of the bride's parents, Mr. and Mrs. Julius Wells, Clinton, Miss., was the scene of a beautiful wedding on the evening of June 21. Amidst the strains of

Mendelssohn's "Wedding March" the happy couple, the Rev. D. L. Morgan and Miss Louisa Alma advanced to the hymen altar, accompanied by her sister, Miss Hortense, as bridesmaid, and preceded by the two little flower girls. A large crowd was present, many of whom were life-long friends of the happy couple. The ceremony was performed by Rev. Smoot, the bride's pastor. Miss Wells will be very much missed for her valuable services as teacher in the community and as organist of her church. The Rev. D. L. Morgan is the esteemed pastor of our St. Paul, Meridian. The contracting parties left Thursday morning over the A. & V. for Meridian, their future home.

### WOMAN'S COLUMN

(Continued from Page 13)

May she live long to render service to the church of her choice. At this point a Solo was sweetly rendered by Mrs. Emma Braxton.

The afternoon session was begun with devotions led by Mrs. Roxana Moore, and then our hearts were made to burn, as Deaconess Simpson of Texas, addressed the convention. Her message will ever live in the memory of those who were fortunate in hearing her at this time, for she was at her best. The Executive Committee reported some very favorable recommendations. This report was followed by all other officers which showed marked advancements along all lines of the work. Timely resolutions were read touching the appreciation of service rendered by each and every officer, and that of appreciation to the Pastor Rev. T. A. Brown and the hospitality of the members of Wesley, Neely and St. Mark Churches, because of their entertainment of the convention. This session brought us to the election of officers for another year, which resulted as follows, Mrs. Amelia Turner, was elected without a single opposing vote, to the presidency for 1922-23. Vice president, Mrs. Sada Johnson; Corresponding Secretary, Mrs. A. G. Jenkins; Recording Secretary, Mrs. L. C. Eckley; Treasurer, Mrs. M. E. David; Secretary of Young Peoples Work, Mrs. Marietta T. Brown; Secretary of Children's Work, Mrs. M. Bassett; Evangelist, Mrs. Roxana Moore; Secretary Mite Box, Mrs. Mary Harris; Secretary Literature, Mrs. Sanders Carrall; Secretary Contingent fund, Mrs. Ada Clark.

Then came the reception given by the Wesley Church, St. Mark and Neely chapel, a feature much appreciated, at which time a well arranged program was rendered, with a paper read by Mrs. Ada P. Saunders.

The Sunday Service was sadly interfered with because of the funeral of Rev. G. A. Payne, one of our retired ministers who had given 40 years of efficient service in the Louisiana conference. Then we came to the last feature of our work, the installation of officers by the pastor. Thus ends an excellent session of the Woman's Home Missionary convention of the Louisiana conference.—Helen Nelson, Reporter.

**BOND, MISS.**—The Woman's Home Missionary Society was called to order

by the president, Mrs. Chanie Miller. All officers were present. A splendid program was rendered. The paper read by Mrs. Maggie Ray told of the great work that the Woman's Home Missionary Society is doing. Vocal solos were rendered by Mrs. Viola Jordan and Mrs. Hulda Seaborn. Amount raised, 4.15.—Mrs. Emily Ward, reporter.

**HERNANDO, MISS.**—At the residence of Mrs. Eva P. Thomas, July 14. The Ladies Aid and the Woman's Home Mission met in a joint session, with the presidents present.

Mrs. C. M. McCook president of the Ladies Aid and Mrs. J. B. Bennitt, president of the Woman's Home Missionary. Business was despatched with and a splendid musical program rendered. We were favored with an instrumental Solo by Miss Bertha Bennitt, to whom we are always pleased to listen. After which we were pleasantly entertained by a violin duet, by Mr. Francis Thomas of Rust University, and Master Clifford Boles, of Memphis.

Short and pointed talks were made by Brother G. M. Goosby, Rev. C. M. McCook, and Mr. Lee Ollie. We then retired to the pleasant lawn and enjoyed an hour of pleasant chatting and quilt piecing for the parsonage.

We were served by the splendid hostess, assisted by Mrs. Daisy Jones and Miss Relecker Bennitt, Little Miss Bettie Robinson, and Mrs. Annie Ollie.

A delicious salad course with ice tea, cream and cake, was served. A toast of thanks was said to the Hostess by Brother G. W. Goosby.—Daisy D. Jones, Reporter.

**HATTIESBURG, MISS.**—To the Women of the Mississippi Conference: Sisters, the year is fast waning away. We must get busy and do some real work. We must try to do more for this great cause that we represent. Think of it, sisters, for love of God and in His name means quite a deal. We trust that each conference officer will get busy and that the field secretary will get out into the field and stir up our women to the great cause of W. H. M. work, for the harvest is great, but the laborers are indeed few. Let us hurry, sisters, for the King's business demands haste.—Mrs. L. P. May, Pres.; Lillian G. Coleman, Sec.

### New Orleans College And Gilbert Academy

NEW TERM OPENS

Sept. 18, 1922.

Sept. 18, 1922.

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## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Dallas	Waxahachie, Tex.	July 24-30	J. W. Warren
Vicksburg	Fayette, Miss.	July 26-30	J. C. Hibbler
New Orleans	Bogalusa, La.	July 26-30	M. R. Walker
Bluefield	Princeton, W. V.	July 25-30	W. H. Brown
Griffin	McDonough, Ga.	July 26	R. T. Adams
Austin	La Grange, Texas	July 25-30	D. C. Lacy
Nashville	Gallatin, Tenn.	July 26-30	D. T. Burch
Waycross	Valdosta, Ga.	July 26-30	J. H. Pinkney
Gainesville	Old Newbell, Fla.	July 26-30	J. S. Todd
Savannah	Jesup, Ga.	July 26-30	C. W. Prothro
Holly Springs	Kilmichael, Miss.	July 26-30	W. N. Redmond
Muskogee	Wewoka, Okla.	July 26-30	J. C. Conwell
Sumter	Mechanicsville, S. C.	July 26-30	A. G. Townsend
Dickson	Shelbyville, Tenn.	July 26-30	J. W. Richmond
Gulf	Clearwater, Fla.	July 26-30	H. W. Bartley
Gulfport	Pass Christian, Miss.	July 27-30	P. H. Rembert
Beaufort	Bamburg, S. C.	July 27-30	L. G. Gregg
Florence	Latta, S. C.	July 27-30	J. F. Page
Waynesboro	Sylvania, Ga.	July 26-30	J. S. Stripling
Annapolis	Waterberry, Md.	Aug. 1-6	J. S. Carroll
Greenwood	Goodman, Miss.	August 1-6	J. W. Golden
Victoria	Goliad, Texas	August 1-6	J. G. Browne
Marlin, Texas	T. M. Wyatt	Aug. 2	Leroy Woolrich
St. Louis	Festus, Mo.	Aug. 2-5	G. W. Smith
Brookhaven	Hazlehurst, Miss.	Aug. 2-6	A. R. Howard
Charleston	Greeleyville, S. C.	August 2-6	J. L. Carr
Huntsville	Athens, Ala.	Aug. 2-6	C. L. Dunn
Birmingham	Gadsden, Ala.	Aug. 2-6	J. D. Lovejoy
Newnan	Luthersville, Ga.	August 3-6	Z. R. Fields
Forest City	Beauty Spot, Ark.	August 8	W. W. A. English
Charleston	Morefield, W. Va.	Aug. 8	W. G. Alston
La Teche	Morgan City, La.	Aug. 8-11	Wm. McMorris
Meridian	Union, Miss.	August 9-12	A. R. Ray
Texarkana	Lewisville, Ark.	Aug. 9-13	E. D. Giddens
La Grange	La Grange, Ga.	Aug. 9-13	R. B. Reid
Navasota	Navasota, Tex.	Aug. 9-13	J. N. Wallace
Opelika	Sylacauga, Ala.	August 9-13	B. R. Booker
Palestine	Hearne, Texas	August 9-13	C. L. Johnson
Atlanta	Conyers, Ga.	Starville, Aug. 9-13	
Sturgis, Miss.	E. F. Scarborough	August 15-20	W. H. Golden
Tupelo	Algoma, Miss.	Aug. 16	W. D. Lewis
Beaumont	Port Arthur, Texas	Aug. 8-13	J. H. Talbert
Aberdeen	Columbus, Miss.	Aug. 16-20	J. E. Rolax
Shreveport	Jewella, La.	Aug. 16-20	Scott Bartley
Lake City	Adamsville, Fla.	Aug. 16-20	G. C. Hayward
Alexandria	Alexandria, La.	Aug. 15-20	T. W. Davis
Memphis	Mephis, Tenn.	August 16-20	W. H. Smith
Hattiesburg	Enterprise, Miss.	August 16-20	L. W. Price
Jackson	Tylers Chapel	August 16-20	J. F. Demery
Gainesville		Aug. 17-20	L. R. Grant
Sedalla	Neosho, Mo.	August 22-26	J. M. Marsh
Clarksdale	Ruleville, Miss.	Aug. 22-27	E. S. Williams
Baltimore	Belair, Md.	August 22-27	M. C. Pulliam
Sardis		August 22-27	A. S. Miller
Pine Bluff	Helena, Ark.	August 23-25	D. E. Skelton
Chicago	Chicago	August 23-27	C. R. Rose
Guthrie	Wichita, Kans.	Aug. 23-27	T. A. Hampton
Monroe	Monroe, La.	Aug. 23-27	A. W. Carr
Houston	Houston, Tex.	Aug. 23-27	J. W. Turner
Lake Charles	Opelousas, La.	August 23-27	E. H. Holden
Marshall	Jefferson, Texas	August 23-27	M. C. Pulliam
Sardis	Jonestown, Miss.	August 23-27	R. R. Williams
Marion	Geigers, Ala.	August 23-27	W. S. Jackson
Richmond	Harrisburg, Va.	Aug. 23-27	W. Scott Chinn
Baton Rouge	Lettsworth, La.	Aug. 23-27	A. H. Higgs
Kansas City	Armstrong, Mo.	Aug. 24-27	H. E. Burns
Rome	Douglasville, Ga.	August 24-27	R. H. Debose
Ocala	Reddick, Fla.	Aug. 30-Sept. 3	G. G. Logan
Topeka	Rosedale, Kan.	Sept. 6-10	G. C. Scott
Jennettsville	Cheraw, S. C.		

The Bennettsville District Sunday School Institute and Epworth League Convention will convene July 24-30, at Cllo, S. C.

### WHAT THE CHURCHES ARE DOING.

(Continued from Page 13)

REDDICK, FLA.—Rev. J. M. Trammell, pastor, Mt. Zion M. E. Church, with the co-operation of its officers and members, has just put over a program of long remembrance. During the past five months he has put new life in to the church, and made a host of friends. His influence indeed is strong in this town. Sunday was a great day in Mt. Zion, at 9:30 Brother J. S. Riely, Superintendent, was on the job, the Sunday School was alive, the pastor most delightfully rehearsed the life and history of the King, and of Daniel's interpretation of the King's dream.

The services ran high at 11 a. m., Mt. Olivet Baptist Church, Rev. L. Z. Thompson, pastor, was ably represented by the Rev. A. R. Cowan, who delivered a soul stirring sermon. Collection was \$15.05. At 3 p. m. the Rev. F. J. Rutland, pastor of the Monticella Baptist Church, had charge of the entire services. Dr. Rutland is a power in the pulpit. The collection was \$15.30. Epworth League held a session at 6 p. m., Mrs. Maggie Lewis, president, a woman of great ability, rendered a splendid program, assisted by some of our host talent. At 8 p. m., Rev. J. M. Trammell, pastor, delivered a most powerful and instructive sermon. The collection was \$12.95. Eight Clubs reported as follows: No. 1, Mrs. Anna Bell, Miss Ann Rutledge, \$26.00; No. 2, Miss Susie Evans, and Mrs. Hattie Orner, \$31.05; No. 3, Mr. James Bell, \$9.10; No. 4, Mrs. M. J. Patterson, and Sister Maggie Lewis, \$32.00; No. 5, Miss Ida Morrison, Mrs. Golenia Wheeler, \$20.80; No. 6, Mrs. Susie Brown, and Mrs. Josephine McMillen, \$20.00; No. 7, Mrs. Caroline White, and Mrs. Matilda Sanders, \$25.00; No. 8, Miss Equilla Morrison, and Miss Elizabeth Weathers, \$12.50; Willing Worker's Club, Miss Margaret Chesborough, and Miss Zadie Patterson, \$8.75; Grand total for the day, \$23.70. This is the report of finance committee. Brother B. J. White, Chairman; E. Chesborough, Secretary; Brother J. C. Riely, Treasurer.

ZWOLLE, LA.—Hasken M. E. Church was favored with the presence of Rev. W. F. Henderson, pastor of the Zwolle M. E. Church, South, with his congregation on Sunday, July 16, 1922.

Dr. Henderson preached a soul stirring sermon from Roman 6-23,

which was a benediction to all who were present and heard him.

We were also favored with the presence of the leading white people. Among them were Mr. S. H. Porter, a local merchant and churchman, Mr. Keeler, Mr. Parrat and many others.

We also want to thank our Church under the leadership of Sisters Williams, and Nettie King, for services rendered, also Mr. Henry Smith and friends from our neighboring churches, collection \$11.00. Rev. W. C. Hayward, P. C.—M. H. Barnett Reporter.

### C. C. NOTES

Mrs. Verrenia Green of New Orleans La., the daughter of Rev. and Mrs. J. W. Turner, is spending a few weeks with her Parents in Lake Charles, La.

Election of District officers for the New Orleans District Woman's Home Missionary Society will be held at Mount Zion Church on the night of August. Postponement from July 19th was necessary on account of rain.

WESLEY—The District Woman's Foreign Missionary Society will hold its meeting in the People's Church at St. Andrew and Franklin streets, Friday night, July 21, at 7:30 p. m. All the local societies of each church are expected to be present with their reports. By order of the District President, Mrs. E. A. Brantley.

### EPWORTH LEAGUE TOPIC

(Continued from Page 11)

For the most part, the church of Christ, by its silence, condones these atrocities. Men are chained to automobiles, dragged through the streets of the city, then placed on a pyre of boxes and burned alive. On the following Sunday, the pulpits are aflame with messages on "Original Sin"; "Sanctification"; "The Virgin Birth" etc. etc. Not a voice is lifted against the red-handed butchers who may be sitting in the front pews of the church. We need men of red blood, men of rigid spines, men of such self-abandon in their devotion to truth that they will sound the message of Christ above the cannibal howls of fiendish mobs. Thus alone will truth and justice get a hearing in this untoward age.

J. W. HAYWOOD,  
Morgan College,  
Baltimore, Md.

## WALDEN COLLEGE

One of the schools under the auspices of the Board of Education for Negroes, of the Methodist Episcopal Church.

Walden will begin work this fall under new and greatly improved conditions. The new site for the college is beautiful and splendidly located. The buildings are large, steam-heated and provided with modern conveniences and equipment. The teachers are well prepared.

The courses of instruction begin with the Seventh Grade and include Preparatory Courses, Braden Bible Training School, Normal, Commercial, Classical, Scientific, Music and Home Economics.

The president is on the ground and is ready to correspond with any and all who contemplate attending Walden College. Address all communications to

PRESIDENT T. R. DAVIS,  
WALDEN COLLEGE, NASHVILLE, TENN.



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# Southwestern Christian Advocate

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Editor

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Evanston, Illinois

## The Better Part

By Matthew Arnold

Long fed on boundless hopes, O race of man,  
How angrily thou spurn'st all simpler fare!  
"Christ," some one says, "was human as we are;  
No judge eyes us from Heaven, our sin to scan;

We live no more, when we have done our span."—  
"Well, then for Christ," thou answerest "who can care?  
From sin, which Heaven records not, why forbear?  
Live we like brutes our life without a plan!"

So answerest thou; but why not rather say:  
"Hath man no second life?—Pitch this one high!  
Sits there no judge in Heaven, our sin to see?—

More strictly, then, the inward judge obey!  
Was Christ a man like us?—Ah! let us try  
If we then, too, can be such men as he!"



## FLOCKING LIKE DOVES TO THE WINDOWS

We are here publishing and commenting upon a letter, copy of which was sent us by Secretary Wade, of the Committee on Conservation and Advance. It is a beautiful letter. It is full of the spirit of high purpose and holy sacrifice. It is the voice of one who must be living daily in the warm atmosphere and golden sunlight of the presence of Him who said "It is more blessed to give than to receive."

Miss Kellogg, author of the letter, is a retired missionary of the Woman's Home Missionary Society and now lives very quietly in a local Old Ladies' Home in bare comfort. One ordinarily would think she had done enough as an active missionary on the field. But her missionary spirit and religious passion for the spread of the Kingdom get the better of her and under its spell she finds herself sharing with the church her humble means in this hour of urgent demand on the coffers of the church.

This response by Miss Kellogg, should be duplicated by thousands no less rare of soul than she. At a time when there is general alarm throughout Methodism over a declining income; when our missionary enterprise and achievements are at a standstill; it is certainly possible and hoped that many others whose hearts beat in unison with the Kingdom purpose and who are no more favorably blessed financially than Miss Kellogg will share of their possessions, as did she, that the Master's work may not halt. His call and commission to go into all the world must find prompt and loyal obedience in every life; if not by actual going in person, certainly by sending others with our gifts.

May her prayer be answered certainly and speedily. She who considers her needs "all

abundantly supplied in Christ Jesus," has truly set the example for many more of less faith and consecration. Following her gift, may other gifts "flock like doves to the windows" of the church treasury, that there may be enough wherewith to carry on in an unhampered way the necessary work of the glorious Kingdom of God. The letter is here appended:

"In yesterday's New York Christian Advocate, I read the statement 'To Methodist People Everywhere', of the crying need to raise two million dollars immediately. As I pondered the matter it came to me that if the pledges were not coming in as they should to meet the vital work depending upon them, those (like myself) who had not had faith and prospects sufficient to make a definite pledge of any account, must come to the rescue.

"So I have taken out a V I have been treasuring in the hope that this summer I might once again spend a day on the bosom of the noble St. Lawrence River.

"But I am glad to have the greenback go on an outing among those whose need is great, instead of myself whose needs are all abundantly supplied in Christ Jesus and the kindness of many.

"As I take the bill out I notice what I had not observed before, that it is a beautiful Federal Reserve Note, with the embarking and the landing of the Pilgrims on one side and the benignant countenance of Lincoln, in whom Puritan and Cavalier blended, on the other.

"May this note be one of a great swarm which shall 'flock like doves to the windows' of the Centenary treasury.

JOSEPHINE KELLOGG."

## NEWSPAPERS ARE CLOSEST ALLIES OF PULPIT

That the pulpit's closest ally is the well-conducted newspaper was the message of Rev. J. T. Brabner Smith, of the publicity committee of the boards of benevolence of the Methodist Episcopal Church, to the church advertising department of the A. A. C. W. convention at Milwaukee recently. Mr. Smith urged upon the newspapers a greater attention to the accuracy in the presentation of church news, and presented suggestions of real value to editors.

Steps that have been taken by the various denominations to employ advertising as an ally of the gospel were described in some detail by Mr. Smith, who said that he agreed with Bruce Barton that the best plan for church advertising was to emphasize the constant service of the church, rather than individual Sunday services.

"The church that has recognized for centuries the value of printers' ink and the public press is the Catholic Church and all churches can learn much from its experience," said Mr. Smith. "The story of the 'Catholic Bishops' Press Bureau' as told in 'America' and its recent experiences are of great value to other churches. The Methodist Episcopal Church from its inception has used printers' ink as one of its greatest adherents. John Wesley himself said, 'I read my newspaper to see what God is doing with his world.'

"There are many different conceptions of

the church and its functions and there are many different types of newspapers and various opinions regarding the function of the modern newspaper. The church, which is of divine origin, functions through its members and as the newspapers convey through their printed pages the various activities of the human race, the church is almost compelled to use the newspapers as vehicles of conveying the gospel, its services and its activities to the people. The church has primarily depended on the spoken words, but it has always used printers' ink or the written word.

### Use By Church Essential

"The modern newspaper almost becomes an integral part of civilization and we think it bodes for good or ill. It is woven into every part of the social fabric. It is therefore the business of the church to use to the fullest extent this powerful organ for good or ill. It is true that in some communities it is a question which is the most powerful on the conduct, of society, the pulpit or the press. It is also true that wherever the pulpit and the press co-operate, it is for the moral and spiritual good of humanity.

"The constant senseless criticism of the pulpit or the press is harmful but constructive criticism and co-operation of the church with the newspaper means a tremendous power of uplift in any community.

The church must recognize and use the tremendous power of the newspaper in spreading moral and spiritual knowledge through the land.

"Editors and newspapers—like preachers and churches, are held accountable for their utterances by their auditors. The Bible says 'they have their reward.' This often comes when the preacher ceases to move his congregation by his inconsistency or his lack of zeal for the highest good and he becomes 'a sounding brass and a tinkling cymbal.' This applies just as forcibly to the editor and the newspaper?

"There are many newspapers widely read by readers who read them for other purposes than to accept their leadership. It must also be remembered that if the newspapers are bitter and selfishly conducted the fault lies often closer at the door of the clergy because invariably editors and writers are members of some church and it is the function of the pastors to give moral force and notice to its members.

"The churches are awakening to the opportunity and immense responsibility that lies in the use of non-use of the press. Dwight L. Moody, the famous evangelist, explains his success as an evangelist, first to the Holy Spirit and secondly to printers' ink.

"Several large denominations have recognized the value of publicity and have divisions of publicity notably the Catholic Church, the Presbyterian Church, the Methodist Episcopal Church South, the Methodist Episcopal Church, also several church publicity bureaus have been organized.

"Churches co-operate with newspapers in order to secure first hand information and to study advertising. The Methodist ministers of New York are planning a six-week course in church advertising, taught by New York advertising men. In this way the ministers and laymen will secure the advice of expert advertising men and they will also give them some valuable information regarding the successful art of advertising.

"The commission on publicity of the Chicago Church Federation is printing a series of articles in its bulletin on 'Co-operative Church Advertising,' by an eminent publicity expert, Herbert B. Muller of Chicago. These articles are to be printed in pamphlet form and later distributed to a considerable number of church people in the hope of encouraging church publicity, especially in newspapers. The Chicago Church Federation is co-operating with the Chicago Association of Commerce in arranging a publicity conference to be held in October for this same purpose.

"In order to carry Christianity to the people who do not now go to church one of the best ways is to advertise the services the church renders to the community rather than the service on Monday. Bruce Barton, who is the head of New York advertising agency and an expert writer, emphasized this before the Methodist ministers of New York. The service that the Church is rendering to humanity and not the service it renders on any given Sunday, should be given publicity."



## NEW PLAN TO AID MINISTERS

By Dr. J. B. Hingley.

The following is the gist of an address delivered to the Annual Conference of International Secretaries of Ministerial Relief, of which he is President, and which was held at Atlantic City, June 1st.—Editor's Note.

In the general or connectional plans of the Methodist Episcopal Church no contribution is made by the ministers; though some Preachers Aid Societies, local in operation, require a payment, generally so small as to be actuarially negligible; and some conferences, during a limited period have required a small payment by the preachers to provide for campaign expenses. But the pension system is based on the proposition that it is the duty of the laity to support the ministry, whether a minister serves as Bishop, district superintendent or pastor, or whether he is retired.

At one time the pastor was the only one whose services were paid as salary. The Bishops, presiding elders, and super-annuates were supported by collections. Later the support of the Bishop and presiding elder was put on the same basis as that of the pastor; but for many years afterwards the super-annuates were provided for as a benevolence. But today all four claims are placed on the same basis and the churches are required to include all four items, pastor, district superintendent, bishop and retired minister—in the annual budget for ministerial support with the provision that should there be a deficiency it must be shared pro rata by all. For one of the four to be paid his salary in full and the others receive in part is as dishonest as it would be if one business partner should take all the expected profit, leaving the others to suffer the losses. The early difficulty in putting the pro-rating principle into operation has largely disappeared.

In 1908 the annuity system, which entitled each minister to an annuity based on the number of years he has served in the regular ministry, multiplied by one-seventh of the average salary paid to the pastors and district superintendents within his own conference, was adopted. Previously the distribution had been made to "necessitous cases" on the basis of need, and for several years after the adoption of the pension plan the larger part of the distribution was so made, but last year only eight per cent of the total distribution was so made; and when the Connectional Permanent Fund of the Board of Conference Claimants has been secured, all cases of need will be provided for by the board.

The amount received by the retired ministers varies greatly, but the ratio to the average salary is the same, the low annuity rate being in the conference where the salary is low. A statement of the average rate of the denomination means but little, since the rates vary from \$5.00 to \$30.00 per year.

There are 7,998 claimants, viz: 3,354 preachers, 3,828 widows, and 816 children. Of the preachers 25 received \$1,000 or more; 159 received from \$801 to \$1,000; 606 received from \$691 to \$800; 1016 received from \$401 to \$600; 915 received from \$201 to \$400; 454 received from \$51 to \$200; 97 received \$50 or less.

The widows and children received amounts as follows: 4 received from \$891 to \$900; 65 received from \$601 to \$800; 618 received from \$401 to \$600; 1,459 received from \$201 to

\$400; 1,418 received from \$51 to \$200.

The condition that justified the presentation of this paper is the fact that in so many cases the amount received is so small that it does not represent comfort. Only one in nine received as much as fifty dollars a month; while five thousand receive less than two hundred dollars per year. I am inquiring as to whether, without interfering with successful plans now in operation, a contributory element can be grated into or adjusted to this non-contributory plan. If so, how? Hoping for suggestion, criticism and advice, I desire to suggest a plan which has been formulating itself in my mind for some time, as follows:

### Conservation of Ministers' Savings Auxiliary Pensions

With the help of actuaries, we have been planning a system for conserving ministerial savings, so as to help them in old age. Our early investigations were based on the ordinary rates for life annuity bonds, which allow a considerable residue of profit, and make it possible for the friends of the aged ministers, widows and orphans to secure during their lifetime the ordinary commercial interest on their money and leave a balance to be used perpetually for the benefit of retired ministers. Thus, after they have gone to their reward, a part of their money will continue to help the old preachers and other conference claimants. In preparing such a plan we based the accumulations in interest compounded semi-annually at four per cent on money paid during the minister's active years on which, when retired, he would receive a fixed income for life. The actuarial computation a week showed that if he should begin the payment of so small a sum as a dollar a week at the time when he was twenty-five years of age and should continue such payments until he was sixty-five, his accumulations at the usual rates would yield a dollar a day for the remainder of his life. Hence the slogan,

### "A Dollar a Day for a Dollar a Week"

Such payments have no relation to what the minister would receive, under the pension plan of the Church, but would be in addition thereto. No new principle is involved. It is merely the applications of the principles of which lie at the basis of the contributory pension plans of many Protestant Churches, at rates which are higher than the ordinary rates, as they are not intended to leave a large residue of profit to the organization, but rather to return to the minister the full benefit of his savings.

### Contributory Plans

"Contributory pensions" are the basis of most of the recent denominational pension organizations. In some cases the amounts required to be paid by the minister would be prohibitive, were it not for special endowments or special payments by the local church so that the total burden does not fall on the minister, but is shared by the denomination. But the designated amount must be paid, or the minister cannot benefit.

The "Church Pension Fund" of the Protest-

ant Episcopal Church requires the payment of an amount equal to seven and one-half of the clergyman's salary; the payment being assumed usually by the Church or organization which he serves.

In the "Expanded Plan" of the Congregational Church the minister's contribution is six per cent of his salary, decreased each year by a grant from the "Pilgrim Fund" and the interest on his accumulations. The churches are responding in a fine way to the opportunity and obligation of sharing in the payment of the annual premium.

The accumulations are subject to a life annuity when the preacher reaches his sixty-fifth year, or when he is disabled; the amount in such case being a determined varying fraction of the total amount which he would have received had he reached the age of sixty-five. A fractional amount is also provided for his widow and minor children.

### Annuity Rates Used in Contributory Pension Plans

The annuity rates used by contributory pension organizations are not intended to leave a residuum of profit, but provide that the preacher shall receive within a very small margin the total benefit of his accumulations. The rates therefore approximate those of the life insurance companies and of the various Foundations. Under the rates used by the Carnegie Foundation for the Improvement of Teaching, a preacher who would pay a dollar a week from the time he was twenty-five years of age until he was sixty-five, would receive annually \$664 more than \$50.00 per month. The difference between this amount and that mentioned above—a dollar a day—is not a difference in the accumulations, but in the annuity rates, which are such as will give to the ministers the entire benefit of his accumulations. Such a plan would be a *service rendered to ministers*, not a source of profit to the board.

Such a service is needed. There has always been tendency among ministers to invest speculatively their small savings, with the monotonously regular result of losing. In his Washington address Bishop McConnell spoke of this temptation, and mentioned a Church leader not now living, who, when advised to invest in safe bonds, said that he couldn't afford to do so and to have his wife thrown on the generosity of the church.

Methodist preachers who have made bad investments in order to provide for old age are a great host and are with us today. A smooth agent says that all is right and pictures glittering profits, and soon all is gone. A book advising agents how to promote a certain speculative enterprise classifies the best ministerial prospects in two groups: (1) Presbyterians and Episcopalians, because they receive larger salaries. (2) Methodists and Baptists the "easy marks." In this age of ecclesiastical Ponzi, oil stock promoters, etc., a reliable plan for conserving ministers' savings on the basis of strict actuarial computation and wide experience would insure them against old age, disability or poverty. By using the results of the most exact investigations made in the development of recent pension plans by the great Foundations, "The Pilgrim Fund," "The Church Pension Fund," and other organizations it is possible to develop a contributory plan for Methodist preachers and to secure for

(Continued on Page 4)



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

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### GUARD YOUR THOUGHTS:—

Finally, brethren, whatsoever things  
are true, whatsoever things are honest,  
whatsoever things are just, whatsoever things  
are pure, whatsoever things are lovely, whatso-  
ever things are of good report; if there be any  
virtue, and if there be any praise, think on  
these things.—Philippians 4: 8.

### NEW PLAN TO AID MINISTERS

(Continued from Page 3)

them in a safe and conservative way, the bene-  
fits of the self-denial of themselves, and their  
families, and thereby add greatly to their com-  
fort and to the establishment of their ministry.

We have submitted these observations and  
suggestions to ministers and laymen, and the  
benefit and practicability of such a plan has  
been recognized. We now submit it to you and  
request your careful reaction concerning it. While the plan is actuarially self-supporting,  
we would secure a principal sum in addition to  
the accumulations, and the adoption of the plan  
by several hundred ministers before putting it  
into operation. The plan would be open to  
ministers only, to whom I would submit ques-  
tions like these:

- (1) Does such a plan seem to you to be worth while?
- (2) If you were not at the beginning of your ministry, would it appeal to you?
- (3) In your judgment would it be likely to appeal to the ministers?
- (4) As there is nothing to interfere with a minister of any age taking advantage of this opportunity does it appeal to you?

## Personal and General

Notice has just been given by the Mississippi State Department of Education that hereafter graduates of Haven Institute and Conservatory of Music will be granted First Grade Teachers' Certificates without examination. President  
(Continued on Page 9)

### WE WILL GIVE YOU \$5.00

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Contest closes September 1st, 1922.

### ITALY WON'T STOP METHODIST WORK ON MONTE MARIO

Popolari Agitation Against Sect and Y. M. C. A. Frowned on by Government

By Beatrice Baskerville

Recent protests against the activities of the American Y. M. C. A. have drawn a good deal of comment in America. What happened was that Signor Novasio, member of the Popolari, which is a Roman Catholic party, asked the Government, during a session of the Chamber, whether it was aware "of the danger of the presence in Italy of the Y. M. C. A.; of the way it got hold of our emigrants and its anti-Catholic propaganda in this country." This member went on to demand that the Government turn them out of the houses they occupied and take steps to curtail their activities.

The Under Secretary of State for the Interior, Signor Casertano, replied, saying the American Y. M. C. A. had done much good work in "in assigning our soldiers during the war and the Government had made inquiries into the work since the armistice, and had come to the conclusion that it never tried to exercise any political influence in the country, and further any action that could bring danger to the country." Signor Novasio was not satisfied with this explanation and said he regretted very much to hear that no less than fifty Italian Army officers at Turin took courses of English lessons given by the Y. M. C. A. in that city.

Lobby gossips have amplified the incident by declaring that the objecting member, when making his complaint, got mixed up between the two big American institutions now working in Italy and really meant to criticize the work of the Methodist more than the Y. M. C. A., but thought they were all one organization.

The Methodist have bought up a large site on Monte Mario, one of Rome's highest hills, and planned to build there a church which they declare was to be bigger than St. Peter's and would soon make that and the Vatican look small." Neither the Pope nor the rest of the people who live at the Vatican were seriously

disturbed at this announcement even when the plan materialized to such an extent that the foundation stone was laid and the walls of a school began to rise on the top of the said hill.

The Methodists have been in Rome for a very long time and have taught many Roman children the English language free of expense. But strangely enough, though these children go to the Methodist Church they also attend mass at the Roman Catholic Church.

I remember once seeing an old laundress of my acquaintance leave the Methodist Church one winter night, one of those Roman nights when the north wind chills you to the bone. "Well, Santine," I said, so you have become a Methodist?" The old woman smiled and answered. "Not at all. But its so well warmed in there that I like to go there to say my rosary whilst the gentleman is talking, though of course I never listen to what he says."

Either because the Vatican knows this or because the Italian prelates know that their flocks are not in immediate danger of leaving their old religion for a new one, the Popes have never showed any real interest or alarm for the Methodist activities, and I learn from the Vatican that Signor Novasio's fears are not shared by the Pontiff and his immediate entourage.

### Objection Was Artistic One

The hornets' nest the Methodists raised by their building scheme on Monte Mario came from quite a different direction. People who, though nominally Roman Catholics never go to mass were shocked and indignant to think that some ugly "American building" was going to spoil Monte Mario, one of Rome's most beautiful spots, and such an outcry against it in the secular press that the Rome municipality took the matter up and ended by binding down the Methodist not to put up buildings that can be seen at a distance or will in any way be an eyesore.

One of the Methodist ministers said to me: "I don't suppose we shall make converts in the usual sense of the word. But we try to teach a few children to earn a good living and lead good lives. And surely the Roman Catholics ought to realize that by having us they are getting competition, and competition is a very good thing for everybody, persons and priests included."

At present the controversy stands thus:

### Government is Quite Satisfied

The Italian Government, after making an inquiry, have satisfied themselves that neither the American Y. M. C. A. nor the Methodist are interfering with the internal affairs of the country, whereas from a religious standpoint Italy is absolutely free and every religion and every sect has a right to plant its standard on Italian soil. This standpoint is quite in keeping with Italian broad mindedness and Italian ideas of liberty, ideas by which the Church of Rome itself benefits.

The Italian Government, through the Ministry of Fine Arts and the Roman municipality, have safe-guarded Monte Mario from the erection of any building that would be an eyesore.

The Popolari, which is very powerful politically and yet always wants to extend its power, is jealous of any clubs for young men that are likely to prevent those young men from taking any active interest in Popolari politics.

The Holy See keeps quite outside the argument and preserves the most discreet silence.—From New York World.



# THE PLACE OF THE RURAL SCHOOL IN THE LIFE OF THE AMERICAN NATION

By S. S. Earles, B. P., Class of '22, New Orleans University.

Public Schools, until almost recently, were not thought to be a real necessity in the formation of the life of a people. In the Preamble of the Constitution of the United States no mention is made concerning education. The task of educating the children was left almost entirely to the parent or private Institution; and as the majority of the people were engaged in agricultural pursuits but very little stress was put upon education for it had not yet appeared to the farmer that there was any need of having to study the soil from which he was getting his bread; the soil was abundantly fertile and very little energy was required to produce an abundant harvest. Of course there were few or no tools that required skill in handling them so what the need of reading or writing or taking time to study that which was so simple to do? Thus in the early period of settlement and development of the country little need was felt for education.

The opinion generally prevailed that only a chosen few had need of an education, these were to be the leaders and as a rule these came from families that were able to pay for board and lodging in some higher Institution of learning; and these schools were generally located in some of the larger cities or centers of trade. But so far as the masses were concerned it was not thought necessary that they should educate.

As the Country began to develop and the colonies gained their freedom, great political questions began to present themselves not only as a necessity but as problems to be solved, the need of more and better educated leaders was felt more keenly than ever before.

## Development of The Rural School

Along with the rise of interest in the schools and especially in the rural district rose the question of how they should be maintained. Since the majority of the people lived in the rural district many persons were of the opinion that the people should shoulder the entire responsibility because the school must of necessity serve the rural people. Thus quite early rose the question of separation of the Town School from the Rural School. Quite a deal of discussion arose but finally the rural school was given a sort of preliminary place in the school work.

After the thirteen colonies became free and independent colonies or States as they were called, and the American people must now assume the whole responsibility of governing their newly acquired possessions and since most of the people lived in the rural districts from which boys must come who are to be leaders of the nation, the need of better rural schools clearly presented itself to the nation.

Since no building can exist without a foundation and can not exist long without a solid foundation, we can see very readily the need of good and well established primary rural schools: for in them is laid the

foundation upon which the building of a nation depends.

## Economical Importance

Colleges must have some source from which to get their constituents. The success of any enterprise depends largely upon the raw materials from which its recruits must come. I think it is safe to say that Seventy-Five per cent of the leaders of the American Nation come from the rural districts and they must of necessity receive their first training in the rural school.

The Economic Question that is now threatening the very foundation of our Republic, the great struggle between capital and labor, the great cry of "back to the farm," the question of "How to keep the young people on the farm", must be worked out through the channel of the rural school. If there is to be a more harmonious feeling, and I doubt not that there is to be, between the city folk and the country folk, between capital and labor, the rural school must enter more largely or must be given a greater consideration in the working out of this great Industrial Program. This, of course, will involve the expending of larger sums of money for the erecting of better School plants, the establishing of more or better schools for the training of teachers to take care of these plants.

## Home Making

This appeals largely to the mothers. An attractive home with a beautiful flower garden, beautiful home garden of vegetables, an orchard of different kinds of fruits, a good rural school with a curriculum extending from the primary work through the High School studies, with a department for Domestic science, Domestic art, a canning club and all the conveniences for canning and preserving fruits and vegetables, will present a stronger argument, create a greater stimulus for keeping the boys and girls on the farm than any thing else.

## Good Roads A Necessity For The Development of Rural Schools

One of the great hinderances in the development and the consolidation of the rural school is the lack of good roads. For without good roads the attendance of the school would not, in many cases, justify the amount of money expended to maintain a good rural school. It has been seen from experience that the consolidation of the rural schools is doing much to bring them up to the required efficiency. If the farmer can be made to see that the consolidation of the schools will in a measure solve the problem of educating his children we would not have much trouble in putting over the "good road" proposition. Of course there are a few city High Schools that have made provisions for the teaching of industrial work but no place is better suited for this kind of work than the rural district.

## The Social Significance

In discussing or teaching the importance of the rural school and its place in THE LIFE OF THE AMERICAN NATION the

social side must be given the proper consideration. I do not think there is any better opportunity for developing the social life than is found in a well established rural school. Rural Sociology should be very carefully taught in all its phases. In the first place the course in Domestic science should serve to bring in a closer relationship between the needs of the community and the school. The school should be made a center for all social affairs. So far as agriculture is concerned the child has all the advantages at his disposal to help develop and study the economic problem confronting the American farmer today.

## Nature Study

The child gets at first hand a chance to study the different plants, animals, and the various working of nature. Since the farm is one of the principal factors in the development and life of the nation the child can easily be made to see and study the real need of developing it and maintaining better country homes. Then too the association of geography, history, arithmetic and nature study with his every day life: make them become a reality and serves to bring home rather than leaving them as foreign to their purpose.

## Environment

The natural or geographical situation of the rural school gives it the first place in the life of the American Nation. If being trained for agricultural purposes or work it is surrounded by the farm, if for dairying, what's better than a well kept farm with several well kept Milch kine? If for biological work, there are the gardens, fields, and the wood generally, and animals from the red bug, the smallest animal to the horse the largest animal used on the farm with all the other animals between.

Thus properly kept, properly financed, properly equipped with all modern conveniences and well supplied with well trained teachers, one can readily see that the Rural School will soon become the nucleus from which all American life must emanate.

## Physical Training

Since a strong mind and a well developed body must of necessity go together the rural life gives adequate opportunity for developing a strong physique but even then the child needs some one to direct it in the recreational work less the exercise prove more harmful than beneficial.

## Organization

Among the many organizations that are helping to push or foster the cause for a better standard of family and social life for the people of the rural district may be mentioned The American Farm Bureau Federation and the Farmers Union. No movement of our day is more fortunate in the character of its exponents and leaders than the present advocacy of better standard of family and social life for men, women and children of the rural district. It is encouraging to know that these leaders are to be found in nearly every State in the Union and they are, suffice it to say, steadily gaining ground.

(Continued one Page 16.)



## TEN FACTS ABOUT HEAVEN

By Rev. James L. Gordon, D. D.

Jean Paul Richter affirmed that the universe rests on three fundamental principles: God, Immortality and Duty. Immortality is a word which grows dearer to us with the increasing years. Dwight L. Moody, preaching, for the last time, in Kansas City, exclaimed, "I am homesick for heaven!" But you ask: "Why should a man be homesick for heaven with all attractions of love, labor and life to sway the soul earthward?" The heart answers that question: Because of the ever-increasing circle of loved ones on the other side of the river.

"Oh for the touch of a vanished hand  
And the sound of a voice that is still."

Turning to the pages of the New Testament we find, there, an atmosphere of confidence which cheers the soul. This feeling of confidence is congested in one pregnant sentence: "We Know." In the five brief chapters of "the first epistle general of John" the word "know" occurs no less than thirty-eight times. The phrase is a favorite one in the vocabulary of New Testament writers: "I know whom I have believed"—"We know that we have passed from death unto life"—"We know that all things work together for good"—"We know that if the earthly house of this tabernacle were dissolved we have a building, and house not made with hands, eternal in the heavens." And this spirit of confidence concerning an unseen world has taken possession of every succeeding Christian century, so that today we sing with Gilder, the poet:—

Call me not dead, when I have gone  
Into the company of the ever living.

So, turning to the pages of the New Testament, we ask the question which means so much to so many: "How much can we know, definitely, about heaven?"

First. We know that the heavenly city has twelve gates. When a man tells me there is only one gate to the heavenly city and that he holds the key to that gate, I answer him by pointing to the architecture of the Holy City—the new Jerusalem—the scriptural symbol of heaven and the divine prophecy of an earthly perfection; for I read, "And the city had twelve gates." Four sides and twelve gates is the angelic specification. On the east, three gates—the Greek Gate, the Roman Gate and the Angelican Gate. On the west, three gates—the Gate of the Non-conformist, the Gate of the Evangelist and the Gate of the Salvationist. On the north, three gates—the Gate of Philosophy, the Gate of Science and the Gate of Culture. On the south three gates—the Gate of Beauty, the Gate of Harmony and the Mystical Gate. All roads lead to God when a man turns his face to the Holy City, for "The Lamb is the light thereof."

Second. We know that there have been great improvements in heaven in recent years. "Improvements in heaven!" you answer "How can heaven be improved?" But the idea is scripturally orthodox. Jesus said: "I go to prepare a place for you." Preparation implies re-arrangement, adjustment. Heaven was richer the moment Jesus arrived. What splendid additions have been made to the membership of the church invisible since the days of Jesus. What wonderful arrivals have been

registered up yonder during our twenty Christian centuries.

Call the roll of the celestial arrivals! Samuel Rutheford, who sang of Immanuel's land. St. Augustine, who wrote of the City of God. Luther, who broke the enslaving traditions of a thousand years. George Whitefield, who, like a seraph and angel, swept over sea and land. Florence Nightingale, whose shadow the wounded soldiers kissed. Hugh Latimer, who passed, through flame, up to God. David Livingstone, whose body, the sons of Africa surrendered, but not his heart. John Knox, whose prayers for Scotland are felt today, Cromwell, who trembled not in the presence of kings. Joan of Arc, the maid who led the armies of France, Julia Ward Howe, whose God is "marching on." Thomas Chalmers, whose shaft of light pierced the starry heavens. Sir Isaac Newton, who thought "God thoughts" after him. And John Milton, who, though blind, climbed the Alpine steeps of an invisible world. Ay! How heaven has improved. Social conditions are better there than they used to be. Better by the addition of ten thousand glorified saints.

Third. The working day will be twenty-four hours long, in heaven. The New Testament idea of heaven is service, not rest. "They serve him day and night in his temple." There Spurgeon will preach grander sermons, Edison will make greater discoveries, Socrates will discuss nobler themes, Michael Angelo will plan vaster cathedrals, Sankey will sing a more thrilling song. Raphael will portray a diviner transfiguration, Dante will descend to deeper depths and Galileo will play with new celestial worlds. There Mozart will toss out eternal harmonies and, there, Beethoven will revel in the ocean of an eternal vibration. Charles Kingsley was right, when, speaking of heaven, he said: "Certainly, we shall be busy there."

Fourth. We know that heaven will bring us a great increase of knowledge. The possession of a spiritual body will open the door for new realms and higher revelations. There are notes of music so high we cannot hear them and so deep we cannot detect them. These vibrations are too fine for the human ear. What marvelous sources of information will be ours when we possess a body "Like unto His own glorious body." But even with such a body we will not exhaust the inexhaustible treasures of that invisible universe. Abraham has been in heaven for five thousand years, but he has not yet comprehended the possibilities of divine knowledge. How our little "system of truths," "fundamental statements" and "institutes of theology" will crumble and fade in the presence of universal thought and ineffable glory.

Fifth. We know that we shall know each other in heaven. "Then shall I know even as also I have been known." Place the emphasis on that word "even"—"even also." Galvin will chat with Knox. Lincoln will confer with John Bright. Wesley will talk with William Booth. Beecher will hobnob with Phillips Brooks. Stead and Tolstoi will cogitate together. Friend will find friend in the enthronement of an eternal friendship. The volume of Memory will be well thumbed. All "the old-timers" will be there. Said a well-meaning Christian to dear old Father Taylor, the sailor preacher, when

the aged saint was dying: "Father Taylor, you will soon be with the angels!" His answer was: "I don't want angels—I want folks." So say we all.

Sixth. We know that we will not be crowded for room in that spiritual world. Thank God, there are heavens beyond heavens. "In my father's house are many mansions," many rooms, many realms, many departments, many degrees,—many steps and stages for the growth and development of the soul. Thomas Marshall, of Kentucky, when dying, exclaimed: "I have been crowded all my life; bury me in the open field; give me room for my grave." Pathetic request! Millions are being crowded off the earth by individual selfishness and corporate greed. Oh for room! The room of spaces which are infinite!

Seventh. We know that there is joy in heaven, joy when the prodigal comes home. Joy, when the soul grows weary for God. Joy, when the heart panteth for the water brooks. Joy, when our faith grasps the invisible. Joy, when the divine spark begins to glow in the darkened mind of the wanderer. Joy, when the light of conscience begins to gleam. Joy, when the human will enthrones the will eternal.

Eighth. We know that heaven is very near to the earth. So near, in fact, that when they say on earth: "He is gone!"—that very moment, in heaven, they say: "He's come!" So near is earth to heaven that angel messengers pass to and fro: "I am Gabriel that stands in the presence of God." So near that the voice of prayer can be heard and answered. So near that the music of the everlasting sphere has been heard, again and again, by mystic souls. So near that members of the angelic host have and the events of time. So near that, ever and a practical interest in the transactions of earth anon, the dying saint has had a vision of the beauty and glory of that everlasting country. When the old pilot of Boston harbor lay dying, he suddenly lifted his emaciated form and exclaimed: "I see a light!" A friend who was watching near by inquired: "Which light? The Boston Light?" He answered, "No." Again his friend inquired: "The Highland Light?" "No!" said the old pilot. Once more his friend ventured a geographical guess: "The Minot Light!" "No, no, no!" said the dying sailor: "I see the light of glory." Thousands have seen that light: "a light ne'er seen on land or sea"—the light of glory!

Ninth. We know that heaven is a splendid place for a good investment. Spiritual "interest" is a supernatural compound. It more than matches the compound interest of another sphere. There is a divine usury which more than equals one thousand per cent of our earthly currency: "Go, sell all that thou hast and give to the poor and thou shalt have treasure—treasure in heaven, where moth doth not corrupt, nor thieves break through and steal." To Jesus heaven seemed to be so real. To the rich young ruler heaven seemed to be so unreal. When William H. Vanderbilt, the possessor of one hundred million dollars, swept by a gust of anger, dropped dead in his own parlor, he was worth—exactly—nothing. Not a farthing had he to pay the boatman who ferried his naked soul over the river of death. Nothing! Exactly—nothing! What a slender thread binds the richest man to his bag of gold. Columbus begged his way from court to court, offering the kings of the earth a new world.



the sovereigns of the old world had no eye to see the splendors of such an imperial position. So heaven goes begging because our eyes are dim and our ears dull.

Heaven is the sunrise of the soul. "Oh, wonderful possibilities beyond," exclaimed Bishop Simson, when his life's sun was setting. "I am weeping through gates of the new Jerusalem, washed in the blood of the Lamb!" were almost the last words of the sainted Alfred Cookman. "Though I pass through the valley of the shadow of death, yet the mountain tops are gleaming from peak to peak!" sang Mary A. Foster in the hour of her coronation. "I am wrapped in a sea of glory—I am swallowed up of God," said Edward Payson as the glories of a spiritual transfiguration burst upon his soul.

Did you ever notice how many people smile just when they are passing over the border line? The biographer of Savonarola records the fact that on the last night of his earthly pilgrimage: "He seemed to dream and smile." How peaceful was the expression on the face of the Marquis of Argyle, as he quietly slept, in that famous room in Edinburg Castle, on the night before his execution. Angels kissed his brow and God was near.

Tenth. We know that children—little children—who die in infancy, are God's particular favorites. For did not the Master say: "In heaven their spirits do always behold the face of my father." In that celestial country none are nearer the throne, than the unstained angel spirits of our little ones. It is a rather remarkable fact that the one thing which reminded our Savior of the world from whence he came was the prattling childhood of our present transient sphere: "For of such is the kingdom of Heaven." How he loved childhood! How the children loved him—"so mild the little children nestled trustful locks on that kind breast which leans today on God's." Nearest to God, nearest to the host angelic, nearest to the great throne eternal, nearest to the person of the Redeemer, nearest to nature's great heart of love, are the angelic spirits of our little ones who have passed to "where beyond these voices there is peace."

#### DR. GOUCHER'S LIFE LONG SERVICE TO FOREIGN MISSIONS

By Rev. Frank Mason North, D. D.  
Corresponding Secretary Board of Foreign Missions

Dr. Jno. F. Goucher, philanthropist and Church man, was one of Methodism's outstanding characters, world-wide in distinction. He died July 19, 1922, lamented by thousands.—Editor.

The death of Dr. John F. Goucher takes from the world-wide missionary fellowship basis of his interest was his conviction that the message of the Gospel was intended for all men and that it had in it a power to meet every human need. His immediate relation to the administration of work in foreign fields, as carried forward by the Methodist Episcopal Church, began with his membership in the Board of Managers of the Missionary Society in 1884. He was the senior member of that Board.

With unusual opportunities for the study of conditions in foreign lands, he gathered

the material with which he framed both theories of organization and practical measures for the promotion of the foreign enterprises of the Church. His influence in the court of public opinion and in the councils of the Church for the past thirty or forty years, and his personal association with religious leaders, became a credential for his judgements and his first-hand knowledge of the problems of social and religious life in the great fields of the Orient, especially of the Far East, gave a point to his appeals and an authority to his opinions which the Church at large recognized. Devout in his spirit and unwavering in his faith, he met the challenge of chance in world conditions and was constant in his confidence in the power of Christ to solve the problems of life everywhere and to win victories in the moral and the spiritual realm, which often have seemed to those who think in terms of material conditions alone so long deferred. His record, both in the initiation of important enterprises in the foreign fields and in his discussion of the policies of the Church, as it has moved forward to new ventures and larger world programs, is in its main features widely known. Only an exact study of the fruitful years of his long life can set in order with just appraisal the wide-reaching influence of his convictions, his decisions, and his consecration. Those with whom he has been most closely related in connection with the enterprise of the Board of Foreign Missions will long and keenly feel the absence of one the flame of whose enthusiasm for the larger enterprise of the Church not only burned steadily but never even flickered.

#### FRED B. SMITH TELLS OF TRIBUTE PAID IN EUROPEAN COUNTRIES TO WORK OF CHURCHES OF AMERICA IN BEHALF OF THE CONFERENCE ON LIMITATION OF ARMAMENT

European statesmen and churchmen generally recognize that the churches of America, through their moral and spiritual influence played a big part in the success of the Washington Conference on the Limitation of Armament. Letters have come from several persons in England telling of the work of the Federal Council of Churches in behalf of the Conference as described by Lord Riddell, who was spokesman of the English delegation and who is one of the great newspaper editors of England but who is not, generally speaking, regarded as a churchman.

Among them are E. C. Carter, who was head of the American Y. M. C. A. overseas during the war, and Harry N. Holmes, metropolitan secretary of the Y. M. C. A. in London. From other countries in Europe various correspondents have dwelt upon the important part that the prayers and the work of the churches played in the Conference.

Fred B. Smith, who has recently returned from a trip around the world in behalf of international friendship, confirms these statements in a letter to Dr. Macfarland as follows:

"You would have been rejoiced to hear the testimonials I have heard in various nations during my tour around the world, regarding the

world influence of the Federal Council of the Churches of Christ in America.

"In a conference in Geneva, Switzerland, during a period when the International Friendship and Good-Will topic was being discussed, and the Washington Conference was referred to as having been remarkably successful and the Genoa Conference was spoken of as not having succeeded so well, and some were wondering why the latter had not realized all its friends had hoped for, a very strong professional man arose and said:

"I believe if there had been something in Genoa which could have brought moral and spiritual influence to bear similar to that which was done by the Federated Council of Churches in connection with the Washington Conference the result at Genoa might have been much better. The Christian people were not organized for prayer and co-operation in Genoa as they were in Washington."

#### Annual Conference Visitation 1922

ATLANTA AREA				
Conference.	Place.	Date.	Bishop.	
Savannah	Waycross, Ga.	Nov. 2	Richardson	
Georgia	Tallapoosa, Ga.	Nov. 8	Burns	
Alabama	Boaz, Ala.	Nov. 8	Richardson	
South Carolina	Sumpter, S. C.	Dec. 6	Richardson	
Atlanta	Griffin, Ga.	Dec. 13	Clair	
BUFFALO AREA				
Central New York	Syracuse, N. Y.	Sept. 27	Waldorf	
Genesee	Rochester, N. Y.	Oct. 4	Berry	
CHATTANOOGA AREA				
Holston	Rockwood, Tenn.	Oct. 11	Bristol	
Central Tennessee	McLemoreville, Tenn.	Oct. 18	Bristol	
Tennessee	Lebanon, Tenn.	Oct. 11	Clair	
East Tennessee	Bluff, W. Va.	Oct. 25	Bristol	
Pine Ridge	Bakersville, N. C.	Nov. 2	Wilson	
North Carolina		Nov. 8	Wilson	
CHICAGO AREA				
Central Swedish	Jameson, N. Y.	Ang. 30	McConnell	
Chicago German	Almond, Wis.	Ang. 30	Nicholson	
Illinois	Decatur, Ill.	Sept. 6	Nicholson	
Central Illinois	Rock Island, Ill.	Sept. 13	Nicholson	
Rock River	Princeton, Ill.	Oct. 4	Nicholson	
CINCINNATI AREA				
West Ohio	Dayton, Ohio	Aug. 30	Anderson	
Ohio	Logan, Ohio	Sept. 13	Anderson	
Northeast Ohio	Mansfield, Ohio	Sept. 19	McConnell	
Kentucky	Barthonsville, Ky.	Sept. 27	Anderson	
DENVER AREA				
Western Swedish	Stratford, Iowa	Ang. 23	Thirkfield	
Utah Mission	Salt Lake City	Ang. 9-14	Mead	
W. German Conf.	Lincoln, Neb.	Ang. 30	Thirkfield	
Colorado	Denver, Colo.	Ang. 9-6	Waldorf	
Wyoming State	Powell, Wyo.	Sept. 13	Waldorf	
New Mexico	Raton, N. M.	Sept. 20	Waldorf	
DETROIT AREA				
Central German	Indianapolis	Sept. 6	McDowell	
Michigan	Aibion	Sept. 12	Henderson	
Detroit	Pontiac	Sept. 12	McDowell	
Norwegian Dan.	Milwaukee	Sept. 20	Leete	
HELENA AREA				
N. Montana	Havre, Mont.	Aug. 23	Mead	
Montana	Missoula	Ang. 30	Mead	
Idaho	Caldwell, Idaho	Sept. 6	Mead	
N. Dakota	Mandan	Oct. 11	Burns	
INDIANAPOLIS AREA				
Indiana	Greensburg, Ind.	Sept. 13	Leete	
N. W. Indiana	Brazil	Sept. 27	Leete	
NEW ORLEANS AREA				
Central Alabama	Huntsville, Ala.	Oct. 25	Jones	
Texas	Paris, Tex.	Nov. 1	Clair	
West Texas	San Antonio, Tex.	Nov. 29	Jones	
OMAHA AREA				
N. W. Nebraska	Allamore, Neb.	Ang. 30	Stuntz	
Nebraska	Omaha, Neb.	Sept. 6	Stuntz	
Iowa	Keokuk, Iowa	Sept. 13	McConnell	
Des Moines	Charlton, Iowa	Sept. 20	Stuntz	
Upper Iowa	Mason City, Iowa	Sept. 27	Stuntz	
N. W. Iowa	Ft. Dodge, Iowa	Oct. 3	Stuntz	
N. W. German	Colesburg, Iowa	Sept. 7	McConnell	
PITTSBURGH AREA				
Erie	Dubois, Pa.	Sept. 13	Stuntz	
West Virginia	Farmington, W. Va.	Sept. 27	Richardson	
Pittsburgh	Dormont, Pa.	Oct. 4	Anderson	
PORTLAND AREA				
Pacific German	Rosalia, Wash.	Ang. 31	Burns	
Columbia River	Ellensburg, Wash.	Ang. 30	Shepard	
Puget Sound	Vanconver, Wash.	Sept. 13	Burns	
Oregon	Salem, Ore.	Sept. 6	Shepard	
West. Norwegian				
Danish	Portland, Ore.	Sept. 20	Burns	
Pacific Swedish	Berkeley, Calif.	Sept. 27	Burns	
ST. PAUL AREA				
N. Swedish	Escanaba, Mich.	Ang. 24	Mitchell	
W. Wisconsin	Marshfield, Wis.	Ang. 30	Mitchell	
Wisconsin	Oshkosh, Wis.	Sept. 6	Mitchell	
Northern German	Morgan, Minn.	Sept. 14	Mitchell	
Minnesota	Winona, Minn.	Sept. 20	Shepard	
N. Minnesota	Chisholm, Minn.	Sept. 27	Shepard	
Dakota	Rapid City, S. D.	Oct. 4	Shepard	
ST. LOUIS AREA				
St. Louis, German	Mascoutine, Iowa	Sept. 6	Leonard	
Missouri	Braymer	Sept. 13	Leonard	
St. Louis	Eldorado Spgs., Mo.	Sept. 20	Leonard	
Southern Illinois	Alton, Ill.	Sept. 27	Leonard	
Little Rock		Dec. 13	Quayle	
SAN FRANCISCO AREA				
Pac. Chinese Mts.	San Francisco	Sept. 14	Quayle	
Pac. Japanese Mts.	Santa Cruz	Sept. 21	Quayle	
California	Santa Cruz	Sept. 27	Quayle	
California German	Pasadena	Oct. 5	Quayle	
South. California	Fresno	Oct. 11	Quayle	
WICHITA AREA				
Oklahoma	Ponca City	Oct. 14	Leonard	
Southern German	Sequin, Tex.	Nov. 1	Waldorf	
Gulf	San Antonio, Tex.	Dec. 18	Waldorf	
Southern Swedish		Dec. 7	Waldorf	



## REPORT OF DISTRICT CONFERENCES

### CHATTANOOGA DISTRICT CONFERENCE

The 39th Session of The Chattanooga District Conference convened at Ooltewah, Tenn., July 5-9, 1922. Rev. Dr. A. J. Hughes, District Superintendent Presiding. Wednesday evening 7:30 p. m. Devotional Services, 8:00 p. m. Welcome addresses, Miss Leola Hackett, and Mr. Snow. Response, Rev. Rev. J. G. McBrossi, of Soddy, Tenn.

Dr. Judson S. Hill, of Morristown Normal and Industrial College, was introduced to the Conference, and made a stirring address in the interest of Education and the School he represented. Silver offering. Adjournment.

#### Thursday, 8:30 p. m., Devotional Services

Sacrament of the "Lords Supper", by District Superintendent, assisted by pastors present. Organization, Roll call, Appointments of committees, was then made. Reports were received from District stewards, Sunday School Superintendents, Epworth League President, Presidents of the Ladies Aid and the Woman's Home and Foreign Missionary Societies, and Junior League Superintendents. All reports approved with slight corrections, and all Societies of the District reported much activity.

11:00 a. m., Sermon, Subject, Stewardship of Possession, Rev. A. F. Shockley, of Jasper, Tenn. The sermon was well prepared and well delivered, and enjoyed by all. Offering. Adjournment.

#### Afternoon Session, 2:30 p. m., Devotional Services

Rev. Dr. Shamburger, former Pastor of Wylie Memorial church, Chattanooga, who is at present Pastor in Atlanta, was introduced to the Conference, and delivered a brief address. Dr. Shamburger was called to Chattanooga to meet the remains of a son who was drowned in the East. The Conference adopted resolutions of sympathy and regrets and presented to Dr. Shamburger. Mrs. Dr. Calver, of Chattanooga, was also presented to the Conference at this hour. Prof. R. H. McAllister, Business Manager of The Southwestern, was introduced to the Conference at this period, and made a strong speech in the interest of The Southwestern. Mrs. J. C. Sherrif, wife of Dr. J. C. Sherril, Area Secretary of Chattanooga Area, was present, and presented to the Conference. Offering. Adjournment.

#### Evening Session, Devotional Exercises

Dr. G. F. Tipton, Pastor of Wylie Memorial Church, Chattanooga, took the stand and spoke in the interest of the Centenary movement, and the address was very pointed and received with much enthusiasm. Again Prof. R. H. McAllister spoke for our paper, The Southwestern, much to the delight of his hearers. Subscriptions were taken for the Southwestern. Offering. Adjournment.

#### Friday, 8:30 a. m., Devotional Exercises

Business session called. Paying of delegates fees then in order, and Recommendations for admission to the Annual Conference made for several ministers present. All

Local Preachers & Exhorters Characters were passed and their Licenses renewed, and passed to the next year in their studies. At this time the minute money for Annual Conference minutes was paid from all the charges on the District. Adjournment.

#### Afternoon Session, 2:30 p. m., Devotional Services

Mr. W. C. Nixon, Mrs. C. B. Holloway, Prof. Howse, all of Chattanooga, and other prominent persons were introduced to the Conference. Remarks, Mr. Hixson.

At this hour the Woman's Home Missionary Society, went into session, with Mrs. Dr. Stephens of Chattanooga, District President, Presiding. Minutes read and adopted. Reports read, all reporting much activity, and bearing evidence that this Society is doing much for humanity in our territory and elsewhere. The following program was rendered. Music, Chorus. Solo, E. D. Riddle, of Dayton.

Paper—Value of Home Missionary Society to the Church, Mrs. Ethel Winston, of Chattanooga. Solo, Mrs. M. Hughes, Chattanooga. Address, Mrs. C. C. Banks, Chattanooga. Music, Chorus. Remarks, President. Election of officers for the ensuing year. Mrs. Dr. Stephens, re-elected President, and only slight changes made otherwise, which we failed to get. Address, Prof. Howse, Supt. of Wylie S. S. Chattanooga, How to Grade A Sunday School. Offering. This program was quite refreshing, and was highly appreciated.

#### Adjournment.

#### Evening Session, 8:30 p. m., Devotional Services

The Epworth League Convention convened for purpose of presenting a Literary Programme, Prof. C. N. Howard, of Cleveland, District President, Presiding. Remarks, President. Following programme rendered. Music, Chorus. Paper, How to Conduct an Epworth League, E. D. Riddle, of Dayton. Solo, Prof. Wm. Tipton, of Kingston. Music, Chorus. Address, Prof. Billingsly, of Chattanooga.

Election of officers was then in order. E. D. Riddle, of Dayton, elected President, and other officers as follows: Mr. C. B. Roy, Ooltewah, first vice president; Mr. R. B. Robinson, Jasper, second vice president; Mrs. L. O. Hale Hixson, third vice president; Mrs. Fannie Cargile, South Pittsburgh, fourth vice president; Miss Ophelia Hurt, Chattanooga, Secretary; Mrs. Hattie Hurt, Chattanooga, Treasurer. Reports from Epworth League Charges read, and Educational monies for the support of Scholarships at Morristown School paid. Offering. Adjournment.

#### Saturday, 8:30 a. m.

Devotional exercises. Unfinished Business. Conference adopted resolutions of regret and sympathy to Mrs. Skinner, of Rockwood, after announcement was made that Miss Theresa Lamar, niece of Mrs. Skinner, and former secretary of the Conference had passed away, to the Great Beyond. Miss Lamar was a devoted Christian, and a faithful church worker, being a graduate of Mor-

ristown Normal and Industrial school where she made a wonderful record as student and lady. We have lost one of our most beloved young ladies.

11:00 a. m., sermon, Rev. S. Downs, Rockwood, who delivered one of his notable sermons, which was highly appreciated by all present. Offering. Adjournment.

2:30 p. m., Devotion. Sunday School Convention convened, with Prof. C. H. Powell of Dayton, District President, presiding. The president read his report of the work done on the district during the year, and also begged to be relieved of the responsibility of the presidency, due to existing conditions. Reports from the various Sunday Schools on the district received, reporting quite a large number of scholars and much renewed interest in Sunday School work. Examination of applicants for scholarships were then in order and Miss Leola Hackett, of Ooltewah, was awarded the scholarship for the fall term at Morristown N. & I. School. Miss Hackett is a serving young lady and all who have had the pleasure of forming her acquaintance are impressed by her pleasantness. We feel assured that she will make our hearts glad in the future. The resignation of Prof. Powell as District President, accepted, and Mr. Prof. Wm. Tipton, of Kingston, was elected to fill the vacancy, with Miss Ophelia Hurt, Chattanooga, Secretary, and Mrs. Hurt, Chattanooga, Treasurer. Quite a neat sum reported for Educational purposes.

#### Offering, Adjournments

Immediately following the Sunday School convention; the District Ladies Aid Society convened, with Mrs. Hester Douglas, of Dayton, District President, Presiding. The meeting opened with remarks by the President. Singing by Chorus. Minutes read, adopted. Reports read and adopted, from local charges. Paper, The Ladies Aid, Mrs. Nannie Haynes, Dayton. Music, Chorus, Duet, Mrs. Douglas and Mr. Riddle, of Dayton, and other numbers. Election of officers resulted in retaining the same officers for the ensuing year. This society is making rapid strides to the front, and will be heard from later. Offering Adjournment.

#### Evening Session 7:30 p. m.

The Sunday School and Epworth League Literary programme, one of the many attractive features of the Conference, opened at this hour with music, by chorus. Prof. C. H. Powell, of Dayton, Presiding. Reading, Miss Ophelia Hurt, of Chattanooga. Solo, Mrs. Nola Edwards, of Dayton. Reading, Mr. E. D. Riddle, of Dayton, Solo, Prof. Wm. Tipton, of Kingston. Reading, Miss Leola Hackett, of Ooltewah. Solo, Miss Berneice Douglas, of Dayton. Remarks, Rev. A. Williams of Ooltewah, By Dr. A. J. Hughes, District Superintendent of Chattanooga.

Adjournment to refreshments at Lodge Hall, provided by the people of Ooltewah, as an interesting feature for the visitors. This occasion was enjoyed by all to the highest, and will be one of the long remembered events of this Conference. Adjournment.

Sunday, 9:00 a. m. Sunday School Prof. C. H. Powell, District Sunday School



President. Superintendent Classes taught by delegates, were, Delegates class and Senior Class, by E. D. Riddle, and Class No. 2, by Wm. Tipton. The lesson was highly instructive, and was reviewed creditably by Prof. Powell. Collection. Adjournment.

10:00 a. m., Love Feast. This was indeed a great meeting, and the spirit was very much in evidence in the hearts of the congregation. Touching were the scenes brought to the eye when those nearing life sunset asserted their undying faith in God.

11:00 a. m. Sermon, by Rev. Dr. Hughes, District Superintendent. Text: "Therefore seeing we are also compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sins that doth so easily beset us, and run with patience the race that is set before us."

We feel that everyone received a blessing from this sermon, and went away with these truths written upon their hearts, to be remembered at a later day. Dr. Hughes was at his best, and labored faithfully to impress his hearers. Offering. Adjournment.

2:30 p. m., Sermon, Rev. S. Downs, of Harriman. Rev. Downs spoke briefly, but pointedly, and delivered a most soul stirring sermon, which reached our hearts, and caused us to weep for our transgressions. Offering. Adjournment.

7:30 p. m., Sermon, Rev. McBrossi, of Soddy. This sermon was one of the many good sermons of the Conference, and as this was the final session, was received as a benediction. Was nobly delivered, and highly appreciated. Offering. Benediction.

Next session of this Conference will be held in Dayton, Tenn., 1923. Prof. Wm. Tipton, Graduate of Morristown N. and I. School, whose home is at Kingston, Tenn., was present during the entire session of the Conference, and through his untiring efforts, we were highly entertained with musical numbers, and songs by the chorus, composed of voices from every charge on the District. All delegates were very grateful for the royal style in which we were entertained by the good people of Ooltewah, and we hope the Conference made a lasting impression for good upon the people, both visitors and home folks. All churches were well represented, and played their full part in carrying out the programme of the Conference.

We wish to express our thanks to the people of this community, Ooltewah, for entertaining this Conference,

and say, "May God bless you," Amen.

Mrs. Nola Edward, Reporter.

#### SAN ANGELO DISTRICT CONFERENCE

The San Angelo District Conference, with its various conventions herein named held its Thirteenth Session at Valley Mills, Tex., July 4-10, 1922. The opening Tuesday, 7:30 by local talent, was filled with hearty welcome and cheer with Mrs. Alice Gore at the instrument and the splendid young people that assisted in the singing. Wednesday, after a very fervent devotional service conducted by Bros. S. G. Graham, Rev. White being absent. After organization Dr. S. E. Jones introduced Dr. Briggs of the Methodist Episcopal Church South, who in turn welcomed the conference

on behalf of his great church. He made all feel very much at home. Dr. E. R. Gravel responded in a way that gave untold credit to himself and Methodism as well. He spoke very encouragingly of our people. Mrs. S. E. Jones wife of the District Superintendent responded in a few well chosen words. Report of District Superintendent was read and it was very fine indeed, showing advancement spiritually as well as financially. All reports were heard after which Rev. M. L. Wyatt was appointed to look after the Southwestern Christian Advocate. Fourteen subscriptions were received.

The opening sermon was delivered by Rev. W. B. Lott of Bell. It was highly enjoyed. Rev. Alonzo conducted devotions Thursday for Young People's Hour. Much interest was shown in the discussions of the various subjects during the meeting. The Children's Hour, conducted by Miss Gore, was interesting as well as unique, more than 100 children were in the processional. Mrs. Eula Moore of Moody has charge of the Juniors. Mrs. V. Baker is acting well her part to bring the Epworth League to the front. Mesdames L. E. Gilmore, District President of Woman's Home Missions and Beal of Foreign Missions were present and rendered much service. Mrs. E. S. Ratliff, Corresponding Secretary of West Texas, was present throughout the session and saw to it that \$115.85 was brought forward for the cause of Home Missions. The model Sunday School conducted by Prof. J. W. Frazier, was splendid and met the approval of all present. The banner was awarded Belton.

After an old time Love Feast Sunday, a. m., the District Superintendent occupied the pulpit his subject was "Seeking the Lost One." Rev. M. L. Wyatt caused our hearts to burn as he spoke to us at 3 p. m. Rev. Brown delivered the parting message in a creditable manner at 7:30 p. m. We are very much alive on the San Angelo District.—Miss Alice Gore, reporter.

#### ATLANTA DISTRICT CONFERENCE

The second Session of the District Conference Sunday School and Epworth League Convention of the Atlantic District, South Florida Mission Conference convened with St. Paul Methodist Episcopal Church, New Smyrna, Fla., July 20-23, 1922, with District Superintendent J. A. Simpson, D. D., Ph. D., in the chair.

The introductory sermon was preached Wednesday at 7:30 p. m., by Rev. A. J. Coulter, Pastor at Lake Helen, Fla. This effort was both effective and instructive. On Thursday, at 10:00 a. m., the Conference was opened with fitting and impressive devotional exercises being conducted by Dr. J. A. Simpson, District Superintendent. The Lord's Supper was then administered with the assistance of the elders.

Organization was perfected by the election of Rev. E. P. Chapell of West Palm Beach, Secretary; Rev. W. T. Collier, Treasurer; G. H. Lennon was elected reporter to the Southwestern Christian Advocate. Reports from pastors, local preachers and exhorters were then called for, and rapid progress was shown as was disclosed in the rendering of these reports.

On Thursday at 7:30 p. m., the literary session was presided over by the Rev. E. W. Gar-

rison, who, with timely remarks, introduced Rev. Peter Chappell, who conducted the devotional exercises. The following persons delivered welcome addresses: On behalf of the Sunday School and Epworth League, by Mrs. Ellen Peterson; on behalf of the Churches of the city, by the Rev. D. Russel of the A. M. E. Church of New Smyrna; on behalf of the citizens of New Smyrna by Rev. Dr. O. M. Freeman, Pastor Trinity Methodist Episcopal Church South. Response to the churches and Sunday School by Mr. N. R. Johnson of Daytona; to our invited guests, by the writer, G. H. Lennon. Fraternal greetings were brought from the Gulf District Conference by Rev. Dr. H. W. Bartley, District Superintendent, who was accompanied by Rev. Dr. W. P. Pickins, Pastor at Orlando. Mrs. Bartley and the young master and Miss Bartley were among the welcome visitors of the Conference.

Dr. and Mrs. E. D. Strickland of Sanford, were greatly enjoyed. The wonderful and helpful address on child culture and race development delivered by Dr. Strickland was indeed helpful and instructive. Prof. P. W. Spears of Sanford, spoke on the place and work of the Epworth League. It was filled to the overflowing with wit and sane suggestions, and listened to with special attention from beginning to end. Friday evening at 7:30 o'clock was especially enjoyable as an educational number, when Principal Isaac H. Miller of Cookman Institute delivered his masterly lecture on behalf of Cookman Institute. Following this came the report of Superintendent Dr. Simpson. In the Literary Institute we were favored with a variety of the best productions that has been witnessed for a long time.

A most helpful evangelistic paper was read and enlarged upon by the Rev. M. P. Chapell of Palm Beach. The subject, "The Interpretation of the Centenary Movement," was discussed by the writer. Dr. E. D. Strickland was elected vice-president of the District. The Southwestern Christian Advocate was represented by Prof. P. W. Spears. A masterly sermon was preached at 11 a. m., by Dr. J. A. Simpson. G. H. Lennon preached to a large and appreciative audience at 3 p. m. Rev. C. W. Collier of Sanford, preached the closing sermon at 7:30 p. m. Thus passes into history a most excellent session.—G. H. Lennon, reporter.

#### PERSONAL AND GENERAL

(Continued from Page 4)

Shaw is to be congratulated on this deserved recognition.

Professor D. D. Martin of Gammon Theological Seminary is spending a part of the school vacation at his home in Albion, Michigan, and at his summer cottage on the Eaton Rapids Campground, at Eaton Rapids, Michigan. He will however spend the most of August and the early part of September in his office at Atlanta and in visiting district conferences and E. L. Institutes in the interest of the Seminary and the Stewart Foundation.

#### A STUDY IN PSYCHO-ANALYSIS

By the Rev. D. M. Pleasants

"Is not this the Carpenter Joseph's Son?"

Psycho—Analysis a modern—almost an ultra—modish science. However, the Jews of the Masters day were, if unwit-



tingly, yet nevertheless its able and eager protagonists. The Master, spirit filled, famous because of the mighty works which he had done, a teacher in synagogues far and near, was glorified of all. But He comes home, and it was at Nazareth that his "inferiority complex" is first discovered. Clearly He had an "inhibition." The proof was that He came back to Nazareth, "where He was brought up." And it wasn't in the least complimentary to his reputed intelligence to even dream that Nazareth would be proud of anybody or anything spawned and nurtured within its city area. "Can any good thing come out of Nazareth?" was a proverb—that like Charity had its beginning more or less at home. But perhaps He came back absent-mindedly. Popular men are notoriously forgetful. But anyone coming into Nazareth with mistaken notions or with clouded wit most always met with accident.

As Psycho-analysts the Jews were technicians. To analyze after having first isolated a complex was with them the work of moments. "An exercise in studying the mentalities of men. To get a good conception of the fears that actuate them, the impulses that motivate them, in short a fair idea what each of them will do under certain circumstances, to interpret their subconscious reflexes." The Jewish specialty or forte was "human pedigree."

They had nurtured this carpenter's son in their bosom and at last, besides Himself—thankless creature—He preaches to them! "To open blinded eyes, to unlock the doors and unloose the fetters of the imprisoned, to announce to the poor, the humble, the meek, that the kingdom of heaven is theirs—That was His message to Nazareth. It was sensational far beyond His intention. He had proclaimed Himself their Messiah—it was too much to be winked at. Evidently He was serious. He was acting as a Messiah ought to act. He spoke with the authority of one who had thirty years of faultless living behind Him, and they knew it. His life among them had been thirty years of silent, challenging rebuke, and they knew it. Thirty years of it—and they still were Nazarenes—in its very worst implications, clods, moribound and of very little worth at all. The Carpenter's son was the Messiah and could prove it, did prove it, and they knew it.

"Cast thy self down"—"display thyself," these were the impulses in the Christ—mind—these were the "subconscious reflexes" of a carpenter's brain. What? To be understood at home, to be appreciated at home, to get sympathy and assistance at home, to impress the home folk somewhat—but He saw their need of bread nor could He give the asked—for stone; He saw their need of Salvation and denied them an unhelping show.

Joseph's son? Yes, why not? Better than than Herod's son. Perhaps His birth was His "inhibition." Also He was Mary's son. Had He been the Son of adulterous Herodias, would they have rejected Him? His leathern apron, His calloused hands, the unpretentiousness of His early life and living gave the lie to his claims to exceptional

merit now. They had seen Him sweat, they had heard Him grunt under the end of a heavy log, and they would not hear Him preach. Joseph's son? A tremendous compliment to Joseph.

Poor Nazarenes! The Christ mind did not lend itself so easily to their analysis, was not easily isolated into distinctive complexes. There was only one Christ mind in the world. It was high, they could not attain unto it. Following a New Birth they would be better scientists. Character is the prerequisite of knowledge. The Christ mind lived in a world of Love; the mind of the Jews was passion shaken, greed infested, perverted by every worldly lust, degenerate as only the provincial mind can become. And yet they sat in judgment—not even for their approval, good will or applause would He for a moment play the charlatan, the knave, the trickster. And finding no fault in the man, even feeling strangely warmed by the gracious words of his discourse, nevertheless common consent they resolved that such perfection should never be permitted to leave Nazareth. Ought never to have been allowed to enter. A city that is built on a hill can easily rid itself of undesirables. "And they led Him to the brow of the Hill, whereon their city was built, that they might cast Him down headlong."

As a carpenter's son He made yoke for the oxen that rested delightfully easy on their necks and the spirit of the Christ permeated His work, and the oxen found their burdens easier than ever before. A crutch for a lame boy who leaped for joy at the unspeakable gift. Foundations for countless houses. He dug deep and builded—that no wind could shake and no rains destroy. He fashioned a plow for the farmer, and it turned the sod to such a depth and the oxen went so swiftly that the farmer not once looked back and never plowed with his crooked stick any more. Aye the Carpenter's son, Himself a carpenter, and as a child, as a young man even, He dreamed of great buildings, cathedrals, mansions, and systems for building them cheaply. To be the world's Master Architect and Builder. But God called Him for salvage work, for thankless work, for glorious work, for now He was to work with the Father.

And, reluctantly it might have been, but completely, the metamorphosis is accomplished. The Carpenter becomes the Evangel, the base born becomes the Heaven born. An the rugged honesty of his work as a carpenter is the salvation of the world when He is tempted. And as an apprentice He learned obedience, for obedience is so painstakingly taught to the apprentice, for the good of his soul.

Joseph's son, big brother to the sons of the Ghetto, to the sons of the Slave, to the children of jungle, to all against whom the laughter of the world is turned. He left behind Him no "rolling thunder of a mighty line." But He left a Plan by which every one may lay out the lines of a life, clean, and wholesome and fine.

"The complex" of His life was—Attainment, Reaching upward, pressing forward—"From compromise and sudden doubt

Keep me with stern and stubborn pride.  
And when at last the fight is won  
Keep me still unsatisfied."

He has shown the way to men. Through Him it is possible to be done. It is sin to doubt or falter. I shall be satisfied when I achieve His likeness. I shall be proud to hear His "Well done."

#### ORA ET LABORA. (work and pray)

This Latin phrase conveys a profound message. This message is the key to both spiritual and material success. Prayer and work belong together and are therefore inseparable. To separate them means failure and disaster.

The essence or soul of one's religious life and its activity is prayer. We have one clear example of a person who was constantly in prayer; and one who never undertook a labor without prayer. That one was Jesus, our Lord and Master. Nothing affects us more than the fact—while He was among men, He constantly prayed. He had the work to do and night was approaching, and He saw the failure ahead apart from His Father. Thus, He prayed always.

Our work is play when compared with His work and still; we must fail unless God helps us. His life was filled with labor human and super-human, and yet, He was successful. Prayer, is the answer. There was an unbroken conversation between Him and His Father in heaven. For all of His problems, He asked His Father for a solution; for all His burdens, He asked for strength from above. Prayer was the point from which His active life began. At the beginning of every sermon, journey, miracle, or struggle, He prayed. Often, we find Him, at the end of the day's work, in the mountain surrounded by loneliness and stillness, in prayer. What a beautiful example! The man is happy and successful, who feeling his insufficiency of will and strength, asks God for help in the early morning hour before the day's work begins; and at the close of the day, again thanks God for whatever good he has accomplished.

Yes, the weight of life's burdens always moved Jesus to prayer. Our hearts go out to Him, struggling in the garden of Gethsemane. He prayed long and hard and at the end of His prayer He said, "Not my will; but Thy will be done."

Again, Jesus says to us that we should not pray for a day only; but for every day with its burdens; not for one effort; but every effort. The Christian life is one of constant prayer. We must pray in the morning, at noon and in the evening. Pray always without ceasing.

Now, in relation to the Centenary deficits and Southwestern quotas, the work nearest at hand, it is clear that nothing effective can be done to bring up these apart from God our Father. We must ask Him to help and we must work. If this is done, all is well; if not the crash is at hand.

Dr. John W. Jackson, Assistant to Area Secretary, Philadelphia, Area, Philadelphia, Pa.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

AUGUST 13, 1922

Subject: Esther Saves Her People

(Esther 1:1-10:3)

Of all the Books in the Bible, the Book of Esther breathes least of the religious and most of the purely racial spirit. The name of God does not occur anywhere in it. And its morality is considerably below the Christian standpoint. But it is well known that the same is true also of a number of the Psalms and many other parts of the Old Testament, even of the prophets: their morality does not breathe too deeply of the Christian spirit. There is a human element in it along with the divine. The difference is that in these the writer calls upon God to do what in Esther the Jews do themselves. It gives expression to the natural feelings of the human heart rather than to the more ideal feelings of the Christian spirit. It is descriptive rather than normative; it tells what was done rather than what should have been done. It is therefore quite true to life. But notwithstanding the fact that there is much in the Book which the genuine moral spirit cannot yield assent to, still something good may be said of some of its teaching. But let us get the story well in mind. It is in some respects a beautiful one.

The story is about a young Jewess. The scene is in the palace at Susa, the capital of the Persian empire, in the reign of Xerxes. It tells how this poor Jewess became Xerxes' queen, and how she saved the Jews throughout the empire from a wholesale slaughter planned by the wicked Haman because of a personal affront received from a Jew, Mordecai.

Xerxes gave a great feast lasting months to all the principal men of his realm, and then for one week more to all the people of the capital. On the last day he summoned the queen into the banquet hall that she might display her beauty in the presence of the guests. Refusing to comply with his wishes, and that other women might not be inebriated to their husband, she was deposed from being queen. Some time after that he agreed to the proposal that all the most beautiful maidens of the realm be brought before him that he might select his new queen from among them. His choice fell on Esther, who had been reared by her cousin, Mordecai, as an adopted daughter. Shortly afterwards Mordecai, who was one of the servants outside the palace, saved the king from assassination by informing him through Esther of a secret plot made against his life by two of his other servants. Some time after this the king elevated a certain Haman to the office of prime minister and had his servants do obeisance to him.

But Mordecai would not pay him this respect; and Haman, bribing the king, got permission to decree in the king's name that on a certain designated day all the Jews throughout the empire should be slain. The king gave the permission, not knowing what "certain people" Haman intended to decree against, and not knowing that his queen was of that people.

Mordecai informed Esther of the decree and persuaded her to intercede with her lord on behalf of her people. She gained admission into his presence with the promise that he would grant her any request she should make. She only invited him and Haman to a banquet after which she begged them to come again tomorrow to another banquet. Haman was greatly elated. The more honor shown him, the more he came to hate his rival Mordecai. At his wife's suggestion he had a gallows built on which, with the king's permission, to have Mordecai hanged the next day. This was one of the king's wakeful nights. So to pass away the long hours of the night he had the records of his reign read to him. By these records he was reminded that Mordecai had saved him from assassination. But he had not been rewarded. The next morning he asked Haman what should be done to the man whom the king delighted to honor. Haman, feeling certain that this man meant himself, named the highest insignia of royal approval, but was mortified when he was directed at once to bestow these honors upon Mordecai. At the second banquet the king for the third time asked Esther to make her request, and she pleaded with him for the salvation of herself and her people. Then by questioning her, he learned that Haman had decreed in the king's name the destruction of all the Jews of the realm, and that she was a Jewess. Full of wrath, he left the hall. Haman fell down on the divan beside her, begging her intercession. The king later returned and found him there, and, misunderstanding his purpose for being there, had him at once executed on the gallows recently built by him for Mordecai. Mordecai was then elevated into Haman's position. And, upon the request of Esther, the king gave her and Mordecai permission to issue a supplementary decree as it should please them to reverse the former edict of Haman, since that edict itself could not be changed. They decreed in the king's name that the Jews all over the realm should defend themselves, slay and appropriate the property of all who should

attempt to destroy them on the day appointed by the first edict—that they should even slay their babies and wives. Accordingly they made great slaughter of their enemies on that day throughout the realm, and on the following day also in the capital. The next day, after the massacre, was observed by them with great rejoicing. This, the author says, was the origin of the Purim Feast, which is still observed by the Jews today.

The most complimentary thing about Esther as she is here pictured is her race loyalty. She endangered her own life (4:10-11) to save her people, when she could have lived in splendor at court all her life without ever betraying her racial identity—and this, too, on the part of a girl who had recently been elevated so suddenly from a poor damsel to become the first lady of the land! One is reminded here of the story of Moses in Egypt. Race loyalty is a grand thing and, within reasonable bounds, should be encouraged rather than discouraged. It should be to protect the integrity of the race and help promote its development, but not to hinder the free development of other races. It is not averse to the service of other races: the roots of this tree should be in one's own race, but its branches should ramify into all other races. Esther's race loyalty went beyond all moral bounds, of course; but it is nothing more than an application of the old law of "an eye for an eye, and a tooth for a tooth." And there are people in this country today who cannot point their index finger at her without acting the role of the "mote hunter." If we be wise, we can profit by Esther's shortcomings as well as by her virtues. Amen!

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, Aug. 13, 1922

"Who knoweth whether thou art not come to the Kingdom for such a time as this"

(By Rev. D. D. Martin, D. D.)

It was a critical moment for the few Jews who were left in Persia. A crisis had been precipitated by the devices of a wicked man. Critical times call for special agents and agencies. In God's providence there was someone at court to represent God's people. God did not forget those in exile. When they needed someone to inspire and encourage them God raised up Ezekiel, whose message had such a forward look. When they needed a representative at the King's court, God raised up Daniel, whose courage gave deliverance. God does not forget his own. A few years since, when the missionaries in China were in danger, God raised up a Gamewell who led the forces in the protection of the city and delivered his people.

These are critical days in every field where God's servants are at work. It is hard to tell from one day to another what may occur in any foreign mission field, but God will care for his own. In some way his people will find favor of those in authority and will be delivered.

But there are other perils to the kingdom, and who knoweth but that this generation of Christian young people have come to the Kingdom for such a time as this. Our forces in the field are meeting with new and strange enemies. As the people are becoming enlightened, infidelity is rampant and greedy of their devotion to false teaching, and the converts from paganism are being led away after false gods. It is for Christian America to show them the better way.

This is the age of all the ages for testing the strength of the Christian faith, and we have come to the Kingdom for this very time and purpose or we would not be here. The interests are so great as to make it worth our all. Esther went before the king saying, "If I perish, I perish." She felt that the cause was worth the sacrifice. Our cause is worth it. If Christianity falls in the world, all has failed and we have nothing to live for. We are here to make good in our day. Esther did not fail, she could not fail, God was with her. We cannot, we will not fail. God is with us. The souls of the heathen world must be redeemed and our people saved from every enemy, and we are here for such a time as this, and we will make good.

GAMMON SEMINARY.

#### Quarterly Conferences

INDEPENDENCE, KANS.—District Superintendent W. C. Conwell held our second quarter July 23-24. Everything was in readiness for his coming. The pastor of Grace M. E. Church, the Rev. Frank L. Page, (white) preached at 3 p. m., to the delight of all present and assisted in the consecration and administration of the Lord's Supper. District Superintendent W. C. Conwell preached with power at 8 p. m., Dr. Conwell has won many friends in Independence, and has his district work well in hand. His assessment was paid in full. The Ladies Aid, under the efficient leadership of Mrs. Ruth Patton and Mrs. Lillian Craig, Vice President, and Mrs. Lillian Jacobs, Secretary, is doing splendid work. Mrs. Katie Ross is planning a great financial drive for the unit of which she is the leader. The Sunday School, under the leadership of Mr. W. E. Jacobs, Superintendent, is leading the church in the Centenary drive. The Southwestern Committee is getting busy.—A. W. Tahert, P. C.

GEORGE, MISS.—The second quarterly conference was held Saturday, July 15, 1922, at Jerusalem Church. The district superintendent was absent owing to lateness of train. The quarter was held by Rev. D. R. Bentley, pastor in charge, who presided with pleasure. All of the officers were present and made their reports, which showed some improvement.

(Continued on page 15)

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"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC  
AUGUST 13

"Savonarola, the Firebrand of  
Florence"

Savonarola may be called the Christian statesman. He was the uncompromising champion of social righteousness. His life suggests several important lines of thought for us.

### The Preacher and Politics

Ought the preacher concern himself actively in politics? I dare say that if a poll could be taken of our readers we would get an overwhelmingly negative reply to this question. Now, if politics implies partisan, "ring" crookedness, neither the preacher nor any other decent man ought to identify himself with it. But politics rightly conceived has to do with citizenship, and citizenship concerns the whole of our relationship in society. Ought the preacher concern himself with human beings in society or merely with human bodies in the cemetery? The preacher has played "hands off" so long, as regards political matters, that the professional political crook has about taken things to the "how-wows." How long do you think we would have waited if it had been left to the politician to abolish the open saloon? The saloon held on, unabated in its infamous work of debauching our homes until the Christian forces "got in the game." Was the Church right in making this fight, or ought it merely to have continued praying, "Thy kingdom come?"

### Jesus a Political and Social Reformer

Contrary to the general impression, little of the teaching of Christ has reference to the other world. He was chiefly concerned with making this world decent for people to live in. He wanted social justice and fair play. Believing as He did in the eternal value of every human soul, He could not keep silent in the presence of any kind of injustice or inhumanity. He had absolutely no fear of the "political gangs" and the "moneyed interests." He knew all the while that His advocacy of the cause of underman as against the entrenched interests would mean martyrdom, but He never quailed. He denounced them with all the passion of His soul until the tragedy of Calvary silenced His voice. Our religious leaders need the courage and the passion of the preacher of Florence and the Preacher of Nazareth. Our pulpits, instead of being content to echo Sabbath after Sabbath the vacuous platitudes that leave the

political thieves, the commercial robbers and the social traffickers unscathed and unperturbed must sound the note of protest that Jesus would sound. The lay Christians, too, instead of being limber-backed, pusillanimous crowd followers, must be open champions of the social standards for which Jesus heroically lived and serenely died. It will assuredly mean sacrifice and suffering, perhaps persecution, but remember Christ's challenge to prospective disciples: "Who-soever will come after me, let him deny himself and take up his cross!"

J. W. HAYWOOD.

Morgan College.

### EPWORTH LEAGUE NOTES

Sedalia Institute was a great success this year! The Central Missouri brethren are going on unto perfection. Their Institute improves as the years go by. The attendance was larger despite the railroad strike and the enthusiasm greater than last year. Dr. and Mrs. Hayes did all in their power to make the Leaguers at home. Their hospitality was unbounded. Dr. J. W. C. Coggins made a splendid impression in his lectures on Christian Citizenship. Dr. B. F. Abbott, the pastor of our great Union Memorial Church at St. Louis, makes a fine Dean. Things run systematically and with punctuality, and without friction. In Mission Study and Stewardship Dr. Wm. Riley Nelson, pastor of the First M. E. Church of Sedalia, did good work. Miss Hansen of the Deaconess Training School at Kansas City, attended to the training of Junior Methods.

The first Institute in the Little Rock Conference is now on at Philander Smith College, Little Rock, Ark. The attendance is splendid. The way these brethren are rallying to the new League program is magnificent. President James M. Cox, is manager and Professor R. C. Childress is Dean. The citizens of Little Rock, are attending the night inspirational meetings in great numbers at Wesley Chapel and our Methodism has the stage this week.

Programs for Atlanta, Wiley, and Morgan are now ready. They are great programs. The talent being used is first class. The leading colleges are represented on the faculties. These men and women are rendering a service to our youth the value of which cannot be measured. We have already spoken of the fine faculty at Bennett.

We congratulate our fine hard working District Superintendents on the big places being given to Epworth League wards in the various Dis-

trict Conference programs. Both League and Sunday School activities are being played up in these programs as never before. The Secretary for Colored Work takes this method to express thanks for the many invitations to attend these District Conferences. Because of the Institute work at this season it is impossible to come except now and then between Institute dates. Don't withdraw in visiting us though, send in your programs—it helps the work.

With the start of our new League year we are anxious that every dollar of the budget for the colored work be paid by our Leagues themselves. Centenary credit will be given for every dollar raised for this, but in order that we may prove to the Centenary that the League is paying its own bills, send your League money to the Central Office at Chicago, and for this you get a Centenary voucher. This is the only way we can give official recognition to the League program in the Centenary and prove what the League is doing. The lesson of teaching our young people to pull their share of

the load is what we are after. Arrangement is being perfected whereby that at each one of the Centenaries there will be some to collect League money and Centenary vouchers that will be accepted by the Conference treasury. Better not wait until Conference pay in League money, send it to the Central Office of the Epworth League, get your Centenary voucher and let your pastor carry that to the Conference. Thus his report helped in the Centenary total, and the League is helped in the recognition of self support. Leagues that have the 24-hour a day plan in operation as directed are already doing, making quarterly remittances for League support.

In speaking of Sedalia Institute we must not leave out the fine inspirational address and the splendid instruction in Sunday School Method of Miss A. M. Williams the Superintendent of Union Memorial Sunday School. Miss Williams has taken a special course in Sunday School work at Northwestern University.

(Continued on Page 15.)

## WHAT THE CHURCHES ARE DOING

FRANKLIN, LA.—A very agreeable surprise party was tendered the pastor and his family on Tuesday night, July 25, at Asbury M. E. Church. After having listened to an exceptionally edifying and inspiring sermon delivered by the Rev. Samuel Bray of the St. John Baptist Church to the nine classes of the church, where 136 persons were present, all marched into the parsonage and laid an abundant supply of groceries on the table for the comfort of the home. The presentation speeches were made by Miss Wilfred Deffis and Arthur Renty; responses by the pastor and his wife, Mrs. Rosa Lindsay, who availed herself of the opportunity to thank the church members and friends for their extreme kindness, generosity and hospitality shown her during her illness of over eight weeks with inflammatory rheumatism, from which she is slowly recovering. Prayer was offered by Sister Amelia Marshal. Every auxiliary of the church was represented. The pastor, after thanking them, extended an invitation to call again next class service.—Florida H. Scott, Reporter.

DECATUR, ALA.—King Memorial Church is busy at work getting ready for the district conference, which will be held in Athens, Ala., Aug. 3, 1922. Rev. Coleman preached a wonderful sermon at 11 a. m., and again at the evening service. We raised \$103 and paid the pastor \$50.—J. B. Toney, Reporter.

MANSFIELD, LA.—July 23 was a high day at Thomas Chapel M. E. Church. A stewards' rally was given under the auspices of Miss R. D. Thomas. We were favored with the presence of our pastor, Rev. J. S. Stills, and congregation of New Hope Baptist Church. We also thank Elizabeth Baptist Church for her cooperation. New Hope choir sang,

to the delight of all. The rally proved quite a success.—Miss Neach Thomas, Reporter.

SOUTH ATLANTA, GA.—Under the leadership of Brother W. H. Gholston, a four weeks' rally was conducted at Lawrenceville charge of the Rev. N. A. Bridges, pastor. Captains were appointed and reported July 16 as follows: Mrs. Mary Sims, \$5.50; Mrs. Julia Neal, \$18.15; Mrs. Lillian Rogers, \$8.45; Mrs. Olivia Witherspoon, \$15.37; Mrs. Ruby Neal, \$24.90; Mrs. Georgia Morris, \$6.32; Mrs. Rosa Smith, \$8.50; Mr. Paul D. Dunham, \$15.56; Rev. M. D. Davis, \$12.65; Mr. S. J. Winn, \$9.60. Total, \$125.50. We thank the captains, members and friends for their loyal support.—W. H. Gholston, Reporter.

ROLLA, MO.—Elkin Chapel M. E. Church is still alive and active in its rendition of service to God and to man. Every member is alert and working faithfully with a zeal for God and according to knowledge. Every department of the church is well organized and the trustees have recently been successful with a big picnic which enabled them to add a beautiful portico to the parsonage. The Epworth League and Sunday School, under the leadership of very able executives, are doing an unparalleled work for the community and for Christ. We believe that the cen-

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ry movement offers us a very great and unique opportunity for Christian service. We are raising our quota with glad hearts, that the ministry shall not be blamed and the church measure up to its zenith in Christ.—James McKnight, P. C.

**LOTTIE, LA.**—The following sisters were kind enough to see that the ministers were well taken care of during their meeting at Green Chapel M. E. Church: R. Augustus, Crump, S. Drakes, D. Compton, Rylander, A. Rowe, L. Gowen, and many others; also Brother J. Willis of the Baptist church. The meeting was great, both spiritually and financially.—M. A. Noble, Reporter.

**EDWARDS, MISS.**—The third quarterly conference, Edwards charge, was held at Wesley Chapel M. E. Church. Dr. J. C. Hibbler presided. All reports were good. Every one enjoyed the sermon preached by Dr. Hibbler. We paid the elder \$22.55 and the pastor \$18.75. Total amount \$41.25.—G. R. Williams, Reporter.

**EAST MEXIA, ALA.**—We are moving on nicely this year under the pastorate of Rev. E. W. Summers. We have just closed a great revival at Launza Chapel M. E. Church. The amount added to the church was \$17 and amount raised \$75.55. Rev. J. Belcher of Leona Circuit rendered good service.—J. C. Crawford, Reporter.

**MORTON, MISS.**—This has been a busy year with the Morton Circuit both quarterly conferences. The district superintendent was paid in full. The church at Trinton was repaired at a cost of \$65 and the church at Morton was repaired at a cost of \$118.75. The work is moving and we have a good membership.—W. N. G. Lipscomb, P. C.

**ELLISVILLE, MISS.**—The Epworth League, Sunday School, Ladies' Aid, and Woman's Home and Foreign Missionary societies convened at Ellisville, Miss., June 15, 16, 17, 18. It was a great convention. Prof. A. Chapman, district president, presided. The various reports showed much had been accomplished the past year. Rev. W. H. Smith, district superintendent, was present and did all in his power to make the convention a success. A great deal of enthusiasm was manifested. Quite a sum of money was raised for the centenary. Rev. S. H. Common, the ex-district superintendent, was present and added much interest to the convention. Several workers of the district were present and took an active part in the convention.—A. Buckley, Reporter.

**FRANKLIN, N. C.**—Sunday was a day at New Hope M. E. Church. The pastor preached on the subject, "Living Sacrifice for God." Our centenary rally was a great success. Ladies' Aid Society, of which Carrie Stewart is president, contributed \$10.00. Other contributors as follows: Mr. J. E. Stewart, \$3.00; Mrs. J. E. Stewart, \$3.00; Miss E. Stewart, \$3.00; Mr. Grady Stewart, \$3.00; Mrs. E. Tedford, \$3.00; Mr. B. C. Martin, \$4.00; Mrs. D. Martin, \$3.00; Mr. Daniel Martin, \$3.00; Mr. Charles Chamons,

\$4.00; Mrs. Mattie Brook, \$3.00; Mr. Henry Wayckel, \$4.00; Mrs. Henry Wayckel, \$3.00; Mr. Lloyd Thomas, \$3.00; Mrs. Ola Thomas, \$3.00; Mr. James Johnson, \$2.00; Mr. Samuel McDaniel, \$2.00; Mr. Jack Carpenter, \$2.00; Mr. Arthur S. McGowan, \$5.00. Total, \$104.04.—J. E. Stewart, Reporter.

**TATES SPRINGS, TENN.**—The rally on Sunday, July 23, was a great success. The following clubs reported: Captain No. 1, Mrs. Ida Mattison, representing East Tennessee, \$9.50; No. 2, Miss Marie Gill, North Carolina, \$6.10; No. 3, Miss Estella Senters, Virginia, \$9.85; No. 4, Miss Lucille Wadkins, Kentucky, \$8.00; No. 5, Mr. H. Smart, Georgia, \$8.00; No. 6, Mr. J. Wadkins, who is only 12 years of age, reported \$11.00. Our membership is small, but are willing workers. Total collection for the day, \$59.15.—A. Roach, Reporter.

**HATTIESBURG, MISS.**—The W. H. M. S. the W. F. M. S., and the Ladies Aid of Saint Paul M. E. Church held their annual outing on Friday, July 14, in Newman's Quarter. There was a large crowd in attendance and many baskets with delicious things to eat and the artesian water to drink, with the college girls and boys of all the Churches as guest of honor, with baseball, fishing, and kodaking as the amusements, made the day an enjoyable one, which will never be forgotten.—M. V. Halls, Reporter.

**SPRINGFIELD, LA.**—On the second Sunday in July, there was a grand tribe meeting at the St. James' M. E. Church. There were four tribes and the members of each tribe worked faithfully. Each tribe had a captain, and each captain was represented by a speaker. Each speaker was given twenty minutes to deliver his or her address, and raise their collection. The captains and speakers of each tribe were as follows: Tribe No. 1, Sister Lillie Jackson, Captain, Rev. Clayton, Speaker, \$9.61; Tribe No. 2, Brother Richmond Duhn, Captain, Rev. Tounsil, Speaker, \$4.75; Tribe No. 3, Brother Wash Tillmon, Captain, Rev. Tom Garner, Speaker, \$5.15; Tribe No. 4, Sister Lillian Badie, Captain, Miss Ethel Badie, Speaker, \$25.50. Total, \$45.01. I. E. Badie, Pastor.—Miss Ethel Badie, Reporter.

**GREENVILLE, KY.**—Rhodes Chapel M. E. Church, Children's Day was observed and a collection amounting to \$11.19 was raised.

July 22, was picnic day. A large crowd was present, and \$134.12 was raised during the day.

Rev. J. A. Bowen, Jr., our beloved, efficient pastor, with his faithful wife, are doing all they can to help pay the debt on our beautiful new church, and to complete the parsonage.

August, 10-13, Sub-District No. 3, Louisville District Lexington Conference will hold its meeting at Greenville, Rhodes Chapel M. E. Church.

**WILMINGTON, DEL.**—The Junior Epworth League of Ezion M. E. Church conducted a successful class day and graduation service, which was an inspiration to the young life of the church. Rev. W. C. Thomp-

son, pastor of Ezion M. E. Church, preached during the month of June the baccalaureate sermon of Dover State College, Dover, Del., and Howard High School, Wilmington, Del. Rev. H. H. Proctor of Brooklyn, N. Y., delivered his famous lecture, "The Black Man's Burden," to a representative audience at Ezion M. E. Church, July 16.—Rev. W. C. Thompson, P. C.

**BELZONI, MISS.**—Rev. M. J. Stalling, pastor of Evan Chapel M. E. Church, has just returned home from Starkville, Miss., where he was called to the bedside of his sick sister, Mrs. Magnolia Outlaw, who at this writing is much better.—Reporter.

## Woman's Column

### REPORT OF THE ATLANTA CONFERENCE, WOMAN'S HOME MISSIONARY SOCIETY

**ATLANTA, GA.**—Heretofore the annual sessions of the Woman's Home Missionary Society of the Atlanta Conference were held in the fall, but the executive committee, supported by the entire membership, deemed it wise and best from every viewpoint to take the time of the semi-annual meeting in June for the annual meeting. Our host was the Rev. U. J. Crolley and his wide-awake church, Heck Chapel, Griffin, Ga. This enterprising people and pastor spared no pains or labor to make our stay pleasant and profitable. Good homes were selected, and the comfort of the ladies was the constant care of these homes and the church. Mrs. Dora Griffith, the president for the last two years, resigned her office after having rendered efficient service. She felt that being so far removed from the center of the work she could better serve the cause by turning over the administration to some one nearer the heart of the work. The members spoke highly of her sincerity and conscientious work. Mrs. W. F. Penn, after ten years of efficient service as treasurer, felt that it was time for her to turn over her office to other hands. She was highly commended for the care and exactness of her duties in looking after the funds of the society all these years. She could not be present at the meetings, having gone to New York City to be with her son and to enter her daughter in Columbia University. In her absence Mrs. J. W. E. Bowen was appointed treasurer pro tem. Mrs. J. W. E. Bowen also resigned her office as superintendent of Young People's Work and Queen Esther Circles. Mrs. Bowen felt that her many other pressing official duties in the city made it incumbent upon her to resign the office. She assured the ladies, however, that her resignation would have no effect upon her zeal and co-operation with all the plans and work of the society. Mrs. D. H. Stanton, engrossed in the work of her husband's great church, Central Avenue M. E. Church, Atlanta, resigned as

recording secretary. Both Mrs. Penn and Mrs. Bowen were elected honorary members of the Executive Board.

The sessions opened Thursday evening with an inspiring address by Mrs. Daisy McLean Bulkley, field secretary of the General Board. Mrs. Bulkley is always clear and impressive in speech, and the audience was instructed and strengthened for the work. Mrs. Griffith, the president, in her annual address, covered every phase of the work to the satisfaction of the ladies. The reports from the different departments were surprising and gratifying, in view of the fact that this session did not represent a full year's work, and especially so because of the failure of crops, scarcity of money and hard times, and boll weevils destroying the labor of many parts of Georgia. In spite of these evil forces, the collections reported were over \$318.00, with some of the departments still to report. Another pleasing and gratifying fact was that the ladies pledged \$80.00 as a scholarship to be used in Thayer Home in honor of the late lamented and untiring president, Mrs. Georgia Oliver. This scholarship is awarded for the first year to Miss Georgia Oliver, the daughter of the late Rev. Elijah H. Oliver, and his sainted wife. The society also pledged support to the thriving Kindergarten in South Atlanta. This Kindergarten is the special child of the W. H. M. S. of our conference. The society was favored with a very instructive and inspiring address by Miss Grace McCormick, superintendent of Thayer Home, on "The Old and the New Thayer Home." Miss McCormick convinced the ladies that the new Thayer Home is a worthy successor to the old Thayer Home in all of its purposes and ideals, only to be enlarged in beauty and usefulness. Mrs. Burnett offered resolutions of appreciation to Mrs. W. F. Penn and Mrs. J. W. E. Bowen for their fine service as officers of the board.

The following officers were elected for the ensuing year: President, Mrs. R. T. Weatherby; first vice-president, Mrs. J. W. Queen; second vice-president, Mrs. P. H. Travis; third vice-president, Mrs. G. W. Arnold; recording secretary, Mrs. Simmes; corresponding secretary, Mrs. W. H. Whitaker; secretary of Young People's Work and Queen Esther Circles, Mrs. Addie Gill; secretary of literature, Mrs. D. H. Stanton; evangelist and superintendent of the mission, Mrs. Barnett; secretary of Mother's Jewels and Home Guards, Mrs. Cunningham; organizer, Mrs. Joseph Griffith.

The ladies were especially pleased to note with a high sense of appreciation the untiring and faithful services of Mrs. W. H. Whitaker, the corresponding secretary.

The session was marked with enthusiasm and a determined purpose to push our work to the largest possible success. We went home to our churches with praise in our hearts and with a conquering faith to win great victories in the ensuing year.

MRS. J. W. E. BOWEN.



## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**GRANT.**—Mrs. Nellie E. Grant of Richmond, Va., the mother of Rev. Joseph G. Grant of the Washington Conference fell asleep in Jesus, June 26, 1922, at 3:10 p. m.

She leaves mother, husband, four children, seven grandchildren and a host of friends to mourn her loss.

Her funeral was held at Asbury M. E. Church, the church of her choice and love.

Rev. F. E. Nicholas, the pastor, conducted the services. Rev. W. S. Jackson, District Superintendent of Richmond District and Rev. John W. Waters of Washington, D. C., respectively gave eulogies. Her remains were laid to rest in Evergreen Cemetery.—Reporter.

**WRIGHT.**—Brother Arnold Wright, Covington, Ga., departed this life June 29, 1922, after a brief illness of seven weeks and four days, at the age of 93 years. He was born February 5th, 1829, in Newton county, State of Georgia. For 72 years he has been a stalwart Christian, faithful; travelling from one part of the county to another preaching the Gospel in a persistent effort to win souls for the Kingdom of the Master.

He moved to Covington, 40 years ago and united with Grace M. E. Church, serving for many years as one of her most loyal and consecrated officers.

No night was too dark, or cold, or wet for him to attend his church, except when physically unable to do so. At the time of his death he was the oldest officer and local preacher in the church, he loved so dearly and to which he was such a spiritual asset. He died peacefully and in full triumph of his faith in Christ Jesus. He was universally known as a good neighbor, esteeming nothing he had as being too good for those who called upon him in their distress.

He leaves to mourn his loss a sister, Mrs. Adelaide Webb of Atlanta, Ga., two sons, Arnold and Martin. He was the grandfather of 54 grandchildren, 82 great-grandchildren and four great-great-grandchildren.

His church and a host of friends, both white and colored join in sympathy with the bereaved family.

Funeral services were conducted by the Rev. A. B. Keeling, pastor.

**MILLER.**—Sister Nancy Miller, of Covington, Ga., departed this life July 17, 1922. She was born at La-Grange, Ga., in the year 1850. At that place was spent her earlier days. From girlhood she grew into womanhood within those surroundings and was happily married in her first venture to Moses Lovelace of her native home. The union was a happy one, there was born one son, who now survives her and her husband.

Mrs. Miller again was joined in wedlock to Mr. J. Miller who likewise preceded her in death. Having lost both life partners she resided with her daughter-in-law Mrs. L. T. Lovelace and family who loved her dearly and treated her with the utmost kindness. She leaves to mourn her loss, one son, two grandsons, two great-grandsons and a host of friends and acquaintances.

Mrs. Miller was a lovable character a devoted member of Grace M. E. Church, a Christian more by practice than by theory. She was always ready to do deeds of kindness, it was a source of pleasure to her. Her life was a beautiful example of sacrifice for the comfort of others. She lived to bless mankind. She never suffered severe illness, nor long. Her life was glorious, her end peaceful; may her future resting place be crowned with everlasting joy. The funeral was conducted by the Rev. A. B. Keeling, Pastor.

**DIXSON.**—Sophia Clarke Dixson of this city departed this life June 21, in full triumph of faith. She confessed faith in Christ early in her child life. She was a graduate of New Orleans College class of 1919. As a teacher in Stoner Hill School, Shreveport, La., she had a very brilliant beginning. She was a loving daughter. Her parents, relatives and friends mourn her early death. The Lord knows best. Her funeral was held at St. James Church, of which she was a member, on June 23. The pastor was assisted by Revs. J. T. Stinson, G. C. Hilton, J. E. Roisx, W. A. Warmly, B. J. Reddix, John McKee, Charles Anderson and L. C. Thomas. A large number of friends, including many of the teachers in the public school of the city, were in attendance.—J. O. Brown, Pastor.

**TODD.**—Rev. Henry Todd, of McNary, La., was shot and killed July 5, 1922, at 9:30 p. m. He was a faithful member of the A. M. E. Church and local preacher. He was born in Little Rock, Ark. He was buried by New Hope Tabernacle No. 231. The funeral services were held at Rose Chapel M. E. Church by the pastor, Rev. J. D. McCain.

**SPRIGGLE.**—Mrs. Mattie Spriggle of McNary, La., died July 8, 1922. She was a faithful member of the Baptist Church. She leaves a husband and a host of friends to mourn her death. She was buried by the Daughters of Tabernacle No. 80. The funeral was preached by her pastor, Rev. T. W. Crimble, and Rev. J. D. McCain.—Beatrice Collins, Reporter.

**BRADLEY.**—Sister Alta Bradley died July 20, 1922, after an illness covering a number of years. She was 86 years of age and was the widow of Brother Joe Bradley, who has been dead about five years. She was and had been a member of Kynet Chapel for twenty-five years or more. The funeral service was conducted at Kynet Chapel M. E. Church, Sparta, Tenn., by Rev. William Harris, pastor, and Rev. William Holden of All-good Circuit. There were a number of beautiful floral offerings tendered by sympathetic friends. Sister Bradley is survived by two brothers, a number of relatives and friends who

grieve at her departure. Her remains were interred at the Leftric cemetery, West Sparta.—D. C. Officer, Reporter.

**PAYNE.**—Rev. George A. Payne, of Baton Rouge, La., a member of the Louisiana Annual Conference for twenty-nine years, passed to his reward. He served the following charges: Jackson, Morgan City, Pleasant Hill, Pleasant Plain, New Orleans, St. Peter, Eola, Port Allen, Clinton, Fairfield, Lettsworth, Godman Chapel, Jordan, Prairieville, Wesley and Wilson. He missed only one roll call in twenty-nine years. His funeral was conducted by the Rev. T. A. Brown, pastor of Wesley M. E. Church, assisted by Revs. C. W. Reeves, J. E. Rolat, A. Obee, William Taylor, H. G. Johnson and A. C. Mitchell. He leaves a widow and two children and a host of friends to mourn his loss.—Captain N. McNeal, Reporter.

**TEASLEY.**—Mr. D. C. Teasley, who departed this life Thursday evening, July 20, 1922, was a member of Central Avenue M. E. Church, Atlanta, Ga., and in good and regular standing. He was sick only a few days; his death, therefore, came as a distinct shock to his relatives and his many friends. He was highly respected and dearly loved by many friends, all of whom regarded him as a man of sterling Christian integrity. In his death Central Avenue M. E. Church loses a strong member and the city of Atlanta a reputable citizen. He leaves to mourn his loss a wife, Mrs. Josie Teasley, who was with him to the last; one son, Mr. Louis Teasley; one brother, Mr. Sol Teasley, and a host of friends, to all of whom we extend our heartfelt sympathy.—D. H. Stanton, P. C.

**CARROL.**—Brother George Carroll, of Meridian, Miss., was born Jan. 1, 1874, at Landerdale, Miss. He died July 13, 1922, in full triumph of faith. He was converted and joined the church October, 1921, where he lived in full triumph of faith. Our loss, but heaven's gain. Solo by Mrs. H. B. McCain.—Annie Moore, Reporter.

**CAMPBELL.**—Mrs. Florence E. Campbell, born in Canada and educated in New York, but later coming to Harriman, Tenn., died May 17, 1922, at Rockwood. She was an accomplished, refined Christian woman, whose life reflected that inner joy and sunshine of a great character that has seen a vision. Her life was spent in training the young and self-sacrifice for others. She was respected and loved by all who knew her. She leaves a husband, daughter, three sons and many other relatives and friends to mourn her loss. The funeral services were conducted by Rev. E. H. Forrest of Bristol.

## District Rounds

### WASHINGTON DISTRICT Second Round

Upper Malboro, August 4; Nottingham, 5; St. Lukes, 6; Brandywine, 8; Woodville, 9; Boyds, 10; Poolsville, 11; Barnesville, 12; John Stewart, 15; St. Marks, 16; Rockville, 17; Scotland, 17; Mt. Airy, 19; Damascus, 19; Central, 22; Mt.

Zion, 23; Brookville, 24; Layton, 25; Sandy Springs, 26; Cole, 29; Asbury, 29; Ebenezer, 31.

Dear Brother: We have completed the second mile stone in the running length of our Conference at the end of this round the task should be more than half completed.

### District Objective This Quarter

1. The completion of every member canvass and reported in.
2. The securing of 30 cents each member of each church to the district apportionment, or Episcopal Resident and sent Dr. Morris E. Swartz, 10 Fayette St. Baltimore, Md.
3. To secure at least 10 new subscribers to the Southwestern each charge.
4. Every charge will represent and every Pastor present at the district Conference and Epworth Convention, Sept. 5, to 10, Martinsburg, Barnsville charge, Cole, pastor. Let nothing deter in your effort to raise your quota.

Humbly yours,  
D. DeWITT TURPE

### San Antonio District Fourth Round

Pearsall, August 10-11; Gordon and Elm, 12-13; Hood, 16-17; Houston Circuit, 19-20; Hondo, 20-21; Cuero, September 2-3; Smiley, 4-5; Nixon Circuit, 9-10; Slaton Springs, 16-17; Seguin, 18-19; Olmus, 25-26; Pleasanton Circuit, October, 1; Kerrville Circuit, Yorktown Circuit, 14-15; Beeville, 16; Kingsville Circuit, 17-18; Kerrville, 22-23; Kerrs-Hill, 29-30; Jackson Chapel, November, 5-6; St. Paul, 13; Gonzales Circuit, 19-20; Floresville, 25-26.

Brethren: This means final for the Centenary.—G. A. Deal, District Superintendent.

### PALESTINE DISTRICT Fourth Quarter

Bryan Station, Aug. 18-20; Bryan Circuit, Aug. 19-20; East Calmar, Aug. 26-27; Teague Circuit, Sept. 1-3; East Mexia, Sept. 2-3; Wortham, Sept. 1-3; Streetman Circuit, Sept. 8-10; Fairfield Circuit, Sept. 9-10; Oakwood Circuit, Sept. 15-17; Palestine Station, Sept. 15-17; Palestine Circuit, Sept. 17-18; Love Circuit, Sept. 23-24; Jackson, Sept. 30-Oct. 1; Tyler Circuit, Oct. 1; San Augustine Circuit, Oct. 1; Hemphill Circuit, Oct. 14-15.

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W. W. Hall Evangelist of the Pittsburg Conference, is now booking dates for this coming Fall and Winter, either to Union or single Church meetings. Any pastor desiring to book along this line address him 7339 Scheyer Ave., Swissham, Pa.



Mayfield Circuit, Oct. 13-15; Jewett Circuit, Oct. 21-22; Buffalo Circuit, Oct. 21-22; Normangee Circuit, Oct. 28-29; Loona Circuit, Oct. 28-29.

B. R. BOOKER, D. S.

#### WAYCROSS DISTRICT

##### Fourth Quarter

Barnesville, Aug. 5-6; New Zion, Aug. 12-13; Liberty Hill, Aug. 19-20; Forsyth, Aug. 26-27; Pearson and Willacoochee, Sept. 1; Waycross Mission, Sept. 2-3; Douglas Mission, Sept. 5-6; Fitzgerald, Sept. 7; Waycross Station, Sept. 8-10; Patterson, Sept. 9-10; Traders Hill, Sept. 16-17; Macon Station, Sept. 22-24; Macon Mission, Sept. 24; Bolingbroke, Sept. 25; Eastman and Helena, Sept. 26-27; Blackshear, Sept. 20-Oct. 1; Faceville, Oct. 3; Balnhridge, Oct. 5; Valdosta, Oct. 6; Sparks, Oct. 7-8; Cordele, Oct. 14-15.

My Dear Pastors and Laymen—This quarter will finish our year's work. Let us do our best to carry to the conference a full report for all cause. Each pastor is requested to carry his full quota of subscribers to the Southwestern Christian Advocate. Don't forget the C. U. Endowment Rally. The date will be given later. Push your centenary claims and send in the money monthly to Dr. Morris W. Ehnes, 740 Rush street, Chicago, Ill. Send your money for Episcopal funds at once to Rev. Geo. P. Main, 150 Fifth avenue, New York City. The annual conference will meet at Waycross, Ga., Nov. 2.

J. H. PINKNEY, D. S.

## MARRIAGES

The following marriages were performed in Gulfport, Miss., by the Rev. N. Poe, Pastor:

**WHITE-BRUNELL** — On May 11, 1922, Mr. Joshua White and Miss Albertine Brunell were happily united in holy wedlock at the home of the bride.

**JAMES-JACKSON** — On May 18, 1922, Mr. Clarence James and Miss Lovenia Jackson were married in Haven Chapel M. E. Church.

**FAIRLEY-WHITE** — Mr. R. D. Fairley and Miss Hattie May White were happily joined in holy wedlock at the home of the bride, on Feb. 18, 1922.

**RANCIFUL-SAUCIER** — Mr. Benjamin Ranciful and Miss Harriet Saucier were joined together in holy wedlock.

#### QUARTERLY CONFERENCES

(Continued from Page 11)

along all lines. We more than raised the district superintendent's money in full. A large number howed at the altar for sacrament. The Rev. D. R. Bentley, P. C., recently was taken by surprise while holding the leaders and stewards meeting in Jerusalem Church, by a group of sisters singing from without the door, and, coming in, laid seventy pounds of choice groceries on the altar. The secretary made a few brief remarks outlining the object. The pastor thanked them graciously. Sisters Mary L. Adams, C. Creighton, M. Williams and others were leaders of the movement. Committees were ap-

pointed to go out and get subscriptions for the Southwestern. Raised for pastor this quarter \$150.92 and for all purposes \$178.97. Sunday School opened at 9:45 a. m., and was taught by Rev. T. A. Adams and others, and addressed by the district superintendent, which left a lasting impression with the school. At 11 o'clock the district superintendent, L. W. Price, preached a soul-stirring sermon.—A. A. Cheek, Reporter.

**WEST POINT, GA.** — The third quarterly conference of the West Point charge was held at Cannons Chapel M. E. Church, with the district superintendent, Rev. E. D. Giddens, presiding, July 22-23. At 11 a. m. the sermon by the district superintendent was enjoyed by all. We have raised since the last quarter \$200.11 for the pastor and \$64.75 for the trustees. Raised during this session \$32.91.—E. L. J., Reporter.

**ALAMO, TENN.** — On Sunday, July 23, the district superintendent was present at the fourth quarterly conference. He preached two soul-stirring sermons. The collection was good, and sixty-one partook of the Holy Sacrament. We are very much alive here and pray for the best wishes of all, that we may continue in the work of the Lord.—Mrs. W. R. Winston, Reporter.

**BIRMINGHAM, ALA.** — The third quarterly conference was held at Scott Chapel, Birmingham, Ala., July 7-9. District Superintendent Dunn commended us on the progress made in our work. Amount raised on Friday night \$18.00. We have raised this quarter \$81.00. Paid district superintendent in full.—A. R. Bishop, Reporter.

#### EPWORTH LEAGUE NOTES.

(Continued from Page 12.)

##### MISSIONARY EDUCATION

By Geo. F. Durgin, D. D., Secretary of Mission Study and Christian Stewardship Board Epworth League.

Four years ago to the Epworth League was given the privilege of promoting missionary education among the 750,000 members of its own organization, and the more than two millions of other young folks who are connected with the Methodist Episcopal constituency, and through the League the further promotion of this work with other and older folks.

The first year and into the second the handicaps and hindrances had right of way. Two years ago hooks and programs took the lead, and about twenty-five hundred classes in mission study were held in the twelve thousand chapters of the league. Pitifully small results? Yes! During the past season that record, which was then a record-breaker, has been doubled. Five thousand classes have been held; two hundred and fifty thousand young folks have been touched with the fact of mission study, and we are ready for a real campaign for missionary education.

Ten thousand correspondents write to the Central Office, Mission Study Department, and the letters of ten thousand more will be welcomed—

and answered. The young people of the constituency of the Southwestern Christian Advocate are most cordially invited to write us for all the helps for the promotion of mission study and stewardship.

The programs for 1922-23 are: Two course of study about missions, one course of study in stewardship. Two sets of dates. Two sets of helps for mission study, and such adjustment to help in a stewardship studies as this year will permit.

The Southwestern's young people should be interested in our fall course of study. Following the success of John Wesley, Jr., the Church has given us a hook written along similar lines and dealing with the facts and interests of the Negro people in the United States. The author, Dr. Jay S. Stowell, is a splendid investigator and collector, has spent time in the South, knows the Negro people, and with personal sympathy, and has given us a book of many interests. The Department's proposal is that this book be put into study classes during the fall, that small gatherings of folks use it, that it be put into Sunday School classes, that it be used in devotional meetings by the pastor. Together with a half million young people of other races, the Negro youth might well study this part of the American citizenship problem.

For the winter course of study we have a new book, "India on the March," and it is a fascinating volume. The author, Dr. Alden Clark, was a missionary in Western India, was familiar acquaintance with the Indian people and land, and has written in simple, easy, straightforward style. He has filled his writing with "a million facts." His style sifts into many a sentence a sharp statement of fact or a suggestion that sends you on a hunt for facts. The hook is delightful reading and provides values for study. The plan for this course of study puts it into the Epworth League devotional meeting for six definitely stated weeks. The topics committee has set aside the meetings of January 14 to February 18, and our topics are the only topics suggested for these dates.

All the helps for the leading of the meetings are prepared for these mission study topics. The Epworth Herald and the Epworth League Quarterly will carry their lessons on these lines. The teacher's manual will be ready in September. For other helps write to the Mission Study Department, 740 Rush Street, Chicago.

It is acknowledged that every interest of the Church and every successful promotion of the Kingdom must build on the foundation of the facts. We must know what God is doing today in all the world. Tomorrow's Church, the youth of today, will follow this plan more than did our fathers of yesterday. They held their religious life in enthusiastic heart experience and all the circumstances led to an emotional religion. That was good. But times have changed. Experience of religion, of relationship with God, must largely come now through a

knowledge of Him and His modern activities. To know what God is doing in all the world right now is essential to fellowship with God. Mission Study means just this.

On the basis of this, the Epworth League is trying to get one million of its young people to study missions. It means that we study the geography, the history, the biography of the Kingdom of God.

The Epworth League Mission Study Department carries a program for missionary reading, just the simple reading of any mission book by anyone, at any time. Many thousands have signed up for this. Suggestions and covenant cards are provided free.

This department has a number of pamphlet and folder publications which are sent to anyone, free, on request. We are glad to recommend books for courses and to give lists of magazine articles and other helps.

#### CARD OF THANKS

We wish to express our most hearty thanks to our praiseworthy friends for their untiring deeds of kindness and sympathy during the long illness of our beloved Sophia. The names are more than can be mentioned at this time. To the pastor and members of St. James Church; to the choir; to Mr. E. L. Marshal, Dr. Allen Murphy, Mrs. Alberta Nalley, L. A. Willson, Miss C. W. Johnson, Miss Lorena L. Willson. To Misses Arlene Chambers, Gertie Luccas, Louise Coile, Susie Collins, Euneda Frierson, Mattie B. Brown, Velera Gildry and Eunice Gihbert, who so tenderly bore her body to its last resting place. To the ministers, Revs. R. A. Warmsly, G. T. Sinton, B. J. Reddix, John McKee, Charles Anderson, G. C. Hilton, L. C. Thomas, and J. O. Brown, the pastor, for such touching eulogies. To Prof. A. A. Prads and the teachers for their many kind acts in so many ways, and to all who are partakers of our sorrows. Words cannot express our feeling of gratitude. It is only the hearts of those who have the pain and sorrow that can catch the full language of our soul in thanking them.

—Clark-Ovillie Families.

Shreveport, La.

### New Orleans College And Gilbert Academy

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## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Annapolis	Waterberry, Md.	Aug. 1-6	J. S. Carroll
Greenwood	Goodman, Miss.	August 1-6	J. W. Golden
Victoria	Gollad, Texas	August 1-6	J. G. Browne
Marlin	Waco, Texas	Aug. 1-16	T. M. Wyatt
St. Louis	Festus, Mo.	Aug. 2	Leroy Woolrich
Brookhaven	Hazlehurst, Miss.	Aug. 2-5	G. W. Smith
Charleston	Greeleyville, S. C.	Aug. 2-6	A. R. Howard
Huntsville	Athens, Ala.	August 2-6	J. L. Carr
Birmingham	Gadsden, Ala.	Aug. 2-6	C. L. Dunn
Newnan	Luthersville, Ga.	Aug. 2-6	J. D. Lovejoy
Forest City	Beauty Spot, Ark.	August 3-6	Z. R. Fields
Charleston	Morefield, W. Va.	August 8	W. W. A. English
La Teche	Morgan City, La.	Aug. 8	W. G. Alston
Meridian	Union, Miss.	Aug. 8-11	Wm. McMorris
Texarkana	Lewisville, Ark.	August 9-12	A. R. Ray
La Grange	La Grange, Ga.	Aug. 9-13	E. D. Giddens
Navasota	Navasota, Tex.	Aug. 9-13	R. B. Reid
Opelika	Sylacauga, Ala.	Aug. 9-13	J. N. Wallace
Palestine	Hearne, Texas	August 9-13	B. R. Booker
Atlanta	Conyers, Ga.	August 9-13	C. L. Johnson
Starville	Sturgis, Miss.	Aug. 9-13	E. F. Scarborough
Tupelo	Algoma, Miss.	August 15-20	W. H. Golden
Beaumont	Port Arthur, Texas	Aug. 16	W. D. Lewis
Aberdeen	Columbus, Miss.	Aug. 8-13	J. H. Talbert
Shreveport	Jewella, La.	Aug. 16-20	J. E. Rolax
Lake City	Adamsville, Fla.	Aug. 16-20	Scott Bartley
Alexandria	Alexandria, La.	Aug. 16-20	G. C. Hayward
Memphis	Mephis, Tenn.	Aug. 15-20	T. W. Davis
Hattiesburg	Enterprise, Miss.	August 16-20	W. H. Smith
Jackson	Tylers Chapel.	August 16-20	L. W. Price
Gainesville		August 16-20	J. F. Demery
Sedalia	Neosho, Mo.	Aug. 17-20	L. R. Grant
Clarksdale	Ruleville, Miss.	August 22-26	J. M. Marsh
Baltimore	Belair, Md.	Aug. 22-27	E. S. Williams
Plne Bluff	Helena, Ark.	August 22-27	A. S. Miller
Chicago	Chicago	August 23-25	D. E. Skelton
Guthrie	Wichita, Kana.	August 23-27	C. R. Rose
Monroe	Monroe, La.	Aug. 23-27	T. A. Hampton
Houston	Houston, Tex.	Aug. 23-27	A. W. Carr
Lake Charles	Opelousas, La.	Aug. 23-27	J. W. Turner
Marshall	Jefferson, Texas	August 23-27	E. H. Holden
Sardis	Jonestown, Miss.	August 23-27	M. C. Pulliam
Marion	Geigers, Ala.	August 23-27	R. R. Williams
Richmond	Harrisburg Va.	August 23-27	W. S. Jackson
Baton Rouge	Lettsworth, La.	Aug. 23-27	W. Scott Chinn
Kansas City	Armstrong, Mo.	Aug. 23-27	A. H. Higgs
Rome	Douglassville, Ga.	Aug. 24-27	H. E. Burns
Ocala	Reddick, Fla.	August 24-27	R. H. Debose
Topeka	Rosedale, Kan.	Aug. 30-Sept. 3	G. G. Logan
Bennettsville	Cheraw, S. C.	Sept. 6-10	G. C. Scott
Pittsburgh	Washington, Pa.	Aug. 9-13	M. J. Naylor, D. S.

The Bennettsville District Sunday School Institute and Epworth League Convention will convene July 26-30, at Chlo, S. C.

### SPECIAL NOTICE

Ladies' Aid, Hattiesburg District

Dear Sisters—Let us bear in mind that the District Conference will be held at Enterprise, Miss., Aug. 16-20. We do truly hope that the members of each Ladies' Aid Society in the Hattiesburg District will do their bit in trying to make this the best conference in the history of the church, numerically, financially and spiritually. Let each Ladies' Aid Society send a representative bearing a report and \$3.00 as representation fee. May each of us pray earnestly for success.

MRS. S. K. TRIGG,  
Dist. Pres. Ladies' Aid.

The pastors and delegates of the Jackson District who are expecting

to attend the conference, who are coming up on the Illinois Central road from Jackson, should take the evening train on Tuesday to Canton, and those who are coming down on the Yazoo & Mississippi Valley from Yazoo City should get off at Flora, Miss., at 12:23 on Tuesday. We will have someone to meet and convey you to the church. Please come on the above date, Tuesday, Aug. 15, 1922. We are expecting to give the delegates a royal time.

H. S. MORTON, P. C.

To the Laymen of the Savannah Conference: The annual summer meeting of the Savannah Conference Laymen's Association, which was scheduled to meet in Macon, Ga., Aug. 10 and 11, has been postponed to Aug. 17 and 18, at Grace M. E.

Church, Rocky Ford, Ga. At least one delegate from each charge is expected to be present. Some of our leading men will be present and address us on subjects of interest.

W. E. SUMMERS, Pres.

Brethren of the Texas conference whose wives will accompany them to the Texas Annual Conference, which meets at Palestine, Texas, on Nov. 1, will please notify me at once. Doing this will save you some inconvenience that will certainly follow if you should fail to do so.

C. H. PEMILTON,  
18 Texas Ave., Palestine, Tex.

### ARRANGEMENTS COMPLETED FOR EPWORTH LEAGUE INSTITUTE AT MORGAN CITY

The Rev. Albert J. Mitchell, Pastor of Ashury M. E. Church, Annapolis, and manager of the Washington and Delaware Conferences Epworth League Institute visited Morgan College last Thursday and completed the arrangements with Dr. John O. Spencer and Dean McCoy to hold the second joint Institute of these two conferences. The Institute will be held at Morgan College, August 14-20.

Registration will be Two Dollars, and Board, Seven Dollars for the week. The young life of Methodism look forward to this week as a week of good fellowship. The program includes Education on the church's Program Recreation of body. Inspiration of soul and consecration of life. A competent faculty has been selected and a large enrollment is expected.

## CRESCENT CITY NOTES

WESLEY M. E. CHURCH — On Sunday, July 23, early prayer meeting was led by Brother C. C. Cannon. Rev. C. Stanley, the pastor, preached at 11 a. m., and the congregation was entertained by the Kansas City Jubilee Singers. Their selections were enjoyed by everyone. At 7:30 p. m. the pastor preached. The King's Daughters, under the leadership of Mrs. Holmes, presented and unveiled a new pulpit set, which was much appreciated by the pastor and members.—L. L. Harrison, Reporter.

### THE PLACE OF THE RURAL SCHOOL IN THE LIFE OF THE AMERICAN NATION.

(Continued from Page 5.)

It is encouraging to know that in several States, Louisiana included, are being written typical volumes on the best Course of Study that may be adopted in the rural school to bring them nearer to the standard of efficiency of the city school. Thus with these facts in mind one can readily see that it will not be long before the rural school will receive the proper consideration from all concerned and will be given its rightful place, if not the leading factor, among the leading factors in the developing of the Life of The American Nation.

### LOST SON.

Rosie Brooks inquiring for her son Perry Brooks, who left Lyons about 12 years ago; went to Fort Worth, then to Dallas, and last heard of supposed he went to St. Louis, Mo. His Brother, Sam Brooks, died May the th; his mother is left alone. Pastors please read this to your congregations. Any one that can give me any information please notify J. W. Amhrister, Lyons, Texas, No. 43.

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LORENZO H. KING,  
Editor

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## His Eternal Presence

When Jesus uttered his "Lo, I am with you alway, even unto the end of the world," unto his followers, there was in that utterance the implied fact of the difficulty of the task they were to perform. His followers, today find the task difficult because of its spiritual character.

To create right conceptions in men, to awaken proper motives and impulses in their nature, to get them headed to Kingdom objectives, is the task the Master enjoined when he said "Go ye therefore, and teach all nations to observe all things whatsoever I have commanded you." But the difficult task is relieved by the heartening assurance of His Eternal Presence, "and, lo, I am with you alway."

His eternal presence is our strongest guarantee of His help in this work with men. Our weakness finds its ample supplement in His infinite immeasurable strength. This given to us without stint becomes the power that helps us in every task of life however difficult and baffling it may appear. In weakness we are made strong by His eternal presence dwelling with us to help us.

We like to think of this help as consisting primarily in our own character transformation. By means of the strength of our own characters thus ennobled and edified the presence of Jesus

helps us to succeed in our task of world evangelization. Christ's presence then becomes to us a means of helpfulness not in the sense of some eternal force or power or spell that we can wield over men to make them better. It is the Christ making men better through our characters and lives as He, abiding with us, shall transform us into lives whose virtue is felt by those we would help. With us, in us, He empowers us so that our inner motives, impulses, and emotions going out after others makes possible their evangelization.

Herein is our assurance of success if Christ is with us alway in our task. The purpose of His presence is the success of our efforts. This is the glory of His abiding presence—that we may succeed in winning men to observance of His will and way. Calvary was a costly experience. It must assure, it *does* assure success to our efforts that, because of Calvary He abides, and because He abides we are empowered and because we are divinely empowered we shall win the hearts of men to Him.

Whatever may be the misgivings of our fickle, feeble faith we must learn that the presence of Jesus with us day by day and alway even unto the end of the ages is our absolute guarantee that His work entrusted to us shall succeed to the glory of God.



## ANNUAL MEETING COUNCIL OF BOARDS OF BENEVOLENCE

Gratifying Showing Made by Church. \$13,353,978 Raised During Past Fiscal Year.

At the June meeting of its Council of Boards of Benevolence, the Church's Administrative machinery, Methodism recorded her wonderful achievements for the past year, and steadfastly set her face to the future with large expectation and hope. Though the year had been punctured with forebodings and misgivings because of the country's industrial conditions, reports of the Treasurer showed \$13,353,978.82 received by him during the fiscal year, \$6,176,641 of which had been received during the seven preceeding months ending May 31, 1922.

From the beginning, the Council sessions were forwarded with the spirit of Confidence. Bishop Leete, the President, sounded this note in his opening address. It was contagious. It increased in volume as the several sessions were opened with devotions of singular spiritual fervor. Dr. Morris Brown and Editor Hartman were notably happy in their devotional addresses.

### Dr. Wade Reports

The masterful report of Corresponding Secretary R. J. Wade was comprehensive, detailed, convincing. It was an index to the man—sincere to the core, with his whole being overwhelmed by the seriousness, the sacredness of his task. His one idea is to do the task for Methodism and the Kingdom, even hazarding his life in the undertaking. We wonder if the Church fully appreciates the weight resting upon the shoulders of this overworked servant of hers. The report recorded the harmony which has marked the administration of the whole program of benevolent activities of the church during the past year as well as during the entire Centenary period.

Notably gratifying also was the spirit of economy which was shown in administering the affairs of the Board and of the several Constituent Boards. All of which added to that courageous faith in Him for whose glory the work exists, gives assurance of sustained success during the years ahead.

### Treasurer's Ehnes Reports

As an illuminating statement of the receipts of the Church we are herewith pre-

senting the report of the treasurer for the seven months ending May 31, 1922. This report it will be observed shows receipts and net expenses, and distributions to the several Boards as follows:

Dr. Ehnes gave also in his report an exhibition of charts which revealed an interesting comparison of our gifts for ourselves with those for others. In 1919 Methodists gave for others \$17,910,414 while for themselves they gave \$45,809,251; in 1920, for others \$22,468,774, for ourselves \$53,994,578 in 1921, for others \$23,273,924, for ourselves \$62,695,279. During 1921, says Treasurer Ehnes, all local church expenditures increased \$8,700,701 while pastors' salaries alone increased \$2,173,887. This observes Dr. Ehnes, "it is evident that the Centenary slump was not due to a lack of money."

### Committee Reports.

Among these was the Report of the Budget Committee. It recommended "in the face of the appalling decline in receipts, we are impelled in spite of crying needs for enlarging programs and extending operations on part of every agency appearing before us, to resolutely face the issue by recommending substantial reductions in budget items." The total administrative budget of the Committee on Conservation and Advance was fixed at \$850,000, which is a reduction of 10 per cent.

The Committee on Askings reported that every Board has shown that it was guided in its askings by the spirit and program of economy; and "your committee recommends that there be no increase in the asking of any Board except for the Commission on the Conference Course of Study. Below is the table of Askings submitted for the current year:

Board of Foreign Missions	\$10,500,000
Board of Home Missions and Church Extensions	10,500,000
Board of Education	750,000
Board of Negroes	350,000
Board of Sunday Schools	300,000
Board of Temperance	150,000
Board of Deaconesses	45,000
Board of American Bible Society	150,000
Board of Hospitals and Homes	35,000

	Receipts by Treasurer and receipts reported by Boards during seven months, ended May 13, 1922	Net expenses during seven months, ended May 31, 1922	Treasurer's remittances, to funds received during seven months, ended May 31, 1922
Board of Conference Claimants	\$-----	\$-----	\$ 5,543.40
American Bible Society	87,500.00	4,347.12	83,152.88
Board of Conference Claimants	-----	289.41	289.41
Board of Education	577,660.34	22,650.67	555,009.67
Board of Education—Negroes	374,166.66	11,310.36	362,856.30
Board of Foreign Missions	2,255,103.89	268,168.25	1,986,935.64
Board of Home Missions	2,255,103.90	268,168.25	1,986,935.65
Board of Hospitals and Homes	20,416.66	1,002.01	19,414.65
Board of Sunday Schools	175,000.00	8,621.89	166,378.11
Board of Temperance, Prohibition, Public Morals	87,500.00	4,313.84	83,186.16
Epworth League	48,010.90	3,370.17	44,640.73
General Deaconess Board	26,250.00	1,291.31	24,958.69
Other Interests	91,224.92	-----	91,224.92
Annuities and Trust Funds	178,704.46	-----	178,704.46
	<b>\$6,176,641.73</b>	<b>\$593,533.28</b>	<b>\$5,583,108.45</b>

Board of Epworth League	123,6
Board of Conference of Course of Study	43,0
Board of Conference Claimants	10,0

In view of the slump of \$2,000,000 Centenary receipts over the previous year the report of the Budget and Askings Committees provoked several spirited debates participated in by Drs. F. M. North, Clarence True Wilson, P. J. Maveety, Mr. Frank Dunn and Bishop Nicholson. These were great debates worthy of the attention of the General Conference. It remained for Bishop Nicholson, as usual to come forward with the solution which was satisfactory to all the interests involved.

To our minds one of the most needed pieces of legislation in our Methodist machinery was encompassed in the report of the Committee on Statistics, recommending:

(1) That there be one uniform and fiscal and statistical year for all Conferences, for all churches, for the Council of Boards of Benevolence and the several Benevolence Boards and for all other organizations of the Church.

(2) That this fiscal and statistical year be made coincident with the calendar year, January first to December thirty-first.

(3) That a separate financial and statistical report be made for each Church or congregation rather than by circuits as a whole.

(4) That all financial reports of churches be sent to the Treasurer of the Committee on Conservation and Advance, and that these annual reports be verified by the Treasurer before publication in the General and Annual Conference Minutes.

(5) That all statistical reports be sent to the publisher of the General Minutes.

(6) That the Area offices be charged with the responsibility for distributing report blanks to, and for collecting financial and statistical reports from all churches in the respective Areas, and for forwarding the same to the Treasurer of the Committee on Conservation and Advance, and to the publisher of the General Minutes.

(7) That a tabulation of financial reports by Districts and by Conferences be prepared by the Treasurer of the Committee on Conservation and Advance, and that a tabulation of statistical reports be similarly prepared by the publisher of the General Minutes, and that these tabulations be furnished by the several Annual Conferences for publication in the Annual Conference Minutes.

Such legislation when enacted will greatly simplify our fiscal systems and contribute much to accuracy in records and economy in administration.

### New Committees Appointed

In the interest of greater efficiency it was voted by the Board to refer the matter of Architecture as undertaken separately by each of the several Boards to a Committee of five members of the Council, who shall study the best plan for co-ordinating this work under single direction.

The Committee of twenty which is to be composed of ten men each from the Council and ten from the Executive Committee of the Council is charged with the very responsible task of looking into the total Benevolent machinery of the church in order to make recommendations to the coming General Conference. The findings of this committee are to be submitted first to the Council of Boards for consideration before being formally presented to the General Conference for action. As is the case with the report of the Committee on Advance Program which will be ready to take up new



studies on money, evangelism, lay activities, etc., as these relate to the Church's advance program now in process of formation.

Special called meeting of the Council will likely be held at the end of the year.

#### The Next Step

Despite the splendid successes of the Centenary Movement thus far, they are not what was expected or what the Church can do if it will. The report of the Treasurer as Dr. Wade puts it so aptly causes the Church sad disappointment and heartbreak. But instead of despair, the meetings of the Council resounded the clear note of Advance, redoubled effort, intensified appeal. Self assurance and reassertion of confidence in the Church's ministry and laity characterized every utterance of the Council. The high moral mission of Methodism as a militant aggressive world force for righteousness is maintained and asserted in her Special Call for diligence and the spirit of sacrificial giving on part of every member of the Church now for regaining the \$2,000,000 lost to the Church in the slump in Centenary receipts last year.

Let pastors collect all pledges made to the Centenary adding new pledges as rapidly as possible.

Let there be found at least 2,000 Negro Methodists who will give not less than \$100 each as special contribution to this special effort for \$2,000,000. As this is the time of crisis in the forward program of the Church it is expected that our colored membership will do sacrificially in His name the part asked of him by the Church.

The Council advises continued emphasis on evangelism, stewardship, the tithe and repetition of Easter Tithing Week Offering for the coming year.

#### Detached Bishops

For the more effective prosecution of the task of raising the \$2,000,000, Bishops Edwin H. Hughes and Fred B. Fisher have been detailed by the Church to travel at large in their discretion throughout the Church speaking and stirring up the minds and hearts of the people to the urgency of the call. The prayers of the Church will follow them and may they be clothed upon by His spirit for this special service to the Church. This was asked by them in heartsearching appeals to the Council assembled in Chicago; Can the Church give less than this?

#### Bishop Fisher Speaks

A fitting climax to the deliberations of the Council was the impassioned plea of Bishop Fisher just returned from contact with the problem of an awakening India on that foreign, fascinating field. Bishop Fisher's big heart beats for the Christian conception of the sanctity of all human life and the value and worth of personality everywhere. He pleads for those millions in whom God is beginning marvelously to manifest Himself in ways we dare not ignore. Coming at the close of the session his pleas awakened in every heart a new spiritual passion for carrying on the work of evangelization to the uttermost parts of the earth.

recognition to this verity of our existence. The program of group and individual activity must be made resolutely to articulate with this ideal. Then, even such diverse social characteristics as those of the lamb and the lion will be harmonized. The principle of unity in the larger world of values will be regnant in all our affairs and the world shall rest in peace which only the Christ ideal can bring.

It is the business of the Church of Jesus Christ plainly, and its only business to bring about the complete dominance of this conception in the thinking and acts of men. Whatever is necessary in the life of the Church and in her machinery to adapt it to the achievement of this purpose must be done. This new wine of Jesus' ethical conception and passion must be put into bottles that will contain it. If the old bottles of National Churches and race Churches cannot hold it, then Christ must bring about other channels of expression for his life and power that will conserve the values of his sacrificial death for our diseased social order.

Our English visitor aptly says: "We declare that the Christian Church can stand for nothing less than these things while it stands for much more. I am here to declare the earnest desire of the Christian folk of Great Britain to clasp hands with the people of good will in America to promote the cause of true world peace." To which we say that not only should American and British churches clasp hands, but it will require the clasping of hands and hearts of the Church of Jesus Christ in every nation under the sun, prompted by this conception of human oneness and the identity of human interests, ever to bring about a lasting world peace among the peoples of the earth. May the Church of God be about its business.

#### LET US ALONE

This was the cry of an unclean spirit in his reaction to the preaching of Jesus in the Capernaum synagogue.

Usually it is the unclean spirit that desires to be let alone. He prefers to be dissociated from the group except for purposes of their destruction. As long as he can prey upon the group to his apparent advantage, forgetful of the injustice and violence done the group, he is complacent and happy; but when somebody arraigns him or proposes a check on his ravages, he immediately begins his forbidding cry—let us alone.

Unclean spirits are usually not individualistic, but clannish. They are prone to group themselves for overwhelming victory in their ravages. Thus they would be bolstered up and sanctioned by their kind. Here is one of the problems of evil. It is not single handed; never works alone. It groups itself into many agencies; it assumes many forms; it is characterized by many disguises. And desires that its company, its group shall be let alone.

Virtue is always recognized by evil. The contrast between the two is so vast that each knows the other.

"Vice is a monster of so frightful mien,  
That to be hated is but to be seen."

Evil too is conscious that there is not nor can be, any common ground between itself and  
(Continued on Page 4)

## FUNDAMENTAL BASIS FOR WORLD PEACE

Several weeks ago there came to this country in the interest of world peace, the Rev. Dr. Frederick A. Norwood, pastor of the famous City Temple of London, and a foremost leader of the Free Church of England.

In his greeting to the Churches and peoples of America on his arrival, Dr. Norwood uttered this significant statement: "I am here to speak on behalf of the Churches of Great Britain to the Churches of the United States of America in the interest of world peace. The sentiments that are moving the hearts of those I represent are deeper than those of merely racial relationships. We gladly recognize how much of history, tradition and religion these two peoples, which speak a common language, cherish in unison, but the Christian mind in Great Britain is feeling after a bond which shall be HUMAN rather than racial."

Here at last is the basis and hope of any successful effort to bring the world to that stage in human relationships that we call the reign of peace. Neither the traditions of history nor a common language has been or ever will be a strong enough bond to bring men to terms of world wide peace. Religions have not yet done so, because perhaps of the absence of an adequate conception and motive that has forged the religious fabric of the past.

If peace comes to the world in the future it will come through religion. But this religion must be fundamentally the religion

of the Christian ethic. Back of it and basal to it for effectiveness in this sphere must be the undergirding conception of the oneness of humanity, and practical recognition of all those essential obligations of man to man, hinging thereupon. This bond will hold. Nothing less than the sense of human oneness and solidarity can hold in leash the impulses and passions that make men hate and tear each other with bestial violence.

Where one group or class of men strive under the conviction that God made them fundamentally different from and therefore superior to another class or group, this idea produces that whole crop of vicious vagaries that create class hostility, class warfare, dissociation in human relationships, with all their attendant evils.

Accordingly, Jesus, the world's social philosopher, recognized and fostered by teaching and prayer, and his supreme sacrifice, this ideal of human oneness. So fundamental was it in his thought that he made it in the basis of establishing his ideal world-society—the Kingdom of God. In order to maintain it, he gave the principles of love and forgiveness as the great laws of the Kingdom.

When this conception, made vital and practical by the principles of love to God and man, shall become the accepted ideal of nations and races and groups of all types, then shall we be at peace throughout the world. Developing group consciousness must give added sanctions and increased



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### RESTORE THE ERRING:—

Brethren, if a man be overtaken in  
a fault, ye which are spiritual, restore  
such a one in the spirit of meekness; con-  
sidering thyself, lest thou also be tempted.  
—Galatians 6:1.

### AMONG THE NUISANCES

It is a perfectly normal and oft-exercised  
habit of men to oppose the good and to  
effect organizations designed to suppress  
good and to promote evil. One of the  
most recent expressions of this tendency  
among us Americans is an organization  
known as the Association Against the Pro-  
hibition Amendment. Its headquarters is  
in New York. Its purposes are:

"1. To get the Volstead Act out of the  
law and keep it out.

"2. To oppose the passage of similar  
tyrannical laws, and to endeavor to have  
the enforcement of the Eighteenth Amend-  
ment (so long as it remains in force) left  
to the people of the several States under the  
concurrent clause.

"3. To work patiently, lawfully, fairly  
and patriotically for the repeal of the Pro-  
hibition Amendment, and to preserve the  
Constitution of the United States from  
further mutilation by an organized fanat-  
ical minority.

"4. Pending the accomplishment of the  
above program, to favor and encourage  
obedience to the prohibition laws, as now  
effective."

There are just two things about the pur-  
pose of this organization as stated above  
that are interesting. The one is its  
erroneous statement concerning "further  
mutilation" of the Constitution of the  
United States "by an organized fanatical  
minority." These liquorites know as well  
as do the enemies of the liquor business that  
the Federal Prohibition Amendment was  
not passed by any minority. It was passed  
by the overwhelming and rightfully reg-

nant moral sentiment of the masses of the  
people of the country. Nor were those  
"fanatical" men and women who voted its  
passage. They are among the nation's most  
substantial and thoughtful citizenry who  
have observed and know the awful ravages  
upon society which the liquor lovers make  
by plying their trade with a free and  
licensed hand.

Moreover, it is equally as fallacious for  
them (the liquor lovers) to charge that the  
Prohibition Amendment is tyrannical. It re-  
quires no reason to convince one that this  
law is no more tyrannical than the law  
against murder or peonage, or the white  
slave traffic, or tampering with the mails,  
or any other law enacted by the sovereign  
people to prevent the utter wreck and ruin  
of society. Those who rant thus against  
the regulation and eradication of vice are to  
be pitied but sternly denied the right to  
impose their destructive opinions and sys-  
tems upon their fellows. Its ultimate moral  
value for society is the real sanction of any  
law or system of government. Judged by  
this standard the Prohibition Amendment  
is the sovereign law of the land.

The other consideration is plain. Why  
do the liquor lovers want the enforcement  
of the Eighteenth Amendment "left to the  
people of the several states?" The cry of  
the situation is, they want provisions left  
whereby they can ply their business of  
human debauch with ease and without fear  
of strictest enforcement. Like many other  
evils the liquor evil cannot be regulated by  
state control. It takes the strong arm of  
the Federal government to stop it. Time  
of course will be required as well as much  
patience and building public sentiment and  
educating the public conscience; but these  
can better be done by the Government than  
by the state working singly. There must  
never be any let up in this warfare against  
strong drink with its blighting curses.

This organization and its kindred brood  
of destructive social and moral evil agencies  
should find no recruits among those who  
stand for human progress and a healthful  
national life.

## Personal and General

Undergraduates of the West Texas Annual  
Conference. The Commission on Conference  
Courses of Study, 150 Fifth Avenue, New  
York, N. Y., wants the names, addresses and  
educational qualifications of every man in the  
Conference Courses of Study at once. Please  
send me this information as soon as you read  
this card. The information is a prime neces-  
sity for this office. It desires very much to  
give the men the opportunities arranged for  
their benefit. J. C. Ensan, Registrar A, Texas  
Conference, Yorktown, Tex., Box 281.

The Summer School for Town and Country  
Pastors of the Delaware and Washington Con-  
ferences, conducted by the Department of Ru-  
ral Work of the Board of Home Missions and  
Church Extension, is to be held at Morgan Col-  
lege, September 4 to 23. The District Super-  
intendents should arrange at once with the

Board of Home Missions and Church Exten-  
sion regarding the registration of their men.

Rev. and Mrs. J. C. McGinty announce  
the birth of their little son, Julius Clair Mc-  
Ginty, on July 31, 1922. Weight 9 pounds.  
The mother and baby are doing nicely.

An exhibition of Negro Achievements and  
Abolition Memorials will be held by the League  
of Women For Community Service in the  
Public Library of the city of Boston, during  
October, 1922, in the interest of the Maria L.  
Baldwin Memorial Room of the League at 558  
Massachusetts Avenue, Boston.

Miss Alberta C. Boyd has returned home  
after having spent five weeks in the State  
Normal at Haven Institute. Miss Boyd is  
a Normal Graduate of 1922 from New Or-  
leans College. She will serve as second as-  
sistant in the Handsboro Public School.

Mrs. Clara B. Watters, of Columbus,  
New Mexico, has returned home after hav-  
ing spent two months with her parents, Mr.  
and Mrs. L. Bell, of Handsboro, Miss.

The Rev. R. A. Simpson of Sardis, Miss.,  
has been appointed by the State Board of  
Education as Chaplain of the State Normal  
for teachers during the six weeks session  
at Senatobia, Mississippi.

Prof. R. E. Brown, for 20 odd years, teacher  
of Natural Science in the Freedman Aid  
Schools and who is the head of the First High  
School for Negroes in the State of Louisiana,  
located at Shreveport, La., passed through New  
Orleans this week, en route to the National As-  
sociation of Teachers in Colored Schools,  
which meets in Hampton, Va., on the 26-28th of  
July. He is appointed by Mr. A. C. Lewis, the  
Supervisor of Rural Schools for Negroes, to  
represent Louisiana and to deliver an address  
on "Teacher Training or The Problem of Se-  
curing Better Teachers for Rural Schools." This  
is a distinct honor for Prof. Brown, and  
our church. Prof. Brown is in the midst of his  
fourth year as Conductor of the Summer Nor-  
mal, at Alexandria, La., where he has 100 first  
class teachers hard at work to better fit them-  
selves for the new year's work. The Normal,  
under the leadership and co-operation of the  
other members of the faculty, surprised Prof.  
Brown by presenting him with his expenses  
for the trip to Hampton. This is a Wiley man  
that is making good for his Alma Mater, in a  
quiet, unassuming way.

The Daily Vacation Bible School at Morgan  
Memorial Methodist Episcopal Church, Boston,  
this year, has an enrollment of 400, the largest  
enrollment in the vacation program in the his-  
tory of the institution.

### LET US ALONE

(Continued from Page 3)

virtue. "What have we to do with thee?" is  
only an implied form of command to be let  
alone.

Uncleanliness may be rebuked and finally dis-  
lodged but it always tears and vitiates char-  
acter and life. It robs and ruins the soul of its  
virtues. It brings the soul and life to such an  
estate that only the redeeming power of Jesus  
Christ can regain and restore the soul once de-  
based by evil to that condition of moral mastery  
that makes life worth the living. Evil spirits  
should be exorcised regardless of their blatant  
plea to be let alone.



This report will aid in appreciation of the task before the Church to carry on the Centenary program of Kingdom building. Preserve it for future use:

REPORT OF APPORTIONMENTS, SUBSCRIPTIONS, AND RECEIPTS BY AREAS AND CONFERENCES

MAY 31, 1922

Conference	Apportioned Annually	Subscribed Payable Annually	Paid June 1, 1921- May 31, 1922	Due Three Years on Apportionment	Paid Three Years (a)	In Arrears on Apportionment
ATLANTA AREA (WHITE).....	\$ 82,986	\$ 75,032	\$ 42,816	\$ 248,958	\$ 180,849	\$ 68,109
Alabama.....	29,771	22,128	6,892	38,313	32,348	56,965
Georgia.....	13,555	12,310	5,857	40,665	35,280	5,385
Saint John's River.....	39,660	40,594	30,067	118,980	113,221	5,759
ATLANTA AREA (COLORED).....	\$ 122,751	\$ 238,571	\$ 51,816	\$ 368,253	\$ 255,376	\$ 112,877
Atlanta.....	26,174	48,246	10,466	78,522	60,100	18,422
Florida.....	10,001	18,576	4,805	30,003	219,142	10,861
Savannah.....	13,153	27,338	3,489	39,459	16,953	22,506
South Carolina.....	69,471	137,006	29,053	208,413	141,427	66,986
South Florida Mission.....	3,952	7,4005	4,002	11,856	17,753	(b) 5,897
BOSTON AREA.....	\$ 1,056,469	\$ 937,974	\$ 561,830	\$ 3,169,407	\$ 1,996,434	\$ 1,172,973
East Maine.....	78,180	57,386	30,379	234,540	111,521	123,019
Maine.....	97,451	91,255	55,460	292,353	178,619	113,734
New England.....	465,255	475,848	282,772	1,395,765	986,524	409,241
New England Southern.....	216,814	169,292	106,545	650,442	398,407	252,035
New Hampshire.....	109,130	100,070	58,863	327,390	217,624	109,766
Vermont.....	89,639	54,123	27,811	268,917	103,739	165,178
BUFFALO AREA.....	\$ 1,561,260	\$ 1,614,367	\$ 1,134,495	\$ 4,683,780	\$ 3,701,250	\$ 982,530
Central New York.....	431,755	442,845	312,109	1,295,265	1,041,268	253,997
Genesee.....	453,020	473,827	346,905	1,359,060	1,049,261	309,799
Northern New York.....	285,366	305,354	188,047	856,098	637,970	218,128
Troy.....	391,119	392,341	287,435	1,173,357	972,751	200,606
CHATTANOOGA (WHITE).....	\$ 204,791	\$ 156,982	\$ 55,050	\$ 614,373	\$ 202,750	\$ 411,623
Blue-Ridge Atlantic.....	36,187	31,845	7,061	108,561	25,218	43,343
Central Tennessee.....	24,023	18,350	4,444	72,069	17,335	54,734
Holston.....	144,581	106,787	43,544	433,743	160,197	273,546
CHATTANOOGA (COLORED).....	\$ 82,545	\$ 22,352	\$ 14,409	\$ 247,635	\$ 96,203	\$ 151,432
East Tennessee.....	21,795	7,558	5,702	65,385	31,885	33,500
North Carolina.....	36,991	14,794	5,062	110,973	50,848	60,125
Tennessee.....	23,759		3,644	71,277	13,471	57,806
CHICAGO AREA.....	\$ 1,781,687	\$ 1,528,260	\$ 1,019,915	\$ 5,345,061	\$ 3,659,780	\$ 1,685,281
Central Illinois.....	364,655	230,062	159,002	1,093,965	588,760	505,205
Central Swedish.....	42,658	41,369	27,468	127,974	85,267	42,707
Chicago German.....	55,075	45,547	22,788	165,225	96,976	68,249
Illinois.....	643,526	573,923	367,489	1,930,578	1,440,729	489,849
Rock River.....	675,773	637,359	443,168	2,027,319	1,448,049	579,270
CINCINNATI AREA.....	\$ 2,383,721	\$ 2,280,191	\$ 1,458,358	\$ 7,151,163	\$ 4,794,943	\$ 2,356,220
Kentucky.....	102,119	82,230	30,236	306,357	96,512	209,845
Northeast Ohio.....	968,880	960,242	673,621	2,906,640	2,102,566	804,074
Ohio.....	524,664	504,482	310,674	1,573,992	1,029,424	544,568
West Ohio.....	788,058	733,237	443,826	2,364,174	1,566,442	797,732
DENVER AREA.....	\$ 394,092	\$ 348,550	\$ 279,085	\$ 1,182,276	\$ 882,183	\$ 300,093
Colorado.....	247,905	249,424	180,984	743,715	527,148	216,567
Lincoln.....	7,259	765	4,450	21,777	16,112	5,665
New Mexico.....	26,585	23,654	16,440	79,755	46,028	33,727
Utah Mission.....	15,529	15,936	17,103	46,587	38,367	8,220
Western Swedish.....	19,483	16,729	14,448	58,449	56,366	2,083
West German.....	47,881	14,263	31,134	143,643	146,479	(b) 2,736
Wyoming State.....	29,450	27,779	14,527	88,350	51,783	36,567
DETROIT AREA.....	\$ 1,099,347	\$ 1,144,333	\$ 823,797	\$ 3,293,741	\$ 2,371,801	\$ 921,940
Central German.....	98,847	99,053	83,917	296,541	277,915	18,626
Detroit.....	518,519	579,040	439,375	1,551,257	1,114,429	436,828
Michigan.....	447,410	432,534	281,833	1,342,230	920,799	321,431
Norwegian and Danish.....	34,571	33,706	18,673	103,713	58,659	45,054
HELENA AREA.....	\$ 300,970	\$ 336,523	\$ 133,402	\$ 902,910	\$ 521,641	\$ 381,269
Idaho.....	64,588	70,687	26,248	193,764	103,830	89,934
Montana.....	61,480	67,899	32,606	194,440	112,971	71,469
North Dakota.....	134,566	143,685	56,808	403,698	246,523	158,175
North Montana.....	40,336	54,252	17,740	121,008	59,316	61,692
INDIANAPOLIS AREA.....	\$ 1,392,558	\$ 1,312,843	\$ 869,889	\$ 4,177,674	\$ 2,989,966	\$ 1,187,708
Indiana.....	510,657	444,888	270,631	1,531,971	906,733	625,238
North Indiana.....	503,305	510,043	361,979	1,509,915	1,312,268	197,647
Northwest Indiana.....	325,577	293,524	207,164	976,731	677,227	299,504
Lexington.....	53,019	64,388	30,115	159,057	93,738	65,319
NEW ORLEANS AREA.....	\$ 159,234	\$ 71,140	(c) \$ 117,163	\$ 477,402	(c) \$ 458,973	(c) \$ 18,429
Central Alabama.....	18,730	10,680	4,433	58,190	36,170	20,020
Louisiana.....	29,000	11,537	5,404	87,000	76,236	10,764
Mississippi.....	29,274	6,466	9,589	87,822	67,534	20,288
Texas.....	27,276	9,317	4,247	81,528	73,924	7,604



## REPORT OF APPORTIONMENTS, SUBSCRIPTIONS AND RECEIPTS—Continued

Conference	Apportioned Annually	Subscribed Payable Annually	Paid June 1, 1921- May 31, 1922	Due Three Years on Apportionment	Paid Three Years (a)	In Arrears on Apportionment
Upper Mississippi.....	30,659	16,890	8,376	91,977	71,188	20,789
West Texas.....	24,295	16,250	12,231	72,885	61,039	11,846
NEW YORK AREA.....	\$ 1,499,101	\$ 1,115,158	\$ 849,479	\$ 4,497,303	\$ 3,019,066	\$ 1,478,237
Eastern Swedish.....	31,563		12,905	94,689	47,246	47,443
East German.....	54,849		32,274	164,547	136,830	27,717
Newark.....	459,655	374,627	275,462	1,378,965	947,802	431,163
New York.....	401,860	291,481	193,963	1,205,580	681,333	524,247
New York East.....	551,174	449,050	334,874	1,653,522	1,205,856	447,666
OMAHA AREA.....	\$ 1,934,038	\$ 1,358,181	\$ 1,002,870	\$ 5,801,634	\$ 3,889,884	\$ 1,911,750
Des Moines.....	471,104	352,158	244,545	1,413,312	992,789	420,523
Iowa.....	266,448	119,420	115,933	799,344	411,533	387,811
Nebraska.....	488,344	462,750	273,101	1,465,032	1,008,891	456,141
Northwest Iowa.....	291,145	112,322	137,225	873,435	616,568	256,867
Northwest German.....	30,327	35,570	41,071	90,981	130,193	(b) 39,212
Northwest Nebraska.....	32,104	30,528	12,885	95,832	55,357	40,475
Upper Iowa.....	354,566	245,433	178,110	1,063,698	674,553	389,145
PHILADELPHIA AREA.....	\$ 1,678,030	\$ 1,415,330	\$ 904,431	\$ 5,030,014	\$ 3,194,978	\$ 1,835,036
Delaware.....	90,177	82,058	47,676	270,531	156,808	113,723
New Jersey.....	413,219	360,442	203,183	1,235,581	724,523	511,058
Philadelphia.....	762,880	641,577	405,196	2,288,640	1,500,871	787,769
Wyoming.....	411,754	331,253	248,376	1,235,262	812,776	422,486
PITTSBURGH AREA.....	\$ 1,550,446	\$ 1,380,213	\$ 981,024	\$ 4,650,388	\$ 3,128,060	\$ 1,522,328
Erie.....	416,212	410,144	288,915	1,248,636	967,114	281,522
Pittsburgh.....	755,224	700,153	521,819	2,265,672	1,641,738	622,939
West Virginia.....	379,010	269,916	170,290	1,136,080	518,212	617,868
PORTLAND AREA.....	\$ 507,131	\$ 440,432	\$ 276,227	\$ 1,521,393	\$ 971,728	\$ 549,665
Columbia River.....	149,970	133,863	68,624	449,910	228,247	221,663
Oregon.....	150,067	125,403	78,801	450,201	269,663	180,538
Pacific German.....	9,885	2,607	4,564	29,655	26,114	3,541
Pacific Swedish Mission Conference.....	8,521	1,251	9,177	25,563	29,585	(b) 4,022
Puget Sound.....	181,717	170,752	110,094	545,151	402,960	142,191
Western Norwegian-Danish.....	6,971	6,556	4,967	20,913	15,160	5,753
SAINT LOUIS AREA.....	\$ 800,7781	\$ 645,001	\$ 343,685	\$ 2,402,343	\$ 1,278,166	\$ 1,124,177
Central Missouri.....	22,293	32,050	12,636	66,879	40,275	26,604
Little Rock.....	14,844	18,353	6,987	44,532	30,555	13,977
Missouri.....	173,635	126,635	55,712	520,905	313,687	207,218
Saint Louis.....	256,301	198,629	128,758	768,903	404,553	364,350
Saint Louis German.....	63,180	54,026	35,389	189,540	123,544	65,996
Southern Illinois.....	270,528	215,308	104,203	811,584	365,5551	446,033
SAINT PAUL AREA.....	\$ 1,050,130	\$ 1,042,894	\$ 567,284	\$ 3,150,210	\$ 2,101,772	\$ 1,048,438
Dakota.....	195,696	216,526	94,205	587,088	426,837	160,251
Minnesota.....	186,160	176,334	98,670	558,480	388,972	169,508
Northern German.....	30,461	31,610	15,898	91,383	80,482	10,901
Northern Minnesota.....	219,604	215,312	105,615	658,812	342,486	316,326
Northern Swedish.....	20,647	13,915	9,478	61,941	35,269	26,672
West Wisconsin.....	184,913	178,193	106,188	554,559	355,161	199,398
Wisconsin.....	212,649	211,004	137,229	647,947	472,566	165,381
SAN FRANCISCO AREA.....	\$ 864,753	\$ 804,615	\$ 578,459	\$ 2,594,229	\$ 1,836,323	\$ 757,906
California.....	269,447	249,081	162,432	808,341	523,962	284,379
California German.....	8,751	3,922	6,672	26,253	24,049	2,204
Latin American Mission.....	1,380	274	2,650	4,140	2,779	1,361
Pacific Chinese Mission.....	1,970		1,427	5,910	8,744	(b) 2,834
Pacific Japanese Mission.....	6,606		5,916	19,818	18,428	1,390
Southern California.....	576,599	551,338	399,361	1,729,767	1,258,361	471,406
WASHINGTON AREA.....	\$ 1,376,054	\$ 1,323,911	\$ 819,926	\$ 4,128,162	\$ 2,802,993	\$ 1,325,169
Baltimore.....	468,688	493,405	326,083	1,406,064	1,107,529	298,535
Central Pennsylvania.....	530,220	471,686	315,027	1,590,660	1,061,591	529,069
Washington.....	109,055	131,655	44,636	527,165	164,252	162,913
Wilmington.....	268,091	227,165	134,181	804,273	469,621	334,652
WICHITA AREA.....	\$ 1,148,490	\$ 928,755	\$ 634,403	\$ 3,444,390	\$ 2,438,732	\$ 1,005,658
Gulf.....	27,509	13,489	10,042	81,447	35,304	46,143
Kansas.....	454,026	342,490	230,745	1,362,078	933,790	428,288
Northwest Kansas.....	142,658	122,166	79,680	427,974	297,661	130,313
Oklahoma.....	198,460	157,270	115,526	595,380	386,979	298,401
Southern German.....	26,370	23,011	12,920	79,110	60,872	18,238
Southern Swedish Mission.....	8,991	7,484	4,381	26,973	19,707	7,266
Southwest Kansas.....	290,476	262,845	181,110	871,428	704,420	167,008
Miscellaneous.....			30,321		206,321	
GRAND TOTALS.....	\$23,031,365	\$20,521,608	(d) \$13,567,598	\$69,094,095	(d) \$46,980,174	\$22,113,921

Estate Notes, not yet due and not included in amounts subscribed payable annually, \$1,158,256. (Estate Notes already due and paid are included in above report of amounts subscribed and paid.)

All payments are reported in even dollars, fractional parts of a dollar being included in all footings.

(a)—Including all payments to the Centenary and Apportioned Benevolences from November 1, 1918, to May 31, 1922, inclusive.

(b)—Paid in advance on apportionment.

(c)—Remittances amounting to \$72,882.23, which on May 31 it was not possible to credit to the Conferences contributing the same, have been received from the New Orleans Area and are included in the total payment credited to that Area for this year and for three years.

(d)—Including annuities and trust funds for which credits were given.



## DEVELOPING A NEW TYPE OF RELIGIOUS LEADER

Practical Results of the Work in the Department of Religious Education of Northwestern University. Summer School activities and an interesting Program

By Richard Fairchild

Students at Northwestern University Department of Religious Education who in June received their sheepskins and with more than a sigh of regret left the attractive campus are sending to Alma Mater reports of progress which should give real joy to the men and women of the Methodist church who want to know if religious education in our large universities is actually producing results. So far as Northwestern is concerned the reports thus far received from various graduates who obtained degrees at June Commencement demonstrates definitely that religious education is something more than a slogan or a catch-phrase with which to vitalize a sermon or decorate a pulpit discourse.

For, it is full of meaning, illustrative of great things now being done and of greater educational achievements to be performed in the future. The reports are inspiring and, as the new university year opens in October, will beyond question strengthen the hearts and renew the purposeful vigor of the professors who labor with such intelligent and zealous enthusiasm in this interesting field. Fifteen of the students received the degree of Master of Arts and one—Leonidas W. Crawford—the degree of Doctor of Philosophy. These were the degrees but what of the aftermath? The reports tell their own story. They follow:

Leonidas W. Crawford has become professor of religious education at the George Peabody College of Teachers, Nashville, Tenn.; Bessie M. Archer has been named director of religious education at the Park avenue M. E. Church, Kenosha, Wis.; Milton D. Bayly has been appointed pastor of the M. E. Church at Amboy, Illinois; Ruth H. Buck has gone to Bruce, South Dakota, and is about to enter active work; Mary Elizabeth Denyes will teach in the Dakota Wesleyan university, Mitchell, S. Dakota; Mrs. Osa Lunt Dunbar has become the wife of Rev. Glen Dunbar, Pastor of the M. E. Church at New Lenox, Illinois; Arthur L. Frederick, is arranging to continue his work for the Ph. D., degree at Evanston; Harold M. Gilmore is to act as director of religious education at the First Congregational Church, Wilmette, Illinois; Clyde J. Hall returns as a missionary to India; Franklin S. Hickman is to be an instructor in the Chicago Training School; Charles J. Kinrade has been called to the pastorate of the M. E. Church at Chatsworth, Illinois; Ernest L. Lloyd, has been made pastor of the M. E. church at Lake Bluff, Illinois; Rachel Morris has returned to Allerton, Illinois, preliminary to active service, and Faye Park has become director of religious education of the M. E. Church at Hillsboro, Illinois; Berndt Oscar Peterson is on furlough as missionary to the Philippine Islands and Wilbur B. Stover, also on furlough, is to go to India as missionary.

### These Study While Others Play

Meanwhile, the wheels of the religious education machine at Northwestern are revolving and the rounding-out of religious work leaders is continuing this summer on the Evanston campus. Besides the predominating number of Methodists who naturally turn to Northwestern at any time of the year no matter what their educational needs may be, at the summer school this year eight other denominations have had here and there a representative. These include Presbyterians, Baptists, Southern Baptists, Congregationalists and Drunkards and symbolize the interest other denominations are taking in the process of development and training directed by Northwestern university professors. These laymen who are foregoing vacations to perfect themselves in religious educational work demonstrates the increasing interest among all church-going people in practical training along religious lines.

Professors who are devoutly appreciative of the Christian philosophy as the only constructive program of human conduct, are in charge of the classes. Referring now to summer work in religious education, the signs at Northwestern university point, say the professors, to a more general recognition by Methodists of the value of the modern religious educational curriculum.

As this is a composite news and magazine article one may quite properly present to the reader the names of the twenty or more whose registration for summer religious work at Northwestern is admittedly significant. There are, however, this summer nearly 140 registrations in the religious education department and the following twenty-odd names are mentioned merely to visualize the wide appeal the Northwestern curriculum and plan of training apparently possess. The increase in registrations this year over last is 40 per cent. The great majority are Methodists as indicated, but as to the few who are not, is there not a story all its own? Here are the significant twenty:

Cawthon Asbury Bowen, professor of religious education, Millsaps College, Jackson, Miss.; Miss S. Jean Brady, instructor, Sioux Falls College, Sioux Falls, South Dakota; Martin Sylvester Bryant, university Baptist Pastor, University of Illinois; Gertrude Boyd Crane, professor of religious education, Montana Wesleyan College; R. N. Drummond, professor of religious education, Baptist Theological Seminary, Fort Worth, Texas; Robert Worth Frank, instructor in sociology and religious education, McCormick Theological Seminary, Chicago; Miss Aletta, M. Garretson, teacher of religious education, National Training School, Kansas City, Missouri; Paul Harold Heisey, professor of religious education, Wittenberg College, Springfield, Ohio; Frank G. Lankard, professor-elect of religious education, University of Chattanooga, Tennessee; Eugene Rudolph

Naylor, professor of religious education, Kentucky Wesleyan, Winchester, Ky.; Edwin F. Price, student work director, First M. E. Church, Lawrence, Kansas; Claude M. Reves, professor-elect of religious education, Hendricks College, Conway, Arkansas; Miss Carolyn Smith, assistant to pastor of First Presbyterian Church, Syracuse; Paul William Stansbury, instructor, Pikesville College, Pineville, Kentucky; Helent F. Trieschmann, instructor-elect of religious education, Henderson-Brown College, Arkansas; Lewis August Wilson, principal Dakota Wesleyan Academy, Mitchell, S. Dakota; Russel C. Winger, teacher in Manchester College, N. Manchester, Indiana; Edward E. Domni, professor of religious education, Northwestern college, Naperville, Illinois; Joseph P. Boone, executive secretary of student work for the Southern Baptist convention, of Dallas.

(Continued on Page 9)

### Annual Conference Visitation 1922

Conference.	Place.	Date.	Bishop.
Savannah	Waycross, Ga.	Nov. 2	Richardson
Georgia	Tallapoosa, Ga.	Nov. 8	Burns
Alabama	Boaz, Ala.	Nov. 8	Richardson
South Carolina	Sumpter, S. C.	Dec. 6	Richardson
Atlanta	Griffin, Ga.	Dec. 13	Clair
BUFFALO AREA			
Central New York	Syracuse, N. Y.	Sept. 27	Waldorf
Genesee	Rochester, N. Y.	Oct. 4	Berry
CHATTANOOGA AREA			
Holston	Rockwood, Tenn.	Oct. 11	Bristol
Central Tennessee	McLemoreville, Tenn.	Oct. 18	Bristol
Tennessee	Lebanon, Tenn.	Oct. 11	Clair
East Tennessee	Bluffville, W. Va.	Oct. 25	Bristol
Blue Ridge	Bakersville, N. C.	Nov. 2	Wilson
North Carolina		Nov. 8	Wilson
CHICAGO AREA			
Central Swedish	Jamestown, N. Y.	Ang. 30	McCannell
Chicago German	Almond, Wis.	Ang. 30	Nicholson
Illinois	Decatur, Ill.	Sept. 6	Nicholson
Central Illinois	Rock Island, Ill.	Sept. 13	Nicholson
Rock River	Princeton, Ill.	Oct. 4	Nicholson
CINCINNATI AREA			
West Ohio	Dayton, Ohio	Ang. 30	Anderson
Ohio	Logan, Ohio	Sept. 13	Anderson
Northeast Ohio	Mansfield, Ohio	Sept. 19	McCannell
Kentucky	Barboursville, Ky.	Sept. 27	Anderson
DENVER AREA			
Western Swedish	Stratford, Iowa	Ang. 23	Thirkfield
Utah Mission	Salt Lake City	Ang. 9-14	Mead
W. German Conf.	Lincoln, Neb.	Ang. 30	Thirkfield
Colorado	Denver, Colo.	Ang. 9-6	Waldorf
Wyoming State	Powell, Wyo.	Sept. 13	Waldorf
New Mexico	Raton, N. M.	Sept. 20	Waldorf
DETROIT AREA			
Central German	Indianapolis	Sept. 6	McDowell
Michigan	Albion	Sept. 12	Henderson
Detroit	Pontiac	Sept. 12	McDowell
Norwegian Dan.	Milwaukee	Sept. 20	Leete
HELENA AREA			
N. Montana	Havre, Mont.	Ang. 23	Mead
Montana	Missoula	Ang. 30	Mead
Idaho	Caldwell, Idaho	Sept. 6	Mead
N. Dakota	Mandan	Oct. 11	Burns
INDIANAPOLIS AREA			
Indiana	Greensburg, Ind.	Sept. 13	Leete
N. W. Indiana	Brazil	Sept. 27	Leete
NEW ORLEANS AREA			
Central Alabama	Huntsville, Ala.	Oct. 25	Jones
Texas	Palestine, Texas	Nov. 1	Clair
West Texas	San Antonio, Tex.	Nov. 29	Jones
OMAHA AREA			
N. W. Nebraska	Alliance, Neb.	Ang. 30	Stunts
Nebraska	Omaha, Neb.	Sept. 5	Stunts
Iowa	Keokuk, Iowa	Sept. 13	McConnell
Dea Molnea	Chariton, Iowa	Sept. 20	Stunts
Upper Iowa	Mason City, Iowa	Sept. 27	Stunts
N. W. Iowa	El. Dodge, Iowa	Oct. 3	Stunts
N. W. German	Colesburg, Iowa	Sept. 7	McConnell
PITTSBURGH AREA			
Erie	Dnbois, Pa.	Sept. 13	Stunts
West Virginia	Farmount, W. Va.	Sept. 27	Richardson
Pittsburgh	Dormont, Pa.	Oct. 4	Anderson
PORTLAND AREA			
Pacific German	Rosalia, Wash.	Ang. 31	Burns
Columbia River	Ellensburg, Wash.	Ang. 30	Shepard
Puget Sound	Vanconver, Wash.	Sept. 13	Burns
Oregon	Salem, Ore.	Sept. 6	Shepard
West. Norwegian	Portland, Ore.	Sept. 20	Burns
Danish	Berkeley, Calif.	Sept. 27	Burns
Pacific Swedish			
ST. PAUL AREA			
N. Swedish	Escanaba, Mich.	Ang. 24	Mitchell
W. Wisconsin	Marshfield, Wis.	Ang. 30	Mitchell
Wisconsin	Oshkosh, Wis.	Sept. 6	Mitchell
Northern German	Morgan, Minn.	Sept. 14	Mitchell
Minnesota	Winona, Minn.	Sept. 20	Shepard
N. Minnesota	Chisholm, Minn.	Sept. 27	Shepard
Dakota	Rapid City, S. D.	Oct. 4	Shepard
ST. LOUIS AREA			
St. Louis, German	Mnscatine, Iowa	Sept. 6	Leonard
Missouri	Raymer	Sept. 13	Leonard
St. Louis	Eldorado Spgs., Mo.	Sept. 20	Leonard
Southern Illinois	Alton, Ill.	Sept. 27	Leonard
Little Rock		Dec. 13	Quayle
SAN FRANCISCO AREA			
Pac. Chinese Mis.	San Francisco	Sept. 14	Quayle
Pac. Japanese Mis.	Santa Cruz	Sept. 21	Quayle
California	Santa Cruz	Sept. 27	Quayle
California German	Pasadena	Oct. 5	Quayle
South. California	Fresno	Oct. 11	Quayle
WICHITA AREA			
Oklahoma	Ponca City	Oct. 14	Leonard
Southern German	Sequia, Tex.	Nov. 1	Waldorf
Gulf	San Antonio, Tex.	Dec. 13	Waldorf
Southern Swedish		Dec. 7	Waldorf



## REPORT OF DISTRICT CONFERENCES

### THE ORANGEBURG DISTRICT CONFERENCE

At high noon July 19th, 1922, the above Conference assembled in the Greenville Methodist Episcopal Church, Reesville, S. C., in her sixteenth Annual Session. The alert and wise pastor of this faithful membership, the Rev. M. O. Stewart had made elaborate and extensive preparations for the entertainment of all arrived at the seat of the meeting, they were heartily welcomed and graciously received by their host and hostess, Miss Mamie Griffin and the good people of Reesville. The Rev. James Quick in behalf of the Conference, accepted the hospitality and matchlessly thanked the donors for their liberality and splendid reception.

The program called for eleven Gospel messages. They were delivered by Revs. E. M. Hurley, H. W. Williams, A. J. Pogue, S. J. Cooper, R. H. Cunningham, B. S. Jackson, the District Superintendent John C. Gibbs, and R. G. Laurence. The eloquent and smart pastor, the Rev. J. W. Taylor was to have preached Friday noon, but he gave place to Dr. W. A. C. Hughes, the representative of the Board of Home Missions and Church Extension. Dr. M. T. J. Howard, Professor of Rural Work at Gammon Theological Seminary, Atlanta, Ga. and Dr. J. W. Moultrie, Atlanta Area Secretary, who made, at this period, comprehensive and inspiring lectures.

The fervent sermon, excellent papers, informing speeches, and timely addresses were numerous, well prepared, heartily received and made profound and permanent impressions.

Every pastor responded to his name, and gave an exquisite stewardship of his church and service since the Annual Conference. The Centenary, Conference Claimants, Episcopal Fund, Building and Improvements, Pastors' Apportionment and District Superintendent Support were the items called for in conference public. All of these particulars showed marked increase over last year at this hour, especially the Centenary. Notwithstanding the dire times and scarcity of money, God's causes proceed and His program matures daily in His Church.

The District Superintendent, the Rev. B. S. Jackson, in his polished style endorsed and corroborated all his seventeen pastors had reported, and more. Under his administration this year, the churches, pastors, and Centenary have been more spiritualized, supported and cared for. The Sunday Schools, Epworth Leagues, and in truth, all of the auxiliaries of the church have grown and prospered obviously.

Dr. W. A. C. Hughes official missionary from the great church to the Orangeburg District Conference, was to make a ten-year post-Centenary survey of the needs of the District. This he did with the District Superintendent, pastor, and laymen of each charge assisting and endorsing each item into the program.

Clafin University, Gammon Theological Seminary, the Southwestern Christian Advocate and The Watchman and Defender, Methodist institutions and papers were amply represented, endorsed, applauded and subscribed for. Earnest and heart to heart talks were given to our young people, to go to school, and get prepared, read the papers, and become in-

formed as to how God is controlling and governing the universe, and taking care of His people.

All commendations are due the royal and loyal pastor, Rev. M. O. Stewart and his vigilant entertainers for their genuine and generous manner in handling and providing for the Conference. Denmark, S. C., was offered by Rev. J. A. Sumers as the seat of the next District Conference. It was unanimously accepted.—John C. Gibbs, reporter.

### NEW ORLEANS DISTRICT CONFERENCE

The Ninth Session of the New Orleans District Conference convened in Thirkield Methodist Episcopal Church, at Bogalusa, La., Wednesday, July 26, 1922. At 2:30 p. m., the Communion was administered by the District Superintendent M. R. Walker and visiting superintendents and ex-superintendents. At this session the Rev. J. B. Bell, Presiding Elder of the New Orleans District of the African Methodist Episcopal Church and Rev. S. T. Houston were introduced. In the organization of the Conference Rev. Cornelius Johnson was elected Secretary, Rev. B. J. Reddix, treasurer, and Brother H. Lennon, statistician. Their assistants were selected.

On account of unavoidable hindrances, His Honor Mayor W. H. Sullivan could not deliver the welcome address to the Conference, but he selected the Rev. E. C. Gunn, pastor of the Methodist Episcopal Church South to serve in his place. The Rev. Gunn brought a warm welcome to the conference. This was responded to by Hon. F. B. Smith. Welcome on behalf of the churches were given by Rev. John Baptiste and Mrs. T. B. Cooper, wife of the pastor of Thirkield Church. Response by Rev. A. G. Jenkins. At the close of this service the introductory sermon was preached by Rev. Arthur Booker, Pastor of Mallalieu Church, New Orleans.

After the devotions on the second day, the District Superintendent read several verses from the third chapter of Colossians and commented on them, emphasizing particularly the first verse, "Seek these things which are above." This being Rev. Walker's first Conference, Rev. Henry Taylor introduced Dr. T. F. Robinson who presented Rev. Walker to the Conference. At this point Rev. John M. McCullum brought a strong message from God's word to the delight of all present. Brother McCullum is a student in Gammon Theological Seminary and is destined to be a strong preacher.

The Conference program was interspersed with preaching from time to time and this was very acceptable by the large crowds who attended the sessions. The program was replete with very interesting papers and discussions. Special mention must be made of the paper on Tithing by Mrs. L. B. Ellis, who, when this paper was read, claimed the rapt attention of the audience.

Greetings were brought from the Baton Rouge and Lake Charles Districts by Rev. Owens and Rev. J. J. Woolridge. The Missionary sermon was preached on Thursday night by Dr. T. F. Robinson. Text John 6:68. Doctor Robinson preached a strong sermon to the delight of all. Rev. J. C. Coleman and Rev. Arthur Robinson also preached strong sermons.

The Woman's Home and Foreign Missionary Societies and the various Ladies' Aid Societies of the several churches had their anniversary on Friday afternoon. Devotions were conducted by Mrs. Roxanna Moore and Mrs. Gaskin. Mrs. Marie Smith Johnson, mistress of ceremony, introduced Mrs. E. Hawkins, who presented the District President, Mrs. A. G. Jenkins. The president spoke briefly and presented the work of the District. Mrs. Hawkins gave a very interesting account of the Kindergarten work at Wesley and Trinity Methodist Episcopal Churches. Mrs. Houston, the wife of Rev. Houston, pastor of the A. M. E. Church, was introduced. Solos were sung by Mesdames Rexanna, Moore and Coleman, and a trio by Mesdames Smith and Walker and Hon. F. S. Smith. Mrs. Washington presented Mrs. Effie Brantly the District President of the Foreign Missionary Society. Mrs. Brantly represented her work in a few well chosen words and asked that she have the hearty support of the pastors. A paper on Foreign work was read by Mrs. M. R. Walker. Mrs. Ella Bertrand read a very good paper on the importance of auxiliaries in the church. The work of the Home Missionary Society of this District showed an increase both financially and numerically. With the thirteen auxiliaries on the District the amount of \$318.84 was raised this year, for dues, mite box pledges and thank offerings.

The Southwestern Christian Advocate was well presented by the Business Manager, Mr. R. H. McAllister on Friday night. A number of subscriptions were taken. Mr. McAllister made a strong speech and he had the assurance that he would have the hearty co-operation of the ministers in making the Southwestern self-supporting at its fiftieth anniversary in 1923.

Dr. E. M. Jones, Area Secretary, gave a stereopticon view of Methodism and the Centenary. Rev. B. J. Reddix brought a burning message also on the Southwestern Christian Advocate. The business sessions of the Conference were closed at noon on Saturday. The music furnished by the local choir was good.

On Sunday the strong choir of Scott Chinn Church, New Orleans, came to Bogalusa and rendered music for the 11 o'clock service. Rev. Taylor and his choir are to be commended for the interest manifested and the services rendered.

The quartette from Grace Church, New Orleans, the Rev. T. B. O'Ville, Pastor, came also from New Orleans on Sunday morning.

We bespeak large success for the New Orleans District under the leadership of Rev. M. R. Walker. Rev. Walker's sermon on Sunday at 11 o'clock, was an inspiration and a benediction to the vast audience who heard him.—A. G. Jenkins.

### GRIFFIN DISTRICT CONFERENCE

The Griffin District Conference of the Methodist Episcopal Church of the Atlanta Conference was held in the great Metropolitan Methodist Episcopal Church, McDonough, Ga., July 26-30, 1922. The District Superintendent, Rev. R. T. Adams presided. After the devotions the organization was completed. Dr. Z. K. Gowen was elected secretary, with two assistants; B. F. Barkley, was elected reporter to the Southwestern Christian Advocate. The Conference adopted the program as its official guide. The Sunday School and Epworth League Convention was a season of festivities.



These young people played an important part of the program, both in essays and discussions. Visitors were as follows: Revs. E. D. Giddens, District Superintendent, LaGrange District, Savannah Conference; Rev. C. W. Adams, Pastor, Methodist Episcopal Church at Newman, Ga.; Dr. and Mrs. N. D. Shamborger, Pastor Warren Memorial Church, Atlanta, Ga.; Dr. and Mrs. C. H. Weatherby; Mrs. Z. K. Gowen, Prof. J. C. McMorris, superintendent Sunday School work, Atlanta Area; Rev. H. W. B. Wilson, agent American Bible Society; Dr. C. L. Johnson, District Superintendent Atlanta District; Rev. J. W. Queen, Pastor County Line Circuit; Dr. J. N. C. Coggin of the Board of Temperance, Prohibition and Public Morals. Dr. Coggin preached a sermon that shall live in the minds of those who heard him. Dr. J. D. Lovejoy, District Superintendent Newman District, was introduced. Welcome on behalf of the Methodist Episcopal Church by Miss Lucile Lemon on behalf of the city by the Rev. Partridge, Pastor White Methodist Episcopal Church South. Dr. Z. K. Gowen very ably responded. The following Brothers preached during the session: Rev. E. D. Giddens, Rev. J. N. C. Coggin, Rev. W. A. Neely, Rev. N. J. Crolley, Rev. J. W. Thorpe. Then came our own Dr. L. H. King, editor of the Southwestern Christian Advocate, and electrified our hearts. The sermons were comprehensive and inspiring to those who heard them. Rev. P. H. Travis and his good people spared no pains in making our stay at McDonough a pleasant one. Thus closed this session of the Griffin District Conference.—Rev. B. F. Barkley, reporter.

#### WINSTON DISTRICT CONFERENCE

The Winston District Conference of the North Carolina Annual Conference convened in Madison, N. C., July 19 to 23, 1922. The conference was presided over by Dr. P. J. Cook, the District Superintendent, who continues to hold the confidence of the pastors and the people of the district and who enjoys their hearty co-operation.

On Wednesday evening we were made welcome in an address by the Rev. J. P. Morris who spoke for His Honor, the Mayor of Madison. The Mayor, Mr. T. J. Teague was present and added to the words of welcome the very encouraging statement that although the population of Madison has increased during the last ten years yet crimes among Negroes have decreased. He said that if his court depended on Negroes for support he would starve.

The welcome address for the Church was made by Mr. James Scales. Responses to these addresses were made by S. A. Peeler and T. C. Frazier.

After a very helpful half hour of devotional services the conference organized on Thursday morning by electing B. F. Thomas, secretary, and T. C. Frazier, assistant, and by the appointment of the annual communities.

The report of Dr. Cook showed that he is the business of the District well in hand. He seemed happiest when reporting the fact that this district continues to raise Centenary quota. The amount raised since the last Annual Conference is \$178.

Quite a number of the pastors reported good revivals on their charges and many accessions to the church. The campaign for the semi-centennial anniversary of The Southwestern Christian Advocate has already been launched by several of the pastors. All expressed themselves as being in accord with the plan and determined to put it over.

President Frank Trigg of Bennett College addressed the Conference. He told of the recently added facilities in the construction of a refectory and girls' dormitory at a cost of \$100,000.

Dr. H. L. Ashe, superintendent of the Greensboro District, Dr. R. W. Winchester, pastor of St. Matthews, Greensboro, Rev. W. T. Lomax, pastor of Northwest Greensboro, Rev. R. G. Morris of Gastonia, and Rev. J. H. Lovell, former president of Walden College, visited us and rendered acceptable service by delivering inspiring addresses.

In the evening the Rev. J. E. Bower spoke on the Value of Restraints and Rev. R. G. Morris on the Negro In Methodism. These speeches were full of good instruction and were well delivered.

We were fortunate to have visit us Dr. J. S. Burnett and Dr. J. C. Sherrill of Chattanooga. The masterly address by Dr. Sherrill on Friday night was intended to show us how to put the Centenary "over the top." We feel confident that, if we can follow the way pointed out by him and keep the enthusiasm which he roused in us, it will certainly be done.

Each day at eleven o'clock in the morning the Conference paused to hear sermons. The first one was preached by Rev. William Crawford from the text—Set thine house in order (Isa. 38:1). The second was preached by Rev. P. I. Wells from St. Matthew 19:27. These hours were a spiritual feast.

On Sunday to the edification and delight of the people of Madison and vicinity good sermons were preached by Rev. D. C. Skeen, Rev. A. M. Irwin and Dr. P. J. Cook.

The hospitality of the people of Madison caused much favorable comment by the delegates and the visitors of the Conference. Rev. W. B. Seales proved himself a clever pastor and competent host by his easy and agreeable manner of looking after the comfort of all in attendance.—S. A. Peeler, Reporter.

#### DEVELOPING A NEW TYPE OF RELIGIOUS LEADER

(Continued from Page 7)

las, Texas; Elizabeth Holiday, field secretary of the Student Volunteer Movement, New York.

##### Studying For Religious Leadership

A decade or so ago the average church member of almost any Protestant denomination in America no doubt laughed when now and then a professional person of serious mind suggested that one might study religion in the classroom with a view, not of becoming a minister or even a Bible class teacher, but simply a more effective example of the Christ principle. The religious educa-

tion curriculum of today in the seventy Methodist universities, colleges and training schools is under-going the pertinent change, it is stated, from the temporary, unsettled status of days goneby to a well-defined program of teaching the young man and young woman not only how to be cheerful, helpful Christian but how to get others to follow in the same path.

It is fortunate that Northwestern university has on its staff teachers who have the vision and the power to instill this fine ideal into the hundreds of under-graduate and graduate students of religion who are year-by-year leaving its halls. Northwestern university three years ago started a religious education department and in this connection was the first institution of the kind in America to create in this work an under-graduate major leading to the degree of bachelor of arts.

A few words about the religious education curriculum may not be out of place. All under-graduates before their registration is accepted must have demonstrated that they already have devoted at least a year to the study of the Bible and psychology. The graduate students, as the foregoing list of registrations indicates, are well along in all the more vital branches of religious education.

##### Some Topics Of The Curriculum

While general topics or themes will not mean much to the average lay reader, they will suggest the elasticity and comprehensiveness of the curriculum. Some of the well established classroom subjects are the following: Problems of Religious Education, The Curriculum of Moral and Religious Education, Special Method in Teaching Religion, Advanced Principles of Religious Education, Social and Recreational Leadership, a National Program of Religious Education, Organization and Supervision of the Church School, Psychology of the Religious Life, Elementary Methods in Teaching Religion, and The Religion of Children and Youth.

A glance at these topics will convince the casual analyst that psychology is more and more becoming a vital feature of religious education. Understanding the human mind and the craving latent in every heart for something more than one gets just out of humdrum life itself is fully recognized. The desire also of the individual for a career of helpfulness and for happiness which can be best secured through unselfish labor for his fellowmen, is a fundamental. However, there are various new plans and departures which have their own significance. For example, the last general conference of the Methodist Episcopal church legislated to the following effect:

That each Methodist church should appoint a director of social and recreational life.

This conference dictum has been obeyed and by now the plan of social and recreational work in most Methodist churches is fairly well understood by the public and deeply appreciated by hundreds of thousands of Methodists, old, middle-aged and young. The minister oftentimes participates in this work. The whys and the wherefores of this wisely



conceived plan form a special course in the department of religious education of Northwestern university. Professor Norman E. Richardson conducts the classes and is daily emphasizing the vital point of the importance of social and recreational leadership in all churches. One may listen with great profit to Pro. Richardson's entire classroom lecture just space forbids more than a summary of some of the reasons for the tremendous emphasis now being put on this single activity. Here are a few suggestive extracts:

"The one who has never learned how to play any game can hardly be expected to 'play the game' with all the other members of a church that is putting across a courageous program."

"Friendliness, loyalty, trustworthiness, team spirit among its members make a church an irresistible force for righteousness."

"It is because of the fact that leisure-time activities can be used as a means to realize good fellowship among its members, that the church faces the moral responsibility of organizing its social and recreational as well as its religious life."

"Spare time, spare money, spare energy! These three factors in American life suggest another reason why the church should have a recreational program."

"The boys and young men who are loafing around the street corners and pool rooms in almost every village, town, and city are the ones who are especially apt to get into some form of delinquency. An empty mind yields readily to evil suggestion."

Professor Richardson, like most of the progressive church leaders and religious thinkers of the day, believes that play is a modern necessity. Hence its place high on the program of each and every Methodist church organization. Speaking of the present times, Prof. Richardson points out that in many trades, strain and irritation have reached the limit of human endurance. It is a day of threats, of strikes, of bickering and of misunderstandings. The church may step in and relieve the strain, he thinks, and thus quite properly engage the good-will of a section of the population that otherwise would be unresponsive. This is not done so easily as is the mere writing of it.

"The problem of carrying Christian ideals over into one's social, industrial and commercial relationships is increasingly difficult," he explained. "The prolonged strain must be broken by periods of relaxation. The body and mind can do their best work only if the law of rhythm concerning labor and rest is observed. In order to carry one's share of the world's work, one needs to enjoy a fair share of the world's play. The power of relaxation is needed to supplement the power of concentration."

As it happens, the Methodist church, through John H. Vincent, then not yet a bishop, in 1866, created what was probably the "first grade" of what is now a real religious educational curriculum. Dr. Vincent chose for his experiment the Evanston Female College and following an eloquent lecture on "The Divine Origin of The Scriptures" he announced his hopes. "I don't know

whether he called for volunteers or not but history tells us that 5 young women enrolled in what was probably the first religious education class in any American college. That was 56 years ago and it is apparent that while progress along this line is now satisfactory, over half a century of time passed in America before the inspired words of Bishop Vincent bore abundant fruit.

It may or may not be significant that in Evanston and in a college that was merged with Northwestern University, that first era-making experiment was made. It may or may not be significant that in Evanston and at Northwestern University today the experiment is no longer an experiment but is a standard curriculum which has been many times demonstrated a splendid success.

### HOME MISSIONS THROUGH HOMES

A conference held recently in the office of the Home Missions Council made plain the importance of the American Christian home as an agency of evangelizing the world.

Most people think of foreign missionaries as carrying the Gospel abroad into foreign lands, and overlook the fact that their own homes right here in America have in some respects just as important a mission to perform in bringing the whole world to Christ as have any foreign missionaries who go into distant countries.

The Conference referred to had brought to its attention the investigations, which alert and eager Japanese made a few years ago, of American civilization and of the things which Japanese ought to copy from America. They found many inventions, many industrial methods which they were glad to introduce into their own country. The schools of America seemed to them models, worthy of imitation. But they decided that the Christianity of America, which permitted murder and lynching and all the scandals and evils about which they read in the newspapers, was not the religion for them; and they went back with a recommendation adverse to the introduction or the favoring of Christianity in any official way by the Government.

Those investigators had not seen America at its best; and had not discovered the deep, underlying Christian influence which flows through and from the churches; and they had not made the acquaintance of the Christian home, in its purity and sanctity.

In New York City alone there are between three and four thousand Japanese, nearly all of them returning to their own country within the space of four or five years. Between 500 and 700 are engaged in business; about 300 are students; about 2,000 belong to the working class,—very migratory in their movements,—serving in hotels restaurants and such occupations chiefly. Only between 100 and 150 are women and children. More than 300 Japanese travellers a month pass through, in and out of New York. All of these people see America only on the outside. Few, if any, make personal acquaintance with the better type of Americans, and enter into the Christian home. Some of these business men and students

and travellers, are the ablest men of Japan; are helping to shape its policy now and are to be its leaders in the future.

What can the Christian Church do to help these men to understand the real value of the Christian religion in American civilization? One answer can be given, which is often overlooked. It is the answer of personal contacts and friendships between the Japanese and Christian men and women of America; and acquaintance on the part of these Japanese business men and students with Christian homes.

The Home Mission Council, through its Committee on Orientals and Hawaiians is asking the denominations of the country to suggest to their missionary-minded churches, in cities where there are Japanese individuals, to cultivate, through personal relations and familiar contacts, the Japanese strangers in their midst; and to make this cultivation of friends a distinct policy of the church.

### MINISTERS HOLD OUTING

A splendid outing and picnic was given by the Methodist Ministers Union of Birmingham, July 28, at Central Alabama Institute, Mason City, Birmingham, Ala., in honor of the Rev. Israel Townsend, a veteran hero in helping to plant our Methodism in this state. Although having been retired for several years he has continued to faithfully serve as president of the Union until July inst. He was elected at this time president emeritus. The Ministers' wives, the Mrs. Davis, Boyd, Martin, Wright, Williams, and Phillips were at their best, which was evidenced in the many good things that they had prepared to make this a joyous occasion. After dinner all gathered in the beautiful Chapel of the Institute, where a short program was rendered. The Rev. R. M. Davis, President, led the devotions, after which in his opening remarks said some very appropriate words on the life of the honored guest. The Rev. Townsend in his address spoke in words of appreciation of the Brothers who gave this occasion in his honor. The Revs. Martin, Wright, Boyd, Walker. Mrs. Martin and Rev. C. H. Brown of the Opelika District made short addresses touching the life of this good man. Benediction by Rev. I. Townsend.—A. Lincoln Boyd, Reporter.

The purposes of this society are to collect sociological and historical documents, to publish books on Negro life and history, to promote the scientific study of the Negro through clubs and schools, and to bring about harmony between the races by interpreting the one to the other. The Journal of Negro History and other publications of the Association are therefore read by all classes of both races in the North and South and abroad.

During its seven years of struggle it has succeeded in spite of handicaps in directing worldwide attention to the neglected field of Negro history by publishing articles and documents giving facts which are generally unknown. In organizing and stimulating local clubs and classes the association has done much to change the attitude of communities toward the Negro.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

AUGUST 20, 1922

Subject: The Second Return From Exile

(Ezra 7:1-8:36)

There were two captivities of the Jews, and there were two returns from captivity. The first was led by Zerubbabel in 37 B. C., and the second by Ezra about eighty years later (458). But the number taking part in this second return was very much smaller than the number of those taking part in the first one. As against from forty to fifty thousand persons in the first there were probably something like from six to seven thousand in the second, as there were about seventeen hundred and fifty adult males, excluding women and children. And the purpose of this second migration was different from that of the first one. It was to reform the social and religious conditions of those who had already returned. This reformation had as its end a more whole-hearted allegiance to the more ancient religious and social practices as against a strong tendency toward a more liberal policy with respect to the relation between Jews and Gentiles. These people were therefore missionaries. This may seem somewhat strange to the reader—that such a reformation should have to be wrought by Jews from a foreign land where it was always thought that God could not be worshipped aright because there was no temple for His worship, and by Jews whose fathers had not had enough religious and racial zeal to return from captivity when the permission was first given. One would expect the greater religious zeal to be manifested by Jews living in Jerusalem amid surroundings made the most sacred by centuries of religious history. One would expect them to have needed a reformation so soon—within three quarters of a century after the exile. And if they should need it, one would expect them to have been equal to the task of working it. One would expect them to be the ones to have sent out apostles to their fellowmen living in other parts of the heathen world. One's expectation is disappointed here because there was need of a strong leader, not only of religious zeal, but also of theological and historical knowledge, of strength of will, and of persuasive powers sufficient to arouse the people to a sense of their duty. Jerusalem did not have such a leader as this. This was the situation:

The poor remnant of Jews left in Judea after the captivity had become more or less idolatrous. There were prophets and teachers among them to keep them straight religiously. Other foreigners had come into the country with whom they freely intermarried. At first the Jews who

had returned from exile sought to hold themselves with the strictest aloofness from this mongrel people dwelling in Judea, as a safeguard to the purity of their religion and their race. A mixture of races meant a mixture of religions. Their ancestors had mixed too freely with the surrounding peoples when they came into Palestine out of Egyptian bondage. This had brought as a penalty from God the destruction of the national life and the exile. Now the national life was about to be resurrected, and these Jews were impelled for the present to profit by the experience of their fathers. This was a commendable beginning. But, true to human nature, as years passed on they lost more and more of their former religious and racial zeal. Many of them began freely to intermarry with this mongrel people in their midst. This was a matter of serious concern to many of the leaders in Jerusalem. But they seemed utterly helpless to successfully cope with the situation. Race pride was fast passing away. Religious integrity was passing away with it. Something must be done, or alas for the future of Jehovah's religion! Alas also for the future of the religious and social welfare of the world! For what about Christianity? But God is equal to any such emergency. He may not always nip it in the bud. But in His own way He has prepared to meet it when it has reached its most critical stage.

Among the Jews in exile there had grown up a sort of theological school where the "Law of Moses" was carefully studied, in its spirit expanded to meet present needs, and edited. This was the beginning of the Scribes to which profession Ezra belonged. The main purpose of this study was to protect the religion from heathenism and prevent the recurrence of the disastrous national calamity. These zealous leaders of the Jews in Babylonia kept informed concerning conditions among the Jews who had returned to Judea. And to them the social and religious conditions spoken of in the preceding paragraph were a matter of the most serious concern, carrying with them, as they did, dangers of the gravest consequences to the future of Israel. So Ezra, a man well learned in the law of Moses and the history of his people, and a man of the utmost integrity and practical religious zeal, decided to make a missionary journey to Jerusalem, leading as many of his fellowmen with him as would go, and give the remainder of his life to the religious and social uplift of his race in its homeland, and, through

his people there, to the uplift of all races throughout the world—as it has turned out to be. What nobler purpose could God put into the heart of any man? To discuss the service which he rendered would take us beyond the scope of this present lesson. But the interested reader will find the reforms which he made spoken of in the remaining section of the Book of Ezra.

One thing which greatly aided Ezra in his work was the unlimited authority with which he was invested by the Persian King, and the great amount of wealth which he received from this king for the work. Any man with such authority from the king whose subjects the Jews were, and who could render such financial aid in the uplift of his people had much in his favor to begin with in getting a respectable consideration regarding the reforms which he wished to make. But he did not use this authority to clutch the people into accord with his wishes as many another man would have done, but rather, like the true missionary, used the power of prayer and the force of appeal to persuade them into this accord. And there was no misappropriation of funds. The story of Ezra's endeavors on behalf of his people in the homeland ought to make a strong appeal to us Negroes to sacrifice on behalf of the religious and social uplift of our people in the ancestral homeland. Amen!

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, August 20, 1922  
"So we fasted and besought our God for this; and he was entreated of us"

(By Rev. D. D. Martin, D. D.)

Missions are born of prayer. So every great enterprise of the Kingdom has been sustained by some one's faith and struggle. Israel would have perished in Babylon but for the praying of Daniel, Nehemiah, Ezra and others of the faithful. They fasted and prayed until the way of deliverance was opened for their return to Jerusalem. Paul and his companions went on their way after prayer and fasting on the part of the church. When the disciples of Jesus wanted more power, Jesus said to them, "This kind goeth not forth but by prayer and fasting."

Ezra led his people in a period of fasting and prayer, and became their great leader in the period of restoration. Men and women who have led in the conquest of this world for Christ have been mighty in prayer. Wesley gave the early mornings of his most busy days to prayer, and regularly fasted as a feature of his religious life. The early reformers were men of prayer, and in communion with God or intercession for his people did they come to greatness in his service.

We are in a crisis in our mission fields, we have undertaken much under the impetus of the centenary movement; now there is a sag in the returns and a consequent testing of faith on the field. It may be we had come to trust more in the centenary than in God, and that we

were undertaking to win this world by the largeness of our gifts. We were stressing the legal and material aspect of the movement. When Ezra and others in exile prayed with fasting, God was entreated of them and deliverance came.

We are seeking for young people who will give their lives to Christian service, and asking them to prepare with the very best that the schools may provide; they must also be prepared in the great school of prayer if they would win in life's work. They need every possible equipment for the best service, but more than all they need that the hand of God be upon them, in answer to earnest prayer and consecration. He alone can lead to victory in every field of Christian endeavor.

GAMMON SEMINARY.

## MARRIAGES

**BUCKHAULTER-DOTSON** — On the evening of July 23, at 7:30, Mr. Joe Buckhalter and Miss Marie Dotson were happily married. Miss Dotson is a member of Little Zion M. E. Church and a graduate of Haven Institute. We wish them a happy voyage over life's sea. Rev. W. R. Walker officiated.

**TURNER-MACK**—Rev. G. R. Turner and Miss L. A. Mack, of Brazoria, Texas, were happily united in the holy bonds of matrimony Sunday night, July 30, at the home of the bride, Rev. J. A. Wrenn officiating. Miss Mack is the daughter of Rev. B. R. Mack. Rev. Turner is pastor of Pilgrim Rest Missionary Baptist Church at Markham, Texas.—S. P. Philip, Reporter.

**MACK-HARRIS**—On Sunday, July 30, Brother Joe Mack, a prominent member and officer of Wesley Church, and Sister Amelia Harris, a very faithful member of St. Mark Church this city, (Baton Rouge), were quietly united in the bonds of matrimony. Mr. Joe Mack is now engaged in commercial business and is doing well. T. A. Brown officiated.

**HAYES-JOHNSON** — Mr. Theodore Hayes and Miss Mamie Johnson were united in marriage at the home of the bride, Palmer street, Baton Rouge, La., July 31, 1922.

**PARKER-MONROE** — Mr. Frank Parker and Miss Rosalie Monroe were united in holy wedlock at the home of the bride, Elvira street, Baton Rouge, La., Aug. 3, 1922.

They have the best wishes of their many friends. May the choicest blessings of God follow them through life. C. W. Reeves, officiated.

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"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

### EPWORTH LEAGUE TOPIC AUGUST 20, 1922

"John Wesley, the Proclaimer of  
a Changed Life"

The century in which John Wesley lived was one in which the church, so far as it related to the masses, was a negative force. The common people were entirely outside of the thought and purpose of the church and, quite naturally, the church was entirely out of the thought of the common people. These people lived their wretched lives and died their hopeless deaths, the churches the while complacently chanting their solemn litanies. A group of earnest young college men began studying the Bible. Their study soon led them to the conclusion that whatever else the church of their day might represent, it did not represent the spirit and teaching of Jesus Christ. In this group of Bible studying young men was John Wesley. From this Bible study was born in John Wesley a new interpretation of the Christian religion. He therefore went forth to carry Christ's message of hope and healing to the poor and neglected.

#### Disquieting Parallelism

I am very much afraid that our own age is in many important respects like the age of Wesley. In making the preliminary survey for our Centenary program, many important facts came to light with respect to conditions in the home and foreign fields. It was discovered, for instance, that the church in this country is actually touching and influencing only about one-third of the people of America. That is to say, out of one hundred million of the population, sixty million have no sort of vital contact with the Christian church. It is said that in the coke mines of Pennsylvania a young man or young woman can live to be twenty years of age and know no more about Jesus Christ than would be known about the president of your local League chapter. That means, of course, that thousands of these young people live to young manhood and womanhood and never so much as hear the name of Jesus of Nazareth. There was in this city some months ago a "Go-to-Church Sunday." A great deal was said in the newspapers and on the church bulletin boards about "giving your mother's church a chance," etc. Well, when the day was over and the census of attendance was taken, for all the churches, it was found that about twenty-five per cent of the seven hundred thousand people of Baltimore had attended church. It would seem that the 275 churches of Baltimore are touching just about one in every four of the population.

#### Where is the Trouble?

Where shall we place the fault? We say the age is worldly, materialistic, lustful, and what not. Grant that. Shall we stop there? Are we sure we haven't an eighteenth century lethargy and complacency in the church? Aren't we too generally content to confine our religious ministrations within the four walls of a building? Wesley went into the coal fields and the factories, and took the church to the folks, and his method was like unto that of another whom I know and you know. He walked by the lake shores and along the busy highways. He tramped everywhere seeking for men that He might give them the message of hope and healing. How many times has your pastor taken his fine choir, his official staff and a goodly number of his members and held a service down among the folks who would be embarrassed to come to your fine high-toned church? We talk glibly about "going into the highways and hedges," etc. Do you know where the highways and hedges are? Right around the corner from your church house. Do you know that back street where the folks sit on the front porch barefooted, eat watermelon, and do that loud talking that disturbs your church service? That's your highway and hedge. And Jesus, who loves these people whom we condemn and neglect, is daily saying to you, to me, to all of us: "Go, compel them to come." The church must get off its brick and concrete pillars, get upon two feet, go to these very people, woo them by the gentle, importunate entreaty of the Savior, to the fuller, richer, larger life of the Kingdom of Righteousness.

J. W. HAYWOOD.

Morgan College.

## District Rounds

### HUNTSVILLE DISTRICT

#### Fourth Round

Triana and Mt. Moriah, Aug. 12-13; Scottsboro Circuit, Aug. 19-20; Melle Mina and Johnson, Aug. 25-27; Madison, Aug. 26-27; Fuller's, Sept. 1-3; Loew's, Sept. 2-3; Huntsville, Sept. 8-10; Cedar Grove, Sept. 16-17; Gunter'sville, Sept. 19; Albany and Beulah, Sept. 23-24; Warrior, Sept. 30-Oct. 1; Sheffield, Oct. 7-8; Blount Springs and Colony, Oct. 14-15; Decatur, Oct. 20-22.

J. L. CARR, D. S.

### OPELIKA DISTRICT

#### Fourth Round

Lineville, Aug. 26-27; Ashland, Aug. 25-27; Mount Carmel, Aug. 30; Bethena, Aug. 31; Union Chapel,

Sept. 1; Burks Chapel, Sept. 2; Stevens Mission, Sept. 6-7; Lafayette Station, Sept. 8-10; Lafayette Circuit, Sept. 9-10; Roanoke Circuit, Sept. 12-17; Mission, Sept. 12; Hunters Chapel, Sept. 13; Five Points Circuit, Sept. 16-17; Rocky Mount Circuit, Sept. 20-21; Dadeville Circuit, Sept. 23-24; Opelika, Sept. 24-25; Goodsell Memorial (West Point), Sept. 29-Oct. 1; Lanett Circuit, Sept. 30-Oct. 1; Calera and Chinney, Oct. 5-6; Talladega Circuit, Oct. 14-15; Alexander City, Oct. 13-15; Kellyton Circuit, Oct. 14-15; Benson Circuit, Oct. 21-22; Sylacauga Circuit, Oct. 28-29; Rockford Circuit, Nov. 4-5.

My Dear Yoke-fellows—This is the last call before the annual conference. Let us pull with might and main to make the best report along all lines in the history of our ministry. Let us go to the conference with banners flying and with all benevolences up in full. Remember, the Episcopal fund must be raised in full. The next general conference is not far off, and many of us have not raised a dollar on the general conference expense. Three years are now due. Stress the Stewardship of Life—property, time, prayer and the entire life. Let each pastor bring up his full apportionment for the Episcopal residence. We urge the claims of our own Southwestern Christian Advocate upon our members and constituency. Begin now to send in your subscriptions on our celebration of fifty golden years of service to a grateful people. Let each pastor appoint his Southwestern committee and have that committee ready for confirmation in the fourth quarterly conference. Let no man wait until the last moment to do his work. I am at your service.

JAMES N. WALLACE, D. S.

### NAVASOTA DISTRICT

#### Fourth Round

Anderson, Aug. 19-20; Bedias, Aug. 26-27; Brenham Circuit, Sept. 2-3; Brenham Station, Sept. 3-4; Bellville, Sept. 9-10; East Hempstead, Sept. 16-17; Hempstead Station, Sept. 17-18; Caldwell, Sept. 23-24; Somerville, Sept. 24-25; Sealey, Sept. 30-Oct. 1; Stoneham, Oct. 7-8; Hufsmith, Oct. 8-9; Madisonville, Oct. 14-15; Navasota Station, Oct. 15-16; Hockley, Oct. 21-22; Brookshire, Oct. 28-29.

Dear Brother Pastors—Let us continue to labor that our ministry be not blamed and our work be crowned with success.

R. B. REID, D. S.

### WAYNESBORO DISTRICT

#### Fourth Round

Augusta, St. Mark, Aug. 13-14; Rockyford, Grace, Aug. 19-20; Hagan, Aug. 26-27; Herndon, Aug. 29; Wadley, Aug. 31; Stillmore and Summit, Sept. 2-3; Charlestown, Spring Head, Sept. 9-10; Statesboro, Weaver's, Sept. 16-17; Hiltonia, Sept. 23-24; Newington and Lee, Sept. 30-Oct. 1; Sylvania, Simpson, Oct. 7-8; Waynesboro, Asbury, Oct. 14-15; Pulaski, Oct. 21-22; Dublin, Oct. 22-23; Millen, Oct. 28-29.

Dear Yoke-Fellows—This brings up to the conference settling at Waycross, Ga., Nov. 2. Make full report. Have Sunday School rally day. Clark University rally will come during month of October. Southwestern's

semi-centennial commends itself to our best endeavor. Our bishop, church and our God are expecting that we shall do a man's share of the King's business. Call me to help when you need.

J. S. STRIPLING, D. S.  
COLUMBUS DISTRICT  
Second Round

Urbana, Aug. 4; Broadus, Aug. 11; Springfield (Wiley), Aug. 6-7; Toledo, Aug. 10-11; Detroit, Aug. 13-14; Detroit Mission, Aug. 13; Pontiac, Aug. 16; Lorain, Aug. 19-20; Elyria, Aug. 20-23; Oberlin, Aug. 20-21; New London, Aug. 22; Cleveland (West Side), Aug. 24; Stewart Memorial, Aug. 26-27; Cory Church, Aug. 25-27; Mount Pleasant, Aug. 28; South E. Mission, Aug. 29; Akron, Aug. 30; Akron-Kenmore, Aug. 31; Canton, Sept. 1; Struthers, Sept. 2-3; Youngstown, Sept. 3-4; Columbus (Lee Ave.), Sept. 6; Columbus (Penn. Ave.), Sept. 7; Columbus (Lincoln Ht.), Sept. 8; Centenary, Sept. 9-10; Marion, Sept. 20; Delaware, Sept. 21; Cadiz, Sept. 22; Steubenville, Sept. 23-24; Mount Pleasant, Sept. 25; Flushing, Sept. 26; Marietta, Sept. 27; Bellair, Sept. 30-Oct. 1; Columbus (Frambes), Oct. 5; Columbus (Lee Ave.), Oct. 6; Columbus (White St.), Oct. 8; Columbus (Washington St.), Oct. 8; Columbus (Kenden Ave.), Oct. 10; Columbus (Lincoln Hgts.), Oct. 11; Portsmouth, Oct. 14-15; Columbus (Eleventh St.), Oct. 21-22; Columbus (Urban Crest), Oct. 24; Columbus (Wheatland), Oct. 29; Columbus (Parker Ave.), Oct. 29; Xenia, Oct. 31.

District Conference and Instructional Week, Sept. 12 to 17, at Wheatland Avenue M. E. Church, West Side, Columbus, Ohio. District stewards will meet at same place, Sept. 15, 2 p. m. Dear members and visitors, we aim to have some of our best instructors at this meeting. Come to learn and stay through.

Your brother,

T. L. FERGUSON, D. S.

Mrs. S. L. Harrison, wife of Rev. S. L. Harrison of Fayette, Miss., is now on her summer trip visiting her people in Alabama, Georgia and Tennessee. She expects to be away the entire summer.

#### LOST SON.

Rosie Brooks inquiring for her son Perry Brooks, who left Lyons about 12 years ago; went to Fort Worth then to Dallas, and last heard of supposed he went to St. Louis, Mo. His brother, Sam Brooks, died May 4th; his mother is left alone. Pastor please read this to your congregations. Any one that can give me information please notify J. W. Ambler, Lyons, Texas, No. 43.

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## WHAT THE CHURCHES ARE DOING

CADIZ, OHIO—Mrs. Bertha Davis of Columbus, Ohio, conducted two very successful revival campaigns at Mount Pleasant and Flushing, Ohio, from July 6 to 30. The meetings were well attended and the churches were helped very much, both spiritually and financially. There is no doubt that Mrs. Davis is now our leading evangelist in the great Lexington Conference. Mount Pleasant has already engaged her to hold another meeting in the fall.—A. L. Holland, P. C.

BRADENTOWN, FLA.—The Rev. John Wesley, S. F. B., graduate of Hammon Theological Seminary, the efficient and progressive pastor of Mt. Pleasant M. E. Church, Bradentown, Fla., has just returned from Clearwater, where the district conference and Epworth League conventions were held. Dr. H. W. Barley, the star district superintendent, made mention of Rev. Wesley as the winner of the centenary prize, having raised the largest sum for centenary of any pastor in the conference. Two hundred per cent for the S. W. C. A. on our Bradentown program.

GREER, S. C.—The work on this charge is progressing nicely under the pastorate of the Rev. A. McLees, who has presented to the church a beautiful individual communion set and many other improvements have been made. Electric lights have also been recently installed in the parsonage. We have just closed a very successful rally. Captains reported as follows: Mmes. Anna Lynch, \$12.50; Jenale Maxwell, \$79.00; L. B. McLees, \$60.90; E. S. Butler, \$51.15; Katie Presley, \$50.00; Miss Katie Miller, \$9.45; Messrs. B. B. Bollen, \$39.00; H. P. Brock, \$103.20; D. Miller, \$106.00; public collection, \$18.67. Special mention: Mmes. Claude Miller, \$10.00; Claudie Cohne, \$4.00; Mattie Brock, \$10.00. Total, \$77.29. The Rev. Fuller of the Lutheran Church, of Spartanburg, preached at 11:30 a. m., and the pastor preached an able sermon at night. W. G. Deas, Reporter.

MONROE, LA.—The Monroe District preachers' meeting convened at Monroeville, La., the Rev. T. P. Norris presiding. The survey of the district in point of stewardship, Southwestern local committees and raising of the full centenary quota was viewed with interest by the preachers and the district superintendent, T. A. Hampton, and a plan was suggested to put over the entire program. The trustees of the district parsonage, Dr. J. T. Miller, treasurer, Mr. J. C. Freemount of Washington Chapel, secretary, reported at this meeting to be applied for debt of said parsonage. They planned to pay \$14.00 per month until the debt is paid. The laymen of the district are very loyal to Methodism and will support the plan of the church, regardless of conditions. Those present: Revs. T. P. Norris, president; H. Daniels, G. D. Davis, Isaac Williams, and the district superintendent, Rev.

T. A. Hampton. The Rev. T. A. Hampton is working hard to put over the church program. He has made his ten years' survey and believes his report will be in good shape. The district conference will be held at St. Paul, Monroe, August 23 to 27.—M. C. Harrison, Reporter.

TALLASSEE, ALA.—Immediately after the adjournment of the district conference our pastor, Rev. S. L. Damons, returned home and began a revival. The revival was carried on for eight days. The district superintendent, Rev. J. C. Carson, was with us and preached at the morning and evening services. The revival closed Sunday with the baptizing of nineteen persons. This marks our pastor's ninth year of service here.—Mrs. M. E. Buchanan, Reporter.

MICANOPY, FLA.—The Rev. S. E. Grunt, our pastor at Archer, was a pleasant caller at Paradise M. E. Church and preached a soul-stirring sermon.—Willard B. Hester, P. C.

INDIANAPOLIS, IND.—St. Paul Mission, at 855 West Walnut street, held their first rally for the purpose of raising funds to purchase a new church site, on Sunday, July 30. Rev. Britt, pastor, preached at the 11 o'clock service. The collection at the morning service was \$54.63. The Rev. W. J. White, pastor of Simpson M. E. Church, and his congregation were present with us at the afternoon services. Rev. Banks preached at night. Total collection for the day \$100.20.—Reporter.

BASTROP, LA.—The members of the J. B. Club of Mount Olive M. E. Church are to be congratulated for the splendid work they are doing towards beautifying their parsonage. On July 22 last they gave a moonlight picnic, which was quite a success. May God bless the faithful members and leaders, among whom are the following: Mrs. T. P. Norris, Eliza Hall, Mrs. L. Smith, Malvena Whitlow.—David Smith, Reporter.

KENOLIA, MISS.—On July 26 a storm struck the parsonage. The storm was led by Sisters Rilla Lee, Mamie Saunders, Rosa McCrory, Mary J. Jones, and Brother H. Beal. They brought many good things for the pastor and his family. Our beloved pastor led in prayer and asked them to come again.—Reporter.

RICHMOND, VA.—On Monday, July 17, the Richmond District, Washington Conference, held a meeting in Leigh Street M. E. Church, Richmond, Va. Rev. Walter S. Jackson, district superintendent, presided, and appointed Rev. E. Adolph Haynes secretary. He also named a committee of seven on District Survey, with Lawyer A. J. Oliver as chairman and Rev. M. W. Clair, Jr., as secretary. The meeting was called by Rev. Dr. W. A. C. Hughes to outline a suggested ten-year program for the Richmond District to be presented to the Board of Home Missions and Church Extension. It was originally planned for Jackson Street Church, Lynchburg, Va., and almost at the last moment

was changed to Richmond. The district superintendent proved his ability to take care of an emergency by personally entertaining the seventeen pastors and laymen in attendance at the meeting. When Dr. Hughes arrived he found the body in session and at work. He then addressed the body as to purpose and importance of the meeting, and in his characteristic style made clear Methodism's mammoth program. The askings on the ten-year program were then taken and at 2:15 p. m. Mrs. W. S. Jackson sent word that all things were ready. A very lavish dinner was served to the extreme delight of the body. It need hardly be said that after-dinner speeches became the order of the day, Lawyer A. J. Oliver making the leading speech. The district superintendent and his amiable wife were showered with praise for their liberality. The session was resumed at the church and closed at 6:45 p. m. Dr. Hughes complimented the district for alert dispatch of its business and gave the Richmond District the hanner. Rev. L. H. Moore made a motion of thanks to District Superintendent and Mrs. Jackson for their lavish hospitality, and to the pastor and officers for the use of the church. Adjournment and benediction by Rev. A. W. Jones brought a profitable and history making meeting to a close.—E. Haynes, Reporter.

ALEXANDRIA, LA.—Sunday was a high day at Newman M. E. Church. Rev. C. W. Brooks of New Orleans was with us and preached at the 11 o'clock service, to the delight of all. Rev. Devers of the C. M. E. Church preached to the Ladies' Aid Society. We are doing much towards improvements. The parsonage has been repainted and improvements along many other lines have been made.—Mrs. Beatrice Irving Smith, Reporter.

DETROIT, MICH.—The citizens of Detroit are very much pleased with the younger generation of this city, and especially those of Scott Memorial M. E. Church. During the month of July, the daily vacation Bible schools were held in all churches of the city, both colored and white. During the sessions of the school a music memory contest was held to train the children along musical lines. The contest closed July 26, at which time judges from the white Presbyterian church were selected. Four prizes were awarded, three going to Scott Memorial and one to Central M. E. Church, white. The prizes were as follows: First prize, a \$200 Edison phonograph, won by Molene Phifer, age 13 years; second prize, a \$100 Victrola, won by Alice Kemp, age 14 years; fourth prize, a \$10 gold piece, won by Myrtle Stevens, age 13 years; the third prize being won by a girl of Central M. E. Church. Our worthy pastor, Rev. G. G. Buckner, is doing all in his power to make Scott Memorial foremost among all churches in Detroit. Rev. G. G. Buckner is pastor.—Maridelle E. Phifer, Reporter.

CHARLESTON, S. C.—The survey meeting of the Charleston District met at Old Bethel M. E. Church, July 28, of which Rev. N. S. Smith is the pastor. Devotional services were conducted by Dr. Mouzon, which

proved inspiring to all. Under the direction of Dr. Hughes, district superintendent, A. R. Howard was elected chairman and Rev. F. D. Grant secretary. Dr. Hughes made timely remarks outlining the real purpose of the meeting. Every pastor and a layman were present from each charge. We enjoyed a very helpful and inspiring address from Dr. Hughes. Dinner was served to all present by the ladies of the church. Resolutions were tendered Dr. Hughes for his service to our district.—F. H. Grant, Reporter.

PINEVILLE, LA.—Wesley M. E. Church has succeeded beyond its expectations during the past six months. More than \$1200 has been raised. The centenary quota is paid in full, \$229. The pastor's and district superintendent's claims are both being paid promptly. Electrical fixtures have been installed in the church at a cost of \$230. This amount has also been paid. All departments of the church are very much alive.—Lewis Jackson, Reporter.

FRANKLIN, LA.—Ashury Methodist Episcopal Church held its third Quarterly Love Feast. Dr. W. G. Alston, District Superintendent of the LaTeche District, presiding. Every auxiliary of the church was fairly represented and the church was filled with anxious worshippers who sought in every way to demonstrate the fact that they were in love with each other. Rev. Samuel Bray of the St. John Baptist Church, who brought his church to worship with us, delivered the Love Feast Sermon, Hebrew 11-6, "Without Faith It Is Impossible to Please Him." Rev. Bray was at his best and the Holy Spirit had full sway. The District Superintendent, though suffering from a recent illness, was forced to make a short talk (by way of conducting the Love Feast), which was very timely and helpful.

After service in the church, the congregation went to the parsonage which was beautifully decorated with ferns and flowers and a table spread and filled with the delicacies of the season, the occasion being a surprise tendered the District Superintendent. Addresses were delivered by Mrs.

(Continued on Page 15.)

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**DORSEY**—Mrs. Phyllis Dorsey, of Union, La., departed this life July 28 after an illness of several months. She leaves several children, Rev. Robert Young and wife, her foster parents, and a host of friends to mourn her passing. Rev. E. C. Goins conducted the funeral services.—Reporter.

**MARTIN**—Lucian F. Martin departed this life July 26, 1922. He leaves to mourn his loss three sons, three daughters, and a host of relatives and friends. He was one of the oldest members of Rhodes Chapel M. E. Church, Greenville, Ky. The funeral services were conducted by his pastor, Rev. J. A. Bowen, Jr. Burial at Reynolds Cemetery.—Mamie Martin, Reporter.

**HENDERSON**—Sister Lertize Henderson, of Pittsburg, Texas, after a seven weeks' illness, died on Saturday morning in full triumph of faith. She leaves three children, a father, mother, one sister and brother, and a host of friends to mourn her loss. The following ministers assisted: Revs. B. R. Beamer, G. W. Brown Coverston and Mosley Pitts. Biography was read by Mrs. R. L. Hanson. Mrs. Nelly Thomas, with her choir, rendered music.—Mrs. Bertha Parrison, Reporter.

**MILES**—Sister Lucy Miles, of Paroloma, Ark., died July 25, 1922. She was a member of the church for forty-five years and lived a Christian life. She leaves four children, a number of grandchildren and a host of friends to mourn her loss. The funeral services were conducted by Rev. E. W. Washington.—Reporter.

**PEMBERTON**—Ralph Robert Pemberton, the youngest son of Prof. and Mrs. H. B. Pemberton, was born in Marshall, Texas, July 28, 1904, and died Thursday, July 6, 1922, after a brief illness of three weeks, and was buried Sunday, July 9, being nearly 18 years of age. The funeral was conducted at Ebenezer M. E. Church, of which he was a member. Rev. Dr. C. K. Brown officiated. He was a faithful and loyal member of the Sunday School and Epworth League. He was a senior in Central High School, of which his father is principal. Many and beautiful were the floral offerings sent by friends, both white and colored; also many resolutions and telegrams of sympathy and condolence were read at the services. He leaves a mother, father, five sisters, four brothers and a host of friends to mourn his loss.—Rev. M. Sanford, Reporter.

**DAVIS**—Bro. Frank Davis of Lakeland, Fla., a faithful member of Foster Memorial Methodist Episcopal Church, died on July 24th, 1922. Bro. Davis was a Christian for over 40 years and a member of the Methodist Church. In the death of Bro. Davis,

Lakeland has lost a valuable Christian worker and the Church a good class leader and member. The funeral services were conducted by the Pastor, assisted by Revs. T. J. Williams, C. S. Long, J. H. Williams and M. H. Whitherspoon.—W. A. Johnson, Pastor, Foster Memorial Methodist Episcopal Church.

**HARRISON**—On Wednesday, June 7, 1922, came the earthly end of Sister Temese Harrison, the wife of Rev. David Harrison, a member of the Louisiana Annual Conference. The funeral was held with the Weeley Church, attended by many friends, for she was a member of Weeley, being converted in childhood in 1898 and entered the ministry in 1890 with her husband, served faithfully with her husband to the end. The eulogy was delivered by C. W. Reeves and T. A. Brown.—T. A. Brown, Pastor.

**SHAMBORGUER**—Mr. Wilmer Tyson Shamborguer, son of the Rev. Dr. N. D. Shamborguer, pastor of Warren Memorial M. E. Church, Atlanta, Ga., was buried from Wiley Memorial Church, Chattanooga, Tenn., Sunday, July 9. The services were conducted by the pastor, Rev. Mr. Tipton, the Rev. Dr. R. T. Weatherby delivering the funeral oration. Prof. Isaac Fisher, representing the faculty of Fisk University, was also present and spoke. Mr. Shamborguer came to his death by drowning while in bathing at a summer resort, Prouts Neck, Maine, where he was at work for the season earning money to meet school expenses this fall. Young Shamborguer had a most brilliant though short career. He had always been a very bright student in intellect and most exemplary in life and conduct. He won high honors in his high school course in Pearl High School, Nashville, Tenn., and carried the same enviable record through his college work in Fisk University, which course he completed a year ago. He entered Yale University, law department, last fall, and at once won the admiration and esteem of both faculty and students. This fact was attested to by the splendid testimonials coming from members of the faculty and fellow students. The number of telegrams, letters and resolutions was so large that only the names of the organizations and individuals sending them could be given. He passed at the age of 24 years. Dr. and Mrs. Shamborguer were very grateful for the expressed sympathy of so large a number of friends in their hour of sore trial.—Reporter.

(Continued on Page 15.)

## Quarterly Conferences

**LAUREL, MISS.**—The third quarterly conference convened at Pine Ridge. Rev. W. H. Smith, district superintendent, was present and preached an eloquent sermon at the morning service, and also at Malialien at the evening service. The district superintendent was paid in full. We are all pleased with the services being rendered by our pastor, Rev. W. L. Mills.—T. D. Brown, Reporter.

**SMITHLAND, TEXAS**—Our third quarterly conference was held at

Getheemane M. E. Church, July 16-17, with our new and beloved district superintendent, Dr. E. H. Holden, who was sent to us from Houston to take the place of Dr. A. W. Carr, who is now in Houston presiding over the work there. All officers, excepting a few, were present with their reports. Dr. Holden preached an inspiring sermon at 11 o'clock; subject, "Living by Faith," and at 5 o'clock in the afternoon preached a most noble sermon. The sacrament of the Lord's supper was administered by the district superintendent, the pastor assisting; 81 communed, 14 of whom were children. The district superintendent was paid \$25.80. The work is doing fairly well under the leadership of our pastor, Rev. J. P. Patrick.—Ernestine Guinn, Reporter.

**MONROE, LA.**—The second quarterly conference of St. James M. E. Church was held July 17, with our district superintendent, the Rev. T. A. Hampton, presiding. A number of officers were present with reports that showed progress along all lines. Our district superintendent spoke encouraging words concerning the centenary. Sunday, July 16, the Rev. T. A. Hampton seemed to have been at his best. He preached a soul-stirring sermon at the 11 o'clock service. Thursday night was quarterly love feast. All present witnessed a glorious meeting.—A. Sterling, Reporter.

**MEDILL, TEXAS**—Our quarterly conference was held on July 15 and 16. Rev. J. O. Williams, district superintendent, was with us and preached an able sermon at 11 o'clock, and at 3 o'clock we had a very inspiring class meeting. Collections were good, despite the hard times. Many of the officers were present on Sunday with good reports. We raised \$31. Our Baptist members and friends took an active part in the service. Those who gave 25 cents were: Brothers Gilles Hooks, deacon of Galilee Baptist Church; Henry McCampbell, Cicero Cary, James Thompson, Sisters A. S. Johnson, Alberta Hooks, Maggie Finch, Mary Perry, and Prof. R. Booker.—J. H. Mann, P. C.

**FOREST, MISS.**—Our third quarterly conference was held by Rev. William McMorris, district superintendent. The conference was called to order at Roscoe Chapel M. E. Church, July 22-23, at 11:30 a. m. After a glorious praise service the district superintendent delivered to us a soul-stirring sermon, which was enjoyed by all. At 3:30 p. m. the district superintendent presided. Reports from the pastor and officers showed that much progress had been made during the quarter. All the departments of the church are very much alive, and each one deserves much credit. The stewards reported for all purposes \$450. Our Sunday School, under the leadership of Mrs. C. B. Lamh, is steadily growing. The rally closing July 30 for the trustees was very successful. The amount collected was \$328.58. The tribes reported as follows: Club No. 1, Brother Sebe Crump, captain, \$40.00; No. 2, Brother M. Whittington, \$28.00; No. 3, Brother M. Evans, \$32.70; No.

4, Brother J. O. Williams, \$26.25; 5, Brother A. M. Howze, \$14.00; 6, Brother Lee Flowers, \$21.25; 7, Brother Joe Burge, \$34.12; No. 8, Brother Silas Lacy, \$19.27; No. 9, Brother Ben Burge, \$30.06; No. 10, Brother A. Jennings, \$14.20; No. 11, Brother Sandy Sterling, \$12.93; No. 12, Brother Wiley Thames, \$50.05.—Rev. R. N. Jones, Reporter.

**DECATUR, ALA.**—Our third quarterly conference convened at Kings Memorial M. E. Church, July 28. Rev. J. R. Carr presided and made a short talk on the conference. He then proceeded with the business of the conference. All reports from the different departments were fine. Rev. Carr preached an eloquent sermon on Sunday. We paid the elder in full \$40.00, and the pastor \$6.35.—J. R. Toney, Reporter.

**SARDIS, MISS.**—Our third quarterly conference convened in St. Paul M. E. Church, July 29-30, with the Rev. M. O. Pulliam, district superintendent, in the chair. Good reports from all departments of the church were read. The district superintendent was paid in full and a nice sum was given the pastor. Our church is progressing wonderfully under the pastorate of Rev. Simpson.—J. H. Houston, Secretary.

**CLARKSDALE, MISS.**—Our second quarterly conference was held at Vance, Miss., July 22-23, on the Twiler charge. Rev. J. M. Marsh, our beloved district superintendent, presided. We had a fine attendance of officers and laymen. We were glad to note that our benevolence was to most charges. Raised for all purposes this quarter \$120.00.—Rev. V. Carter, P. C.

**COFFEYVILLE, KAN.**—The quarterly conference of St. James Church was held Saturday evening, July 22. Rev. Conwell presiding. The departments of the church made their reports, showing an increase along all lines. Dr. Conwell expressed himself as being well pleased with the work thus far accomplished and greatly lauded the pastor for the cause of the same. The Sunday morning following, the district superintendent delivered with force a powerful message of helpful and inspiring thoughts. The discourse was a strong plea for the cultivation of spiritual nature, the result of which will terminate in the truest and greatest success. We are ever delighted to have Dr. Conwell with us. In view of the heat, Rev. Allen, pastor, at the pulpit Sunday morning and delivered a strong, practical sermon based upon friendship, that should have a tendency to help and inspire all who heard him. In the evening the pulpit was supplied by Rev. Fagen. The discourse was received by an appreciative congregation. The prayer meetings each evening are very effective and being conducted by Mrs. Kidd and Mr. Riley.—Cora Mitchell Foster, Reporter.

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## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Charleston	Morefield, W. Va.	August 8	W. W. A. English
La Teche	Morgan City, La.	Aug. 8	W. G. Alston
Meridian	Union, Miss.	Aug. 8-11	Wm. McMorris
Texarkana	Lewisville, Ark.	August 9-12	A. R. Ray
La Grange	La Grange, Ga.	Aug. 9-13	E. D. Giddens
Navasota	Navasota, Tex.	Aug. 9-13	R. B. Reid
Opelika	Sylacauga, Ala.	Aug. 9-13	J. N. Wallace
Palestine	Hearne, Texas.	August 9-13	B. R. Booker
Atlanta	Conyers, Ga.	August 9-13	C. L. Johnson
Starkville	Sturgis, Miss.	Aug. 9-13	E. F. Scarborough
Tupelo	Algoma, Miss.	August 15-20	W. H. Golden
Beaumont	Port Arthur, Texas	Aug. 16	W. D. Lewis
Aberdeen	Columbus, Miss.	Aug. 8-13	J. H. Talbert
Shreveport	Jewell, La.	Aug. 16-20	J. E. Rolax
Lake City	Adamsville, Fla.	Aug. 16-20	Scott Bartley
Alexandria	Alexandria, La.	Aug. 16-20	G. C. Hayward
Memphis	Memphis, Tenn.	Aug. 15-20	T. W. Davis
Hattiesburg	Enterprise, Miss.	August 16-20	W. H. Smith
Jackson	Tylers Chapel.	August 16-20	L. W. Price
Gainesville		August 16-20	J. F. Demery
Sedalia	Neosho, Mo.	Aug. 17-20	L. R. Grant
Clarksdale	Ruleville, Miss.	August 22-26	J. M. Marsh
Baltimore	Belair, Md.	Aug. 22-27	E. S. Williams
Pine Bluff	Helena, Ark.	August 22-27	A. S. Miller
Chicago	Chicago	August 23-25	D. E. Skelton
Guthrie	Wichita, Kana.	August 23-27	C. R. Rose
Monroe	Monroe, La.	Aug. 23-27	T. A. Hampton
Houston	Houston, Tex.	Aug. 23-27	A. W. Carr
Lake Charles	Opelousas, La.	Aug. 23-27	J. W. Turner
Marshall	Jefferson, Texas	August 23-27	E. H. Holden
Hardis	Jonestown, Miss.	August 23-27	M. C. Pulliam
Marion	Geigers, Ala.	August 23-27	R. R. Williams
Richmond	Harrisonburg, Va.	August 23-27	W. S. Jackson
Baton Rouge	Lettsworth, La.	Aug. 23-27	W. Scott Chlenn
Kansas City	Armstrong, Mo.	Aug. 23-27	A. H. Higgs
Rome	Douglasville, Ga.	Aug. 24-27	H. E. Burns
Ocala	Reddick, Fla.	August 24-27	R. H. Debose
Topeka	Rosedale, Kan.	Aug. 30-Sept. 3	G. G. Logan
Monettville	Cheraw, S. C.	Sept. 6-10	G. C. Scott
Pittsburgh	Washington, Pa.	Aug. 9-13	M. J. Naylor, D. S.

### SPECIAL NOTICE

To the ministers of the Ocala District, Florida Conference: This will inform you that the district conference will convene at Reddick, Fla., Aug. 24-27, at which time every pastor is expected to make a full report of all amounts that have been collected for centenary. Each pastor is expected to raise his whole apportionment by the time of his fourth quarterly conference. Do not forget the Southwestern Christian Advocate. We expect to get 148 cash subscribers for the paper. I will send the report to the bishop of every pastor and the amount he has raised and sent in to Dr. Ehnes after the district conference. Therefore, brothers, let us get busy and put the district over the top. The centenary group meeting will take place at Ocala, Fla., Sept. 27, at 1 p. m. Every pastor and layman must be present. Dr. L. Vogt, of the Board of Home Missions and Church Extension, will be present and take charge of the meeting. I remain yours in His love, R. H. Debbé, D. S.

To the Pastors, Sunday School Superintendents and Epworth League members of the Pine Bluff District, Arkansas Conference: We are looking forward to our convention at Helena, August 22-27,

expecting full reports, and the best reports yet for our Centenary obligations. Tell it everywhere, that Centenary means opportunity for everybody.

Help us to have our church see us in a better light relative to this great movement. We CAN, we MUST. The Epworth League and Sunday School Institute has not hindered you from coming in large numbers or sending full reports. We must bring our District from the REAR. Read the conference minutes. You deserve a better place, young people. For service, Mrs. A. C. Freeman, District President.

### OBITUARY

(Continued from Page 14.)

GRIGSBY—Rev. W. R. Grigsby, Pastor at Lewisburg, W. Va., departed this life Tuesday, July 25, 1922. He leaves a widow, mother and children to mourn his loss. Funeral services were held Thursday, July 27 and conducted by the Rev. W. A. English, District Superintendent of Charleston District. Rev. C. S. Harper of Huntington, W. Va., preached the sermon. Remarks by Rev. J. G. Grant of Ronceverte, W. Va. Revs. Minor, Berry, Martin and Stennette of the Washington Conference, were present. The white ministers of the city and Rev. Fairfax of Ronceverte, attended.

Rev. Grigsby was highly respected by white and colored.—J. G.

WRIGHT—Luke Wright, Lexington, Miss., departed this life June 26, 1922. He was a faithful member of Mount Ephraim Methodist Episcopal Church. He was a faithful class leader for 50 years. A wife, six daughters and two sons survive him.—W. S. Leake, reporter.

FORD—Luke Ford, a member of the Baptist Church, departed this life July 26, 1922, in full triumph of faith. He died as he lived, a consistent Christian.—W. S. Leake, reporter.

## Woman's Column

MIKESVILLE CHARGE—The Woman's Home Missionary Society rendered an interesting program for the benefit of the local church. The District President, Sister B. Williams, presided. Sister Mary White, our local president, had everything well in hand when the District President arrived. Rev. G. M. Hearst, Pastor, made a brief talk on "Real Womanhood," it was one to be remembered by all present. At 7:30 p. m. Rev. E. D. Williams delivered a soul-stirring sermon. The outlook for the church at this place is better than ever. Our beloved Pastor, Rev. Hemist, has the church at heart. He has the young people well in hand. The Epworth League is re-established under his direction also, he has on a Southwestern Christian Advocate drive out of which we hope will result his full quota.—Candace King, reporter.

### WHAT THE CHURCHES ARE DOING

(Continued from Page 13)

Anna Barber, (the promoter of the reception), Mrs. Bessie Wiggins, Sr., and Bessie Wiggins, Jr. Response by the District Superintendent, prayer by Rev. Samuel Bray. The pastor, Rev. J. A. Lindsay, led in singing, "God Will Take Care of You." The Sunday School children and choir members enjoyed themselves on the grounds of the church and parsonage. All then left for home, happy and full of praise for the pleasure obtained at this unique affair.—Florida H. Scott, reporter.

COFFEYVILLE, KAN.—The Literary and Epworth Leagues are showing much progress. The programs are being well planned and are interesting. We are pleased to have the president, Mr. W. S. Nolan, and the secretary, Miss Lillian V. Nolan, with us again, after a short vacation at a health resort. Much interest was manifested in the Sabbath school Sunday. Club No. 1 rendered a musicale Thursday evening, July 27. The classical selections were highly appreciated by all present, especially those by Misses Elam and Dolly Medlock. Applause was given a reading by Mrs. Kidd. Refreshments were served by the club. Mmes. Kidd and Wallace are proving faithful members of this club, and we feel that much credit should be given them, as well as the captain, Mr. Calhoun. Club No. 2 will have a cottage entertainment at the residence of Mrs. Brinkley, Aug. 4. The captain being absent, the posi-

tion is filled by his wife, Mrs. C. Springer, ably assisted by Miss Lida Counce and Mrs. Allen. The two clubs are working to meet the financial liabilities of the church. We are glad to note the following young people taking active part in church work: Misses Glenna and Hester Roan, Lillian and Elizabeth Nolan, Bessie Johnson, and Leda Cecil, the latter acting as clerk. Also the loyalty and interest shown by Messrs. Albert Roan and W. S. Nolan to the church will ever be remembered.—Cora Mitchell Fowler, Reporter.

WESLEY, BATON ROUGE, LA.—

Coming to this charge as we did from the last session of the Louisiana Annual Conference, beginning our work Feb. 5, under peculiar circumstances very uncommon to Methodism, notwithstanding an unceasing effort has been continued, and very pleasing indications present themselves, promising that a full year's work will be the result, the morning services of each Sunday are being largely attended and the spiritual fervor is returning. The membership is gradually growing. Truly the spirit of the Lord is among us. Tuesday night, June 6, a surprise followed the class meeting. A large and weighty basket of choice groceries was carried through the church to the parsonage by Mrs. Cassie Fields and Mrs. Lovie Montgomery on the part of the Willing Workers Auxiliary of the church, who led the appreciative affair, and Mr. Solomon Montgomery presented the basket. A purse was presented to Mrs. Marietta T. Brown, the pastor's wife, who expressed her appreciation for such kindness. And again on Thursday night, Aug. 3, a "storm" struck the parsonage at a very late hour of the night. Mr. A. D. Brooks, an associate member of Wesley Church, was responsible for the gathering of more than 200 pounds of select groceries and a splendid purse. Mr. Mike Windfield served as toastmaster and presented Mr. A. D. Brooks, who made the presentation speech, and among the many who gave expression of appreciation to the pastor and wife for their untiring efforts in bringing about peace throughout the church was Sister Maria Andrews, known by all the ministers as Good Mother, the oldest surviving member of Old Wesley, as she calls the church. Though advanced in years, she is found fully identified with every movement that attends the interest of the church. Miss Alma Winfield was at the piano and rendered several beautiful selections.—Mrs. Marietta T. Brown, Reporter.

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### CHURCH FURNITURE



## CRESCENT CITY NOTES

**WESLEY M. E. CHURCH**—The Sons and Daughters of Conference of Wesley M. E. Church held their anniversary there on Sunday, July 30. The welcome address was delivered by Miss Mildred Williams, responded to by Mr. Joseph W. M. Francis. The pastor, Rev. Stanley, preached a beautiful sermon from the Psalms of David. Sister W. B. Buchanan, president of the auxiliary, made an eloquent address, when she presented the president of the Trustee Board, Brother Knox, with the sum of \$104. Brother Knox responded in a befitting way. On this same night our Brother Harrison, whom we call "Shepherd," showed his love for his church by presenting it with a beautiful large pulpit Bible richly bound and the color in keeping with the very beautiful altar set presented on Sunday, July 16, by the King's Daughters, of whom Sister Holmes is president. This auxiliary also celebrated their anniversary, all lady members being dressed in white and the gentlemen in black. In these services the pastor was assisted by Rev. Buchanan. At the presentation of the beautiful Bible, Brother Harrison made a presentation speech, which was duly and well responded to by Miss Hattie Stanley. The service on this night was soul-inspiring from every point of view.—Joseph W. M. Francis, Reporter.

**WESLEY M. E. CHURCH**—Early prayer meeting, led by Anthony Tripley and L. L. Harrison, was well attended and one of the best of this year. The pastor returned from the district conference, which had been well represented with delegates from Wesley, full of power. The pastor preached morning and night. Wesley is still in the front ranks. The pastor is making preparations to finish beautifying the Church. By Oct. 1 we will wind up all improvements. Every officer and member is working to that end.—Alma Murry, Reporter.

**ST. MATTHEW**—The state rally given Sunday, July 23, was quite a success. The reports were as follows: New York, James Rhodes, captain, \$20.00; Alabama, Anna Wilson, captain, \$28.50; Kentucky, F. Lovely, captain, \$10.28; Mississippi, O. Treelo, captain, \$15.10; New Jersey, H. Razies, captain, \$7.00; Ohio, O. Middleton, captain, \$33.25; Massachusetts, S. Beavers, captain, \$28.00; Missouri, E. Johnson, captain, \$14.55; Virginia, A. McCall, captain, \$7.50; Texas, Ella Brown, captain, \$50.25; Michigan, Ellen Janis, captain, \$8.85; Louisiana, G. Mapp, captain, \$5.25; Illinois, L. Gates, captain, \$20.00; Tennessee, V. Green, captain, \$2.20; Georgia, A. Davis, captain, \$17.35; Pennsylvania, N. Tucker, captain, \$31.50; Nebraska, Julia Anderson, captain, \$9.00; Delaware, M. J. Brown, captain, \$4.00; Kansas, Wm. Hutchinson, captain, \$2.50; Arkansas, A. J. Holmes, captain, \$5.00; Sunday School,

A. Beavers, captain, \$2.45; other collections, \$20.00. Total, \$362.10. This money will enable us to pay the \$100 that we owe on the organ, and also for the work done on the parsonage. Everybody is paid up to date. Rev. A. Robinson is a wide awake pastor.—G. Colar, Reporter.

**SCOTT CHINN M. E. CHURCH**—The pastor was made happy by the presents given him by different committees of the church just before going to the district conference. A committee under the leadership of Mrs. Rosa Davis and Mrs. Lucy B. Gordon presented him an umbrella, handkerchiefs and socks. The stewardess, Mrs. Carmelita Poree, presi-

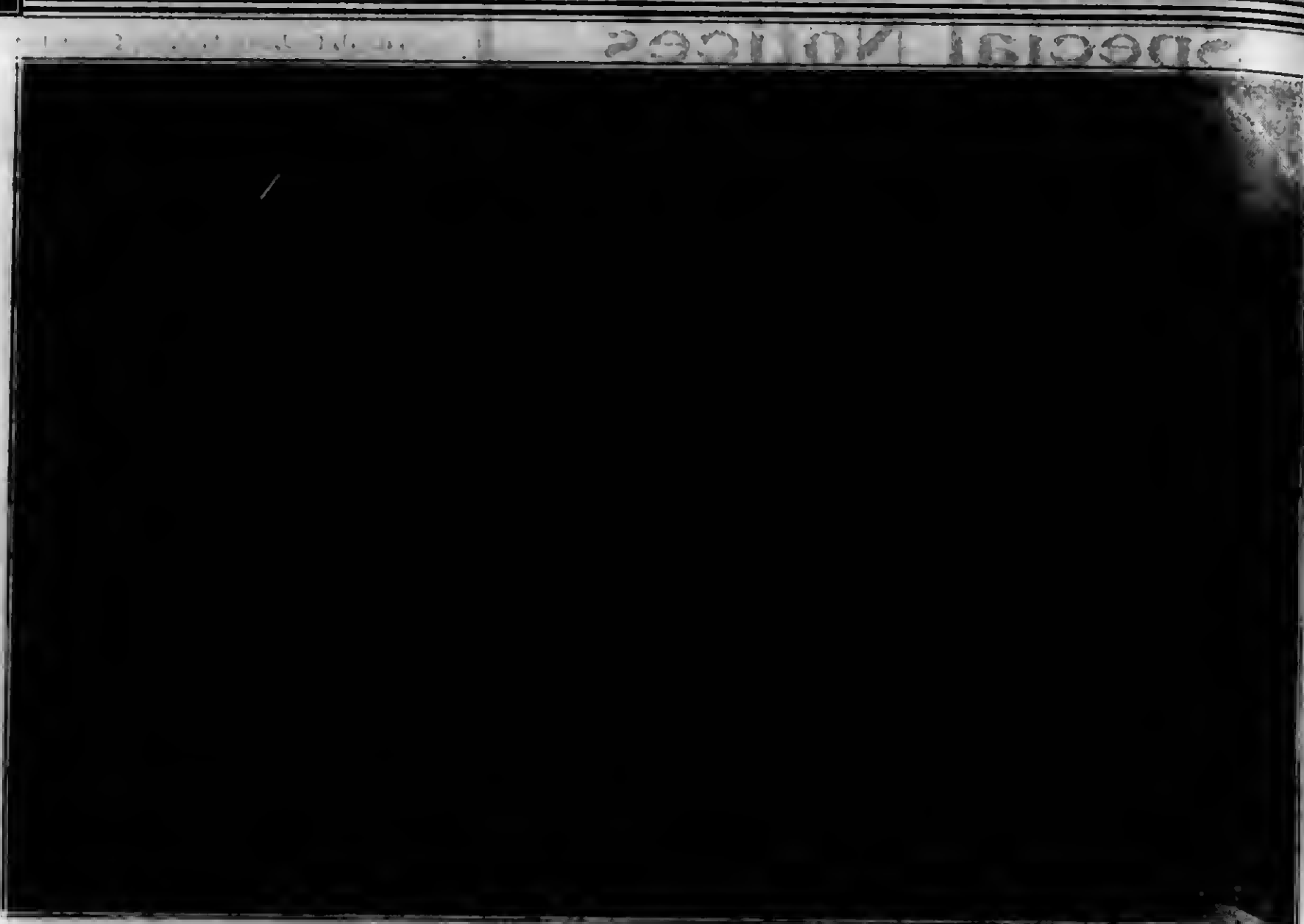
dent, presented the price of a suit of clothes. The Ladies' Aid, Mrs. Henrietta Kennedy, president, presented \$10 for a pair of shoes. The King's Daughters, Mrs. Elizabeth Williams, president, presented \$10 on his traveling expenses, and other presents were given him. Our church is alive and we are expecting to build our new church soon.—Edna E. Mitchell, Reporter.

### CARD OF THANKS

Mallalieu Methodist Episcopal Church—We wish to express our hearty thanks to the members and friends for the grand surprise given

us on July 22nd. They entered the church and laid around the altar, one hundred and fifty pounds of choice groceries and a cash purse. The party was led by Brother Leemar Reynolds, and we also extend our thanks to Sister Bettie Nichols for the 30 pounds of groceries she presented me on June 7th. May God's choicest blessings ever overflow the path of these good people. Rev. and Mrs. G. G. Priestley, Lafayette, La.

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NEXT SESSION BEGINS SEPTEMBER 6th.

FOR FURTHER INFORMATION ADDRESS

J. B. F. SHAW, President,  
Meridian, Miss.



# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

Vol. 44

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THE METHODIST BOOK CONCERN,  
Publishers

## 'Tis Faith

By Langston Bacon

What tells the farmer as he sows,  
There'll come the golden grain,  
And as he seeds from year to year  
Each time he'll reap again?

'Tis faith.

Why do we say the sweet good-bye,  
As morning work's begun,  
And feel that with the evening,  
We'll meet when work is done?

'Tis faith.

What tells us that the sun that shines  
And bathes the world in light,  
Will come again with morning,  
As day doth follow night?

'Tis faith.

Why read we of the day that's past,  
On history's varied page,  
And there learn of the deeds of men,  
As played on earth, a stage?

'Tis faith.

What tells us, that in times of old,  
There lived a Blessed One,  
Who dwelt among the men of earth,  
As God's own righteous son?

'Tis faith.



## BEGIN WITH THE CHILDREN

We are convinced in our own thinking that only a revival of religion can save us from the dangers that are now impending and threatening civilization.

Present day religion seems to have become vapid and lacking in vital sacrificial passion for the salvation of men. The conception of religion as a vital holy passion begotten of God in the souls of men and women assuring them of favor with God, and impelling them forward in the effort to bring others into such an experience, must be the burden of the church in the coming days as in the earlier days of Christianity's founding. The church is not so much in need of social machinery and technique as it is of the culture and contagion of right heart attitudes and ethical relationships among men.

The next sphere of action for the Church is the realm of youth. The next spiritual awakening should be sought among the young whose powers and lives offer such virgin fields for the implanting of the seeds of the Kingdom of God. In order to do this, the Church must begin in earnest the golden task of religious education. "It needs no great tabernacles, brass bands, or special campaigns," says an authority in that field. "We need kindergartens in sunny rooms under religious leaders. We must multiply

our boys' and girls' clubs under earnest religious direction. These movements to-day are full of religious implications, but the religious motives must become explicit. The Churches must open up to our youth the meaning of the great social enterprise of righteousness inspired by the religious ideal."

Not only do the youth furnish the most promising revival material of any age but neglect of the youth imposes on the Church the greatest, because the most far reaching, loss for the future. Dealing with age is a process of subtraction; dealing with youth is a process of multiplication. The man is but the remnant of youth while youth is the expanding process, the flowering possibility of an immortal soul. Man faces inevitably the past; youth peers into the future. The adult sings his swan song while the youth sings peans of enthusiasm to the challenge of the coming years.

Herein is the hope of the Church. What she has not accomplished in the past, she may accomplish through the youth in the future. But she must bring into play and activity her heritage of high idealism and holy passion as a challenge to the youth of to-day that his superb powers of mind and body may be laid under tribute to the Kingdom tasks.

## THE SUMMER SCHOOL OF THEOLOGY AT WILEY UNIVERSITY, SEPT. 4, 1922

The General Conference of 1916 established a permanent commission on Courses of Study for the benefit of young men offering themselves for the Christian ministry. In addition to prescribing the courses of study to be used by the undergraduates, subject to the approval of the Board of Bishops, the commission was instructed to give aid and direction to the student engaged in these studies. The commission was also instructed to co-operate with the Conference Board of Examiners in the matter of the plans and methods of examination, and in other ways that would make the Conference courses of study effective means of training.

During the first quadrennium of the Commission's existence, its main work, aside from the selection of text books, was the preparation and issuance of a set of "directions and helps" for each year of the conference course.

The General Conference of 1920 strengthened the Commission, numerically, and made financial provision for the carrying forward of its work on a much larger scale.

There are three items in the present plans of the Commission for the students: the preparation and selection of suitable text books; the providing of "Directions and Helps; and the promotion of Conference Schools or institutes.

Under the leadership of Dr. Allan MacRossie, the Educational Director of the Commission, great stress is being laid on these "Summer Schools of Theology", as these conference schools have come to be known. More than thirty of these schools are being conducted this year by the various Conferences through their Board of Examiners, assisted by the Commission on Courses of Study.

One of these schools is the "Training School for Ministers", to be held at Wiley University, Marshall, Texas, Sept. 4-10, 1922, in connection with the Epworth League Institute.

The school was originally planned for the undergraduates of the Conference, but realizing its value for all the men, its scope has been enlarged so as to help all the preachers of the Conference.

Some of the outstanding men of the church will serve the school either on its Faculty, or in the way of addresses on topics helpful to ministers. On the Faculty will be found among others, Dr. J. W. E. Bowen of Gammon Seminary, Prof. J. L. Farmer of Rust College, and Dr. Wm. Jones of the Board of Sunday Schools. Bishop Jones, Dr. J. N. C. Coggin and Dr. F. H. Butler will deliver addresses. In addition to these specialists, the members of the Conference Board of Examiners will assist in the work of the school.

This is the only school of its kind, at present, being conducted for the benefit of the under graduates of any of our Negro Conferences. Both the graduates and undergraduates of the Texas and contiguous conference owe it to themselves and their work to take advantage of this opportunity for training that is brought to their very doors. The Commission on Courses of Study has made a generous appropriation to this school, and there will be great disappointment over the church if we do not avail ourselves of the privileges it affords. For rates and other information, write President M. W. Dogan, Wiley University, Marshall, Texas, or Dean Willis J. King, Gammon Seminary, Atlanta, Ga.

## PITTSBURGH AREA LAYMEN MAKE LARGE RESPONSE TO MISSIONARY NEED

The laymen of the Pittsburgh Area are among the first to respond to the call of the church to raise two million dollars in units of \$100 each to relieve the Mission Boards of the pressing embarrassment due to the decrease of Centenary receipts of almost two million dollars under last year's giving.

When Mr. James W. Kinnear, Chairman of the Laymen's Area Organization of the Pittsburgh Area had received the news and the plan of meeting the emergency he immediately assured Mr. Diffendorfer of the Committee on Conservation and Advance that the laymen of the area would guarantee their proportion of this amount. It was suggested that the sum of \$136,000 might be a fair share of the total for the Pittsburgh Area—in order that all together the sum might be raised. He immediately began a movement to have each district raise a portion of that sum.

The Pittsburgh District was the first to respond and at a dinner in the Fort Pitt Hotel, given Friday evening, June 30th, about 150 laymen gathered to hear Bishop Fred Fisher tell the story of India's great need and opportunity. Bishop F. J. McConnell spoke and introduced Bishop Fisher. Those who know Bishop Fisher need no description of his statesman-like, yet fervid and passionate appeal that the church at home might realize her great opportunity, and answer the call of God to assist the backward peoples of the world to come out into the light of liberty and Gospel peace and safety of the Christian nations. At the close of the address those present, by a strong vote, unanimously declared their willingness to take the apportionment assigned to the Pittsburgh District of \$6,600 and raise it immediately. Dr. W. S. Lockard the District Superintendent, arranged for a permanent organization and immediate canvass for money. This great district will probably be the first or second to raise its quota. On Monday, July 3rd, Mr. Kinnear met the Area Secretary, Appleton Bash and all the District Superintendents of the Pittsburgh Conference and arranged for a series of dinners in all the districts of the Conferences at which Bishop Fisher is to speak in October. Dr. W. E. Elliott, President of the Laymen's Association of Erie Conference and Mr. W. W. Evans, President of the West Virginia Conference, are busy arranging for meetings of the District Laymen's organizations in their respective conferences to secure the amount needed from them to meet the present emergency.

The laymen of the Pittsburgh Area are determined that since the responsibility for all lay activity has been transferred to the Area office that they will meet the obligation put upon them and have assumed all responsibility for the success of the movement to secure the two million needed to meet the present emergency. The Pittsburgh Area has only a deficit of \$1,300 as compared with the same period of last year but is resolved to do her part to help less favored regions.

**IS IT TRUE** that 350,000 Methodist Negroes are not able to support a 16 page Church and race paper. They have never done so.



## THE CROSS IN THE CRESCENT CITY

The Expanding Program of Methodism Among Negroes in New Orleans—The Centenary Helps Churches Solve Their Problems of Service

By William Watkins Reid

New Orleans, the eighteenth American city in size, has always been the most cosmopolitan city of the southland. Its first inhabitants, under French rule in 1718, were the Canadian associates of Iberville, their soldiers and their servants; they were from all parts of France and Switzerland. A concession on the Arkansas drew thousands from the Rhine Valley—fore-runners of the present German population; Nova Scotia furnished many hundreds of Arcadians; the temporary Spanish domination brought thousands of colonists from Spain and her American islands; troubles in San Domingo added thousands of Spanish refugees; many hundreds of Negroes were brought in as slaves; in later years Italy furnished other thousands of immigrants.

The census of 1769 showed a population of 1901 free persons and 1230 slaves. The census of 1920 showed a total population of 387,000. The Negroes number about 110,000; this is an increase of about 25 per cent in ten years, mostly from Negroes coming from the rural sections. There are about 40,000 people of foreign birth—chiefly Italian, German, French, Spanish, Jewish.

### Little Race Prejudice

It is perhaps but natural that in such a cosmopolitan city as New Orleans the Negro should move with greater freedom and be granted more of the rights due his manhood than in some more conservative cities of the South.

### "Coming Into His Own"

Industrially and socially the Negro is coming into his own. The Negro owns and controls three large insurance companies in the city; the Unity Life Insurance Company employs 250 people, does a business of \$500,000 annually, and owns property valued at \$700,000. The "Crescent City Park" is a great pleasure center owned and controlled by Negroes; its bouts and athletic sports drew many thousands to the city. The Pythians own an eight-story building value at \$300,000 and housing a fine modern Negro theatre. The Odd Fellows, the Masons and the Eastern Star care for fraternal activities; the Wheatley Club is a powerful political-social organization. There is a Negro Knights of Columbus, a Young Men's Christian Association with Bishop Robert E. Jones as president, two Negro branches of the Public Library and three public parks exclusively for Negroes. There are nine separate elementary schools and one high school for Negro young people. Graduates of the latter can teach in the state without further examination.

### Not a Church-Going City

The Negro is naturally very religious. Wherever he goes one of his first acts is to build a little church for the worship of God. Yet, despite this tendency of the race, New Orleans seems to be the exception figured on church attendance. It is estimated that all Negro churches in New Orleans have a total attendance of about 35,000 on the average Sun-

day—leaving 75,000 not attending regularly. The seating capacity of all churches is only 65,000—leaving 45,000 wholly unprovided for.

Perhaps this condition is in part accounted for by French and Spanish Catholic influence and traditions. Forty-five thousand Negroes are listed as members of Negro Catholic churches in New Orleans, 22,000 are enrolled as Protestants. The Roman Catholic Church has nine churches for Negroes and supplied



Future Nurses in the South—They are in training at the Flint-Goodridge Hospital, New Orleans, Louisiana

by white priests; Negroes are also permitted to worship in the white Catholic churches. There is one Negro nunnery with sixty sisters, and Xavier University with about 600 students. The University specializes in domestic arts and sciences and in industrial work; it furnishes many servants, chefs, butlers, etc.

Other churches in the city that are exclusively for Negroes include: Methodist Episcopal, 16; African Methodist, 5; Colored Methodist, 2; A. M. E. Zion, 1; Presbyterian, 3; Protestant Episcopal, 2; Lutheran (speaking German), 1; Holiness, 3; Congregational, 4; Christian Science, 1; Free Thought, 2; Baptist, 74.

### Methodist Educational Work

The Methodist Episcopal Church—the "teaching church"—has peculiar fitness for meeting the needs of the Negro not only in New Orleans but in the entire State of Louisiana. It is estimated that 40 persons in every 100 in the state are Negroes, and that 48 in every 100 Negroes are illiterate. In the very



Learning his Letters at the Church Day Nursery. While Mother is Helping Earn the Family Support

heart of this illiteracy Methodism conducts the New Orleans College which specializes in the training of teachers. In addition to the normal

department, the college offers a regular four-year undergraduate course, junior college course, college preparatory course, pre-medical course, and courses in domestic art and sciences, music and commerce. Five hundred of the picked young men and young women of Louisiana are enrolled here.

The "Peck School of Domestic Science and Art" with its new "Peck Homes", is on the New Orleans College campus. It is under the auspices of the Woman's Home Missionary Society, and has a value of about \$75,000. Fifty girls at the Home receive special training in home making and the domestic arts.

### Flint-Goodridge Hospital

The Flint-Goodridge Hospital and Nurse Training School, a Methodist Episcopal institution, is one of the best hospitals of the city. It specializes in the training of young Negro women for the nursing profession. The hospital has 56 beds; its free clinic ministered to more than 6,000 people last year.

The Thomy Lafon Old Folks Home, organized in 1883 by the Louisiana Conference, has fifty Negro inmates over 60 years of age. It has a property valued at \$45,000 and is free from debt.

### An Area Headquarters

New Orleans is the headquarters of the New Orleans Episcopal Area of the church; it is presided over by Bishop Robert E. Jones, the first Negro elected to the General Superintendency by the Methodist Episcopal Church. It is also the center in which is published the "Southwestern Christian Advocate", official Negro organ of the church; Dr. L. H. King is editor. The Southwestern is the only Negro paper, religious or secular, published in New Orleans.

Two years ago the "City Church Extension Society" was organized in New Orleans by leading Negro pastors and laymen to assist the proper churches in meeting their obligations, to help build new churches in needy neighborhoods, to help solve the "problems" of city Methodism by united action of the churches. Rev. T. F. Robinson is president; J. W. Hantley, secretary; William Robinson, treasurer.

The most important action of the Society is the recent purchase of the old Franklin Street Church property for \$12,000. It is interesting to note that the trustees of the property refused an earlier offer of \$20,000 for the church from a motion picture concern—preferring to sell it for religious use. The plan of the Society and of Bishop Jones is to develop this new property into a strong church center, ministering to the community life of the thousands of Negroes surrounding it.

The Board of Home Missions and Church Extension, using Centenary funds, will pay \$6,000 toward the cost of the new property; the local society will underwrite the remainder.

### "A Man's Church"

First Church, with a membership of 900 Negroes, is known as a "man's church" because of the large number of men who worship there. Four hundred of the 900 members are men; two-thirds of the average congregation are men. Its pastor is the highest paid Negro pastor in the Southland. It pays \$1,200 per year to the Centenary, and usually pays double its quota. This church has a large class of tithing stewards and their class collections, on Monday nights, average from \$135 to \$270 weekly.

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# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
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**SUPPLY IS SURE:**—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord; and he shall give thee the desires of thine heart.—Psalm 37: 3, 4.

## THE CROSS IN THE CRESCENT CITY

(Continued from Page 3)

First Church has now under way plans for a new and enlarged and centrally located church structure that will cost \$75,000 when completed and equipped. Centenary funds will contribute toward its erection. It will be five stories high and of pressed brick. The first floor will be offices rented to high-grade businesses; the second floor will house the assembly rooms! the third and fourth, kindergarten, gymnasium, rest rooms for mothers, barber shop, day nursery, etc, the fifth floor will be the roof garden with motion picture hall and recreational facilities.

### Centenary Helps Strategic Churches

Centenary funds have enabled the Board of Home Missions and Church Extension to assist several other churches broadening their program to meet the various needs of the Negro in New Orleans.

A \$5,000 Centenary contribution has made it possible for Grace Church, below Canal street in the heart of the old city, to acquire an old German church for \$11,000; the property is estimated to be worth at least \$40,000. Grace Church is carrying on a most unusual and helpful work among young Negroes in this downtown section. Three-fourths of the average congregation are boys and young men ranging from 13 to 24 years of age. In their new quarters there will be ample room for expansion of Boy Scouts, Epworth League, Sunday School, boys' clubs and related activities for the young people.

Centenary funds to the amount of \$18,000 were invested in a new church building worth \$50,000 for Mount Zion Church. This church gives especial attention to work among women.

It has a day school, kindergarten, playground and cafeteria. Each week the women make articles—clothing, cakes, etc.—for the people in the Old Folks' Home.

A number of the other Methodist Episcopal Churches in New Orleans are gradually adjusting their plan of organization and their programs to meet the new demands made by the Negro population upon them. The one-day-a-week church is becoming the seven-day-a-week church with its varied program of worship, instruction, recreation, social welfare. Trinity Church, for example, has recently broadened its scope to include kindergarten, classes in teacher training, classes in domestic arts and sciences. Wesley Church—the oldest of the Methodist denomination, founded in 1853—maintains a playground, a cafeteria, a social center, Wesleyan Hall for club meetings; 2,000 persons make Wesley their church and social and recreational home.

Gradually Methodism is finding its place of increased usefulness among the 110,000 Negroes of New Orleans. And Centenary funds are helping to make possible this expression of Christian service.

## Personal and General

Rev. H. B. Hart of Greenwood, Miss., is now on a month's vacation. He was a visitor at the office of the Southwestern Christian Advocate, en route to Bunkie, La.

Mrs. P. W. Clark of Lake Charles, will visit the Monroe District Conference and will be the guest of Mrs. Oton Wiggins, 706 Adams St., Monroe, La.

Miss M. E. Holland of Vicksburg, Miss., is attending Northwestern University, Chicago, this summer taking a course in Education. Miss Holland is a teacher in the High School of Vicksburg and a member of Wesley Methodist Episcopal Church.

### LABOR SUNDAY MESSAGE FOR 1922

The Labor Sunday Message for this year will consist of a concise summary of important labor events and court decisions for 1921 and 1922, together with brief introductory observations. This will offer important fact material for sermons, editorials, addresses and writing, and will be printed in the form of a especially those in industrial centers, are urged to devote one service to this great day.

The Message may be secured for fifteen cents, which includes postage, by writing to the Commission on the Church and Social Service, 105 East 22nd Street, New York City. Federal Council of the Churches of Christ in America.

### AN INQUIRY CONCERNING THE CENTENARY

By Lowell Brestel Hazzard

In the report of Treasurer M. W. Ehnes at the recent meeting of the Council of Boards of Benevolence in Chicago, the following statement was made: "It will be of interest to know that in the year 1921, when the Centenary decreased \$1,126,606, the Woman's Home Missionary Society, the Woman's Foreign Missionary Society and the annual conference benevolences registered an increase of \$1,902,584. It is also interesting to note that all lo-

cal church expenditures increased \$8,700,701, and pastors' salaries alone increased \$2,173,887. It is very evident that the Centenary slump was not due to a lack of money." That is all, but it has set one person to thinking rather seriously. We have been too easily attributing our failure to unavoidable economic conditions. If the decrease in Centenary collections is not due to lack of money, then to what is it due? Why is it, that when Methodism has been able to find increasing sums of money for all the other things she is asked to do, she has seemed to be less and less able to finance her great connectional missionary program?

The answer is not found in anything concrete and tangible. No single definite cause can be pointed out, which will explain in any adequate manner this amazing phenomenon. But throughout the church there is an intangible feeling, more potent because intangible, of dissatisfaction. It does not appear openly, for the most part, but in little groups where pastors or laymen are gathered together, more by innuendo than by direct criticism, the sentiment is spread. People who know very little of the facts got a vague idea that something is wrong, and their interest in the Centenary and their feeling of obligation concerning subscriptions becomes lukewarm. It is this vague feeling of distrust which is being reflected more and more in the Centenary collections.

There are perhaps four main causes for this distrust. The first is "overhead expense." This is a word which is constantly heard when any big program is being put across. Inevitably, it takes machinery to raise, collect, and handle large sums of money, and inevitably that machinery costs. Inevitably also the people who give the money desire that their entire gift should go directly to the work for which it is intended. And because that cannot be true, there is trouble. But granted that a certain amount of "overhead expense" is necessary, is the amount of money used in financing the Centenary excessive? During the seven months ending May 31, 1922, the total Centenary receipts were \$6,176,641.73. The expenses of the Committee on Conservation and Advance during that period were \$481,495.19, something over seven per cent. But a large proportion of this is for education, which is really not an expense but an investment. The expense of administration and finance for the seven months was \$209,202.79, a little over three per cent. The Committee on Conservation and Advance is constantly spending less than its budget. The amount available for the seven months was \$490,889.76 and the amount expended \$481,495.19, a saving of \$8,394.57. And at the meeting of the Council, further cuts were made in the interest of economy.

The second criticism that is made is of the way the money is spent. Again, it is inevitable that when large sums of money are to be appropriated, there will be errors of judgment and disagreements as to matters of policy. And undoubtedly there were and still are people in the church, more anxious to get a piece of the "pie" than to do the greatest piece of business for the Kingdom. But on the other hand, there was reason in the dictum of Charles Edward Jefferson, that the Centenary was the most stupendous achievement of any branch of the church in these days, and one cannot read the stories in the Advocates from week to week, of transformed lives and transformed com-



munities in America and across the sea made possible by Centenary funds without thanking God for what has been accomplished.

The third criticism is of "overhead control." Many of our pastors feel, and not without justification, that they are asked to do so much work of organization and of collection, that there are so many "special days" and "special seasons" and "programs" to be put over, that they have no opportunity for the development of initiative. Insofar as this is true, it is a valid criticism. It is an easy thing for Boards, whose work is not completely co-ordinated, to send to the pastors suggestions which overlap and at times even conflict. But it is not the intention of the administrative officers of the church to be autocratic. Nor is it their intention to stifle individual initiative. There is no expectation nor desire that pastors and local churches shall become cogs in a vast machine. But while blind "obedience" to "authority" is not desirable, *co-operation* is. No great endeavor can be carried through without united

action. No great endeavor can be successful without unified and far-sighted leadership. Democracy, free criticism, individuality, yes! But while the church should not be an army, it must be a team if anything large is to be accomplished. Individualism is scarcely a worthy goal in these days of the social emphasis.

The fourth criticism is of the emphasis on "machinery." Here again, in so far as the criticism is true it is valid. The world will not be saved by money nor by buildings, but only by a spirit growing in the hearts of folks. Continuous "campaigns" and "drives" are not half as effective as hard, sober thinking, and deep, consecrated praying and high, noble living. The emphasis on the reaching of immediate "goals" often defeats its own ends. The winds of God blow most freely where there are not too many rattling chains, and screeching wheels. But the Centenary is no machine! Born of the union of a high ideal and a mighty purpose it was one of the supreme achievements of the idealism of Methodism stirred with unselfishness.

We set out to do a big thing in a noble way. And if in the days when the eager flight is over, we are near to fainting on the dusty way, it will be well for us to get back to the vision with which we began. It is good to criticize, it is good to point out dangerous tendencies or wrong emphasis in the Church's program, but it is deadening to quibble, it is childish not to play the game to the end.

When Bishop Fisher stood the other day before the Council of Boards of Benevolence, he said a brave word. "I come," said he, "from India, where the tides of God are moving. I cannot understand the atmosphere of America. I have been swept out of the ocean and dumped into a tea pot." There was a heavenly vision at the beginning of the Centenary, there have been noble instances of sacrifice along its way, there is heart-break in its threatened failure. This is no time for lightness, this is not time for thoughtless criticism. A crisis is upon us, and in this crisis there is but one way to go. That way is forward!"

## PENTECOST IN SOUTH AMERICA

By George A. Miller

A new spirit has been shed abroad in the hearts of the pastors of the East South American Conference and is finding access to the hearts of the men and women of the churches. It came both suddenly and gradually, and the results deepen as the circle widens. But the time and place of the coming are definitely recorded in the hearts of the men who were present at the Mid-year Conference held in the New Centenary Orphanage building at Mercedes, in Argentina.

It was a Centenary conference to be sure, but with a difference. Programs and projects and means and methods and propaganda were all set aside long enough to face and study deeply one great question. It was an old question too, as old as the conference of Wesley's preachers in Tower Street London, and as young as the last general conference. "What is our principal business as pastors, in this field?" was the challenge to the hearts and minds of the men.

For several years past, a change has been working its way over the hearts of the pastors of this field. Silently and steadily the emphasis has shifted. For six years our resident bishop has upheld a standard of heart experience, moral victory and spiritual consciousness that, without direct appeal or technical formula of any kind, has brought about a heart-hunger for the something better so evidently verified in the experience of the man who preached a salvation sufficient for the utmost needs of a human heart.

Then came the Mercedes conference. Nearly all the pastors of the annual conferences were there. One of the most violent storms of recent years made any sort of exist from the great orphanage building all but impossible. We were together, very close together, by force of circumstances, and between sessions of the program, the men gathered in groups, sharing a fellowship all but impossible during the crowded sessions of an annual conference.

Some of the questions propounded produced discussion, and some of the discussion was earnest, not to say heated. Rev. J. C. Varetta, a Baptist Argentine pastor, who has been doing missionary work in Central America,

brought a vision of the needs of the regions beyond that stirred every heart and sent us all to search for a more efficient way to extend our own work.

On Saturday afternoon, Rev. Arthur Wesley presented a series of searching questions as to the why of the small evangelistic results of the past years. The hearts of all were stirred, some to criticism. At least one brother told of a great revival in an oriental mission where the work of spiritual power began with a confession on the part of the pastor himself. "Perhaps it is I who should confess first," he went on, and he did confess that during the past six months, he could not name a single soul that he had definitely led to Christ.

Silence fell on the gathering. "I think it is time to pray" said the chairman, one of the district superintendents. And pray we did—when we were not speaking in confession of our faults and declaration of determination to do better. Then and there the tide turned, and a new spirit was felt in the evening meeting.

The next day being Sunday, Bishop Oldham, veritable prophet of Jehova, gathered the pastors about him in a group by the fire-place and preached on, "This one thing I do." "What is the principal business of the pastor?" he asked. "The principal business of the pastor is to experience God and interpret Him to other people." And the experience and the interpretation are both by love. Love abounding all sufficient, full and complete. Verily our hearts burned within us; and when he asked us to join with him in self-renouncing surrender to the Holy Spirit of Perfect Love and in seeking for the fullness of an uttermost salvation, the conference as one man united in the response. Then and there came that strange moving of the Spirit of God that cannot be predicted nor defined nor known by any chart or company of human device. The great depths of our hearts were stirred and tears fell over our cheeks that had long been dry. Presently we moved about and here and there men who had not forgotten ancient differences, met and embraced and we sang, those of us who had voices enough under control to do so, and we knew for a certainty that the Holy Spirit was

shed abroad in our hearts. It was as veritable a day of Pentecost as most of us have ever known.

The rest of the day passed like a glory of heart. Everything was changed. The afternoon final service was one of prayer and testimony and there was a distinct, new note of spiritual victory and renewed consecration in every voice. "I can never be the same man again," said one profoundly moved brother. "I know now what I have always needed." "I am going back to my church with a great and new idea", remarked another pastor. "I see now for the first time in my life, that if the work in my church fails, I and I alone must bear the blame. I have always thought it was the members who were to blame for the failures, but I see it differently now." A pathetic note came from the heart of one struggling brother, in a private conversation, "If I could only be with the dear Bishop more, I think I could be a better man," he said. "I see him a couple of times a year, and I lose the inspiration that I always get from him."

"Will it last?" asked the leader of the final service. "This new glow will be permanent just in so far as it represents the work of the Holy Spirit and we do not wander from his precious presence." These men are going back to hard fields, great difficulties and stubborn obstacles. They go determined to make an advance in converts this year of twenty per cent. a heroic resolution in a Roman Catholic country with every form of opposition and annoyance. But they go in the glow of a heart filling that melts obstacles and wins converts. Verily Pentecost has been repeated once more and the glory of it shines far down the pathway of toil and service.

### EPWORTH LEAGUE AND SUNDAY SCHOOL INSTITUTE AT LITTLE ROCK, ARK.

The Epworth League and Sunday School Institute, Little Rock Conferences, was held at Philander Smith College, Little Rock, July 24-31, 1922. It was a success in every way. The young people enjoyed the work and were present at every session from the Morning Watch 6:30, to the close of the evening services. The

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## IMPRESSIONS OF THE NEW ORIENT

By Robert E. Speer

(Extracts from an address delivered at a dinner given by the Federal Council of the Churches to Dr. Speer, as its President, upon his recent return from the Orient.)

We have been gone nearly a year and most of that time we spent in India and in Persia. We had also glimpses of other parts of Asia as well. Perhaps I can use best this opportunity by speaking briefly about each of the lands through which we have gone and saying a short word about the conditions each of the peoples face today in their relationships to the great human movement which is central to our thought and our life.

Each time I have visited Japan before I have felt, first, the rigidity and bondage of the thought of the Japanese people, and second, the sense of an almost boundless physical vitality. This time both of these impressions were reversed. The last time, six years ago, it seemed like passing into a stifling atmosphere in coming from the Philippines into Japan. Out of their perfect liberty and freedom of thought and action, one plunged into the rigid institutions and stereotyped spirit of the Japanese nation. But now in this new day one has a feeling of moving among great and free thoughts. Indeed in Japan today this is the common word—"thoughts" of all kinds—and thoughts are very dangerous to a governing class which does not like anything that tends to a full freedom of the people. One does not see in Japan now the same strength of the old institutions binding like strait-jackets the minds of men. But now in Japan, as everywhere else around the world, one does find the deep feelings that are stirring the spirit of all mankind.

The other impression also of which I spoke,—that of boundless physical vitality,—is now overturned. One has the feeling of looking into a sick face in Japan today, and the Japanese are beginning to feel it too. They realize what influences are sapping the vitality of their people. Their educational systems are solid, competing intellectually with the best educational systems of the world. They are raising the standards that they may meet any other nation. But the effort and strain have weakened the vitality of the nation. Twenty per cent of the young women, sucked up in the great maelstrom which streams everywhere out of the village life of Japan into the large industrial centers, entering the great industries, go back marked with tuberculosis. School teachers complain about the health of their school children and urge the impossibility of their meeting the mental strain of the physical conditions under which they have to live and work.

There is much to see in Japan of the old days—the ancient shrines and temples testifying still to the power of the great ideas which have shaped, Japan side by side with the incoming of the fresh forces which are to control Japanese life. A symbol of this one finds in Tokoyo in the new Imperial Shrine. One would have thought it had been built for thousands of years. Engineered into a place of patriotic pre-eminence in defiance of modern tendencies, it seemed to be the rallying cry of the old Shinto conceptions, intended to buttress the ideals upon which Japan has tried to build the security of her national life. And not far from this Imperial Shrine are the buildings of the new

Women's Christian College—the beginning of the new day next to the receding echo of the days gone by. Side by side with the great effort of dying ideals comes in this symbol of the mightiest force in the world. I mean the force of what woman's life can mean, has meant, in the whole life of the world. The greatest undeveloped resource is the capacity of the still unemancipated womanhood of Asia, and the great force releasing woman and preparing her for the leadership of the coming years in Christianity.

We had a little more opportunity to see the drift of the great changes which are under way in China. Many who look at China today are despondent, seeing no hope for China as a continuing political unit. But such despondency forgets the deep and indestructible unity of the Chinese people and it forgets the good purposes of God. I found on my desk on returning home a letter from Miss Gollock, one of the editors of the International Review of Missions. There was a sentence in it I could not make much out of. It read, "Mr. Oldham is now on his way to China which, in spite of all the physical evidence to the contrary, is en route for home." Obviously the stenographer had left out some words but ordinarily omissions do not work out so happily—"China in spite of all physical evidence to the contrary is en route for home." I believe that indeed it is, and that the home of humanity is incomplete until the Chinese people at last push their massive way into it.

But it will be a hard and painful road. Each time we have gone back to China, I have gone to see the great industrial mills. I went back this time to see some of the same mills I had seen before to note whether conditions were changed. One still sees hundreds and hundreds of little children stoop-shouldered and hollow-chested, stooping over steaming pots of water in the silk filatures or before the bobbins in the cotton mills; hundreds of women toiling heavy-eyed at too heavy tasks; and one realizes that these is a long hard road of industrial struggle still ahead of China before she at last pulls through the goals beyond. The old days are drawing to an end; and new days and new experiences lie before, days and experience like our own in the West, full of confusion and pain.

For three happy, fascinating months, we traveled the length and breadth of India, from Colombo to Landour and from Calcutta to Goa and Bombay, visiting all the main provinces, the great cities and, best of all, the country villages and the great masses of the outcaste people and all kinds of folk from government officials to peasant, from the high-caste to the sweeper. India is a fascinating country today in a fascinating period, of political life which Great Britain has been making inevitable ever since she took hold of this great mass of races, never bound together by a common religion, with no unity even of language with which to discuss their wrongs save the language imposed upon them by the supposed oppressors; and putting forth ideas such as never crossed their dreams until those ideas were brought to them by those

against whose influence they now make complaint. The difficulty in India today is that its problems of national personality are as complex as those of individual personalities. How much more simple if Great Britain were one personality and India one personality! They could then work out their problems with patience and sympathy and understanding. With so many personalities each counteracts the influence of the other. One group of Englishmen treat and deal with the people on the highest and worthiest plane; another group speaks of the people as "niggers". If the problem could be left with the high-minded Englishmen it would be worked out as well as any such mixed human problem can be. But in dealing with India England is divided. And India is divided in the demands and in the spirit with which she meets Great Britain. Some Englishmen are in favor of saying to India, "by December 31, 1926, every Englishman will have left your shores." Others believe that no such policy would be either possible or just, that a situation which has grown up organically can only slowly be resolved into something better. Meanwhile it will be painful business for Englishmen who remain; but many must remain to see India through the difficult times, through which Great Britain recognizes that India must be helped forward on her way.

The problem is complicated on the other side by the type of leadership offered to India. There are radicals and moderates of many different types. People are divided in their allegiance to Gandhi. To some he is a saint or more and they constantly compare him with Christ. Others regard him as a wild man. And still others think that he is a saint in personal character but a wild man in his economic and political ideas. There were many in India who thought Mr. Gandhi should have been dealt with long before but they were afraid that his influence had grown so great, and that the Movement had penetrated so deep, that the Government would not dare put its hands on him. Others thought that it would be sacrilege and tyranny to interfere with him. But people who knew, if anyone could know, dismissed the idea of the probability of a violent revolution as a result. The Ali brothers, with whom Mr. Gandhi had been associated, men of very different character from him, had been arrested in the fall and all through India anxiety as to the outcome was felt, but these men were arrested, tried and convicted, and India went quietly on its way.

There has been great growth in the Christian Church in India, both in numbers and in nationalistic temper. It was there, in the Church, that we spent most of our time watching the effects of the Gospel on the highest and lowest levels of human life; seeing there just what the Gospel can do. If I had never believed in the Resurrection before I should believe in it now. It is the greatest living power in the world. We saw this power which raised Christ from the dead operating today. There must be reality back of it; realities in history, in the moral facts of the world.

We went on from India at Christmas time to Mesopotamia and then into Persia. I have been in many mission stations which made a strong appeal, but never before one that made a stronger appeal than Mosul in Upper Mesopotamia. No one can deny that it will be a difficult field. Here Arab and Turk and



Kurd and Christian meet. It is one of the great border cities of humanity. I can not imagine any place in the world which presents a more appealing challenge to the hearts of young men who have something to give, who like the spice of dangerous and difficult work and who want to serve their fellow men and God.

In two respects Persia is a very different land from the one which Mrs. Speer and I visited twenty-six years ago. It was poor then. It seems to be poorer still today. There is a great deal of poverty all over Asia in the lands where we have been; but poverty in the tropics is one thing and poverty in the cold and snow of winter is another thing. The collapse of Russia wiped out most of Persia's trade and no replacing industry has been developed inside the country. But the nation's currency is sound silver money. It has great natural resources still undeveloped. It is eager for help from America. If it is poor it is full of friendliness and of desire for assistance in conquering its poverty. This new spirit of kindness and hospitality and tolerance is the second things we noted everywhere. I never believed a Mohammedan land could be as free as Persia has become. There is ample tolerance and liberality. One half the boys studying in Mission schools are from Mohammedan homes and nearly a third of the girls. Converted Mollahs and men and women, Mohammedan converts, from homes high and low, openly preach Christ. Persia wants our help both in education and in trade and industry. And the door is open also for our religious sympathy and help.

On the eleventh of April we left Persia, going from Tabriz through the three Soviet governments of Trans-Caucasia. If anybody wants to tear down what has been established before he is sure that he can put something better in its place, let him go into the Caucasus. If anybody thinks that the dissipation of a nation's accumulated wealth is a desirable thing, let him go over to the Caucasus and see for himself some of the consequences—and the pitiful efforts of the people to rebuild their shattered economic and industrial life.

Of the Turkish situation we saw just a little. I venture to say that we found not one of the Americans whom we met sympathetic with a settlement of the Turkish problem on the basis which had been proposed for the armistice between Turkey and Greece. To re-establish Turkey without checks or control seemed to them the certain end of the Christian race, of the movement of education and enlightenment and of the hope of good government and progress even for the Turkish people themselves. The men who knew the Near East best did not believe that it was conceivable that such a settlement could be admitted by the world. They believed that at least four limitations were inevitable: (1) the international control of the Bosphorus, (2) such control of the foreign financing of Turkey, including the debt and all future loans, (3) the limitation of continuance of the capitulations. With these limitations they believe foreign help to Turkey would still be possible and life in Turkey be still a conceivable thing.

Looking back over the year one outstanding impression is the hope of the peoples of the world in the good will and help of America. It makes an American almost ashamed to see the way so many of the Asiatic people have

idealized his country; how they pinned their hopes and expectations to it. He wonders whether even part of these hopes of theirs will be fulfilled. One cannot go where we have been, if he is an American, without having people high and low gather around him for sympathy and hope. If I could but tell you of the groups with whom we talked all over Asia, back in the remote corners and in distant cities—all hoping that somehow America was not going to fail the rest of the world at this time. They cannot understand how we can sit here in comfort and plenty so far away and not lift our hands to help them in their poverty and need. They are thankful for what we have done for the starving babies. But, as said some young men in Mosul, "Our minds and hearts are starving too."

Another vivid impression is the need of more and fuller co-operative action by our churches. I wish we could unite ourselves in wise and more efficient ways to accomplish the great task. We ought to try to help one another more in our territorial allotments of missionary responsibility. For instance, in Southeastern Asia I believe that the Methodists can care for the problem of Singapore and the lower Straits Settlements. If others of us have the power or inclination to share the burden let us discharge our sense of responsibility by working with and through the agencies of our Methodist brethren. Likewise, in Southwestern Asia, in Arabia and Mesopotamia the Reformed and Presbyterian Churches can handle the problem if we will support and work with them. It is a huge task we have before us and there is a rich brotherly spirit among us in its doing. Let us give that spirit ample room for practical and trustful action.

One other great impression with which we have come home is the impression of renewed confidence and hope. There are difficulties enough and the chariot wheels drag heavily but any one who takes the long view can see more than the difficulties and the hindrances. He can see the sure and steady gains, the strengthening of the energies of Christianity throughout the world, the weakening of the resistant forces, the seepage of the ideas of freedom and justice through the thoughts of men, the ever clearer recognition of our Lord Jesus Christ as the supreme moral judgment and the only adequate Savior of mankind.

### CHINA'S NEW THOUGHT AND CHRISTIANITY'S CHANCE

(Dr. John R. Mott's Impressions of an Intellectual Awakening that Presents a Colossal Missionary Problem and an Unexampled Opportunity.)

Dr. John R. Mott, who recently returned from his fifth journey to the Far East—not counting the one which during the war took him twice across Siberia—regards this last mission as probably the most timely and fruitful in results of all. One needs to reinterpret America to every nation, he says, for no country that he visited understands us. And we need to reinterpret the Far East to other nations. The changes that have taken place there even in the last two or three years are stupendous not only economically but socially and politically as well.

Intellectually it is certainly a new world. This takes on a very large content to those

who have formerly been thrown much with the youth. The New Thought Movement is surging in the brains of the professors and students of China. There is a welter of conflicting ideas and ideals occupying their minds and hearts, a spirit of inquiry the like of which he has never found in any one country. Along with it is the purpose to revalue everything—a purpose stimulating and hopeful but with its alarming aspects. There is no tradition or social sanction or practice past or present which is too sacred or binding for them to question and discard if they cannot prove its personal and social efficiency. There has been nothing like it intensively or extensively since the Renaissance in Europe; and this transcends that in the number of people involved and in the greater variety of mental interests touched and exhibited. He says it is the most interesting, quickening and inspiring

### Annual Conference Visitation 1922

ATLANTA AREA			
Conference.	Place.	Date.	Bishop.
Savannah	Waycross, Ga.	Nov. 2	Richardson
Georgia	Tallahassee, Fla.	Nov. 8	Burns
Alabama	Boss, Ala.	Nov. 8	Richardson
South Carolina	Sumpter, S. C.	Dec. 6	Richardson
Atlanta	Griffin, Ga.	Dec. 13	Clair
BUFFALO AREA			
Central New York	Syracuse, N. Y.	Sept. 27	Waldorf
Genesee	Rochester, N. Y.	Oct. 4	Berry
CHATTANOOGA AREA			
Holston	Rockwood, Tenn.	Oct. 11	Bristol
Central Tennessee	McLemoreville, Tenn.	Oct. 18	Bristol
Tennessee	Lebanon, Tenn.	Oct. 11	Clair
East Tennessee	Blount, W. Va.	Oct. 25	Bristol
Bine Ridge	Bakersville, N. C.	Nov. 2	Wilson
North Carolina		Nov. 8	Wilson
CHICAGO AREA			
Central Swedish	Jamestown, N. Y.	Aug. 30	McConnell
Chicago German	Almond, Wis.	Aug. 30	Nicholson
Illinois	Decatur, Ill.	Sept. 6	Nicholson
Central Illinois	Rock Island, Ill.	Sept. 13	Nicholson
Rock River	Princeton, Ill.	Oct. 4	Nicholson
CINCINNATI AREA			
West Ohio	Dayton, Ohio	Aug. 30	Anderson
Ohio	Logan, Ohio	Sept. 13	Anderson
Northeast Ohio	Manassah, Ohio	Sept. 19	McConnell
Kentucky	Barhousville, Ky.	Sept. 27	Anderson
DENVER AREA			
Western Swedish	Stratford, Iowa	Aug. 23	Thirkfield
Utah Mission	Salt Lake City	Aug. 9-14	Mead
W. German Conf.	Lincoln, Neb.	Aug. 30	Thirkfield
Colorado	Denver, Colo.	Aug. 9-6	Waldorf
Wyoming State	Powell, Wyo.	Sept. 13	Waldorf
New Mexico	Raton, N. M.	Sept. 20	Waldorf
DETROIT AREA			
Central German	Indianapolis	Sept. 6	McDowell
Michigan	Athlon	Sept. 12	Henderson
Detroit	Pontiac	Sept. 12	McDowell
Norwegian Dan.	Milwaukee	Sept. 20	Leete
HELENA AREA			
N. Montana	Havre, Mont.	Aug. 23	Mead
Montana	Missoula	Aug. 30	Mead
Idaho	Caldwell, Idaho	Sept. 6	Mead
N. Dakota	Mandan	Oct. 11	Burns
INDIANAPOLIS AREA			
Indiana	Greensburg, Ind.	Sept. 13	Leete
N. W. Indiana	Brasil	Sept. 27	Leete
NEW ORLEANS AREA			
Central Alabama	Huntsville, Ala.	Oct. 25	Jones
Texas	Palestine, Texas	Nov. 1	Clair
West Texas	San Antonio, Tex.	Nov. 29	Jones
OMAHA AREA			
N. W. Nebraska	Allamore, Neb.	Aug. 30	Stunts
Nebraska	Omaha, Neb.	Sept. 6	Stunts
Iowa	Keokuk, Iowa	Sept. 13	McConnell
Des Moines	Chariton, Iowa	Sept. 20	Stunts
Upper Iowa	Mason City, Iowa	Sept. 27	Stunts
N. W. Iowa	Ft. Dodge, Iowa	Oct. 3	Stunts
N. W. German	Colesburg, Iowa	Sept. 7	McConnell
PITTSBURGH AREA			
Erie	DuBois, Pa.	Sept. 13	Stunts
West Virginia	Farmington, W. Va.	Sept. 27	Richardson
Pittsburgh	Dormont, Pa.	Oct. 4	Anderson
PORTLAND AREA			
Pacific German	Rossia, Wash.	Aug. 31	Burns
Columbia River	Ellensburg, Wash.	Aug. 30	Shepard
Puget Sound	Vancouver, Wash.	Sept. 13	Burns
Oregon	Salem, Ore.	Sept. 6	Shepard
West. Norwegian			
Danish	Portland, Ore.	Sept. 20	Burns
Pacific Swedish	Berkeley, Calif.	Sept. 27	Burns
ST. PAUL AREA			
N. Swedish	Escanaba, Mich.	Aug. 24	Mitchell
W. Wisconsin	Marshfield, Wis.	Aug. 30	Mitchell
Wisconsin	Oshkosh, Wis.	Sept. 6	Mitchell
Northern German	Morgan, Minn.	Sept. 14	Mitchell
Minnesota	Winona, Minn.	Sept. 20	Shepard
N. Minnesota	Chisholm, Minn.	Sept. 27	Shepard
Dakota	Rapid City, S. D.	Oct. 4	Shepard
ST. LOUIS AREA			
St. Louis, German	Muscatine, Iowa	Sept. 6	Leonard
Missouri	Braymer	Sept. 13	Leonard
St. Louis	Eldorado Spgs., Mo.	Sept. 20	Leonard
Southern Illinois	Alton, Ill.	Sept. 27	Leonard
Little Rock		Dec. 13	Quayle
SAN FRANCISCO AREA			
Pac. Chinese Mis.	San Francisco	Sept. 14	Quayle
Pac. Japanese Mis.	Santa Cruz	Sept. 21	Quayle
California	Santa Cruz	Sept. 27	Quayle
California German	Pasadena	Oct. 5	Quayle
South. California	Fresno	Oct. 11	Quayle
WICHITA AREA			
Oklahoma	Ponca City	Oct. 14	Leonard
Southern German	Sequia, Tex.	Nov. 1	Waldorf
Gulf	San Antonio, Tex.	Dec. 13	Waldorf
Southern Swedish		Dec. 7	Waldorf



spectacle he has ever witnessed in the way of mental awakening, hunger, courage and seriousness. It makes possible almost anything from the point of view of a propaganda which knows where it wants to go and is sure of its message. It presents a colossal problem to the missionaries and to the Chinese Church, but also presents the greatest opportunity we are likely to have in our day. On his visit in 1886 the so-called scholars of China were like a stonewall. In no place could we find rift. We could give out pamphlets to the students as they streamed along the streets from their examinations, but to get inside the schools to present the claims of Jesus Christ was impossible. Now there is an openness, an active spirit of inquiry, and a determination to use any method to get at reality. Would that the missionary forces far and near might recognize this opportunity. It is passing. It sweeps on like a river. These conditions will not continue for many years.

This gives the missionary movement a chance to present a new apologetic. It is the chance of our lives to satisfy this intellectual hunger and thirst, to have thousands of forums and study centers all over China. It is a way to Christ, because these people are after reality and they are not going to find it in New Thought. If we can introduce Christ to them on that path He will have the chance to satisfy them. There is a social passion and concern characterizing this movement which gives Christianity a marvelous opportunity, because it is the only religion which furnishes a social as well as a religious dynamic.

In the late eighties the missionaries and the home churches had a great chance in Japan, though not as great as the New Thought Movement today in China. Then we missed our opportunity in Japan. It is here now in China. The government gave us great halls, and sometimes special pavilions were erected. He had hitherto known nothing like the present opportunities to meet the people collectively and individually. The President sent for him not to pay a compliment but to ask questions. Within three minutes they were in the heart of the gospel. The ex-President was equally responsive on the religious question. He had opportunities also to meet the military governors and members of their cabinets, and every time he turned the conversation to Jesus Christ and was never repulsed. He found the same open mindedness in Japan. He was asked to give an address on Christianity all over Japan. He was invited to an audience with the Empress—the first Christian layman thus honored—and also saw the Prince Regent; and both were interested in the Christian message. In conversations with many leading men the same desire was manifested to know of the Christian principles and program. The contrast between the present and his first experiences in these countries was startling but also illuminating as to the inviting opportunities today.

Referring to the World's Christian Student Federation Conference at Peking, Dr. Mott says that in his judgment no gathering held anywhere in the world has done

more to knit together the leaders of tomorrow in the East and West than this. The 550 delegates came from all parts of the world, representing thirty-two countries, but it was pre-eminently an Asiatic gathering. The Indian delegation of eleven was most in evidence, but it was an interesting fact that a Negro, who came from our theological school in Atlanta, was more in demand for addresses than any other man. Unity was the great note of the conference, and nothing less than the Spirit of God could have brought the different peoples together in such understanding, agreement and fellowship—British and Indians, Americans and Filipinos, Chinese and Japanese and Koreans. In Christ all found a wonderful oneness. As for the anti-Christian movement, concerning which exaggerated reports were spread abroad, Dr. Mott believes it only accentuated the timeliness of the world union of Christian students coming to China to proclaim the messages of Christ and the implication of his message in national as well as individual life.

Speaking of the Sphanghai Christian Conference, which had about 1200 delegates, nearly half of them Chinese, he said the impressive thing was the character of the Chinese leadership in the discussions and the conduct of the conference. It was plain that the Chinese have come into their own in the churches and in the organized religious life. Men with such ideals and ability can be trusted with the responsibilities of the work, and he came away highly reassured.

The Japan Christian Conference had much shorter time for presentation, and the delegates were limited to 220, three-fifths of whom were Japanese and two-fifths missionaries. The main question was how to convert the Federation of Missions and the Federation of Churches, both of many years' standing, into an organization that could speak with united voice. It was conceded not necessary to have the missionaries in one water-tight compartment and the Japanese in another; and manifestly better that they should plant their program together instead of planning it separately and then trying to piece it together. A Council of One Hundred was finally decided upon, and a committee on organization appointed to formulate a plan and submit it to the missions and churches during the coming year. The outcome will show whether the desired reorganization is practicable.

### GREAT RESULTS OF A GIRL'S MARTYRDOM

#### A Thrilling Proof That "The Blood of The Martyrs Is The Seed of The Church"

By Roger Prentiss

American newspaper readers have become rather familiar during the last few months with the name of General Feng of China, who is known as the "Christian General."

During the warfare between General Wu Pei Fu and General Chang in the spring, General Feng was Wu Pei Fu's right hand man and directed the military manoeuvres

by which General Chang's army was overwhelmed.

A few days ago the Associated Press dispatches from China stated that General Feng has forbidden the custom of foot binding in the province of which he is the Military Governor. Readers of the Methodist Church press have been told the wonderful story of the Christian character and zeal of General Feng, and his army which contains over five thousand baptized believers.

There is a moral earnestness and religious devotion in his army which strongly reminds those who have seen it of Cromwell's Ironsides. Indeed these Christian soldiers regard themselves as the Ironsides of China to whom has been given an active part in the redemption of their country from the evils which at present cripple it.

General Feng is a member of the Methodist Episcopal Church. A Methodist preacher is assigned to his army as a regular appointment of the North China Conference. In addition General Feng and his soldiers support a Methodist Church in the City of Peking.

In the new power which General Wu Pei Fu exerts in China, General Feng is destined to have an increasingly great influence. In view of the remarkable power and influence of this man, it is most interesting to learn that his first favorable attention was drawn to Christianity by watching the martyrdom of a young girl missionary during the Boxer Rebellion of 1900. Rarely in history has there been a more thrilling and romantic demonstration of the truth of Tertullian's statement "that the blood of the martyr is the seed of the Church." A Chinese correspondent of the "Sunday-at-Home", and illustrated family magazine of London, England, tells the story in the following words:

#### A Divine Romance

The story of how General Feng became a Christian has some real romance behind it. To what squalid or trivial things our newspapers apply the word "romance." Here is romance, if you like, here is drama, here is thrill.

Twenty-two years ago, in the city of Paotingfu, seventy miles from Peking, a young missionary suffered death at the hands of that fanatical organization known as the Boxers. Mary Morrill had gone to China from her American home, a modest, shrinking girl, and had given ten of the best years of her life to the salvation of China's women and children, and in that terrible summer of 1900 she became one of the noble army of martyrs. A rabble mob surrounded the chapel in which she and two other missionaries had taken refuge. The missionaries were brought out, tied together by ropes, and marched some distance to a Chinese temple, and afterwards to the place of execution by the city wall, where Mary Morrill and her companions were beheaded and their bodies thrust into a common grave.

That is old history now. Let its sequel be noted. Boxer swords could behead Mary Morrill, but they could not destroy her.

(Continued on Page 11)



## REPORT OF DISTRICT CONFERENCES

### WESTERN DISTRICT CONFERENCE

The Western District Conference of the Methodist Episcopal Church of the North Carolina Conference, met in Marion, N. C., July 26-30, 1922. The District Superintendent, Rev. J. A. Laughlin and Pastor Rev. E. I. S. Swan, worked diligently and planned successfully for a Conference of inspiration, vision and holy daring. The opening session was a feast of excellent welcome addresses, eloquent responses on behalf of the local church and ministry. The Rev. Dr. Riechand who has been a missionary in Africa for more than 25 years, made our hearts glad with his excellent address on the condition of our fatherland. On Thursday morning after devotion, the Conference was organized for business. Rev. P. L. Johnson elected as secretary and Miss L. E. Johnson, assistant.

The District Superintendent gave a summary of the work of his district and pointed out many signs of progress and enlarged vision and sounded a note of faith and hope in the world program for the great church.

Dr. J. H. Lovell was introduced to the Conference as a representative of Dr. J. A. Sherrill. His address was comprehensive and inspiring. The Conference's business was conducted in detail, interspersed with religious and literary exercises. Addresses were made on the present day program of the church. Christian Stewardship and Christian education. The Woman's Home Missionary Society gave a program and presented the work with graphic and impressive addresses.

Dr. F. Trigg's of Bennett College, address added much to the joy of the Conference. Sunday was a day of love and praise. The Love Feast and sermons were spiritual and informing. The next District Conference will meet in Kings Mountain, N. C.—Arthur S. McGowan, reporter.

### GULF DISTRICT CONFERENCE

The Second Session of the Gulf District Conference, Sunday School and Epworth League Convention at Mt. Zion Methodist Episcopal Church, with the Rev. Dr. H. W. Bartley, District Superintendent, presiding, Clear Water, Fla., July 26-30. Devotional services were conducted by the District Superintendent. Following this was the administration of the Lord's Supper by the District Superintendent, assisted by Drs. J. W. Wesley, W. P. Holmes, W. Pericles Pickens, and A. L. Jackson, the pastor. This was a glorious feast where several scores of persons partook of the elements.

The organization of the Conference was gone into with the following results: Rev. Henry H. McCray, Recording Secretary; Rev. W. A. Johnson, Assistant Recording Secretary; Rev. J. W. Wesley, Statistical Secretary; Rev. A. W. Williams, Treasurer; Rev. A. L. Jackson, Assistant Treasurer; Rev. W. L. Jenkins, Assistant Treasurer; Miss Helen Douglas, District Organist; Miss Ruth Bartley, Assistant Organist; Rev. H. H. McCray, District Choir Director; reporter to the Southwestern Christian Advocate and other papers, W. Pericles Pickens.

Welcome Addresses—The Mayor of the city, Hon. Frank Booth, Dr. Moor, Pastor of

the Methodist Episcopal Church, South; Dr. S. D. Houston, Pastor of the A. M. E. Church; Mr. Paul, representing the Missionary Baptist Church; Miss Bessie M. Garrison, A. B., Principal of the Community School and representing Mt. Zion Methodist Episcopal Church, city, all made very cordial welcome addresses. Especially did the Mayor and Dr. Moore, as this was something almost new, to have a white Methodist minister to deliver a welcome address to a Colored Conference. Able responses were made by Drs. J. W. Wesley and W. Pericles Pickens.

Pastors' Reports—These were the very best in the history of the South Florida Conference. Every pastor reported increases along all lines and especially for the Centenary, \$659.50 had been raised up to date for the Centenary. Rev. Dr. Wesley raising the largest amount in proportion to membership (\$174.00), won the prize offered by the District Superintendent.

New churches were reported by Drs. W. P. Holmes, J. S. Bartley, A. L. Jackson, W. Pericles Pickens and Rev. G. T. Tyer. Holmes, Bartley and Pickens not completed. Holmes and Pickens erecting brick structures, Institutional Churches, the others nice wooden structures.

Papers Read—Many interesting papers were read by able laymen which were very helpful to all concerned.

Sunday Schools and Epworth Leagues—The reports from the Sunday Schools and Epworth Leagues were grand, showing increases in membership and efficiency in the work. Several graded schools were reported.

Visitors—Hons. Geo. F. Washburn, President of Gray Moss Inn Hotel, member of the Methodist Episcopal Church; R. S. Blanton, County Superintendent of Public Instruction; Dr. Scott Bartley, District Superintendent Lake City District, Florida Conference; Prof. P. W. Spears, fraternal delegate from the Atlantic District; Drs. Houston and Cherry of Clear Water; Dr. Norton, Profs. T. W. Bryan, W. H. Bryan, E. L. Snider, Tampa representing the Central Industrial Insurance Co. of Tampa and the North Carolina Mutual Insurance Co., respectively. All visitors made interesting speeches.

Entertainment—We have never been more royally entertained any where than at this place. Rev. Jackson, the Pastor and Miss Garrison, the school principal, with the other pastors, members and friends, spared no pains to make our stay pleasant. An impression for good was made by the Conference.

Great Sermons—Great sermons were preached by Drs. H. W. Bartley, District Superintendent; W. O. Bartley, Pastor; Scott Bartley, District Superintendent; Revs. H. H. McCray and W. M. Brown and Dr. J. W. Wesley.

Sunday a High Day—Sunday School at the usual hour, Conference Love Feast followed. Eleven o'clock services followed with a great sermon by the District Superintendent; 3 p. m., an able sermon by Dr. J. W. Wesley; 8 p. m., Dr. Scott Bartley preached the closing sermon.

Woman's Home Missionary Society—With Mrs. H. W. Bartley as District President, a splendid session was held on Friday afternoon

in which many splendid reports were made. \$15.00 was raised and many new societies were reported. District officers were elected as follows: Mrs. H. W. Bartley, President; Mrs. Rebecca Bell, Vice-President; Mrs. W. P. Holmes, Corresponding Secretary; Mrs. Harry Burney, Recording Secretary; Mrs. Y. K. Meeks, Treasurer; Mrs. Mamie Myers, Secretary of Young People's Work; Mrs. Mamie Hamilton, Secretary of Children's Work; Mrs. Geo. T. Tyer, Secretary of Evangelism; Miss Clara Peterson, Secretary of Lental and Thank Offerings; Miss Bessie M. Garrison, Mite Box Secretary.

A more and painstaking District Superintendent is found nowhere in Florida Methodism than H. W. Bartley. All honor him for his great worth. A purse for a suit of clothes was donated him on Sunday night.

The next session of the Conference goes to Eustis. Thus closes the grandest session in the history of the Mission Conference.

### THE DALLAS DISTRICT CONFERENCE

Tuesday morning opened with Epworth League Convention, Prof. W. D. Kirtpatrick, presiding. Music furnished by the choir. Invocation by one of the ministers. Remarks by the District President, after which the following subjects were taken up and discussed: "The Rural Church Problem", discussed by Rev. S. D. Mosely and J. W. Moulton, this subject was treated with care and thought and many helpful things were drawn out of this subject. "Best Method to Use in Building a Substantial Junior League," discussed by Miss E. M. Benton and S. D. Mosely. This subject was beautifully treated by Miss Benton. We were all convinced after her thoughtful discussion that a substantial Junior League could be obtained. The address by Mrs. M. E. V. Hunter of Prairie View State College, was a real treat, as well as information to the convention on home economics. The entire session was thrilled by her addresses and plays. The following visitors were introduced: Geo. Adkins of Lockport, Tex.; Mrs. M. E. V. Hunter. Sermon by Rev. J. H. R. Dudlin, Benediction.

Afternoon Session—The District President's Annual Address. The address was delivered by the president; response by Rev. J. W. Weekly. Social and Recreational Life was beautifully discussed by Mr. S. J. Murphy. Evening Session—An oratorical contest by the League. This was a very interesting affair. Out of the four contestants Mr. Jacob Ceruthers was awarded the prize. Second Day, Morning Session—The opening of the Sunday School Convention, Prof. Douglas presiding. Subjects were discussed and several helpful papers were read on how to get the best results from the Sunday School. Many suggestions were given on how to equip the Sunday School by having separate class rooms or departments. President's address and recommendation. He recommended as follows: That all the Sunday Schools, superintendents, officers and teachers and pupils throughout the district shall take the Southwestern Christian Advocate so as to get our young people to read this great paper.

Third Day, Morning Session—Opening Devotion. Music by the choir, directed by Dr. S. W. McMillian. Scripture reading by the District Superintendent, Rev. J. W. Warren. Prayer by Rev. J. W. Weekly, after which the Superintendent administered the Sacrament, as-



sisted by the Elders. Roll call, all answered to their names, paying of dues. W. H. Pernell elected secretary; J. W. Weekly, treasurer; J. J. Hartman, treasurer of Conference funds; T. J. Duylish, stacionian; S. D. Mosely, reporter to the SouthWestern Christian Advocate; K. W. Millian, musical director, after which the following visitors were introduced to the District Conference: Prof. R. A. Atkinson, Dr. Edwards of the A. M. E. Church; J. S. Williams of the Methodist Episcopal Church; Dr. W. W. Jones, Secretary of the Sunday School of the Methodist Episcopal Church; Dr. W. H. Brooks, President of S. H. C.; Rev. J. B. Buttler of the A. M. E. Church; Mrs. E. Spriggs Ratliff, Corresponding Secretary of the Woman's Home Missionary Society. The annual report of the District Superintendent was rendered in a different way than ever before, having a map of the Dallas District the District Superintendent pointed out and discussed every charge and mission on his District, showing the advance progress of the district, pointing out several new missions that have been already started. His report showed many places in rural towns are yet undeveloped indeed this was information to all of the Conference to see the great needs of the Dallas District.

Friday Evening Session—Devotional, music by the choir, prayer by Rev. R. A. Applin, song scripture reading by Rev. K. W. McMillian, this service was indeed a spiritual treat with good singing by the choir. At this time Mr. W. M. Jones and Prof. Hines gave strong lectures on their work, which were beautifully illustrated and all present had a better knowledge of how to organize their Sunday School. Great interest was taken in this work. The Junior League Program was very interesting. The children played well their part, after which Rev. J. W. Weekly addressed the children in a very sane and simple way and told them how to be active in the Junior League work, after which collection was taken by the little Juniors. The annual sermon of the Woman's Home Missionary Society was preached by Rev. R. Applin. This sermon was indeed thoughtful and pointed out many good deeds of the Women's work. It was recommended by the District Conference on Mother's Day, 1923, a collection be taken for the Woman's Home Missionary Society and reported at their group meeting the 1st Thursday after Mother's Day at Ft. Worth St. Andrews.

Sunday Service—Sunday School opened at 9:30 o'clock, conducted by Prof. T. Douglas and S. D. Mosely. Sunday School contest under the auspices of the District Teachers, the teacher raising the highest amount was Mrs. S. H. Burgess of Millford, Texas.

Love Feast conducted by H. H. Quarlls. Many testified for Jesus Christ. At this point the District Superintendent, with befitting words introduced Dr. W. M. Jones, Secretary of Sunday School, and he delivered a powerful sermon to the delight of all who were present. This Conference was great indeed, both spiritually and financially. Finance report as follows: Woman's Home Missionary Society, \$251.75; Centenary, \$571.77; Ministerial Support, \$40.75. Blind man, \$8.25. Total raised for Centenary \$3,965.11. Balance due \$571.89.—Rev. S. D. Mosely, reporter.

### SPARTANBURG DISTRICT CONFERENCE

The Twenty-Eighth Session of the Spartanburg District Conference was held at Wesley Methodist Episcopal Church, York, S. C., July 26-30, 1922. Conference opened Wednesday at 3:00 p. m. Devotions conducted by District Superintendent, Rev. J. C. Martin. The Superintendent led in a fervent prayer and then read 1 Cor. 13th Chapter and outlined the work of the Conference, followed by an organization that went into effect. Roll was called, all of the brethren were present but one, Rev. D. P. Murphy, who was absent on account of sickness in his family. Rev. H. W. Davis was elected Secretary, and was allowed to choose his assistants, Rev. Cyrus James and Rev. C. C. Reynolds were selected. Rev. S. M. Miller elected as treasurer; Rev. C. B. Brown, assistant By order of the Conference Rev. S. M. Miller, was appointed to report to the Watchman and Defender; Mr. A. L. Love, to the Yorkille Enquirer; Rev. E. W. Adams to the Southwestern Christian Advocate. At 8:00 p. m., devotions, conducted by Brother M. H. Hempill; welcome address was delivered by Miss Parthenia Wright which was responded to by Rev. H. W. Davis.

A very interesting and inspiring address was delivered by Mrs. L. A. J. Moorer of Orangeburg, the first lady delegate to the General Conference from South Carolina. She gave us a brief address concerning her trip and what had been accomplished. Rev. J. B. Royal, was introduced and preached a very effective sermon.

Visitors to the Conference—Mrs. Samuel Jackson, Cowpens, S. C.; Mrs. R. H. Walton, Good Samaritan Hospital Columbia, S. C.; Rev. John T. Wright, York, S. C.; Dr. D. C. Barm, Rock Hill, S. C.; E. W. Stratton, Columbia, S. C.; Dr. J. W. Moultrie, Area Secretary, Sumter, S. C. Most of them made addresses to the Conference. Thursday, dinner was furnished by the St. James Charge, in the graded school building to all preachers, and delegates, in fact to the entire congregation.

Rev. C. B. Brown, and his good people should be congratulated on making such elaborate preparations. The pastor of York Rev. J. A. Grary, his good wife and people also should be given credit in the way the Conferences were entertained.

The writer was the guest of Rev. Ed. Harrison. This district was once called a shoe-string district, but now, under the care and management of Rev. J. C. Martin, it will very soon take its place among the other stronger ones of the State.

Most of the young men on this district are from Gammon. Sermons preached was by Rev. A. L. McGill, Rev. C. C. Reynolds, Rev. Samuel Jackson, Rev. L. W. Williams, Spartanburg Station; Rev. J. J. G. Garrett, Rev. R. Williams, Dr. J. W. Moultrie, Area Secretary; Rev. J. A. Norris and Rev. C. B. Brown. These sermons were well prepared and well delivered. The papers read by the delegates were up to the standard and were full of inspiration. They again asked for return of the Conference. The writer was asked to solicit subscribers for the Southwestern Christian Advocate.

Accessions, 177; Conversions, 99; public collections \$100.00. Benevolences: Centenary, \$1,600.00; Episcopal Fund, \$370.00; Conference Claimant, \$30.00. Rev. L. W. Williams of Spartanburg, led the Centenary collections

and Rev. C. C. Reynolds of Jefferson took the second place.

Spartanburg Mission led all the Sunday Schools. This closed one of the best District Conferences we have ever held in years. Our next Conference goes to Rock Hill, S. C.—E. W. Adams, reporter.

### THE NEWNAN DISTRICT CONFERENCE

The Newnan District Conference convened August 2, 1922, in Clark's Chapel, at Luther-ville, Ga., with the District Superintendent, Rev. J. D. Lovejoy in the chair.

At the opening session the District Superintendent gave some strong and well-meaning remarks. In order that the Conference might be spiritually alive it was thought best to make provisions for this phase of the Conference. By common consent of the entire body, Rev. E. J. Kight pastor at Carrollton, Ga., was chosen as the evangelist of the Conference.

Morning Session—Immediately following the organization of the Conference, were the reports from the pastors. Each pastor seemed interested in his work. In spite of financial disadvantages each one made a fair report.

Afternoon Session—The Sunday School and Epworth League Convention was organized and reports were heard from District President Epworth League President, and Junior League President. During this session several delegates read very inspiring papers.

Evening Session—After the devotional services, Rev. R. B. Laster, pastor of Burns and Evergreen, preached a soul-tirring sermon, from Acts 12:5. Everyone who heard the sermon could not help from saying "surely the Lord is in this place."

Thursday, Morning Session—The morning session was devoted to reports from District Stewards, Class Leaders and President of Ladies' Aid Societies. The District Stewards report both the Centenary and pastors claims far in advance to that of last year. To the Ladies' Aid Society too much praise cannot be given. This auxiliary seems to be really a living force within the church, doing work for the benefit of the church, thus helping to promote the kingdom of God here on earth. At 10:15 all business was suspended and every one listened attentively to a welcome address on behalf of the town, by the Honorable John Robinson, Mayor of the city. Response by Rev. W. O. Thomas. In the Mayor's welcome address was also included the thought of "service to humanity". This thought was beautifully enlarged upon in the few minutes that Mr. Robinson had for its discussion and each word seemed to have been good seed sown in good ground, some day to be more fully realized by the good fruits they will produce. On behalf of the members of the Baptist Church, a cordial welcome was extended the Conference by Miss Annie Mitchell, response given by Rev. C. W. Adams. On behalf of the members of Clark Chapel Methodist Episcopal Church, the welcome address was given by Mrs. K. McGhee. Response by Rev. Swain. At 11 o'clock the Rev. P. H. Travis of McDonough fed our spiritual souls, with a sermon that can hardly be forgotten, taken from Job 14:14.

Afternoon Session—The first business that was taken up was the completion of unread papers. At the close of this session the roll was called for Episcopal and local board money.



port of Episcopal Fund, \$109.50; local board, \$35.00.

Rev. H. E. Burnes the District Superintendent of the Rome District, was introduced. He gave us very encouraging remarks in commendation of the work the district is trying to do. Rev. C. L. Johnson was also introduced and he gave a beautiful talk on the history of the Luther-ville Church and of the district.

Evening Session—At 8:30 p. m., the annual sermon was delivered by Rev. J. Swain. His text was taken from Revelations 1:30. The collection for the evening \$5.02.

Friday, Morning Session—The first business, completion of reports from district stewards and class leaders. The standing of local preachers was discussed, passed on and license renewed. At 11:30 the preaching hour was well taken care of by Rev. J. C. Brower of Atlanta. He preached a wonderful sermon from the Apostles Creed.

Afternoon Session—The remaining unread papers were read. The Woman's Home Missionary Society held its regular meeting with Mrs. C. W. Adams, the president, in the chair. This auxiliary of the church also shows steady strides toward attaining their goal. The meeting was very interesting and very helpful to every one present.

Rev. J. W. Queen and Rev. R. T. Adams, District Superintendent of the Griffin district, were introduced. Each of the two visitors favored the Conference with a few words of cheer and comfort. Other visitors were also introduced: Rev. D. W. Wood, Pastor of South Atlanta, Rev. N. J. Crolley, Pastor of Griffin and Rev. N. D. Shambourger, Pastor of Warren Memorial, Atlanta, and also Dr. Weatherby. Each gave a few remarks, which were highly appreciated and enjoyed. The latter speaker, who is an evangelist of the Conference, gave some very touching remarks on evangelism.

Evening Session—The pulpit was filled by Rev. N. J. Crolley. He preached from John 4:42. Offering for the day \$11.05.

Saturday, Morning Session—During the business session of Saturday morning, two were granted license to preach, Messrs. King Deanes and W. C. Miller. After the business session Rev. W. O. Thomas, assisted by Rev. Deane, lead a very effective prayer meeting, which was followed by preaching by E. J. Kight. Text taken from Acts 7:49.

Sunday, Morning Session—The Sunday School was opened at the usual hour by the Superintendent. Some remarks were given by the District Superintendent, Rev. Lovejoy and by Miss A. Phillips. The usual love feast was held in the morning. At 11 o'clock, Rev. W. O. Thomas preached, which was followed by a short talk by Rev. J. H. Davis, Pastor of Hogsansville.

Afternoon Session—The afternoon session was conducted by Rev. J. H. Davis. A part of the time was taken up in a song service, followed by a sermon by Rev. Davis. The Conference closed Sunday evening.

This indeed, was one of the record making Conferences. The cry has been hard times, but each man on the district seems to be trying hard to shoulder his part of the responsibility in making the district succeed.

Rev. J. T. Wolf, church and friends very royally entertained the Conference. Too much praise and appreciation cannot be given them.

During the Conference there were two accessions to the church. The conference was well attended, many visitors were present. With the soul-stirring sermons and wonderful talks and addresses given by various speakers, I am sure to every one present more inspiration was gained for a more determined will to do far better next year than we did this year. May God add a blessing to all.—E. J. Kight, reporter.

### GAINESVILLE DISTRICT CONFERENCE

The Gainesville District Conference, Sunday School and Epworth League Convention closed the 45th Session last Sunday evening, July 30th in the New Newbell Church, Brookes, Florida. All of the pastors of the district were present, except Rev. L. C. Limbric, who was reported sick. A large majority of all the other officers on the district were present. Able sermons were preached by several pastors and local preachers during the week and on Sunday. Quite a large number of visitors was recorded, among whom were: Rev. Scott Bartley, District Superintendent of the Lake City District and Rev. S. B. Wilson, pastor of Simpson Memorial Church, Jacksonville, the Rev. P. J. Johnson of the A. M. E. Church and others who spoke to the Conference and Convention on subjects of interest to all present.

The business of the church for which we met, was attended to as per the discipline and customs of our people. The reports of the pastors showed that 51 persons had been added to the church since the annual conference; 8 persons had died. The usual revivals have not been held as yet, except on one charge. \$104 of Centenary money was reported for the month of July.

The District Superintendent presented the business of the Southwestern Christian Advocate to the Conference and on motion the quota of 250 subscribers from the District was unanimously accepted and apportioned to the charges to be collected and sent in by the Pastor and a special committee that the pastor may appoint to assist him.

These subscribers are to be secured by the fourth Sunday in next October. This is the time appointed by vote. Mrs. Jennie Rowe gave the first subscriber to New Newbell charge by paying for one year for her mother, Mrs. Gainey. Now let us work. Let us keep our promise. We must not fail. Our full share of the task must be done. Brethren, you must bring these obligations to the table of our Conference. We can do it, and make the heart of our great church rejoice and receive for ourselves the blessing from the Lord.

Now that the time for us to conduct revival meetings in our churches is here, let us go in for the conversion of men and women, let us build up the Kingdom of our Saviour. Keep the promises by sending monthly your Centenary collections to Rev. Morris W. Ehnes, D. D., No. 740 Rush Street, Chicago, Ill., subscribers to Southwestern Christian Advocate, No. 631 Baronne Street, New Orleans, La.

### EPWORTH LEAGUE AND SUNDAY SCHOOL INSTITUTE AT LITTLE ROCK, ARK.

(Continued from Page 5.)

Conference thanks the Boards, Drs. Butler and Edmonson, together with all who helped to

make this, our first Institute a success. We wish we had space to mention the excellent service rendered by each worker, but all present did their best. Thirty-two young people consecrated their lives to the Master's service; forty subscribed their names to the Morning Watch Enrollment. Already we are planning for greater results from our Institutes, the second Tuesday in next July. At the close, Dr. Butler obligated the following Conference and Institute officers: President, B. F. Neal; Recording Secretary, J. D. Medlock; Corresponding Secretary, Mrs. A. C. Freeman; Treasurer, Miss Rosa B. Mack; Assistant Recording Secretary, Miss Veni Thornton; Junior League Superintendent, Miss Gertrude Green; Pianist, Miss Clara Black; Assistant Pianist, Miss Helen Moon; Vice-Presidents, Rev. M. McCrosky, H. Ingram, N. Darby, R. C. Childress; Advisory Board, District Superintendents; Institute Managers, Dr. J. M. Cox—Mrs. A. C. Freeman, Corresponding Secretary.

### GREAT RESULTS OF A GIRL'S MARTYRDOM

(Continued from Page 8)

spirit. Her spirit is triumphing now on the plains of Christ.

Among those who watched the demeanor of Mary Morrill as she went to her death was Feng Yu-hsiang, then a young Chinese cadet, about seventeen years of age. He was not among the Boxers, but in the Chinese regular army, whose instructions were that they were to look on while the mob plundered and killed, and then to return and report that the control of the situation was beyond their powers. He heard this woman martyr plead for the lives of the missionaries and the Chinese Christians.

"I have saved your people," she told those who were breathing out threatenings and slaughter, "I have saved your people when they came to me sick. Can you not spare our lives?" When that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on her way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death. The sacrificial love which stood there revealed made an unforgettable impression upon him. It may well have been that a nation was born on that day.

Feng kept asking of everyone regarding the heroic death of Mary Morrill, "Why did she do it? Why did she do it?" He could find no satisfactory answer during the years that followed until he himself was converted to Christianity and came to know that same power of the love of Christ which enabled the missionary to freely and gladly offer up her life. Thus the life of that young girl apparently wasted and cut off cruelly, will go on through the influence of this great Chinese leader into all the years to come.

**The most appropriate gift for creating Christian culture and denominational intelligence and loyalty within the home circle, is the Southwestern Christian Advocate.**



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

AUGUST 27, 1922

#### Subject: Nehemiah's Prayer

(Nehemiah 1:1-11).

We spoke last week about Ezra's endeavors on behalf of his people in Jerusalem. But the success of these efforts was but temporary. The people agreed to stop marrying outside of their race; and those who had already done so agreed to put away their consorts. Now one can easily imagine the effect which such a policy would have on the surrounding peoples. It was looked upon as an act of intolerable racial prejudice, being based upon a feeling of racial superiority. Consequently they became determined to avenge themselves by embarrassing in whatever way they could Ezra's successful rehabilitation of Jerusalem. In our lesson on the rebuilding of the Temple we suggested that the events of Ezra 4:8-23 belong to this period of Ezra's work in Jerusalem rather than to the time of the rebuilding of the Temple by Zerubbabel. The Temple was rebuilt during the reign of Darius while this letter was written to king Artaxerxes at least more than fifty years later. If that be true, as it seems evidently that it is, that this letter belongs to this period of Ezra's work during the reign of Artaxerxes, then we know one way in which those indignant people greatly embarrassed Ezra in his work to the extent of causing it to be a complete failure.

Artaxerxes had given him permission to return to Jerusalem, and had bountifully supplied him with the financial means necessary to the carrying out of the religious reforms which he desired, and to the beautifying and replenishing of the Temple so that the religious rites could be carried out as of old (Ezra 7:1-26). It was to be purely religious mission. Nothing is said about rebuilding the wall of Jerusalem. But Ezra well knew that his reforms could not be made permanent so long as Jerusalem was open to the hostile attacks of any band that should happen to come against the people. So he had undertaken to rebuild the wall around it. Those indignant and revengeful people misrepresented him to the king, attributing to him an ulterior political motive in the work. The king ordered the cessation of the work immediately. Then those people assumed the joyous privilege of putting into effect the king's decree by destroying the work on the wall which Ezra had done. With that embarrassment to Ezra's program the Jews began to repudiate their pledges, and to go after their foreign consorts as before. If the reformer could not protect them against their enemies, they thought that they had better not provoke their enemies. Moreover, many of them had agreed to these reforms, not from their heart, but because of the strong public opinion which the spell of the occasion, the authority invested in

Ezra by the king, and which the great financial aid which Ezra had brought to them had created. But the king has issued a new decree against Ezra's work. And where there is no authority to protect the public in its opinion, this opinion ceases to have influence over those who had yielded only a superficial assent to it in the first place.

Such were the conditions in Jerusalem. Ezra's reforms which in the beginning had promised such a great success had failed. His work in rehabilitating the city and in protecting it against undesirables had been destroyed with no prospects of ever being taken up again. Thus fourteen years after his arrival conditions were about the same as he had found them except that the surrounding peoples had become more aggressive in their hostility against the defenceless Jews. This was the bad news brought to Nehemiah in a Persian capital by his brother. His great heart was stirred to its depth by the report. He poured out his great heart to God in the prayer which comprises our lesson today. He knew how well Ezra had been equipped for his work. He probably had expected, and doubtless had hoped to hear a better report. Whether he had known about the letter sent by the Samaritans to the king, and the king's decree ordering the cessation of the work (Ezra 4:6-23), we do not know. But, if not, he learned it all from his brother. Hence the object of his prayer.

Ezra's fasting and prayer was for God to guide and protect his caravan and give it a safe journey to Jerusalem (Ezra 8:21-23). But Nehemiah's prayer was for a different object: it was that God might be merciful unto His people to the extent that He would so move the heart of the king that he might comply with the request which Nehemiah had decided to make to him. What this request was we shall see more fully in our next lesson. But, to anticipate a little, it was that he might be permitted to return to Jerusalem and rebuild its walls. Ezra had undertaken the work; and the king on political grounds had ordered it stopped. Now Nehemiah is to ask this same king's permission to do the work which he had not long ago decreed against. Quite naturally he feared that this king might not grant the request, and that the Jews in Jerusalem might continue humiliated indefinitely. This prayer is, therefore, a genuine one—one from the bottom of the heart and not from the tip of the tongue or from the lips merely—one which arises from a feeling of absolute dependence on God and the utter impotence of the petitioner for the success of this undertaking. And, as we shall see in our next lesson, this

prayer was answered, as all such prayers are and will be answered when they are not for something contrary to the will of God. It was not vague—for blessings in general—but was for something definite. And this definite thing was received.

But Nehemiah did not pray that he might be permitted to go and rebuild the wall, and then wait for the king to volunteer to send him. But he went and helped God answer his prayer by asking the king's permission to go and do the work. In all respects this is a model prayer for us. God will help us do if we will help Him to help us do. But in vain will we expect Him to do for us out of the ordinary unless we will do our part. We are dependent upon Him. But He is also dependent upon us. Without His help we can do nothing worth while. And without our help He can do nothing worth while toward the full salvation of the world. These two truths belong together. And let us not find consolation in the one without also finding inspiration in its counterpart. Pray not that God might do, but that He might help us to do. Pray not that He might give us, but that He might help us to get. And then let us go forth and dare to do and to achieve. Heaven's ear is deaf to the petition that does not inspire to a greater endeavor himself. Amen!

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, August 27, 1922

"I sat down and wept"

(By Rev. D. D. Martin, D. D.)

The missionary thought in this lesson does not differ greatly from that in the last Nehemiah has reached a crisis in the work from a different view point. He is now on the field attempting to hearten and build up the faithful in their purpose of the complete restoration of Jerusalem. Such are the discouragements that he could not do other than set down and weep over the conditions. After spending many days in weeping and meditation concerning the sins of his father's house and of the people, he prayed in the spirit of a mighty intercession, and God again heard him and relief came.

God's Israel is again in a crisis. It is a good time for meditation and weeping. God has been forgotten in our plans and we have thought we could do great things in our own strength. The situation is serious and there is occasion for weeping and prayer. God is a God who keepeth covenant. He has declared his word shall not return void, and that our labor should not be in vain in the Lord. The gifts and sacrifices of the people in our greatest effort on the mission fields of the world shall not be in vain if we trust Him.

There is much for us to weep over: We have been indifferent when thousands of the innocent Armenians have been slain by their enemies without cause or provocation other than they were Christians. Their blood will God require of us. We lived in the blessings of this Christian land while cruelties were visited on the innocent of the Congo, in a

measure never known in the annals of humanity and we uttered no effective protest. While we have been singing the songs of the Gospel of hope untold millions have been sitting in darkness and we have not cared much. It is now quite time for us to sit down and weep.

Nehemiah's weeping was effective. It led him to prevailing prayer. What God wants is that we should be intensely interested. It is the formality and indifference that makes God turn his face from us that he does not hear. Let there be earnestness and weeping with our giving. A consecration of life that abandons itself to the great causes of humanity on earth, and God will hear and victory will come to the Church of the Living God.

GAMMON SEMINARY.

## District Rounds

### GAINESVILLE DISTRICT.

#### Fourth Round.

Duluth, August 26-27; Suwanee, Sept. 9-10; Lawrenceville, 16-17; Hoschton, 23-24; Commerce, Sept. 30-Oct. 1; Elberton and Pearl, 7-8; Cornington, 14-15; Union Grove, 21-22; Gainesville, 27-29; Buford, 28-29; St. Luke, 29-30; Fort Street, Nov. 3-5; Buckhead, 5; Lavonia, 11-12; Leo, 18-19; Athens, 25-26; East Atlanta, Dec. 3-4. Dear Brethren: This brings us to the last quarter. Let us make rapid strides for a home run and come to the Annual Conference at Griffin with a round report. Our C. U. Endowment Rally will be in October. Send your Endowment money to Bishop E. G. Richardson, 63 Ponce de Leon ave., Atlanta, Ga. Do not report any of the Centenary already reported to me as Endowment. Remember, your Episcopal money must be paid in full, also Local Board and General Conference Expense. Let every pastor raise his full quota of subscriptions for the Southwestern Christian Advocate.

Thanking you for your cordial cooperation, I am ever yours for the Master's cause, J. F. Demery, D. S., 16 Martin Ave., So. Atlanta, Ga.

### FOURTH ROUND Savannah District.

White Oak, August 12-13; St. Marys, 19-20; Brunswick Circuit, 26-27; Woodbine, September 2-3; Brunswick, 10-11; Waynesville, 16-17; Savannah Assembly, 24-25; Palmetto, 24-26; Speedwell, 3:00 p. m., 24-28; Vidalia, Sept. 30, October 1; Alley, 7-8; Reidsville, 11-15; Jesup, 21-22; Mt. Zion, 25; Clio, 28-29. Dear Brethren: Since there is a cut in our Centenary quota, let us raise our full amount. Let every point, either have a day to raise Episcopal Fund and Conference Claimants or arrange for the committee on those raise the amount.

Those who have not raised their claimants will remember this last quarter is what they have waited for. Pastors will have chairman of all committees ready to report for the work assigned them fourth quarterly conference a year ago. Also chairman of Trustee Board. Our C. U. Rally will come off in October.

Let us count for a square man. And do the big thing. No one thinking that he has the poorest land, but a  
(Continued on Page 15.)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,

Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD

Principal of  
Morgan Academy  
Morgan College, Baltimore.

## EPWORTH LEAGUE TOPIC

For August 27

Subject: Grenfell, A Prophet of a  
Hard Trail

We have come now to the last of our Hero Studies. We have looked in order at Huss, Savonarola and John Wesley. We look now at a life that is so near to us that distance can add no enchantment to the scene. There is need of no external circumstances whatsoever, for, there is in the simple narrative itself, a charm and romance equal to that of any heroic story of any age or clime.

## Who He Is

Dr. Grenfell was born in Liverpool, England, in the year 1865. He received the finest of training in Oxford University and the London Hospital. He might have lived amid the comforts of his native land and enjoyed an easy, lucrative practice of medicine. One night, however, he was changed into a service conducted by the late Dwight L. Moody. Mr. Moody talked that night about religion's showing itself in practical service. That message was the turning point in at least one life; that was the life of Wilfred Grenfell. He first devoted himself to Sunday School work in the slums of London. Later, he went as a Medical Missionary to the fishermen of the North Sea. At last, in 1892, he found his way to the bleak coasts of Newfoundland and Labrador. And, here all these years he has carried Christ's gospel of joy and healing, despite the wild storms that beat upon the land and the dangers that infest the seas.

## Latter Day Prophets

Huss, Savonarola, Wesley and Grenfell are Jehovah's latter day prophets. Amos, Hosea and Daniel were no more prophets than these. Their zeal and fidelity in no case excelled that of these later prophets.

## Outstanding Traits

One or two outstanding traits of all these late prophets may deservedly claim us a few minutes ere we leave them.

(1) Courage.

All of them took a stand—that red both moral and physical courage. No pussy-footer, soft-pedaler, skinned toadstool, was any of these champions of righteousness. They unflinchingly chose the line of greatest distance. The fact that a course was unpopular or fraught with danger was no matter to them. Dangers and floggings and fagots had terrors for them. The urge of righteousness immunized them to Real prophets, in all ages, don't use so much suavity and diplomacy,

they need plain courage, stark fearlessness.

## (2) Faith.

To these men, there was a world of reality beyond and besides that which can be seen, felt and heard. They believed there were forces greater than the mobolized armies of kings, and they believed these forces to be silently but invincibly working towards the consummation of God's righteous plan on the earth. Alligning themselves with these forces they worked; and, Grenfell, still works, cheerful amid hardships, undaunted in dangers, faithful, ever, to Him who said; "Lo I am with you always."

J. W. HAYWOOD,  
Morgan College.

## Woman's Column

The District Session of the Woman's Foreign Missionary Society of the Central Missouri Conference, held its first business session at St. John A. M. E. Church, Festus, Mo. The meeting was opened by the District President Mrs. Hanna of Troy, Mo. The organization and registration of delegates were had the first evening.

On Thursday morning at St. John's Church, the second day's business session was opened with the president, Mrs. Hanna in the chair. Scripture reading 4th Chapter of John by Mrs. Mary Wright; prayer by Sister Berry. The business session was then opened reports were called for and some responded with good reports. Each auxiliary was asked to send in \$1.00 (to make Sister Gibson a life member.)

On Thursday evening at 2.30 p. m. the anniversary of the Woman's Home and Foreign Missionary Societies was held in the Methodist Episcopal Church with Mrs. Hanna and Mrs. Kincaid presiding. The program and short talks by Rev. Ahhot, Dr. L. H. King of the Southwestern Christian Advocate and Miss Arsenia Williams were all good. Reports of Foreign and Home Corresponding Secretaries were then called for. Collection \$3.40.

Third day's session was held at St. John's A. M. E. Church, with President Mrs. Hanna, presiding. Song and prayer, scripture reading by Sister Wright. Memorial services were held for Mrs. America Davis. Prayers were then offered for the bereaved family of Sister Davis, and also for Mrs. Norton whose husband has gone to the great beyond. The election of officers was next on the program for the ensuing year. Nominations Sister Hanna, President, Troy, Mo.; Sis-

ter Mickey, 1st Vice-President, 2917 Lucas, Ave., St. Louis, Mo.; Mrs. L. Ahernathy, Second Vice-President, Kinloch, Mo.; Mrs. Cockrell, Third Vice-President, Troy, Mo.; Mrs. M. O. Jackson, Recording Secretary, Festus, Mo.; Mrs. M. L. Jackson, Corresponding Secretary, Springfield, Ill.; Mrs. Mary Wright, District Treasurer, 2740 Clark Ave., St. Louis, Mo.; Sister Carrie Conn, Assistant Corresponding Secretary, St. Louis, Mo.; Sister Norton, Secretary of Children Work, Bowling Green, Mo.; Sister Aberting, Secretary Young People's Work, Wright City, Mo.; Mrs. Ward Berry, Secretary of Literary Work, St. Louis, Mo.; Sister Mary Wright, Evangelistic Secretary, Mrs. Jessie Rogers, District Organizer, Springfield, Ill.; Miss Gladys Sidney, Tithing Secretary; Sister Carrie Smith, Mite Box Secretary, 4333 Cook Ave., St. Louis, Mo. A short and inspiring talk was made by Prof. Haynes. The Foreign Missionary Society held one of the best sessions it has ever held. The women of the society were all in unity and the best of spirits. They adjourned to meet in their next district meeting at Kinloch, Mo. Mrs. Louise Ahernathy reporter.

At the Annual Meeting of the Woman's Home Missionary Society of the Washington Conference held in Warren M. E. Church, Pittsburg, Pa., July 6-9, the members of the auxiliary made Mrs. R. W. S. Thomas, the pastors wife, a perpetual member of the Woman's Home Missionary Society, by the payment of \$30.00. At a recent meeting of the auxiliary, the beautiful certificate signed by the National President, Mrs. Wilber Thirkield, was presented to Mrs. Thomas. Last year Ashury Church, Washington, honored Mrs. M. W. Clair, wife of Bishop Clair in a like manner.—Reporter.

LAKE CHARLES, LA.—The following amounts were raised at the Woman's Home Missionary Convention held at Baton Rouge, La., June 16, 1922.

Alexandria District, \$85.10; Baton Rouge District, \$134.60; Lake Charles District, \$146.15; La-Teche District, \$53.00; Monroe District, \$12.00; Shreveport District, \$58.00; New Orleans District, \$303.27; Grand Total, \$794.50. Mrs. M. G. David, Treasurer.

## MARRIAGES

SCOTT-DAVIS—On July 27, Mr. George Scott and Miss S. Davis were happily united in holy wedlock. The ceremony was performed by the Catholic priest of Long Beach, Miss. They spent several days in the city of New Orleans on their honeymoon, and are now residing at home in Handsboro, Miss.

LONON-MADDOX—Mr. Joseph R. Lonon and Miss Esther S. Maddox were happily united in holy wedlock, July 31, in New Iberia, La. Miss Maddox was a teacher in the First Ward School of Lake Charles, La., and Mr. Lonon is a well known citizen of Lake Charles, La. The couple was highly entertained by Prof. Henderson and family.

Rev. Wm. Harrell officiated. Mr.

and Mrs. Lonon will make their future home in Lake Charles, La.

LEWIS-McDONALD—At the home of Mr. and Mrs. Mack Bingman, Mr. W. A. Lewis and Miss Alice McDonald, were happily joined together. Mr. Lewis is one of our local preachers of Pine Grove M. E. Church, and Miss McDonald is one of the prominent teachers of the county. They have the best wishes of their many friends. May the blessings of God follow them through life.

The marriage took place July 19, 1922. S. L. Harrison, officiated.

## Quarterly Conferences

LAUDERDALE, MISS.—Our third quarterly conference was held at Elizabeth M. E. Church, August, 5-6. This was one of the greatest quarters ever held in the history of this charge. All officers answered the roll call. Dr. McMorris presided. Superintendent was paid in full \$22, and pastor was paid for this quarter \$187.22. We were informed through the pastor's report that two new churches are being built. One in Toomsuaba, and the other at Lauderdale. Dr. McMorris preached in an able sermon on last Sunday.—C. Thornton, Reporter.

## CARD OF THANKS

We wish to express our most hearty thanks to our praise worthy friends for their deeds of kindness toward us in our bereavement in the loss of our boy, Cornelius Gillespie. I wish to thank the women who were so kind to me during the time my husband was attending the district conference. May they live long to bring comfort to those who are in need.—C. E. Gillespie, Hub, Miss.

## TO ALL TOBACCO USERS

Brother—Pleasant Florida root easily, inexpensively overcomes any form of injurious tobacco habit. Fine for stomach troubles. Just send your address. J. O. STOKES, Moulaw, Florida.

## LEST YOU FORGET

WE patiently await your RENEWAL if your subscription has expired. Have you found a notice in your paper?

Send Money Order Today

Southwestern Christian Advocate

631 Baronne Street  
New Orleans, La.



## WHAT THE CHURCHES ARE DOING

WAYCROSS, GA.—Rev. A. L. Smith Pastor of King Solomon Methodist Episcopal Church, closed a very successful revival Aug. 6. Rev. Smith's forceful sermons made a renewed impression upon his hearers and his success is attributed to the way in which he conducted services by not allowing the sinners to get away from him nor he to get away from them. The last week of the revival he preached three times each day. All were very sorry to have the meeting close. 17 were converted, 7 reclaimed. The church and the community were greatly revived.—G. L. Lucas, reporter.

DAVIS, OKLA.—Sunday, July 30, was a high day at Warren Chapel Methodist Episcopal Church. We worshipped in the new church. Model Sunday School at 9:30, at 11 Rev. Rodgers of the A. M. E. Church preached a soul-stirring sermon. Everybody rallied to their post. The different departments of the church donated as follows: Sunday School, \$4.00; Junior League, \$5.00; Senior League, \$5.00; Home Mission, \$2.50; Ladies' Aid, \$12.50. Total money raised during the rally amounted to \$273.94.

BOWLING, GREEN, KY.—The work at Bowling Green under the pastorate of Rev. S. T. Jones, is moving along nicely. The church is very much impressed with Rev. Jones, as he is a good worker and is full of enthusiasm. We are using the card system and many of the members are paying from ten to twenty-five cents a week into the Centenary treasury. Through the efforts of our good pastor, we have been able to paint the parsonage inside and out. With the help of the pastor, Sister Rapier has a growing Sunday School; Sister Hampton a better prayer service, and the Ladies' Aid, Epworth League and Woman's Home Missionary Society have taken on new life. A heavy storm struck the parsonage under the leadership of Sister Bell Van Meater since the conference. Pray for us that this will be the best year in the history of the Church.—Mrs. M. H. Bothic, Reporter.

DEKALB, MISS.—We have just finished a glorious revival which was conducted by the Rev. D. L. Morgan. He did much in bringing sinners to Christ. Every sermon was a soul stirring one. During this revival, twenty-nine souls were added to the church. On Sunday, we were favored with a wonderful sermon by Rev. G. W. Adman. The subject of his text was: "Come, for all things are now ready." \$41.00 was raised on the pastor's salary.—A. M. Gully, Reporter.

LUTCHER, LA.—Lutcher Chapel M. E. Church, closed its revival on Sunday, August 6, 1922. Seven souls were happily converted, baptized, and added to the church. Lutcher Chapel has taken on new life. The preacher left on Monday, August 7, for the District Conference in Morgan City, La. He wishes to thank the members and friends for a new suit, a hat and a cash purse. We expect to go over

the top for the coming annual conference. We were very glad indeed to have one of our retired preachers on Sunday night, the Rev. H. A. Sorrel. Collection for the day, \$27.50. The Lord's Supper was administered to 41.—J. D. Wilson, Jr., Reporter.

VICKSBURG, MISS.—The members and friends of Wesley Chapel have been doing some heroic and faithful work during the year. A beautiful Pipe organ has been installed. It is the admiration of all who have seen or heard it played.

Easter rally was a great success. The program was very pleasing to the large audience and was carried out to the letter under the leadership of Miss Mattie Holland. Full amount of the Centenary \$477, was raised and every cent was paid in at the New Orleans Area meeting May 3.

Prof. P. W. Ivy, Postal Clerk from Memphis to Vicksburg for several years, who is a son of the late Rev. C. W. Ivy, an honored member of the Mississippi Conference, has rendered special and very helpful services to our church. Seeing our need of help, volunteered and assisted us in planning our successful rally of a few days ago amounting to \$1,130. Mrs. M. M. Johnson, won the prize as Captain, raising the largest amount. The prize was given by Prof. P. W. Ivy, \$25, in gold, Mr. Ivy has also given the pastor his check for \$100, to hold for the church provided the members and friends will raise \$500, on the fourth Sunday in this month. The greatest enthusiasm prevails among the membership; they are striving to prevent the check from being returned to Prof. Ivy, and I think we will be successful.

The church has been very much pleased and delighted recently, on account of the visits and sermons and lectures of some of our most distinguished ministers. Among them were Dr. J. N. C. Coggin, Dr. I. C. Penn, Educational Society for Negroes and Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate. Dr. J. C. Hibbler, our district superintendent has held first and second quarterly conferences, preaching excellent sermons, splendid lectures. We are always glad to have him with us.—J. M. Shumper, P. C.

VERSAILLES, MO.—August 4-6, were high days for St. Paul M. E. Church. The fourth was observed by the Ladies Aid. Dinner was served in the grove near the church. Sunday Service—9 o'clock. Sunday School was well attended. 10 o'clock class meeting; 11:00 o'clock joint rally by the Stewards and Trustees. Preaching by Rev. R. Rush, Sedalia, Mo. Preaching by Rev. Louis Hardermon, Pastor of the Baptist Church, Versailles, Mo., at 3 p. m. The sermon was a delight to all that were present. All services were largely attended. Six candidates were baptized. Both days proved successful for St. Paul Church.—Rev. C. C. Cato, P. C.

HANDBORO, MISS.—The Cheerful Giver Society held their 27th Anniversary at Riley M. E. Church. The sermon was preached by Dr. Marshall. We are proud to say that it was a grand affair. Our reports were good at the District Conference, with 13 subscribers to the Southwestern. We are hoping to have an excellent report at the end of our Conference year. We have on foot, plans to have a class-meeting rally on the second Sunday in September.—Edward Smith, Reporter.

CHARLES, MO.—The St. Paul M. E. Church Sunday School rendered a unique and well enjoyed program the 4th of July celebration. The church was beautifully decorated for the occasion. The Rev. R. B. Monroe pastor of the A. M. E. Church was the speaker of the hour. He spoke at length using the subject. "We have no cause for Shame." Indeed his address was inspiring, encouraging and full of information. The music was patriotic. The master of ceremonies, Mr. J. Rosline Guyton, made a few remarks in behalf of the veterans. Refreshments of all kinds were served. The evening was pleasantly spent and proved a financial success.—Rev. J. C. Guyton, P. C.

TAMOLA, MISS.—The choir convention was held at Blues M. E. Church, Scooba, Miss., July 29-30. Six choirs were united. On Sunday, the pastor, Rev. H. K. Roberts preached a soul-stirring sermon at 3 p. m. Collection raised for the convention, \$25.91. Our next convention will be held October 30, at Tamola M. E. Church.—M. J. Blanks, Reporter.

ATLANTA, GA.—There was a surprise party given by Mrs. Irene Conner of Fourth Street Church for the members of her choir, and their friends. Those present were: Odessa Barker, Anna Lloyd, Addie Anderson, Irene Conner, Emma Carter, Sallie Camp, Anna Morse, Frances Johnson, U. L. Dorsey, J. L. Griffin, J. S. Gresham, Della Ellington, E. Nichols, Ruby Nichols, E. Baxton, Jim Woodruff, Lillie Woodruff, S. Cato, Rev. M. W. Burch and family and many friends. A delicious salad course was served.—Reporter.

JEANERETTE, LA.—St. Paul M. E. Church: On August 1, a storm struck the parsonage and when it was over the pastor, Rev. J. J. Wooldridge found a box of choicest groceries. The storm party was led by Sisters Amelia D. Wilson, Frances Alexander and others. A committee of five, Sister Mary Oquin as chairman, Sisters Lois Mollow, Louise LeBlanc, Martha Robinson and Minnie Mollow donated the Pastor a hat and a \$10 purse. Sister Louise LeBlanc presented the hat and purse to the pastor. A reception was also given, which was enjoyed by all. Devotional reading by the Rev. D. L. Palmer, Prayer by Rev. Landrum, Welcome Address by Mrs. Lois Mollow, Solos by Miss Beatrice Alexander and Mr. Leonard Marshall, Committee on Refreshments, Mesdames Buelah Smith, Amelia Arron, Mary Oquin, Odell Grant, F. Marshall and others. Our church is very much alive under the leadership of Rev. J. J. Wooldridge.—

HUBBARD, TEXAS—Sunday, August 6, was a high day at Law Chapel Methodist Episcopal Church. Our Pastor the Rev. Mr. J. S. Mallow, preached a noble sermon Sunday morning from this text: "My Soul Longeth, Yea Even Fainteth for Courts of Jehovah." Psalm 84, 2, at 3:30 p. m., we were invited to the Macedonia Baptist Church. Our pastor took for his text: "Behold the Lamb of God who Taketh Away the Sins of the World." St. John 1:29. This was a great message and at night found us at our church. This is our pastor's fourth year with us and he is loved by all.—Florence Temple, Reporter.

## SPECIAL NOTICES

The following Pastors of the Monroe District have been appointed Fraternal Delegates:

Alexandria District, S. A. Davis; Baton Rouge District, M. C. Harrison; Lake Charles District, F. D. Thomas; La-Teche District, T. P. Norwood; Shreveport District, H. Daniel; New Orleans District, W. H. Jones; T. Hampton, District Superintendent; Monroe District.

Dear Pastors—Please drop me card and let me know at once, the number that will leave your charge for the District Convention of the Lincoln Conference of the Topala District—visitors likewise—that may have your homes ready. The date and place, Rosedale, Kansas, Shawnee street.—O. G. Moss, Pastor; Dr. G. G. Logan, District Superintendent.

To the officers and members of the W. F. M. Society of the Louisville District, Lexington Conference: Our district conference is near at hand we hope every auxiliary will be represented and report the work they have done since the last district conference, which met at Irving, Ky.

We hope you will report something whether much or little. It does not matter who gets the honor, to win the glory. I notice by the official program the W. F. M. hour is 4 p. m., Thursday afternoon. So get yourselves accordingly.—L. T. Ney, District President.

## The Tennessee Conference Announcement

The Tennessee Conference meet in Lebanon, Tenn., Oct. 1922. All Pastors who are contemplating bringing their wives should advise the Pastor at once. For all arrangements will be affected before the rival of the delegation.

Please do not expect any change after you are assigned to your place for the Conference.

Truly,  
F. N. COLLIER, Pastor

## Free Literature

Free Literature on Christian Education will be furnished to Pastors who are planning to present some phase of that subject on day for public schools, the or other convenient Sabbath of

(Continued on Page 15.)



## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**ELLIS**—Miss Willie Ellis of Natchez, Miss., daughter of Mr. and Mrs. Wm. Ellis, fell asleep in Jesus, June 9. She was 17 years of age on the day of her funeral, and was to have been a graduate of Natchez College in May, 1923. She was indeed a splendid young woman. The funeral was conducted Tuesday evening at 8 o'clock at St. John M. E. Church by the pastor, Rev. A. L. Holland.—Reporter.

**CAMPBELL**—Sister Mary Campbell, a loyal member of Zion M. E. Church, Gahagan, La., died July 28, 1922. She was loved by all who knew her. She was president of the Ladies' Aid Society and tried to do her duty at all times. The funeral services were conducted by the pastor, assisted by the Revs. N. S. Simms, J. P. Powell, O. L. Mitchell, pastor Lane Chapel C. M. E. Church, Shreveport, La., and George Johnson. She leaves a husband, three children, two sisters, two brothers and a host of friends to mourn her departed life. The remains were laid to rest in Zion Cemetery.—Pastor.

**WILSON**—Rev. J. R. Wilson was born in Mississippi, March 1, 1849, and joined the church at an early age. He served 18 years in the ministry in the above named state, after which he moved to Arkansas, where he spent 22 years in the great work of the Master. He departed this life July 31, 1922 at the home of his daughter, Roland, Ark. He leaves a wife, one son and one daughter to mourn his passing. Funeral services were conducted by the District Superintendent, Dr. G. A. Hall, Rev. McCrosky, Rev. A. W. Williams of the C. M. E. Church and the Pastor, Rev. L. Buchanan.—A. L. Buchanan, P. C.

**GREEN**—Sister Helen Green, a member of St. Paul M. E. Church, died very suddenly on the 2nd instant. She had just finished her day's work and sat down to rest, when she passed into the great beyond. Sister Green was a good woman, loved by her church and by all who knew her. She leaves a husband, three children, six sisters, three brothers and a host of friends to mourn her departed life. She was buried with honors by the Sheltering Rock Society, of which she was a member. The funeral services were conducted by the pastor, Rev. A. H. Lathan.—Reporter.

**HAYES**—Brother Berry Hayes, faithful and diligent member of Trinity M. E. Church, Lithia Springs, Ga., departed this life July 2. Brother Hayes was one of the best and strongest members of our church; one who loved his church and his pastor. Lithia Springs has lost one of her best members. He leaves to mourn his loss, a devoted wife, Mrs. M. Hayes, and five children; Mrs.

Earl Abbot of Atlanta, Ga., Miss Amanda Hayes, teacher at Douglasville, Ga., Julius Hayes, and a son and daughter in Boston, Mass. Rev. Y. T. Freebrick conducted the services.—Rev. G. W. Hatcher, P. C.

**HUNTER**—The passing of Brother Charlie Hunter a devout member of Trinity M. E. Church, Lithia Springs, Ga., was a shock to the community. He was a faithful member, class-leader, trustee and steward of the church. Trinity has lost one of its best members. He leaves to mourn his loss, a wife, Mrs. Hunter, Miss Flora Hunter, a student of Clark University, Mrs. Louise Wades of Atlanta, and two sons. The funeral services were conducted by the pastor.—Rev. G. W. Hatcher, P. C.

**COUTRELL**—The passing of Miss Rubie Coutrell, a beautiful and attractive young lady of Liberty Grove M. E. Church has caused much sadness among the members and friends of Lithia Springs. Miss Coutrell was a fine young lady, and possessed a fine Christian character. At the time of her death she was the assistant teacher of Lithia Springs Public School, and an active member in the church. She leaves a host of friends to mourn her passing. The funeral services were conducted by her pastor, Rev. E. D. Adams.—Rev. G. W. Hatcher, Reporter.

**FULTON**—Mrs. Alice Fulton, Traders Hill, Ga., departed this life August 3. She was a faithful member of Spatches Chapel, and joined the Church in 1907, under the pastorate of Rev. D. H. Martin. She leaves a husband, 3 sons, a mother, father and a host of friends to mourn her loss.—Reporter.

### DISTRICT ROUNDS

(Continued from Page 12.) realizing that there is more in the man than in the land. So it is, so the Bishop sees it.—C. W. Prothro, 701 West 44th Street, Savannah, Georgia, Bishop E. G. Richardson, 63 Ponce De Leon Ave., Atlanta, Georgia.

### NEWMAN DISTRICT Fourth Round

Carrollton, Sept. 1-3; Burns and Evergreen, 9-10; Bremen, 16-17; Hogansville and Corinth, 23-24; Hogansville Circuit, 30, Oct. 1; Grantville, 7-8; Grantville Circuit, 14-15; Newman, 21-22; Newman Circuit, 28-29; Luthersville, Nov. 4-5; Franklin Circuit, 11-12; Rivertown, 18-19.

Dear Brother: The District Conference is over. Your report was good. This brings us up to the Annual Conference at Griffin, Ga., Dec. 13. Let there be no decrease in our Centenary, but an increase in all lines. Bring up every claim, for we must be in advance of fast on all claims. Bishop M. W. Clair, D. D., L. L. D., will hold our Conference December 13-22. Let there be no slack. J. D. Lovejoy, D. S., Phone 546, 223 E. Chappell Street, Griffin, Ga.

"Experienced Singing Evangelist" Open date after September third. Will help pastors or evangelists. Charles R. Loney, DeLand, Ill. Very truly yours,  
**CHARLES R. LONEY**  
Romans 1:16

## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Tupelo	Algoma, Miss.	August 15-20	W. H. Golden
Beaumont	Port Arthur, Texas	Aug. 16	W. D. Lewis
Aberdeen	Columbus, Miss.	Aug. 8-13	J. H. Talbert
Shreveport	Jewella, La.	Aug. 16-20	J. E. Rolax
Lake City	Adamsville, Fla.	Aug. 16-20	Scott Bartley
Alexandria	Alexandria, La.	Aug. 16-20	G. C. Hayward
Memphis	Memphis, Tenn	Aug. 15-20	T. W. Davis
Hattiesburg	Enterprise, Miss.	August 16-20	W. H. Smith
Jackson	Tylers Chapel.	August 16-20	L. W. Price
Gainesville		August 16-20	J. F. Demery
Sedalia	Neosho, Mo.	Aug. 17-20	L. R. Grant
Clarksdale	Ruleville, Miss.	August 22-26	J. M. Marsh
Baltimore	Belair, Md.	Aug. 22-27	E. S. Williams
Pine Bluff	Helena, Ark.	August 22-27	A. S. Miller
Chicago	Chicago	August 23-25	D. E. Skeiton
Guthrie	Wichita, Kans.	August 23-27	C. R. Rose
Monroe	Monroe, La.	Aug. 23-27	T. A. Hampton
Houston	Houston, Tex.	Aug. 23-27	A. W. Carr
Lake Charles	Opelousas, La.	Aug. 23-27	J. W. Turner
Marshall	Jefferson, Texas	August 23-27	E. H. Holden
Sardis	Jonestown, Miss.	August 23-27	M. C. Pulliam
Marion	Geigers, Ala.	August 23-27	R. R. Williams
Richmond	Harrisburg Va.	August 23-27	W. S. Jackson
Baton Rouge	Lettsworth, La.	Aug. 23-27	W. Scott Chinn
Kansas City	Armstrong, Mo.	Aug. 23-27	A. H. Higgs
Rome	Douglassville, Ga.	Aug. 24-27	H. E. Burns
Ocala	Reddick, Fla.	August 24-27	R. H. Debose
Topeka	Rosedale, Kan.	Aug. 30-Sept. 3	G. G. Logan
Denettsville	Cheraw, S. C.	Sept. 6-10	G. C. Scott

### SPECIAL NOTICE

(Continued from Page 14.)

tember. This literature consists of a packet of pamphlets together with a copy of the September educational number of The Christian Statesman, the official monthly journal of the National Reform Association—usual price 20 cents per issue. It may be

obtained by addressing a postal to the National Reform Association, 809 Ninth Street, Pittsburgh, Pa., request.—(Continued on Page 16)

### CHURCH FURNITURE

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M. S. DAVAGE, President.



## Under Way

By this date every Colored Church in our Methodism should have under way its canvass for subscriptions to the Fiftieth Anniversary Campaign of the Southwestern Christian Advocate.

Let no Pastor feel that he has time to lose. Delay means failure. Appoint your Southwestern Committee. Put them on the job. Send their names and addresses to us. We will send literature and help.

### SPECIAL NOTICE

(Continued from Page 15)

ing the literature and magazine, and stating where this notice was seen.

To the Pastors and Laymen of the Dallas District, West Texas Conference: Let us push the District Superintendent's Automobile. I am asking that each Donor's Name and Amount be kept and sent to Rev. J. J. Hardeon, 610 North Fannin to Rev. J. W. Weakly, P. O. Box, 319 Avenue, Denison, and the Money sent Dallas, Texas, so as to have a Copy for the Southwestern Christian Advocate for Publication and a Copy to the District Superintendent. We hope every one will be ready to report not later than September.

J. J. HARDEON, Chairman.

W. H. PURNEL, Secretary.

The Baby contest which was held at St. John M. E. Church, Natchez, Miss., on July 7, was a success from every angle. The prizes were won by the respective babies: First prize, Woodridge McGuire, second prize, Selena Barnes, third prize, James Logan, fourth prize, Herbert Barland. The amount raised was \$102.90. The Epworth League is doing a great work and the church is moving forward as never before.—D. E. Spellman, Reporter.

Thomas Chapel Methodist Episcopal Church was destroyed by fire Friday night at 10:30, and the loss is \$3,000. There was no insurance. We desire the help of any one to help us rebuild it. We shall appreciate any amount you may give. Send money to Rev. G. Robinson, Pastor, Box 381, Mansfield, La.

Boylan Home School of Jacksonville, Fla., will have a nine months' term the coming year, which provides for beginning Tuesday, September 19. For further information write Mrs. L. H. Bunyan, Richmond, Indiana, up to September 1st, after that date, write Miss Edith Mitchell, Superintendent, care of Boylan Home, Jacksonville, Fla.

### PERSONAL AND GENERAL.

Dr. H. L. Billups, Vice Supreme Commander, American Woodmen, Southern Aid Building, Corner 7th and T Streets, N. W., Washington, D. C., was a visitor at the office of the Southwestern Christian Advocate last week.



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NEXT SESSION BEGINS SEPTEMBER 6th.

FOR FURTHER INFORMATION ADDRESS

J. B. F. SHAW, President,  
Meridian, Miss.

## CRESCENT CITY NOTES

Mrs. Octavia Robinson, Mr. Angeline Fisher, and Mrs. Mary Montegut, are spending several weeks as the guests of Rev. and Mrs. N. N. Sawyer, Pastor of Morris Chapel M. E. Church, Pittsburg, Texas. On their return to Louisiana, they will spend several days in Shreveport, as the guests of Mr. and Mrs. L. R. Pinkney. Mrs.

E. L. Sawyer will be a visitor to New Orleans.

Mt. Zion Methodist Episcopal Church

Truly great things come to those who wait. Four years ago we were a struggling church without quite a hundred members. We worked zealously under the burden of completing our church and the Lord saw fit to bless us with the guidance and leadership of Rev. B. J. Reddix, whose ardent labor and special interest in every department of the church made it possible to have completed the most beautiful of our churches in the city. The beautiful overhead lights and electric fans add special attraction as well as comfort during the services.

Our Class attendance has increased more than fifty per cent. Last Tuesday the attendance was 54; collections \$99.71. We are proud of our Pastor and we are always willing to work with him to carry on the church programme. May God bless his efforts.—A. Williams, reporter.

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## Southwestern

## Christian Advocate

RENZO H. KING,  
Editor

Vol. 44

New Orleans August 24, 1922. No. 34.

THE METHODIST BOOK CONCERN,  
Publishers

## The Challenge To Religion

The crisis in the religious world has been brought about by the failure of existing religion to adapt itself to the two outstanding facts in our civilization—science and democracy. The church must learn to adapt itself to these two mighty forces which are building our civilization. Of these two, science is the more outstanding and dominant. It is the foundation of our views of life and of the universe as well as of our material progress, and so it has largely created the conditions which have favored the rise of modern democracy. Yet the maladjustment of religion with science remains pronounced. Often are we assured by some one in the name of science that science can find nothing in religion except superstition, error, or "the will-to-power" of some privileged class; while, on the other hand, the representatives of religion not infrequently proclaim it outside of the field of science and resent its scientific evaluation as a species of "sacrilege." Both attitudes have made difficult the attainment of rational religion; that is, a religion in accord with the established facts of human experience.

But if religion is a vital element in civilization, then the attainment of a rational, ethical religion is one of the greatest and most fundamental of our social needs, and nothing could be more short-sighted and stupid than an irrational attitude toward religion, whether on the part of its defenders or of its critics. In the reconstruction of our civilization which we now face, it is time that scientific thinkers and the representatives of religion join hands in seeking to promote the development of rational religion as the world's supreme need.

For we shall not be able to reconstruct our civilization without the reconstruction of religion; and the first thing to be aimed at in the reconstruction of religion is to make it rational. Science, as we have noted, is the outstanding and dominating fact in modern civilization. A religion which is "adapted to the requirements of modern life" must first of all be adjusted to modern science. A religion which is not in harmony with modern science cannot possibly remain the religion of the thinking class of the future. The hope for religion, as for our social life generally, must lie in following reason, not in thwarting it.

—The Reconstruction of Religion, by Chas. A. Ellwood.



## THE MIND OF THE SOUTH

Frequently we have heard it said, in order to exculpate the South, that the practice of lynching is so general throughout the United States that it cannot be called a sectional crime.

We have never given credence to this claim because the facts do not warrant such an erroneous idea. There have been in the United States during the past thirty-three years a total of 3,424 lynchings. It is true that lynching has occurred in almost every state in the Union, in fact in every state except Vermont, New Hampshire, Rhode Island, Connecticut and Utah. But the frequency and number of lynchings in the South as compared with those in other parts of the country is appalling and determinative.

Of the 3,424 lynchings during 33 years, the South contributed 3,439 while the States of the North contributed only the remaining 385. The 32 Northern states have averaged only 11 2-3 lynchings per year, while the 16 Southern States have averaged 92 1-3 lynchings each year of the 33 years. The lynchings by states have averaged as follows: Northern States 12, Southern States 189. The following table is a striking exhibit of the lynching record of each state and of Northern and Southern groups of states covering the 33 year period:

States	Lynchings 33 Years		
	Rank of State	Total	In 16 Southern States
United States .....	..	3,424	3,039
Alabama .....	5	292	292
Arizona .....	30	8	....
Arkansas .....	6	231	231
California .....	17	29	....
Colorado .....	21	20	....
Delaware .....	41	1	1
Florida .....	7	201	201
Georgia .....	1	329	320
Idaho .....	29	11	....
Illinois .....	18	24	....
Indiana .....	22	19	....
Iowa .....	30	8	....
Kansas .....	19	24	....
Kentucky .....	9	171	171
Louisiana .....	4	326	326
Maine .....	41	1	....
Maryland .....	24	17	17
Massachusetts .....	..	....	....
Michigan .....	33	4	....
Minnesota .....	32	7	....
Mississippi .....	2	405	405
Missouri .....	12	83	....
Montana .....	20	23	....
Nevada .....	33	4	....
Nebraska .....	23	18	....
New Jersey .....	41	1	....
New Mexico .....	26	13	....
New York .....	39	3	....
North Carolina .....	14	63	63
North Dakota .....	40	2	....
Ohio .....	26	13	....
Oklahoma .....	11	99	99
Oregon .....	33	4	....
Pennsylvania .....	33	4	....
South Carolina .....	10	128	128
South Dakota .....	26	13	....
Tennessee .....	8	200	200
Texas .....	3	354	354
Virginia .....	13	80	80
Washington .....	25	16	....
West Virginia .....	16	32	32
Wisconsin .....	33	4	....
Wyoming .....	15	34	....
Alaska .....	33	4	....

The South, it will be seen, has furnished 88 per cent of the lynchings of the country dur-

ing these 33 years. To the question, Why this preponderance of murderous lawlessness in the South, there can be but one answer—it is in the mind of the South. This fruitage of unrestrained impulse to lawlessness is due to that psychology that is bent on maintaining the Southern tradition of white supremacy and Negro inferiority by the power of brute force and without regard to the dictates of an ethical public opinion and the sanctions of a minority Christian conscience. And yet the South dares publish to the world her friendship for the black man. Of course the unreasoning ranting demagogues and politicians of the South will at once give as the reason for Southern barbarities to the Negro, that he is a violator of womanly virtue. But this indictment has long since been quashed by the facts. *Of the 4,000 cases of lynching, burning, and lawless mob violence, less than 20 per cent was for the "unmentionable" offense even alleged.* But there is one explanation of this queer southern friendship to the Negro, and that is in the mind of the South.

When Governor Dorsey of Georgia and the conscience stricken Christian white women of nearly every Southern State cried out against this base evil, they found themselves squarely opposed by the traditional mind of the South. When the Dyer Anti-Lynching Bill was passed by the National Congress, it was against the implacable protest of the Southern Congressmen, 104 of them voting solidly against its passage. This too, in spite of their sworn allegiance and duty to maintain the Constitution of the United States, which guarantees and enjoins that "no person shall be deprived of life, liberty or property without due process of law. The accused shall enjoy the right to a speedy trial by an impartial jury, be informed of the cause and nature of the accusation, be confronted with the witnesses against him; have compulsory process for obtaining witnesses in his favor and have the assistance of counsel for his defense."

This same South that has furnished 88 per cent of the Nation's lynchings, furnished 87 per cent of the opposition to the passage of the Dyer Anti-Lynching Bill.

The only rational answer to the query, Why Southern Congressmen, by upholding with their vote and voice the Southern lynching saturnalia, would vitiate and invalidate the Constitution and Magna Charter of this liberty loving nation, is, that it is the mind of the South to rule or ruin.

This same mind of the South is spreading like wild-fire throughout the Nation and bodes ill for the future of our American institutions. The tide of southern prejudice against the Negro, reinforced by determination to express itself in floods of lawlessness disregard for the rights of others is fast overriding the dikes of national complacency and will ere long bring about intolerable conditions in the national life.

No more effective corrective of this diseased social and political mind could be devised than that the Nation should enact the Dyer Anti-Lynching bill and let the superior power, authority and mandate of the sovereign Nation be exercised in the interest of justice and humanity. The mind of the South must be changed, and that by the Nation. Either the Nation will change the South or the South will change the Nation.

## PROMOTING NEGRO BUSINESS

At the annual session of the National Negro Business League Principal, R. R. Moton, President of the League, in his annual address made several suggestions for the promotion of business enterprises in the race.

One of these recommendations is specially commendable. It is that wherever local business leagues exist, they should organize and conduct short courses in business for Negro business men. In these courses, the essentials of business method would be presented in simple direct form to the business men of a given community.

We believe the value of such a procedure cannot be overestimated as an impetus to business promotion among the members of a group. There is no greater barrier, perhaps, to our racial advancement long lines of business endeavor than our ignorance of the character and method of business. What constitutes business, how conduct it successfully, how promote the business spirit, how awaken interest in business as an economic factor in social and community progress are topics which we are lamentably unfamiliar as a group. It is true that here and there are a few business enterprises that are a credit to the business and commercial capacity of the race but these are entirely too few.

Sooner or later the Negro must learn that the material fabric of civilization rests upon an economic basis. Students of the history of religion assert that religious passion is born of the economic struggle for the "goods" of life—that it is an evolution of the struggle for existence. Whether this be true or not, it is certain that organized Christianity depends for its furtherance, upon the economic success of society. Business is thus vitally related to the most fundamental welfare of humanity, material and religious.

The Negro can, therefore, never hope for any very far reaching or fundamental achievement in race building and adequate social adjustment.

Of course it was not to be expected that the recently emancipated race should emerge into a highly organized economic order equipped with business acumen and capacity fully developed. But it is now high time we recognized the value of business knowledge and set ourselves to the task of taking on an adequate equipment for the complete exploration of the business field. Our young men and women should lift up their eyes and look out upon the business fields. In the past fifty years we have been consumed with a passionate desire to become "parsons" and "professors." These are good, and the preacher and school teacher are indispensable factors in social upbuilding, but no less so is business proficiency and achievement. Accordingly the teachers and advisors of our youth should direct these to the avenues of business. Christian business enterprise is part of the Kingdom of God. A splendid way to Christianize the industrial and economic order is to multiply the number of Christian business men. There can be in this every advantage for society provided the right motives shall dominate the ambitions and services of the business men to society.

We would most strenuously urge the young Negro going to High School and College to pursue technical and commercial courses.



not baffled in your pursuit of these by those who say you can find no openings for the exercise of your powers and talents. Among the 12,000,000 Negroes alone in this country there is ample opportunity for success in any line of business endeavor. They have need for all the things any other group needs. Their state of advancement demands the same racial institutions as do others. They will patronize and support anything that is properly sold to them. Business among Negroes is a virgin field and must be cultivated extensively.

Principal Moton's suggestion of local business institutes is fine for those men already in business and who are too far along in years, or who have not the time and means, or are otherwise incapacitated to acquire technical business training in the schools. There should be in every city and town where Negroes are in business, such a getting together of Negro business men as will insure these "business institutes" for instruction in business essentials. They would yield more in practical value to the race than do so many grand lodges and conventions, etc., upon which Negroes scatter and squander thousands of dollars every year. Let the Negro hereafter give attention to business.

#### DECREASE IN DRINKS AND DRUNKS.

The Christian Statesman says: During the fiscal year which closed July 1, there was a decrease of seven million gallons, from the figures of the year preceding, in the withdrawals of whiskey on permit from bonded warehouses.

This quantity of whiskey represented more than fifty million drinks and five million drunks.

It may be that the deficit thus created in the drinks and the drunks was in part counterbalanced by an additional output of moonshine; but it is not possible that any moonshine production anywhere near equalled the seven million gallons of decrease.

Let us take comfort along with our grim resolution to hold fast to the dry laws and insist upon their enforcement. There will be long labor, there will be many infractions, there will be some discouragement for weak souls. But, in the main, prohibition is successful and, in its entirety, prohibition is here to stay.

Whenever you get wobbly in your opinions and purposes on this subject, just remember that last year there was a decrease of fifty million drinks and five million drunks from the output of bonded warehouses alone.

#### BETTER RACE RELATIONS

Most of the thinking of whites and Negroes about one another in America is not more than half truth—half truth given currency by newspapers and magazines, white and colored; near facts tinged by racial interpretation. Special racial situations, such as riots, are usually interpreted to the outside world according to the racial state of mind of the person or group reporting. Community customs and attitudes are not determined by facts, but are based upon certain racial assumptions with

little basis in fact; for example, the common assumption among whites, when a Negro family tries to get away from the muddy, dark, unpoliced streets where most Negro homes are, that they want to live next door to white people.

Here, is the test for those who would improve race relations: to state the case in terms of the concrete and thus challenge white and colored men to action around concrete situations where agreement is easiest. Out of such work will come the better racial attitude. There are here in the South great human tasks which challenge white and colored intelligence and faith. These furnish the best opportunity for the building of racial good will. We shall never lower the death rate from tuberculosis until white and colored intelligence work together to that end. An invaluable by-product will be better racial attitudes.

—Will W. Alexander in the Southern Workman.

#### EPISCOPAL RESIDENCES.

From The Voice, official publicity organ of The Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, we learn that Bishop William Fraser McDowell, President of the Board of Temperance, is now occupying the new Episcopal Residence at 2107 Wyoming Avenue, Washington. This residence is a credit to the Methodist Church, in keeping with the simple dignity of Methodism in the nation's capital.

This commendable provision for the comfortable housing of one of the foremost builders of the Church and Kingdom is a source of pride to the whole Church; and we congratulate those who made it possible. In the Washington Area, none were more interested in the project than was the Washington Conference. We heard the proposition discussed at the last session of the conference and from the tenor and spirit of those remarks, we knew most gratifying results would be forthcoming. During all the years of his residence there, Bishop McDowell has been ingrafting himself into the hearts of the men of his area, particularly this conference, by his straightforward, gentle Christian brotherly bearing and dealing with the men. So that today he reposes in their affections. We congratulate the Bishop and brethren on the consummation of this project, and exhort other areas to do likewise.

#### CASH WITH ORDER.

It again becomes necessary to remind our readers that in consideration of the very reasonable subscription cost of the Southwestern Christian Advocate, no subscription can be taken on credit. The invariable rule is cash, payable in advance. All agents and workers in the interest of the paper are earnestly requested to bear in mind that all subscriptions to the Southwestern Christian Advocate must be accompanied by cash in advance for the same.

#### CONCERNING THE ANNIVERSARY.

In sending in new subscriptions on the Fiftieth Anniversary quotas, they should be accompanied in every case by the name of the pastor and district to which the new subscriber belongs. Observance of this request will enable our office to make proper entries, giving due credit to each charge and district. Remember, to obtain full credit on quotas for local charges the name of the pastor and district should be sent in with every subscription.

#### FROM A GREAT PREACHER.

The following suggestive notes are from a sermon delivered to his congregation by Dr. Chas. A. Tindley, pastor of our great East Calvary Church, Philadelphia, Pa. It is an illustration of Dr. Tindley's unique method of biblical preaching. He is a Bible student of first water and is strong and orthodox in biblical theology. A man of deep religious experience, fervid imagination and wide biblical knowledge. Dr. Tindley easily sweeps his hearers on in the avalanche of his masterful preaching powers. This outline was sent us by one of the officers of that church:

#### THE KEY BY WHICH WE ARE ADMITTED TO ALL THE BLESSINGS OF GOD.

Text: And Jesus said, "If"—Matt. 17:20.

(By Rev. C.A. Tindley, D.D., Pastor East Calvary M. E. Church, Sunday Morning, July 30, 1922.)

##### How To Be Forgiveness of Our Sins:

"If we confess our sins, he is faithful and just to forgive our sins, and cleanse us from all unrighteousness."—1 John 1:9.

##### How To Be Forgiveness Our Sins After We Have Been Converted:

"If ye forgive men their trespasses, your heavenly Father will forgive you."—Matt. 6:14.

##### How To Know You Are Forgiveness:

"Ye shall know if ye follow on to know."—Hos. 6:3.

##### How To Be Fruitful in Righteousness and in the Knowledge of God:

"If these things be in you and abound, ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter 1:8.

##### How To Know the Bible is the Inspired Word of God:

"If any man will do his will, he shall know of the doctrine, whether it be of God," etc.—John 7:17.

##### How to Be Happy in the Lord:

"If ye know these things, happy are ye if you do them."—John 13:17.

##### How to Have Prayer Answered:

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:17.

##### How to Become Heirs of God:

"If children, then heirs of God and joint heirs with Jesus Christ."—Rom. 8:17.

##### How to Reign With Jesus in the World to Come:

"If ye suffer with him, ye shall reign with him."—Rom. 8:17.

##### How a Race or the Church Can Get the Ear of God:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked way; then I will hear them from heaven, and will forgive their sins, and will heal their land."—2 Chr. 7:14.

#### BISHOPS TO HELP CENTENARY.

Bishop Homer C. Stuntz and Bishop C. W. Burns, at the request of the Committee on (Continued on Page 4)



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LORENZO H. KING, Editor.

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**LORD SEES ALL**—For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of those whose heart is perfect toward him—2 Chron. 16:9.

## Personal and General

Dr. H. L. Billups, Washington, D. C., vice supreme commander of the American Woodmen, enroute to Philadelphia, passing through the city, was accompanied to our office by his old-time, and highly esteemed friend, the Rev. Dr. Oville, so well assisted by his painedelighted to see the commodious and spacious Grace Methodist Episcopal church, its holdings and strategic location and its wonderful future. He feels that under the leadership of its aggressive, energetic pastor, the Rev. Dr. Orville, so well assisted by his patient, faithful and loving wife, and aggressive congregation, wonderful results will be accomplished.

In his semi-annual report to the Board of directors of the Standard Life Co., of Atlanta, Ga., Mr. Herman E. Perry, president, reported that after nine years existence, this company, the first old line legal reserve company among colored people in the United States, there is outstanding insurance amounting to \$22,017,352.20, with 24,000 policy-holders, and with virile agency organization in the following states: Georgia, Florida, Alabama, Louisiana, Texas, Oklahoma, Missouri, Kentucky, Arkansas, Tennessee, North Carolina, Virginia, and the District of Columbia.

The total Methodist communicants is 7,985,557, while the total membership of the Baptist churches is 7,835,250 persons. The Methodist lead all other denominations. Their lead over the Baptists is thus 83,307.

Mrs. A. N. Wilkins, wife of Doctor A. N. Wilkins, was elected treasurer of the Atlanta conference Woman's Home Missionary Soci-

ety. Mrs. Wilkins has been identified for many years with all the religious and benevolent work of our church. With her good husband, who is vice president of the Citizens Bank, and who is a foremost leader of our race and church in Georgia in all good work.

Rev. Mr. A. L. Holland, our pastor at Natchez, is doing very successful work this year as an evangelist, having just closed a revival for his father, Rev. Amos A. Holland, on the Brookhaven circuit. The meeting was very largely attended and every night crowds of white friends came in hours before the time for the sermon in order that they might get seats. There were 31 conversions during the meeting. The white people of Lucien, Miss., have asked Rev. Holland to ask his son to return and conduct another meeting. Rev. Mr. Holland is a young man but speaks with wide experience and gets results.

Doctor D. L. Morgan, the active and energetic pastor at St. Paul, Meridian, Miss., has just closed a very successful rally in which he reports \$1100 for a building project. Mr. L. Berry, a successful business man and trustee of St. Paul, raised \$400.00 of this amount. The pastor, members and friends are all smiling, because of this noble effort.

Mr. Lucius Williams, a resident of Chicago, was a welcomed caller at the Southwestern office last week. While in the city he was entertained on several occasions by Misses Zella M. Cole and Hazel Segue, who are both teachers in the public schools of New Orleans.

The Rev. J. D. Wheaton, a graduate of Gammon Theological Seminary, who served St. Mark, Gulfport, very successfully last conference year, is now doing a very commendable work at Haven Chapel, Meridian, Miss. The membership is not a large one, but a strong one. Brother Wheaton boasts of having raised his full Centenary quota of \$417.00, and now is making a great headway on his Southwestern quota.

Dr. Taylor Segue, who is a graduate of the School of Dentistry, Howard University, is now in the city receiving congratulations from his friends. His plans are all perfected for a modern and well equipped office at 2250 Dryades street, New Orleans.

The Rev. E. O. Woolfolk, pastor of Trinity M. E. church, Houston, Texas, passed through New Orleans last week enroute to Itta Bena, Miss., to spend several days with his parents, the Rev. and Mrs. B. F. Woolfolk.

An interesting caller at our office this week was Mr. R. C. Barrow, of Hot Springs, Ark. Mr. Barrow is a member of our church there and a dealer in real estate and fire insurance.

Willmore Kendall, the precocious thirteen year old son of the Rev. Willmore Kendall, of Mangum, Okla., who plans to enter Northwestern university in September received his first impulse to learn from a typewriter his mother gave him when he was two years old, to keep him quiet while she read to her blind husband, then a student at Northwestern. Mrs. Kendall soon discovered that her son was beginning to pick out the alphabet

on the keys, and later began to form words and phrases. At the age of four he entered a public school and was one of the best scholars of his class. In high school he took a keen interest in sports and was a member of the local Boy Scout troop. During his senior year he went in for debating, and made the team, always assuming the task of rebuttal over the older members. He is well developed physically, standing five feet three inches, and weighs 110 pounds.

## BISHOPS TO HELP CENTENARY

(Continued from Page 3)

Conservation and Advance, have adjusted their fall conferences in order to give the month of October continuously to the proposal to raise before October 31 twenty thousand units of one hundred dollars each to augment the income of the Centenary so that a cut of thirty per cent. to the Board of Home Missions and Church Extension, and the Board of Foreign Missions may be avoided. Bishop Stuntz is to speak in the Helena, Portland and San Francisco areas, while Bishop Burns campaigns particularly in the Denver, Omaha and St. Paul areas.

Bishop W. P. Thirkield gives ten days to the Chattanooga area, Bishop L. B. Wilson a week to the Chicago area, and other similar grants of time are being made by available church leaders. The full time of Bishop F. B. Fisher and Bishop E. H. Hughes has been allotted to important centers in the East and Central West for both the months of September and October.

The theme for all of these addresses is "The Living Christ in the Modern World." These meetings have not been arranged to partake of mass meeting character. They are for selected groups invited to hear the present situation in the Methodist Episcopal church in relationship to world conditions.

## SOUTH AMERICA SENDS A FOREIGN MISSIONARY

By George A. Miller

"The son of the tiger is sure to be brindle," says the Spanish proverb, which is to say, "Like father like child". Likewise the child of the faith and prayers and gifts of the foreign missionary movement is apt to develop hereditary traits and start missionary movements of its own. And here is the demonstration of the tremendous vitality of the whole missionary enterprise, that the growing churches on the foreign field run true to type and go into the business of sending other missionaries to the regions still further beyond.

The pastors of the East South Africa Annual Conference, including the big republic of Argentina and the little one of Uruguay, passed a resolution at their last session that they would take steps toward sending a missionary from among their own ranks to help in the new Methodist work in old Spain. It was a unanimous vote and a spontaneous action, growing out of the wider purpose, clearer vision and more intense passion that has come to these pas-

(Continued on Page 8)



## THE AMERICAN INDIAN AND MISSIONS

By Dr. Elmer E. Higley, Superintendent of the Methodist Episcopal Church.

Why spend missionary money in an effort to evangelize the American Indian? He only resents the intrusion upon his traditional beliefs and ceremonies. He is contented in his spiritual darkness. Why not leave him alone? His profession of the white man's religion is hypocritical. The fact is "the only good Indian is a dead Indian." Why not leave to the tomb the task of solving the problem of his goodness?

Furthermore, what is the good of educating the Indian. Thousands of dollars have been expended for his intellectual training and what has been accomplished? On leaving the school he goes back to his reservation, back to his Indian home and former modes of living—"back to the blanket." Why then this waste of money and effort?

These are a few of the more frequently expressed objections against evangelizing and educating the red man. They have their most insistent advocates in a certain class of designing individuals, usually residing neighbors to the Indians, who find the work of the mission station and the school house a serious menace to their place of exploitation. For mercenary reasons they should prefer that the red man remain an uneducated pagan.

Then there are those whose objections are based upon sentimental reasons. "The Indian in his primitive condition is so picturesque," they exclaim. "Leave him alone against the background of his colorful paganism and in his untutored savagery. Do not spoil the fascination of his wild life." But the true friend of the Indian will prefer a citizen to a savage.

There are those also whose questioning as to the practicability of Indian evangelization and education is with sincere desire to know if in these efforts in his behalf real and lasting benefit is being conferred upon him.

### The Answer.

What is the answer to these objections? Let it be a fair facing of them.

It is true that at certain times certain Indians have resented the intrusion of the white man's religion. The cause of this resentment has not been so much in the intuitive desire to hold to pagan rites as it has been from hatreds engendered by cruelties and injustices which the red men have suffered at the hands of their white brothers, and from false estimates of the white man's religion based upon these cruelties and injustices. There are historic evidences that where the Indians were kindly dealt with they accorded hearty welcome to Christian teachers.

The Indian's earliest contact with white men and the Christian religion was unfortunate. His opinions were based largely upon what he saw of the borders of our civilization. To these borders came the white traders, usually a class having no scruples against taking advantage of the red man. To these borders also came individuals who in their Eastern homes had had a set-to with the Ten Commandments and who found the protection of the remote border or the Indian reservation more conducive to their peace of

mind than the locality where a sheriff's warrant gave them no abiding rest. These sought and found protection among the Indians and, in one way or another, made them victims of exploitation. In their simple reasoning the Indians judged of the white man's religion by what they saw of the white man.

This false impression has been and is now rapidly undergoing change. They are learning to discriminate between the true and the false and their sense of justice is leading them to appraise more fairly the white man's religion. The educated among them especially are recognizing its superior merit. They know the old faiths are false and are now asking for preachers and teachers to direct them the way of the "Jesus Road".

### "Big Talk—Crooked Walk."

The second objection against the Indian's evangelization is based upon what is termed his insincerity. There are those among them, let it be admitted, whose Christian consistency is not without reproach. Or to state it as an Indian Sunday School teacher, whom I recently heard teaching his class, said, "There is lots of big talk about going straight way by people who make crooked walk." But in the matter of inconsistency, the Indians hold no monopoly. What better thing, however, can be said than this which the Sunday School teacher added to his instruction, "Our walk and talk must be twins going 'long same trail."

There are those Indians whose shining examples of Christian consistency afford ample evidence that their walk and talk are along the same trail, and whose daily lives are a contradiction to the old fling that "the only good Indian is a dead Indian."

There is today a red man laboring among his tribe as a Christian missionary. For several years he was a professional base ball player and a member of a team winning the world pennant. He felt a tugging at his heart toward the pulpit and finally yielded. He entered Pennsylvania University, graduated, and took a mission appointment which paid him a pittance compared to what he received as a base ball player. May not his willing sacrifice of financial gain be reckoned as reflecting some credit upon his Christian consistency? For some years now both his life and teaching have reflected credit upon the faith he professes. In the earlier years of his baseball career the people of Toronto, Ontario, voted him as the most popular member of the Toronto team. They believed in him then. His people believe in him now and likewise the white people residing in the vicinity of the reservation where he serves.

The earnestness of his Christian life can be duplicated among his race a thousand times over. There are good Indians who are not yet in their graves.

What of the objection against educating the Indian? It is true that many of them go back from the schools to their reservation and some of them to the old mode of living. But where else have they to go and how can they in their cramped abodes, without the comforts and conveniences of our white

homes, immediately transform those abodes and suit them to the modes of the white man's way of living.

The Indian youth, by intuition and training, is a respecter of age. The form of government among the Indians fosters reverence for superior years. The Indian student, returning to his reservation, is reluctant to proffer suggestions to his superiors in years. Rather than that, he again accommodates himself to the former ways of life. By the time he has grown to maturity and establishes his own home he has again accustomed himself to the old modes of living.

### A Defect in Education.

All this suggests a defect in our education of the Indian youth. Indeed, can we really say that he is educated? Do we think of our white boys and girls as educated who have gone no further in their schooling than the sixth or seventh grade? Should we say then that when we educate the Indian he goes back to the blanket?

Our schools for Indian children do not take them far enough. Open for them the high schools, afford them the opportunity of college training, and the problem of "going back to the blanket" will be solved. It is estimated that not three per cent of those receiving high school education ever go back to the blanket.

By the time the Indian youth has passed the high school grade or completed a college course, he is ready to establish his own home. Invariably its customs are those of the white man's home.

There is a sense in which it may be said that no educated Indian, though his schooling be no more than that of the sixth or seventh grade, ever goes completely back to the blanket. Though he returns to the reservation and to the home of his early childhood, he will take with him those awakenings and restless stirrings which precede advancement on the part of any people.

Education of itself is not sufficient. There is a modern-day emphasis of this fact in the education of whites, with the insistence that there should be the background of religious training. This is especially important in the education of the Indian. Coming up from paganism and the wild life of his warring days, he needs the steadying influence of Christian training. It has been well said concerning the education of the Indian youth, "The tongue has been trained to speak English, the hand has been trained to skilled labor, but the heart has been left to paganism."

An Indian pupil thus picturesquely suggests the importance of Christian training, "If you give me education you train my one hand and I am able to do some things, maybe good things, maybe sometimes bad things, give me education and Christian religion and you train my two hands and I am able to do many things and always good things. I do my best work when both hands are trained."

There is one foremost and final answer to the objections against the evangelizing and educating of the Indian. It is found in the divine command which in its all inclusiveness suggests as a field, everywhere; and as subjects, every creature.



## THE GOUCHER IMPETUS TO INDIA

By the Rev. H. L. Rockey, D. D.

It seems to me, as I think over the development of our mission field in India, that we owe more to Dr. J. F. Goucher than to any other person, missionaries included, for the success that we have had.

My first conference was Barcilly, 1885. There I first heard the word "Goucher". It was used in connection with the English word school. But I had no idea what it meant. I naturally enough thought it a Hindustani word defining some kind of a school. I concluded that it meant village or primary or something of that nature. Two weeks later when we had joined our first appointment, which was at Bijinor, then the most distant station in the Gangetic Valley, I learned that we had a half dozen "Goucher-schools" and concluded that the term "Goucher" was the name of a fund, an income that was separate and distinct from the mission appropriations. Several weeks later Dr. E. W. Parker, our Presiding Elder, made his first visit to us to start us in our work and he told us the history of the word, of the schools, and fund and of the men back of them. From that day to this Dr. Goucher, whom later I came to know very well, was to me one of God's heroes.

He was the man that met the church's earliest inspiring opportunity in North India which came to us in this wise: Our mission fathers had been preaching about twenty-five years to all castes and classes alike, but their greater success had been among the Mazhabi Sikhs and the Hehlars, two of the despised classes. A few of these had been truly converted and although at first bitterly persecuted among their fellows, had lived Christ and made an impression on friends and relatives. Finally the leaders of these two castes had come to the conclusion that the only hope for themselves and their children lay in Christianity and resolved to seek admission to the Christian community. So they asked for schools, for teachers and preachers. This was before 1883.

At that time the Missionary Society was not in position to take added burdens and the cry of these children, living so close to nature, was proving in vain. Chaplain McCabe

had not yet come with this cry, "A Million for Missions". Such occasions as this, when after faithful preaching rich opportunities come and the church is not ready to meet the situation, is what breaks the missionaries. Better that hopes not be raised than that they be raised only to be blasted.

Dr. Parker to whom these people had appealed came to America on furlough with heavy heart to plead their cause in New York but in vain. The money simply was neither there nor anywhere in sight. It was then that Dr. Goucher came to his throne. He met Dr. Parker and undertook by himself to meet the situation. He authorized Dr. Parker to open one hundred village schools for boys among these inquiring castes. This was done and soon the results began to appear. Then guided by Dr. Parker, Dr. Goucher offered to become responsible for the support of one hundred of the brightest boys from these schools in the Moradabad Mission School. This act of wisdom and generosity on his part gave exactly the push that the work then needed.

Converts came by the hundreds and even thousands and from among them several hundred received a fair start in education and transmitted it as a regenerating heritage to their children. I have known these converts, their sons and daughters and many of their grand-children. For a generation these have been our preachers, teachers and business men. The children of the second generation go to high school and the theological seminary. Those of the third generation are winning honors in college. This group of converts from Dr. Goucher's village schools have proved the backbone of most of our North and Northwest India work as preachers and lay workers. At heart four of our present district superintendents are their immediate children and there is no telling to what positions of fitness in government and church the third generation will attain. Dr. Goucher was the man for this opportunity, the first to rise to the occasion. Several others have arisen and others will follow their lead to help make history in India in this day of its opportune awakening.

this city where the Salvation Army was holding a special service, I met Captain Eduardo Palaci, secretary to Colonel Palmer. He requested permission to give his testimony regarding his conversion. You may imagine my great surprise when, addressing himself to me, he said: "Twenty-five years ago, in the Republic of Peru, you came to my humble home, and offered my mother a copy of the Bible, which she bought. She was converted through the reading of the book. I also read it and gave my heart to God. I went to Lima, joined a church, after a while worked as a colporteur, later joined the Salvation Army, and here I am now glad to testify to the good work done so many years ago. I owe my conversion to you and your work as a colporteur."

### HOME MISSIONARIES ARE NATION BUILDERS

Nothing finer is being done in the Church than the work in our Home Missionary fields by missionaries sustained, or partly sustained, by the funds of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. You need only to make a study of some one of the commonwealths in the frontier and know the part of the Methodist preacher has had in its moral and spiritual development to learn the value of our Home Missionary appropriations. I saw a letter recently from a United States Senator to one of our Bishops in the West urging the Bishop to bring a certain preacher who had gone out of the state into general work back into the regular work of the Church in that field. This request was made because this man had been such a force for good in the entire life of that commonwealth. —David D. Forsyth, Corresponding Secretary, Board of Home Missions and Church Extension of the Methodist Episcopal Church.

### UNITED STEWARDSHIP COUNCIL

Twenty-eight organizations, including the Young Men's Christian Association, Young Woman's Christian Association, and four Protestant churches of Canada, are now combining their efforts along the lines of Stewardship through the United Stewardship Council.

Starting in 1920 with representatives from a half dozen organizations, the Council has become increasingly valuable as a clearing house for Stewardship plans. It is a voluntary organization without dues and a Stewardship representative of any organization may be a member.

One of the problems now before the United Stewardship Council is the preparation of messages which will reach the larger numbers of men.

Co-operation in the exchange of literature of the different denominations has accomplished much in strengthening Stewardship movements.

Dr. William E. Lamps as secretary of the Council has carried most of the expense, as well as the work of the organization.

## TESTIMONY FROM PERU

By Rev. Paul Penzotti

Secretary for the American Bible Society, Buenos Aires, Argentina.

Twenty-five years ago, while I was living in the Republic of Peru, where my father was working as agent of the American Bible Society, I took a trip on horseback, in order to distribute the Bible. With me was the Rev. Robert Stark, now agent of the British and Foreign Bible Society in Chile. We went from Lima, the capital, to a place called Pisco, in the south of the Republic. It took us twenty days to make the round trip. Besides our own horses we had a pack mule, with two boxes of Bibles. We suffered a great deal of persecution at the hands of the priests and more than once we were obliged

to leave town in a hurry for our lives were in danger.

Among the many homes that I visited was a small hut where I found a lonely woman, with a small boy. I sold her a copy of the Bible, read to her portions of it, and requested her to be sure and not give up the book to the priest who was following us. He was demanding the books from the people who had bought them and was burning them up. Many copies were destroyed in that way.

Some days ago, while attending service at the second Methodist Episcopal Church in



## "RIGHT-O" SAYS WASKETI

And the White Physician in Africa Says the Same of His Native Helper.

By C. J. Stauffacher, M. D.

If the gods had another chance to transfer Wasketi to the stormy heavens for service to his fellowmen, I believe Wasketi would be one of them.

For seven years, night or day, he has answered the calls to the needy thus: "I hear, do." Short, but I know he does it with the best that is in him. I never heard that word "tired" coming from his lips, never saw a face too dirty for him to treat, never smelled a smell that he could not endure, never saw a danger that he would not lead the way. Smallpox and influenza were sending their thousands to eternity, but Wasketi was in the thickest of the fight; his family his family came out scarred and pitted, but on top.

Take a closer look at Wasketi. Nine years ago he came crawling to me, covered with ulcers due to the sins of his parents. For two years we grappled with the disease; sometimes we fought a losing fight, but finally we conquered. He is not an imposing fellow physically—small in stature, ugly in features and deformed; not an intellectual giant, for he can scarcely read, but I defy anyone to find a bigger heart and a more willing hand.

Follow him around for a day. At sunrise, when all gather for prayers in the church, you can see him hobbling across the campus with his little boy in his arms, followed by his wife. As soon as this service is over he sends his little boy home and goes to the hospital, puts on his gown, takes his hypodermic needles and is off to give the lepers their injections. Returning, he sterilizes the needles and his hands, then rushes over to the circumcision camp, back again to make up the surgical trays and follow me in the wards.

At nine o'clock there are chapel exercises for all patients; all work except emergency is stopped. Here Wasketi is again found telling the story of the loving Christ to many who have never heard it. Then follows general work, dressing of sores, fever cases, dysentery, sore eyes, extracting teeth, minor operations—almost every ill known to man.

At eleven o'clock he treats men's diseases and tubercular cases for an hour. Then giving orders to his helpers to clean up, and for the care of patients, he goes home, and about one o'clock sits down to his first meal for the day; it consists mostly of corn mush and peanut gravy. If all goes well he rests until two o'clock, then back to the operating room helping to get ready and to care for the patients. He makes his last round about nine o'clock. If danger is near he never leaves his post, although it often means an all night watch. If death comes, Wasketi is generally here to point the patients home, to say the last prayer and to close their eyes forthat long sleep. This accomplished, usually the physician is relieved, but not so with Wasketi; he becomes the undertaker, the grave digger, and oft-times the preacher. For superstition and ignorance will allow no one to

touch the dead except blood relatives and many die with no friends near.

When I think of Wasketi's life, how he answers every call night or day, rain or shine, with that cheery "Right-O," I cannot help but feel when the summons comes for him to cross the bar, he will answer to the Master of us all, in that same cheery way, "Right-O". And then Wasketi, in truth, will be numbered with the immortals.

—Inhambane, Portuguese East Africa.

### 305 WOMEN IN SERVICE

Under the Board of Home Missions and Church Extension, there are 305 women serving in all branches of church work. Of this number, twelve are directors of religious education, seventeen are social workers, ten community workers, two kindergartners, seventeen pastor's assistants, twenty-two deaconesses, and others are nurses, recreational leaders, church secretaries, and special workers with women, girls, and children.

### REV. LOUIS BRUCE, INDIAN PASTOR

The Rev. Louis Bruce, American Indian, is the Methodist Episcopal pastor to the St. Regis Indians, St. Regis, New York. In the "old days," when the Philadelphia Americans were at the height of their fame in the baseball world, Bruce was one of the star players of the team.

Connie Mack said of him, "Bruce is one of the best influence we have ever had on the team. He has a fine spirit, is a fine sportsman, and everybody likes him. He is a fine ball player, and a fine man."

Now it is Dr. D. D. Forsyth, Corresponding Secretary of the Board of Home Missions and Church Extension, who writes of him and his new work: "Our finest Indian minister, Rev. Louis Bruce, working among the Indians along the St. Lawrence, has nothing but an old shack as a center of worship, and that is characteristic of our equipment for Indians and Indian work."

But Mr. Bruce is looking expectantly to the days when he will have an adequate equipment for his striking program among the St. Regis Indians.

### THE PUBLIC SCHOOL AND PROSPERITY.

By Dr. Abram W. Harris

#### Corresponding Secretary of the Board of Education of the Methodist Episcopal Church

We sometimes attribute the prosperity of this country almost entirely to its own resources. While this may be true, it is only true if you recognize as the greatest resource of America, as well as of any other country, its intellectual manhood and womanhood.

What has the public school system had to do with the prosperity of this country? We usually think of the public school as if it

were an essential in all countries. There is nothing like our public school system outside of Australia, and perhaps some new nations, with the exception of what you find in Germany.

What do our public schools do. They take up the whole populace at the earliest school age. Every boy or girl who is fit for leadership has a chance to develop that faculty. Some drop out at the end of grammar school, some in high school. The public school sorts out those who have in them the makings of leaders and I believe that there is no greater secret of our success than the fact that our educational policy has enabled us to use and develop in a very remarkable way our national equipment for leadership.

That is why we have not been producers but importers of laboring men. As fast as the children of this increase in population be-

(Continued on Page 8)

### Annual Conference Visitation 1922

Conference.	Place.	Date.	Bishop.
ATLANTA AREA			
Savannah	Waycross, Ga.	Nov. 2	Richardson
Georgia	Tallapoosa, Ga.	Nov. 8	Burns
Alabama	Boaz, Ala.	Nov. 8	Richardson
South Carolina	Sumpter, S. C.	Dec. 6	Richardson
Atlanta	Griffin, Ga.	Dec. 13	Clair
BUFFALO AREA			
Central New York	Syracuse, N. Y.	Sept. 27	Waldorf
Genesee	Rochester, N. Y.	Oct. 4	Berry
CHATTANOOGA AREA			
Holston	Rockwood, Tenn.	Oct. 11	Bristol
Central Tennessee	McLemoreville, Tenn.	Oct. 18	Bristol
Tennessee	Lebanon, Tenn.	Oct. 11	Clair
East Tennessee	Bluffs, W. Va.	Oct. 4	Bristol
Blue Ridge	Statesville, N. C.	Nov. 2	Wilson
North Carolina		Nov. 8	Wilson
CHICAGO AREA			
Central Swedish	Jamestown, N. Y.	Aug. 30	McConnell
Chicago German	Almond, Wia.	Aug. 30	Nicholson
Illinois	Decatur, Ill.	Sept. 6	Nicholson
Central Illinois	Rock Island, Ill.	Sept. 13	Nicholson
Rock River	Princeton, Ill.	Oct. 4	Nicholson
CINCINNATI AREA			
West Ohio	Dayton, Ohio	Aug. 30	Anderson
Ohio	Logan, Ohio	Sept. 13	Anderson
Northeast Ohio	Mansfield, Ohio	Sept. 19	McConnell
Kentucky	Barthonsville, Ky.	Sept. 27	Anderson
DENVER AREA			
Western Swedish	Stratford, Iowa	Aug. 23	Thirkfield
Utah Mission	Salt Lake City	Aug. 9-14	Mead
W. German Conf.	Lincoln, Neb.	Aug. 30	Thirkfield
Colorado	Denver, Colo.	Aug. 9-6	Waldorf
Wyoming State	Powell, Wyo.	Sept. 13	Waldorf
New Mexico	Raton, N. M.	Sept. 20	Waldorf
DETROIT AREA			
Central German	Indianapolis	Sept. 6	McDowell
Michigan	Athlon	Sept. 12	Henderson
Detroit	Pontiac	Sept. 12	McDowell
Norwegian Dan.	Milwaukee	Sept. 20	Leete
HELENA AREA			
N. Montana	Havre, Mont.	Aug. 23	Mead
Montana	Missoula	Aug. 30	Mead
Idaho	Caldwell, Idaho	Sept. 6	Mead
N. Dakota	Mandan	Oct. 11	Burns
INDIANAPOLIS AREA			
Indiana	Greensburg, Ind.	Sept. 13	Leete
N. W. Indiana	Brazil	Sept. 27	Leete
NEW ORLEANS AREA			
Central Alabama	Huntsville, Ala.	Oct. 25	Jones
Texas	Palestine, Texas	Nov. 1	Clair
West Texas	San Antonio, Tex.	Nov. 29	Jones
OMAHA AREA			
N. W. Nebraska	Allamore, Neb.	Aug. 30	Stantz
Nebraska	Omaha, Neb.	Sept. 5	Stantz
Iowa	Keokuk, Iowa	Sept. 13	McConnell
Des Moines	Chariton, Iowa	Sept. 20	Stantz
Upper Iowa	Mason City, Iowa	Sept. 27	Stantz
N. W. Iowa	Ft. Dodge, Iowa	Oct. 3	Stantz
N. W. German	Coltsburg, Iowa	Sept. 7	McConnell
PITTSBURGH AREA			
Erle	Duhola, Pa.	Sept. 13	Stantz
West Virginia	Farmington, W. Va.	Sept. 27	Richardson
Pittsburgh	Dormont, Pa.	Oct. 4	Anderson
PORTLAND AREA			
Pacific German	Rosalia, Wash.	Aug. 31	Burns
Columbia River	Ellensburg, Wash.	Aug. 30	Shepard
Paget Sound	Vancouver, Wash.	Sept. 13	Burns
Oregon	Salem, Ore.	Sept. 6	Shepard
West Norwegian			
Danish	Portland, Ore.	Sept. 20	Burns
Pacific Swedish	Berkeley, Calif.	Sept. 23	Burns
ST. PAUL AREA			
N. Swedish	Escanaba, Mich.	Aug. 24	Mitchell
W. Wisconsin	Marshfield, Wis.	Aug. 30	Mitchell
Wisconsin	Oshkosh, Wis.	Sept. 6	Mitchell
Northern German	Morgan, Minn.	Sept. 14	Mitchell
Minnesota	Winona, Minn.	Sept. 20	Shepard
N. Minnesota	Chisholm, Minn.	Sept. 27	Shepard
Dakota	Rapid City, S. D.	Oct. 4	Shepard
ST. LOUIS AREA			
St. Louis, German	Muncatine, Iowa	Sept. 6	Leonard
Missouri	Braymer	Sept. 13	Leonard
St. Louis	Eldorado Spgs., Mo.	Sept. 20	Leonard
Southern Illinois	Alton, Ill.	Sept. 27	Leonard
Little Rock		Dec. 13	Quayle
SAN FRANCISCO AREA			
Pac. Chinese Mts.	San Francisco	Sept. 14	Quayle
Pac. Japanese Mts.	Santa Cruz	Sept. 21	Quayle
California	Santa Cruz	Sept. 27	Quayle
California German	Pasadena	Oct. 5	Quayle
South. California	Fresno	Oct. 11	Quayle
WICHITA AREA			
Oklahoma	Ponca City	Oct. 14	Leonard
Southern German	Sequia, Tex.	Nov. 1	Waldorf
Gulf	San Antonio, Tex.	Dec. 13	Waldorf
Southern Swedish		Dec. 7	Waldorf



## WILL THE SOUTH REMOVE ITS BARRIERS?

By Dr. E. T. M. De Vore.

Failure to protect the homes and citizens of any community invites undesirable and grave consequences. It dethrones confidence and respect for law and equity and consequently lowers the morale of that community. It discourages stability and stultifies patriotism, which is a public scandal; it discourages the rights of the individual who works upon the basis of ability and merit, which is a public calamity.

Protecting the citizens of a community stimulates faith, growth, and inspiration which will sustain a larger investment, and achieve a greater prosperity of that community. Demoralization of Law and Equity of any community brings that community into disrepute and ignominious shame before civilized and law-abiding people the world over.

Of all the people of this civilized world who seek recognition at the doors of the American public there are none whose claim for justice is as great on a score of merit as that of the colored people, who for more than 250 years have been led like sheep to the pen of slaughter.

No objections were offered when 300,000 American Negroes crossed 300 miles of sea to fight against autocracy of the German crown. No opposition was hurled against those American Negroes who helped to paint the green fields of France and Belgium red with blood which constitutes the most significant and bitter struggle in the history of the world. It was then admitted that the fight was against the Imperial Government of Germany by men and nations who claim that a community the world over has given rights that must be observed.

Official reports of those who were in command of this great Charge are unanimous in proclaiming that the valor and heroism of the Afro-American contingent was second to none. His conduct in this war has been repeated over and over in previous wars. No other race can boast of equal loyalty to the Flag, both as a valiant soldier and a peaceful citizen. History fails to tell us of any attempt on his part to assassinate the chief magistrate or to hurl a red bomb.

Will the white man be as magnanimous in his goodness as the Negro has been loyal in his services? Or will he continue to make himself small in the eyes of the civilized world by denying the Negro his Constitutional-Political Franchise on the one hand and applying the torch and rope on the other hand?

Lynchings have become so frequent and common in the United States that they are only conspicuous by the absence from the daily press. Congress is asked through the Dyer Anti-Lynching bill to put an end to this barbarous evil. One significant fact in the controversy in connection with this bill is that advocacy for and against this bill appears to be based on sectional lines,—the South, of course, showing passionate disfavor. The New York Globe points out the evil attendant on such a stand—"For the Dyer Bill, no matter how severe it is, is certainly an attempt to enforce law and order.

If the white South would bring itself to stand as a unit for the enforcement instead of the breaking of the law, it would gain the respect of the world and the co-operation of law-abiding Southern Negroes. Its present attitude wins for it the distrust of the world and the bitterness of its colored population.

"If the Negro is a danger in the South, lynching will not make him less dangerous. If he is in need of improvement, it will not improve him. Barbarity begets barbarity in civilization. This is what Mr. Garrett and the South must learn."

Upon this same subject the New York Tribune has this to say: "Even apart from the international aspect, lynching is a disgrace too long endured. It is the degradation of law and civilized methods of justice; it influences savage passions; it lowers the morale of a community. Since state authority has failed to suppress this evil and Federal intervention is perfectly legal, it is only common sense for Congress to lend a hand in making lynching more hazardous and expensive for those who countenance it or take part in it."

In connection with a question of this magnitude where such great issues are involved, the civilized world in general and fifteen million loyal American Negroes in particular, want to know—WILL THE SOUTH REMOVE ITS BARRIERS?

### SOUTH AMERICA SENDS A FOREIGN MISSIONARY

(Continued from Page 4)

tors and churches since the beginning of the Centenary period. As the conference was held without a Bishop, there was no suggestion of official instigation in this resolution initiating a new thing under the southern sun.

Step number two in the process has now been taken. The same annual conference, unofficially meeting in a mid-year retreat of three days and four nights, has projected the organization of a Conference Missionary Society, for the undertaking and maintaining of missionary work both within and without the bounds of the Annual Conference. Both missionaries and national pastors join in this society on equal terms, and both men and women (laymen) will unite in its activities.

This action was unanimous, but it was something more than that. It was a registering of a deep and earnest purpose, the intensity of which cannot be described on paper, nor understood by those who were not present during the discussions. A new spirit has been born in east South America. Our people are thinking of something beyond the horizon of their local churches and personal needs. Spain, the mother country, Spain, the land of romance and adventure and religious intolerance, Spain backward in Protestant development stirs the imagination of these grandsons of the early conquest, and they are determined to do something to help establish religious freedom and spiritual life in the land of Cervantes and Fray Louis Leon and Bishop Cabrera.

This Conference Missionary Society will proceed to raise funds for the maintenance of a missionary to be sent from South America to Spain. The Uruguay district has already projected a campaign calling on all members of our churches in that progressive republic to set apart a tithe of their earnings for the month of September this year; one half of which is to be used for the maintenance of a home missionary whose services will be devoted to opening new work and strengthening the weak places of the district. There is a strong movement under way among the laymen of Uruguay looking toward the attainment of complete self-support for all Uruguayan churches. The campaign will be marked by revival weeks in all churches and a final week of Institute and "concentration" as they call it in Spanish, in Montevideo. At this rally, reports of revival results and proceeds of the tithing campaign will be gathered in and a great summing up of results will solidify and intensify the factors and forces of the movement.

Rev. George P. Howard, Superintendent of the District is leading the pastors and churches with a master mind and hand and it is probably that no better organized nor more earnestly supported movement has ever arisen in this field than the Uruguayan campaign of revival and extension.

Final details of the Conference Missionary Society will be perfected at the coming session of the Annual Conference which will supervise the forming of a plan for the direction of a new and spontaneous missionary movement.

Cheer up, faithful friends and supporters in the homeland. You have started more than you can know. You will not be long to carry alone the burden of extending the gospel to all the world. Everywhere are rising up growing churches, the results of your own planting and these churches are coming rapidly to self-support and the assuming of their own fair share in world-evangelization. And, as might be expected, the beginnings of foreign missionary work by churches themselves located in foreign missionary field, also marks the longest and most vigorous step toward self-support that has yet been noted in the field, marked by this missionary movement. Verily it is time to thank God and take courage.

### THE PUBLIC SCHOOL AND PROSPERITY

(Continued from Page 7.)

come available, the public school begins to develop them and make leaders of them. They are one reason why America has had so many leaders—unselfish leaders. We have been drawing from one place and then from another.

These new found leaders develop new industries which in turn demand more labor and this we secure through immigration. After a while our missionary efforts through the church will introduce into foreign countries what we have here and our labor importing will stop.



## REPORT OF DISTRICT CONFERENCES

### SAN ANTONIO DISTRICT CONFERENCE

The forty-seventh session of the San Antonio District Conference and the various conventions met in joint session in Jones Chapel Methodist Episcopal Church, Kenwood Addition, San Antonio, Texas, July 11-16, 1922, with Rev. G. A. Deslandes, A.B., N. D. D., in the chair. The Conference opened at 8:30 a. m. every morning, the work was on a high order, in fact it was an institutional Conference, several experts had been employed to give the instruction that we were in so much need of, it we are to carry out the great program of the Methodist Episcopal Church.

First Day—Tuesday, July 11. Rev. John H. Swann, conducted the devotional exercises in such manner that the spirit of the Christ could be felt as if He was present in bodily form. The Lord's Supper was administered by the District Superintendent and assisted by the Elder, Rev. Harry Swann, one of the leading characters of the West Texas Conference.

The roll was called and payment of dues and the organization was perfected as follows: Secretary Samuel N. Harvey with T. H. Moore, and E. W. Walker as assistants. Treasurer L. H. Richardson with C. V. Walker as his assistant.

The introductory sermon was preached by Rev. George W. Waters and his message was very instructive and impressive. Dr. Wm. Jones, Sunday School Secretary, Montgomery, Ala., conducted the Sunday School institutional work. The welcome address was delivered by Dr. J. W. McDade, Pastor of Bethel A. M. E. Church, he spoke in a way that carried his congregation before him. The reporter of the Southwestern Christian Advocate responded. J. L. S. Edmonson, and R. S. Mosby had charge of the Epworth League work, they filled their station in a very pleasing manner. Mrs. E. S. (Spriggs) Ratliff had charge of the Woman's Home Missionary Society. Rev. G. M. Mallery preached an able sermon on the first evening, to the delight of all who heard him.

Dr. E. M. Jones was with us and did much to make the work a success. He knows how to make things go, if you doubt the story give him a chance to help you put your Centenary program over. Prof. Waller of Prairie View State Normal, was present and delivered several lectures on Farm Economics and other helpful subjects that came in his line of work. Mrs. M. E. V. Hunter was on hand and on time. She taught Home Economics and labor saving devices. She also taught us several games that will be useful to the young people of our communities. A health program was rendered by Drs. G. J. Starnes and W. V. Hurd. St. Paul, Jacob's and Kenwood choirs furnished music.

Second Day—The second day opened with the usual spirit that accompanies the work of R. S. Mosby, a young man who is fighting his way to the front, after which the superintendent made a short talk and another big day was on its way to future development of the ministers and laymen of the San Antonio District. Every one that came to this District Conference to be taught how to work in the community where they live and serve the church of their choice in the best possible way, did

not miss their aim when they came to the District Conference. The District Superintendent had every department of the church work handled by men whom he felt were experts in certain fields of labor. Those demonstrations will have telling effect on the future. The Superintendent's report was one of that nature that takes in the whole field before him. Dr. Deslandes is brotherly, unassuming in his greatness, high in his ideals, meek in spirit, fearless in dangerous places, yet loving to his fellow man. Let me repeat he is our big brother, working with us that God might get a hearing in our work. He preached a sermon that will ever live in our memory Sunday morning. Rev. L. H. Richardson, our Pastor, of St. Paul is putting the program over. There is nothing in the sunny Southland than can cast a shadow upon the New St. Paul that is now nearing completion, San Antonio, Texas is proud of him, and so are we.

Money raised during the session: \$550.25 Centenary; \$23.25 Southwestern Christian Advocate; \$28.00 local church expenses; \$126.43 Woman's Home Missionary Society, \$162.00 expense money paid by delegates; \$21.40 special fund raised. \$911.33 total reported at Conference. These are the men that are going to see to it that the San Antonio District leads at the Annual Conference: Dr. G. A. Deslandes, Revs. L. H. Richardson, John H. Swann, J. H. Napier, George W. Waters, W. M. Ellison, G. M. Mallery, R. S. Mosby, C. H. Anderson, W. M. Mooney, Joe Young, C. B. Melton, Joe Priestley, L. W. Roberts, Walter Duhart, M. C. Ellison, J. W. Stones, Sr., J. W. Stones, Jr., A. G. Russel, T. H. Moore, J. B. Eggleston, L. W. Roberts, J. C. Eusan, and Samuel N. Harvey, and other ministers whose names I may not have called with the loyal laymen in every charge.

Dr. Arthur J. Moore of the Methodist Episcopal Church South, preached a sermon on Thursday night, Rev. Stones, Sr., preached Sunday afternoon and Dr. Jones, the Secretary of Board of Sunday School, preached the sermon of his life Friday night and repeated himself Sunday night. Our prayers are with these great men. Drs. Wyatt, District Superintendent and Lacy District Superintendent of Austin District, Prof. J. W. Frazier of Austin, spent a few pleasant hours with us. We closed the session with Seguin as the seat of the next session.—Samuel N. Harvey, reporter.

### GREENVILLE DISTRICT CONFERENCE

The twenty-ninth session of the Greenville District Conference, South Carolina conference, M. E. Church, convened in the Brown-Salem Church, Belton, S. C., July 19-23, 1922.

The conference opened proper at 10:00 o'clock Thursday morning with Rev. W. S. Thompson newly appointed District Superintendent in the chair. After a very inspiring address by the District Superintendent using as a basis for his address the words: "Awake, Oh Zion" the organization took place. Rev. E. C. Wright was elected secretary and named as his assistant Revs. W. N. Friday and J. D. Whittaker. At the roll call every pastor on the district answered present.

Enthusiasm ran high from the beginning throughout the entire session. It was said by some who attended many such conferences that they had never attended one where the very atmosphere was so pregnant with the spirit of brotherly love. Indeed it was a spiritual feast from beginning to end.

All were eager to see how the new District Superintendent would do at his first District Conference. It was not long before all were convinced that though young in the position he was old in handling men and affairs.

A very beautiful welcome address delivered in such a charming manner and fraught with so much information and inspiration, was delivered by Miss Janie Lou Williams. The response was made by the writer.

All of the papers were well prepared and delivered.

Powerful and soul-stirring sermons were delivered by the following: Revs. T. R. Robinson, A. P. Jenkins, A. R. Smith, I. V. Manning, J. F. Greene, S. M. Brown, W. S. Thompson, John W. Thomas and J. P. Robinson.

Words are inadequate to fully express the gratitude of the conference to Rev. W. M. Smith, that Gospel preacher and spiritual leader, and his dear people who so willingly and amply provided for the wants of the delegates and friends.

The conference pledged its support to the Southwestern Christian Advocate and drew up resolutions to that effect.

Some of the distinguished visitors of the conference were Drs. W. A. C. Hughes, J. W. Moultrie, Prof. E. J. Sawyer, Mrs. Rebecca Walton, all of whom gave encouraging addresses.

Sunday evening, July 23rd, the Conference passed into history and indeed it is history that will thrill and inspire.

John W. Thomas, Reporter.

### VICKSBURG DISTRICT CONFERENCE

The 25th session of the Vicksburg District Conference convened at Fayette, Miss., July 25-30, Dr. J. C. Hibbler, District Superintendent, presiding. Tuesday evening 7:30 p. m. devotional services, 8:00 p. m., sermon, Rev. R. Jordan.

Wednesday 8:30 a. m., devotional services; 9:00 a. m., Dr. J. C. Hibbler called the house to order. Rev. J. C. Smoot was elected secretary, who appointed Miss L. Smith of Natchez, Miss., assistant. Organization, roll call, appointment of committees were made which showed all works in good condition.

11:00 a. m., sermon by Rev. J. Millsap. We feel that every one who listened to this sermon was greatly benefitted by it.

2:00 p. m., Committee work and discussion of topics; 7:30 p. m., devotion. 8:00 p. m. Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate, was introduced to the Conference, who then made a thrilling speech in the interest of the Southwestern Christian Advocate. Thursday, 10:30 a. m., welcome address was made by the Mayor of the town, Mr. J. E. Briggs. Response by Rev. J. M. Shumpert and a few remarks by Rev. J. C. Hibbler. The welcome address was one of the most interesting of the Conference. 11:30 a. m., Rev. J. A. Tatum took the stand and preached a sermon that was enjoyed by all who heard it. 2:00 p. m., program by the



Woman's Home Missionary, with general discussion of all auxiliaries. Solo by Mrs. Hawkins, wife of Rev. G. W. Hawkins. 7:30 p. m., devotional services. 8:00 p. m., Rev. J. M. Shumpert delivered a sermon which was highly appreciated by all present. After the sermon, Prof. J. B. F. Shaw, President of Haven Institute and Conservatory of Music, was introduced to the Conference, who then spoke in the interest of the school. Offering. Adjournment. Friday 9:00 a. m., business session in committee work. Friday, 2:00 p. m., introduction Profs. Ford, J. Lewis, and Humphrey. Solo, Mrs. Hawkins. 8:30 p. m., Prof. Harper, Superintendent of Education, delivered one of his noted addresses. After this an educational sermon was preached by Rev. Holland, of Natchez, Miss. Text: "Study to Shew Thyself Approved Unto God, a Workman that Need Not Be Ashamed." 2 Timothy, 2nd chap. After sermon a letter from the Ku Klux Klan received by the Pastor, Rev. S. L. Harrison, endorsing the good work of the Conference, was read by Superintendent. A committee was appointed to respond by having some resolutions printed in the papers. Adjournment.

Sunday morning, 9:00 a. m., Sunday School service conducted by Rev. J. C. Smoot, 10:30 a. m., devotional speakers meeting. 11:00 a. m., preaching by Rev. J. C. Smoot, "The Wind Blows Where Its Listeth." John: 3 chapter, 8 verse. 3:00 p. m., sermon by Rev. G. W. Hawkins, after which eight children were baptized by the Pastor and District Superintendent. 8:00 p. m., preaching by Rev. G. W. Robertson. The Conference closed with the following resolutions. Resolved, that we return our sincere thanks to the good people of Fayette, for their loyalty and the way they cared for the Conference and to the Pastor, Rev. S. L. Harrison, for his wisdom and management of the entertaining of the Conference. May God's blessings be bountiful to them. "The next session of the Conference will be held in Cary, Miss., 1923.—Miss Regina Jackson, reporter.

#### WAYNESBORO DISTRICT CONFERENCE.

The thirtieth session of the Waynesboro District Conference of the Savannah Annual Conference convened at St. Andrew's M. E. Church, Sylvania, Ga., July 26th, 1922, Rev. W. H. Odum, pastor.

The introductory sermon was preached by Rev. J. B. Simpkins, Thursday morning at 9:30. The District Superintendent, Rev. J. S. Stripling, called the assembly to order, and after singing and prayer the Scripture lesson was read.

After a few brief remarks the communion was administered by the superintendent, assisted by the pastors. This done, the organization was perfected. D. L. Clark was elected secretary, assisted by Mrs. Julia Oadware; Mrs. Pearl Bellenger was elected organist with Rev. W. A. Holmes chorister, Rev. E. J. Kimball was elected treasurer, Rev. A. Jamerson statistician, D. L. Clark was elected reporter to the Southwestern Christian Advocate, Rev. W. H. Odum and Brother W. H. Gamble reporters to the local papers. The district superintendent read his report which showed marked advancement. The pastors were present and made good reports, showing that they are on the job. It was shown the \$842.00 had been raised since the

annual conference; more than was raised the whole year previous. The welcome address was delivered by Miss Blassie Bryan, and responded to by Rev. W. A. Holmes.

Rev. E. D. Giddens, district superintendent of the LaGrange District, who had formerly pastored the charge, was present and was introduced and rendered much assistance.

Prof. Holly of the A. M. E. Church and Rev. J. B. Lawton of the Baptist Church, were introduced and made welcome.

Thursday night we had a strong sermon delivered by Rev. D. G. Grier.

Reports from all of the departments were good with few exceptions.

Friday night we had another soul-stirring sermon by Rev. R. L. Nunnally.

A committee was appointed to send telegrams to the Savannah, Waycross and the Griffin District Conferences then in session. Also a telegram to the Resident Bishop, E. G. Richardson.

The ex-District Superintendent of the District, Rev. W. V. Doughtry came over accompanied by his physician. A collection of \$15.00 was taken for him.

On Saturday the business of the Conference was completed with the rendition of good papers. The District Woman's Home Mission Society met and transacted some business. And the crowning feature happened Saturday night which will always linger in our minds. We had with us the matchless editor of the Southwestern Christian Advocate, Dr. L. H. King, who, with his profound oratory swept us from our feet. He told what the great paper had done in defending the cause of humanity. He urged the people to subscribe for and read the paper, that it is impossible to know and love the great Church unless its members read about it.

Sunday morning at 11:30 we had a great sermon delivered by Rev. E. D. Giddens. At 3:30 p. m. a sermon was delivered by the writer and at 8:30 p. m. a delightful sermon was delivered by Rev. W. R. Dixon. Money raised during the session, \$170.00.

The pastor and good people spared no pains in making our stay a pleasant one.

The district superintendent presided with grace and ease. This closed the greatest session of the district.

D. L. Clark, Reporter.

#### SUMTER DISTRICT.

The Sumter district conference is over. Mechanicsville entertained us royally. Dr. J. E. C. Jenkins and his congregation were at their best. The conference was presided over by the scholarly and brotherly district superintendent, Dr. A. G. Townsend. Souls and Centenary was the slogan of every session. On July 26th strictly at the hour appointed, the majority of delegates participated in the opening service with the district superintendent. J. E. C. Jenkins was elected secretary and the various committees were appointed and set to work. Rev. I. C. Wiley and R. L. Hickson were elected reporters for the Watchman and Defender and Southwestern Christian Advocate respectively. The essays and addresses were for the most part efforts of close research and scholarly manifestations on the part of the participants.

The report of the district superintendent was in a class to itself, in points of painstaking and learning. He knows how. The sermons were all of an unusual high order in spirituality and thoughtfulness. The district superintendent excelled himself on Sunday at 11 as the church which is the largest rural structure on the district was filled to its capacity with twice as many on the outside. He had to preach and he did.

Mrs. L. A. J. Moses addressed the conference on Friday and thrilled her audience with her glowing report of the last general conference. She masters whatever she undertakes. This is due to faithful prayer and hard study.

The Sumter district is manned by many strong pulpites and strong intelligent and well educated laymen, both male and female, are to be found on every charge. This section, however, is harder hit by the boll weevil than any other, being almost exclusively a farming section and the main staple for money is cotton. But the minds of all seem to be made up to hold our place at the head of the column in Centenary reports in the future as in the past.

Dr. Bragg Anthony gave a very helpful and inspiring address on Hygiene and Sanitation. She is supervisor of public schools for Sumter county and masters her work.

We can do the job if we adopt the teachings of the Bible and the church and tithe, tithe, to a man, and the old church, north, south, east, and west, will glide along without financial embarrassment and be numbered among the helpers in causing "the Kingdom of Our Lord and His Christ."

R. L. Hickson, Reporter.

#### SAVANNAH DISTRICT CONFERENCE

The Savannah District Conference, Sunday School and Epworth League Convention convened in Emory Chapel Methodist Episcopal Church, Jesup, Ga., July 26-30, 1922.

Rev. C. W. Prothro, District Superintendent presiding. Wednesday evening 8:00 o'clock devotional services. Dr. L. H. King, Editor of the Southwestern Christian Advocate was present and gave a stirring address in the interest of The Southwestern Christian Advocate. His lecture was on "Show me what your children are reading and I will tell you what kind of men and women they will be tomorrow."

Thursday 9:00 a. m., Devotional Services. Sacrament of the Lord's Supper by District Superintendent, assisted by pastors present, after which organization, business was laid aside in order to give Dr. T. H. King, the right of way with another interesting lecture on, "The obligation of the Negro to the Church, after which subscriptions for the Southwestern Christian Advocate were taken Savannah Asbury, lead the district in bringing in subscriptions to The Southwestern Christian Advocate.

After the departure of Dr. L. H. King, Thursday morning the committees were appointed. Reporters were elected. Namely Misses Jessie Batie and Ida Jackson were elected Reporters to Savannah Tribune and Journal. Miss Fannie Wright to the Jesup daily, Katie N. Blake, reporter to The Southwestern Christian Advocate. The district superintendent made his report, which



showed hard and harminous work done by

Afternoon Session 3:00 P. M.—After devotional services, business session called, reports from pastors and local preachers were given. 3:45 P. M. Literary Program. 5:00 P. M., Recreation directed by Rev. W. A. Kimball.

Evening Session 8:00 o'clock—The evening session was presided over by the District Superintendent, C. W. Prothro, Revs. J. L. Richie, W. W. Clemens. W. H. Kimball spoke on different subjects pertaining to the anniversary of Methodism.

The welcome address was given to the conference on behalf of the Baptist Church by Miss A. Nelson of Jesup. On behalf of the M. E. Church by Miss Conso Hopps, of Jesup. Response by the Rev. F. R. Bridges of Savannah, Ga. Offering and adjournment.

Friday morning session 9:00 o'clock—After devotionals, reports from Exhorters, District Stwerads were made. Other disciplinary questions were continued. After which the Conference was intelligently entertained with a lecture on Recreation by Rev. J. W. Moore, Y. M. C. A. Secretary, of Savannah, Ga. Recreation, continued by Rev. W. H. Kimball.

Afternoon Session 3:00 P. M.—Devotional services, after which some unfinished business was quickly cleared away. The Literary Program was very interesting. The subjects "The Church's Reason for its Social Program," was given much thought and time by Miss Jessie Batie of Savannah, Ga., also by the delegate from Mt. Vernon, Ga. The subject "How and why the Church should operate a seven days program" was ably handled by the Revs. F. R. Bridges and W. W. Clemens. "The Southwestern Christian Advocate an Essential in every home" was discussed by a representative of Brunswick, Grace.

Evening—At 8:00 o'clock the Rev. J. W. Moore preached a soul stirring sermon. An address on "The place the Southwestern Christian Advocate takes in the world" was given by Mr. D. W. Alford of Brunswick, Grace.

Saturday 9:00 A. M.—Reports of the Sunday School Superintendents, Epworth League and Ladies Aid, also Woman's Home Missionary Presidents. In the afternoon, reports from different conference committees after which the contest was had. There were three contestants, namely, Miss Fannie Wright of Brookman, Ga., Miss Josephine Raines of Clio, Ga., and Katie N. Blake of Brunswick, Grace. The conference asked that the papers be sent to The Southwestern Christian Advocate for publication. The subject "Publicity and advertisement for the Church" received first prize. Miss Fannie Wright, second prize "The Home, an essential element in evangelizing the World." Miss Raines received honorable mention on the same subject.

Saturday evening 8:00 o'clock—After Devotional Services the Rev. F. F. Mungin of Clio, preached; many came to be prayed for. The report of the Committee on Statistics

and Grading was made. The report showed some improvement on some of the charges. Savannah, Ga., leads the district along all lines, Centenary, Pastor, and District Superintendents salary, Increase in Membership, Organization of Sunday School Social and Recreational work. Savannah, Asbury, second place. Brunswick, Grace, third place. Honorable mention was made by the committee of the following places, Jesup, St. Mary's Baxley.

Sunday 9:30 o'clock A. M.—Sunday School opened the program of the day, the absence of Dr. McMorris was felt greatly. In connection with the Sunday School, K. N. Blake of Clark University gave a talk on the three-fold function of the Sunday School. 10:30 to 11:00 Love Feast. 11:00 Preaching by Rev. F. R. Bridges, pastor of Savannah, Ga. After sermon, Mrs. A. A. Pinkerton of Brunswick, Grace, addressed the conference on Young Peoples work of the Woman's Home Missionary Society; the address was deep and given with much feeling. After which the offering was taken.

At 3:00 o'clock Rev. W. W. Clemens preached. At 8:00 o'clock Rev. J. A. Richie preached, after which resolutions were read thanking the Pastor and his good people for the many kindnesses shown the conference, while in their midst. A copy of the resolutions was sent to Dr. L. H. King.

Every charge was well represented at the conference. Again we thank the pastor and good people of Jesup for the way in which the conference was entertained. This goes down as a successful session. The next district conference will be held in Mt. Vernon, Ga., in 1923.

The Savannah District is much alive and are bringing things to pass under the intelligent leadership of Rev. C. W. Prothro.—Miss) K. N. Blake, Reporter.

#### THE GULFPORT DISTRICT CONFERENCE

The eighteenth session of the Gulfport District Conference was epoch-making. It was held at Pass Christian, Miss., July 27-30, with District Superintendent Rev. P. H. Rembert, chairman. At the hour appointed, Thursday, we were royally welcomed, with well chosen words by Prof. J. B. Randolph, principal teacher of City School, Pass Christian, Miss., and responded to by the writer.

It appeared that all the officers and members came prepared to preach great sermons, make great speeches, discuss subjects, read good reports and in every way make this District Conference the best in the history of the Gulfport District.

The District Superintendent, Rev. P. H. Rembert, with his business like ability and Christian brotherly spirit, it seemed with all the members with the same mind to help, dispatched a monstrous amount of business in three short days.

Visitors—The Conference was favored with the presence of Dr. G. W. Smith, District Superintendent of the Brookhaven District; Rev. W. H. Smith, District Superintendent of the Hattiesburg District; Dr. J. B. F. Shaw, President of Haven Institute and Conservatory of Music, Meridian, Miss.; Prof. Robt. H. McAllister, business manager of the Southwestern

Christian Advocate, New Orleans, La.; Revs. R. S. Hammonds and W. L. Mills of Laurel, Miss.

Revs. J. M. Butler and R. S. Hammonds, preached at 11:30 a. m. and 8:00 o'clock p. m., (Thursday), respectively. The ease and dignity with which they delivered their sermons showed good preparation on their part.

Friday night, the house was packed to its utmost capacity. The audience was then addressed by Drs. G. W. Smith and J. B. F. Shaw, theirs were masterpieces of eloquence and lifted the people high into an intellectual realm. The addresses made by Revs. W. H. Smith, W. L. Mills, J. W. Johnson and the sermon preached on Saturday night by Rev. J. H. Smith were very helpful and touching.

Sunday was a high day in Zion.—At 11 o'clock a. m., Dr. Robt. H. McAllister, business manager of the Southwestern Christian Advocate, preached until "Our hearts were made to burn within us." At 3 p. m. and 8 p. m., Revs. J. E. Thompson and J. W. James, respectively, preached strong gospel sermons.

The Women's Hour—All Saturday evening's service was given for the work of the women, in which excellent papers were read, solos, duets and trios were rendered and Mrs. Lottie Morrison of Jackson, Miss., who is Conference Secretary for the Woman's Home Missionary Society, made a most inspiring and helpful address on "Home Mission Work", thereby enlightening the people much. It is the hope and belief of the Conference that all the people will take hold of the work as they learn of it. Help the sisters and thereby help themselves.

Statistics—Revivals on most of the charges have not been held, as yet, but according to statistics there have been one hundred and seventy-three conversions and accessions already. Total amount of money raised for all purposes including Centenary is \$13,446.

Southwestern Christian Advocate Rally—The rally conducted by the District Superintendent Rev. P. H. Rembert, Rev. G. W. Coleman and the writer for the Southwestern Christian Advocate, was a magnificent success. It rolled up 113 yearly subscribers for the great Southwestern Christian Advocate.

The Pastor, Rev. H. E. Morgan and District Superintendent Rev. P. H. Rembert, and the good people of Pass Christian, Methodist and Baptist, spared no pains in making everything pleasant and comfortable for the ministers and delegates during their stay at the Conference. The choirs of Pass Christian and Biloxi, rendered most excellent music under the leadership of Mrs. Terrell and Mrs. Pittard.

Unanimously the next District Conference was voted to go to Ocean Springs. Resolutions were adopted, thus closed and passed into history the greatest District Conference the Gulfport District, with smiling faces and joyful hearts of all the members and friends, to follow on to greater victories, that matchless leader of men, Rev. P. H. Rembert, District Superintendent, perhaps the most pains-taking and brotherly District Superintendent in Methodism.

The Annual Conference being only a few months ahead, where we all hope to meet with rejoicing, having raised all our claims. Centenary, Benevolence and full quota for the Southwestern Christian Advocate.—W. L. Marshall, reporter.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

SEPTEMBER 3, 1922

Subject: Nehemiah Rebuilds the Walls of Jerusalem

(Neh. 3:1-7:4.)

Nehemiah is considered to be "one of the most characteristic and attractive figures in the whole of Israelitish history. Entirely unselfish, inspired only by consecrated zeal for the cause, he has the power of carrying all along with him, of encouraging the timid and unenthusiastic by his own belief and confidence, and of lifting plodding and lukewarm souls out of and above themselves by his own idealism and enthusiasm. . . . he was the man of destiny for this difficult task, which demanded a peculiar combination of religious enthusiasm and worldly wisdom, and he accomplished it. What Ezra attempted, Nehemiah achieved" (Prof. C. H. Cornhill.) That is a fine tribute to a great man who by no means was undeserving of it. But circumstances often deprive a man of the glory which another man, working under different circumstances, wins for himself. This was probably the case as between Ezra and Nehemiah. Ezra had undertaken the work which Nehemiah accomplished; and had failed. But the failure was not due so much to the weakness of his character and his inability as to the evil machinations of his enemies. He had undertaken the work without the specific permission of the king; and therefore his enemies easily succeeded in misrepresenting his motives to the king, and in getting a decree from him which caused the work to fail. But Nehemiah undertook the work with the king's commission. And all the wicked plottings of these same enemies were of no effect in preventing its execution. But, as we shall presently see, they placed enough of obstacles in his way to deter any timid and faint-hearted man from its successful prosecution.

We spoke last week of his prayer that God would so move the heart of the king (whose cupbearer he was) that he would comply with the request which he had decided to make of him. He had to await an opportune time to make this request. But the burden of the grief of his heart was so heavy that he could not prevent its showing itself on his countenance no matter how much he tried. The king observed the sadness and dejection of his countenance, and rightly divined that there was great grief in his heart on some account. By inquiring of him he found out the cause of it. And by soliciting it he was requested that the cause be removed: that he (Nehemiah) be permitted to go to Jerusalem and rebuild its walls, and that provisions might be made for him to get the necessary timber for him to do it with. His prayer

was answered. His request was granted. He was given leave of absence and appointed governor of Judea for twelve years to accomplish this work. Then what gladness must have filled his heart!

When he reached Jerusalem he spent some days resting from his tiresome journey, and by night inspected the walls to get the lay of the land. Then he called together all the people and laid before them the purpose for which he had come and presented the privileges which he had received from the king for this work. Immediately enthusiasm in the subject became unbounded though, as we shall presently see, there were some who were simply swept along by the sentiment created by the occasion, but whose heart was not really in the work. Forthwith the work began, Nehemiah himself sharing the burdens with the commonest man night and day.

But the work was not to be continued and completed without many obstacles. As soon as it began the enemies, of whom Sanballat, Tobiah, and Geshem were the leaders, began to plan and do mischief on every hand to prevent its prosecution just as they had done Ezra. But they were dealing with a man of more authority than Ezra had now. Four methods they tried without success: ridicule, force, intrigue and bribery. First they tried to discourage the workers by ridiculing the work and the workers—by contrasting the bigness of the task with the fowness and feebleness of those who were undertaking it (Neh. 4:1-3). Having failed there, they next attempted to use force and by a surprised attack to so terrorize the people that they would lose heart in the work. But somehow the conspired plans leaked out prematurely and miscarried. Nehemiah turned his working squad into an armed camp, and was prepared to meet force with force (Neh. 4:7-23). Failing here, they five times craftily tried to lure Nehemiah away from the work under the pretext of meeting in a conference with him. Getting him into their hands they hoped either to use violence on him or in some way to prevent his return so that without his guiding hand and spirit the work would come to naught. But he was as shrewd as they (Neh. 6:1-8). Failing in this also, they made a last attempt by bribing some of the unpatriotic and unprincipled Jewish clergy who would do anything for a little money—(and is their tribe extinct;)—to work against Nehemiah by trying cunningly to bring him into disrepute on religious grounds or in whatever way they could. But he

easily saw through this device—his years at the Persian court had made him as wise as a serpent (Neh. 6:10-13).

But probably the most serious obstacles came from his own people. There were some who were not in the work wholeheartedly. They soon began to claim of the burden (Neh. 4:10). Others dwelling outside of the city lost heart when the enemies threatened to use force, and clamored for the return of their men from the work to protect them (Neh. 4:12-14). But before the work was completed many of the poor people had gone so far in debt that they had to sell themselves into bondage to their more wealthy fellowmen. But Nehemiah secured for them both their freedom and the remittance of their debts by earnestly appealing to the wealthy on behalf of the poor, pointing out to them his own noble example (Neh. 5:1-13). Thus one by one the obstacles were all overcome, and the work, surely guided by God, was completed with seven and one-half weeks after its beginning. Jerusalem was once more protected against its enemies to the great joy of all.

Nehemiah is an outstanding example to every man who undertakes to do something worth while. He will surely meet obstacles and would-be discouragements in abundance. There will be Sanballats, Tobiahs and Geshems. And there will be the lukewarm, the indifferent, and the faint-hearted. But remember Nehemiah.

J. Leonard Farmer.

#### MISSIONARY INTERPRETATION.

Lesson for Sunday, September 3, 1922

"Be not afraid of them; remember the Lord."

(By Rev. D. D. Martin, D. D.)

In answer to the earnest prayers of Ezra and his followers Nehemiah, the cup bearer of the King has come to direct in the rebuilding of the walls of Jerusalem. When the people about saw and heard how the work was going forward they were jealous, and conspired against the work to bring it to naught. This only provoked to better organization and more intense devotion to their great purpose. Opposition should never weaken God's servants. "Be not ye afraid of them; remember the Lord."

There is to-day organized opposition to missionary work in every field. The Devil is alert in attempting to hold his territory and weaken the church. Religions of every kind are jealous for their cause and do not easily yield to the Gospel of the Nazarene. So deeply entrenched are the ethnic faiths in the hearts of men and the constitution of society that they will not easily yield. There is and for some time must be a militant aspect to foreign mission work. There must be careful watching over the physical safety of those who are at the front.

As Jerusalem was torn down and laid waste, so are there waste places in all the earth. Who but God's faithful shall rebuild them. Who will plead the cause of the poor African if

the followers of Christ do not. Many generations they have been exploited and made captive to the cruel and inhuman greed of other nations and races. As the light of the Gospel light house flashes upon them they are asking "how can we rebuild. We need leaders and workers to effect this great work."

In the world war there were almost eight million leaders or officers engaged, who were trained for war, destruction. Could we have a million trained leaders for world reconstruction with a host of consecrated workers with them we would soon rebuild all the waste places. Let us take the lesson from Ezra and Nehemiah and by the impulse of prayer give ourselves the work of world reconstruction.

Gammon Seminary

## Quarterly Conferences

GONZALES, TEXAS.—Our fourth quarterly conference was held at Gonzales August 12-13, the Rev. G. Deslandes, district superintendent presiding. All of the officers were present and made splendid reports showing progress along all lines. Deslandes expressed himself as being pleased with the work thus accomplished and commended the pastor, Rev. W. M. Ellison, for the same. The district superintendent delivered with force two splendid messages of helpful and inspiring thoughts. The discourse was a strong plea for the cultivation of the spiritual nature, the results of which will terminate in the truest and best success. We are ever delighted to have Dr. Deslandes with us. Fifty-three dollars were raised in the quarterly conference.

HANNIBAL, MO.—The second quarterly conference of Scott's Chapel was held July 22 with our district superintendent, Rev. Leroy Woolridge presiding. Rev. Woolridge preached two able sermons on Sunday. On the following Sunday, July 29, we raised \$266 on the church debt. The outlook is favorable for a great year's work.—H. T. Reeves, Reporter.

JACKSONPORT, ARK.—We have just closed a series of meetings with much success; two converts being added to our number.

Our third quarterly conference convened July 15-16 with Rev. L. G. Harris presiding. We had a glorious quarter. On Sunday Rev. L. G. Harris preached a soul-stirring sermon from Isaiah 32:2. The Lord's Supper was administered to sixty. We were visited by our sister church, Emory Chapel, Newport, Ark.—Mrs. Fannie Wright, Reporter.

## CARD OF THANKS

I wish to thank the members and friends of New Light M. E. Church, Benton, La.; and the good friends of Calvary Baptist Church for the wonderful gifts presented me after having recovered from my illness about 60 days. On the night of August 24, 1922.

(Continued on Page 13)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC  
For September 3, 1922.

Subject: "Investing My Mind."  
(Prov. 3:1-20.)

September is the month for the opening of schools. In a few days, millions of boys and girls, young men and young women will be re-entering school. This is an appropriate time to raise with our young people the all important question: "What motive is back of it all?"

## No-Motive Class.

If our young friends answered us honestly, I think we should find that the basis of their motives, we could form them into three general classes. The first class we could call the no-motive class. This would include all those young people who will go to school, not because they themselves have any definite desire to be there, but because their parents want them to be there. These young people would prefer to stay as far as they can get from a school. All they want in this life is what in their parlance is called "a good time". A good time means the risqué movie every day and every night, all night, the wild dance and the wilder joy ride. If their parents did not beg and cajole and furnish all the money to pay the pool bills and to satisfy all the pool whims, there would be no pool for this class. The Lord pity the parents of such! They are a nuisance to any school and a perpetual heaviness to their parents.

## Money-Motive Class.

Another group, an exceedingly large one, has no interest in school and education except as it promises increased ability to make money in the future. Some one has aptly called these "cash register minds". School, to them, is a factory for making people into money machines. The writer frequently makes a canvass of the young people under his charge, with a view to ascertaining what they are looking forward to, as their life work. It is positively painful and distressing to see how money-minded they are. Many of them already have a dollar in their pockets and their hearts ought to be there. Money making is already an obsession with them. The vast majority of the young men for example, are planning to be doctors. And, the real of this vocation is not the splendid opportunity it gives to minister in the spirit of the Great Physician; the appeal lies in the fact that the doctor usually makes money. He usually has a fine car, a fine home and can make a big flash and splurge. It is the possibility to gather all that attracts.

## Service-Motive Class.

A few of these young people, we can safely say, are going to school to get ready for big business with Christ. They want to know more in order that they may prosecute bigger kingdom projects. This is the only motive that is worthy; any other is mean and sordid. Our minds are a trust. We are merely stewards of the powers that God gives us. To fail in making the most of these powers, is to be guilty of an unpardonable sin of omission. To turn them to our own selfish purposes, is to be guilty of embezzling the resources that belong to God. Faithfulness in our stewardship involves the making of any sacrifice to bring these powers to their highest efficiency and then the using of these perfected powers with utter abandon to bring the largest possible blessings to the largest possible number.

J. W. Haywood,  
Morgan College.

## MARRIAGES

GRIGSBY-HALL—Mr. E. R. Grigsby and Miss W. K. Hall were quietly married at the home of the bride on August 5, 1922, Brenham, Texas. They left at once for San Antonio, Texas. Rev. W. H. Jackson officiated.

BROWN-SHEPHERD—Mr. Robert Brown and Mrs. Mariah Shepherd were quietly married at the home of the bride, Bay St. Louis, Miss. The wedding was beautiful with a few invited guests. The couple will make their future home here in Bay St. Louis. Rev. A. H. Lathan, pastor, officiated.

DAVIS-McGHEE—Mr. John Davis and Miss Edna McGhee, Baton Rouge, La., were happily united in holy wedlock at the parsonage, August 12, 1922. May theirs be a prosperous journey through life. Rev. C. W. Reeves officiated.—P. C.

## District Rounds

DALLAS DISTRICT  
Fourth Round

Mexia Circuit, Aug. 26-27; Pelham Circuit, Sept. 2-3; Milford and Italy, 9-10; Waxahachie and Lancaster, 16-17; Hillshoro, 16-17; Huhhard and Dawson, 23-24; Corsicana Circuit, 30-Oct. 1; Ennis and Ferris, 7-8; Ft. Worth, St. Andrews, 14-15; Ft. Worth, North, 21-22; Ft. Worth Circuit, 20-22; Wichita Falls, 28-29; Denison, Nov. 4-5; Sherman and Pilot Point, Nov. 11-12, Dallas North, 18-19; Dal-

las, St. Paul, 25-26; Dallas, Queen City, 24-26; Dallas Ideal, 27.

Dear Pastors and Laymen: Those who have not raised your Centenary money, strive to bring up your full quota before the Annual Conference. Remember your Conference Claimants, Episcopal Fund and General Conference Expense. Let all strive to be one hundred per cent men in our reports.

Yours in His name,  
J. W. WARREN, D. S.,  
2809 Cochran St.  
Dallas, Texas.

GAINESVILLE DISTRICT  
Fourth Round

Dear Pastors and Laymen: Dr. Vogt will hold group meetings for us at Mt. Gainesville, Tuesday, Sept. 19, at 2:00 o'clock p. m. Let all concerned be present at the time appointed.

## Conference:

Beil and Willeford, Sept. 22; Haynesworth, 23-24; Hague, (St. John), 30-Oct. 1; Alachua, 10-Oct. 1; Sanpulaski, (Mt. Nabo), 7-8; Jonesville, 29; Pinesville, Nov. 4-5; Archer and Longpond, 5; Sandhill and Morrisston, 11-12; Monthrook and Williston, 12; Otter Creek and Gulf Hammock, 14-15; Newberry, 15; Liberty Hill, 21-22; Bennington and Newman's Lake, 22; Arredonda and Texan, 28-18-19; Cedar Key and Rosewood, 25-26; Gainesville, Dec. 8-10; Newman's Lake, 9; Paradise Mission, 11; Cadaloc and Trenton Mission, 14; Bronson and Meredith Mission, 20.

Dear Brethren: Shall we report to the Annual Conference our full task of work accomplished for this Conference year? Have we done our best for the Master and His Church? Just these few days remaining this side of the Conference. Let us work night and day, if need be and take ever made to the Conference. All with us the very best report we have subscribers to the Southwestern Christian Advocate sent in. All Centenary quotas raised in full. All ministerial support paid up, so that the petitions sent to the Annual Conference by our people may have the desired effect.

If there is one thing more that I can do to help you succeed call on me.

Faithfully yours to serve,  
J. S. TODD, D. S.

## Woman's Column

HERNANDO, MISS.—On the evening of August 10, at the beautiful home of Mr. and Mrs. I. L. McClellan, the Ladies' Aid and the Woman's Home Mission assembled with all officers presiding. The afternoon was spent very effectively as at all ways is under the presidings of the two most competent presidents.

Mrs. D. B. McCook, president of the Ladies' Aid, Mrs. J. B. Bennitt, of the Woman's Home Mission. There were inspiring talks, beautiful music, and impressive scriptive readings. Visiting friends were Mrs. Thompson, Mrs. Ike Craig, Mrs. Floyd McDaniel, Mrs. Annie Ollie, Mrs. James Baldwin, Mrs. Rachel Eady, Mrs. I.

O. McJunket. Out of town visitors were Miss Johnell Robinson of Walls, Miss Mm. Bally, Mrs. Phillips of Detroit, Mich.

After roll call business was suspended. Instrumental solo, Miss Rosa McClellan, Selection, Miss Sallie Johnican, Violin Solo, Master Francis Thomas, Solo, Little Miss Bettie Robinson. We retired to the lovely lawn, where the Ladies were assisted by the gentlemen.

Threading needles as best they could. Worked very diligently trying to get the quilt ready to be quilted real soon. While peicing and chatting, we were compelled to listen to some of the beautiful music rendered by the young people under the direction of Mrs. Eva R. Thompson, assisted by Mrs. Daisy D. Jones.

We were then served by the splendid hostess assisted by her lovely daughter, Miss Rosa McClellan, and Miss Relecker Bennitt, who is always charming in her pleasant manner brings sunshine with her at all times, also Mr. Floyd McDaniel, cousin of hostess to ice tea, salad, cream, and cake in abundance.

Toast of thanks was said by the pastor, Rev. A. K. Ross to the host and hostess, Mr. and Mrs. T. R. McClellan.

Collection Sunday, August 13, for the pastor, Rev. A. K. Ross, \$7.58; special assessment on members, \$9.5; total \$7.08.

Service—Beautiful songs under the direction of the Epworth League. The organist Miss Bertha Bell Bennitt, was at her best, and every one was impressed by the beautiful music, could not help but sing. Mrs. Daisy Jones, president, Miss Relecker Bennitt, Secretary.—Mrs. Daisy D. Jones, Reporter.

## CARD OF THANKS.

(Continued from Page 12.)

August 11 we were given many pounds of choice groceries and articles of clothing. This surprise was led by Sisters Nancy Jennings, Lizzie Jennings, Gertrude Kennedy, Brothers Amos Jennings and C. C. Coffey.—Rev. Zack Smalley, P. C.

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## WHAT THE CHURCHES ARE DOING

**LINCOLN, NEB.**—The Newman M. E. Church is doing nicely under the administration of our pastor, Rev. A. J. McAllister. We are glad to have him returned to us the third year. All the old debts have been paid in full and the mortgage burned. The trustees added a new coat of paint to the wood-work on the outside of the church and also put on a new roof. We have completed the building after eleven years' faithful work. The debt on the parsonage has been paid and electric lights installed, new furniture, carpets and phone placed within the parsonage for the comfort of the pastor. We feel pleased with the condition of things and looking forward for brighter days for our church here in the city with fifty-four thousand inhabitants. Our membership looks up with pride and love for the church as never before. Some new members have been added this year and some have moved away. The pastor has made for himself quite a reputation among our citizenship and other denominations and with their hearty co-operation will begin a great camp-meeting to last for four weeks hoping to add many souls to His Kingdom. The budget for this year has been raised up to date. Sunday School Superintendent, Prof. Geo. B. Evens, says the Sunday School must win the district prize again this year.

The Southwestern Christian Advocate is busy getting up their quota for the paper.—A. Wilson, Reporter.

**ALEXANDRIA, LA.**—Newman Memorial M. E. Church: On Sunday, August 3, early prayer meeting was led by Bro. J. L. Smith. At the 11 o'clock service, our pastor preached a short sermon, after which we had a speaking meeting. Sacrament of the Lord's Supper was administered by the pastor, with the Rev. Wm. Alexander assisting. One hundred and seventy-six communed. On Tuesday night, August 5, Prof. R. E. Brown gave a fine lecture which was enjoyed by all.—Beatrice I. Smith, Reporter.

**CARROLLTON, MISS.**—Jones Chapel M. E. Church: The Y. M. C. A. rendered an interesting program which was as follows: Song, scripture reading and prayer by the president, A. L. Mitchell; song by the Jubilee Singers. First speakers: A. L. Mitchell, E. H. Hemphill, Samuel Reddick; song, Mock Trial; address by Rev. C. Mitchell. He encouraged the young people to go forward. Collection, \$3.31. Refreshments were served by the young men.—W. M. McCaskill, Director.

**LONGWOOD, MD.**—Sunday was a great day at Coppersville. Dashfield's Chapel M. E. Church class meeting led by Sister Katie Copper. Our pastor preached a lovely sermon from Gen. 6:9. The rally was a great success. Captains reported as follows: Robert Lewis, \$82.04; Henry Goldsboro, \$45.07; James Moaney, \$25.00; Alex. Viney, \$14.12; Charles Copper, \$46.57; Total collection, \$214.31.

Our parsonage is nearly completed, will be finished this week at Copper-

ville. Our pastor is doing good work and the people are willing to follow him because he is a pleasant minister. Visitors to our little village, Rev. W. C. Bowland of Middleton, Del.; Miss Mary E. Boll of Princess Ind., Mrs. Hester Richardson, of Philadelphia, Pa.; Mr. Edward Dashields, of Philadelphia, Pa.; Mr. Jones, of Baltimore, Md., and his friends.—Reporter.

**AUSTIN, TEX.**—Dr. R. N. Brooks and wife of Central Alabama Institute, have come to make their home with us. Dr. Brooks is now the president of Sam Houston College.

The people of Austin, and especially Wesley Chapel and Simpson Tabernacle, extend to Dr. and Mrs. Brooks a most cordial welcome. Dr. Brooks reached Austin in the midst of our great revival and preached a sermon long to be remembered. Austin is indeed proud to have a man of such beautiful character and broad vision connected with our school, and is looking forward to a very successful year for Sam Houston College.

Wesley Chapel has put on a wonderful program and every auxiliary of the church is making rapid progress both spiritually and financially. We are proud of the efforts of Rev. Jacques, our pastor, to bring all members together in a closer acquaintanceship and better understanding. We are proud of his special effort in looking after our young people.

This is being done by organizing various clubs, class work, play ground, etc. The most recent of which is the Literary Society, play grounds and class group work under the leadership of Mrs. Satterwhite, Mrs. H. Nevells, Mrs. M. White and Mrs. W. M. Frazier. The pastor has launched a \$1,200.00 rally for October 3th to look after the indebtedness of the church. Each class leader has been asked to raise \$50.00. Let each member do his or her bit in making this rally a grand success.

The pastor appointed the following committee to solicit subscriptions for the Southwestern Christian Advocate: Mr. Ernest Gilmore, chairman; Mrs. W. M. Frazier, reporter; Misses Halie Dickerson and Arthur Evans, East End; Mrs. Mabel Freeman and Mrs. L. Steward, Clarksville; Misses A. Duncan, L. M. Payne and Mrs. A. M. Wilson. Miss Gladys William, Mansontown; Mr. Forrest Hill and Mr. E. Baker.—Reporter.

**COLUMBUS, OHIO.**—On Sunday, August 6 was a great day for pastor and people. A little more than three months ago Rev. Geo. W. Tindull organized the church into clubs and each member fell into line and went to work, each one doing his best. We worked early and late and it can be easily seen that our work was not in vain, for at the close of the evening service on the table was laid one thousand six hundred dollars. We are planning another rally for November. We ask your prayers that

we may have greater success than before.—Marie Franklin, Reporter.

**TURKEY CREEK, MISS.**—Mt. Pleasant M. E. Church: We had a wonderful lecture by Prof. L. C. Boyd, which was very interesting. Prof. Boyd is a young man of our community. In response to Prof. Brown, of Bay St. Louis, Miss., made a speech that will be long remembered by those who heard him.—F. Cassell, Reporter.

**LAKE CHARLES, LA.**—On August 3 a large body of members and young folks met at Warren Chapel M. E. church for the purpose of reorganizing the Epworth League. After the officers were installed, thirty members were enrolled and the membership is continuing to grow. Meetings are held on Thursdays and Sundays and are progressing nicely.—Lewis Deryis, Secretary.

**HATTIESBURG, MISS.**—On Thursday night, July 27, a delightful entertainment was given for the adult Bible class of St. Paul M. E. Sunday School in the home of Mr. and Mrs. A. B. Wilson. Delicious refreshments were served. The class was instructed by Prof. Lawrence Smith; a talk on the lesson by Mr. Charles Smith. Many important subjects were discussed by Mr. J. A. G. Coleman.

Everyone enjoyed the moonlight picnic given at Palmer's Crossing by the adult Bible class of St. Paul M. E. Sunday School. Mr. A. B. Wilson lectured to an attentive crowd. Refreshments were served.—Reporter.

**THIBODAUX, LA.**—On Saturday, June 24, the Masonic Lodge No. 15, celebrated St. John day at Calvary Methodist Episcopal Church, Rev. L. H. Smith delivered the sermon to a large audience. The Union Picnic was given July 19, at Woodlawn. The four Sunday Schools all met, and spent the day joyously, namely, Calvary, Thibodaux, Napoleonville, Woodlawn and Vihon. Over three hundred persons spent the day together. July 23, was known as Bishop's Rally, the following ministers rendered service, Rev. G. B. Hills of the African Methodist Church; John Cook represented Mt. Zion Baptist Church; Rev. J. B. Johnson of Napoleonville; C. E. Bradford of Woodlawn; W. H. Davis of Viron; collection for the day, \$2.18. We sent our Pastor, Rev. L. H. Smith up to the District Conference in good shape. We are proud to say with the success we have these seven months, surely we have the right leader. The Conference Daughters and Sons all doing efficient work. The King's Daughters and Sons are up for duty. Our pastor and wife, Rev. L. H. and C. M. Smith left for a two week's vacation with their daughter in Monroe, La.—L. P. Wilson, Reporter.

**MANSFIELD, LA.**—New Providence M. E. Church: Our revival closed on the 15th with 15 converts. We were blessed with the presence of our District Superintendent, Rev. Rolax, who preached for us four able sermons. Total number added to the Church this year numbers 20. Rev. L. L. Green preached for us, and the sermon was very inspiring. After the close of our meeting, the pastor and his wife left for the District Conference.—Ida Sudds, Reporter.

## SPECIAL NOTICES

To the Pastors and Members of the Birmingham District, of the Central Alabama Conference:

You all remember at the District Conference just closed at Gadsden, Ala., which was pronounced by all to have been the best in the history of the District from every viewpoint.

The District Conference went down record as the first District in Central Alabama, Conference organizing for the young people which is known as the Birmingham District Sunday School and Epworth League Convention, also elected a full corps of officers to carry on this work. Oneonta, Ala., was selected as the place for the first Convention to be held some time in the future, as this is a timely and needy movement for the young people of the Church, a movement that will stimulate them and cause them to become active and useful for Christian life service, thereby being instrumental in helping to build up the cause of the Church and the blessed redeemer.

I am appealing to every pastor in the District to give his full support to his course, by pushing his Sunday School and organizing Epworth League Chapters, where there are none, remembering that the expected future Church that will do to depend on, must come from these departments.

The Officers that was elected at the District Conference for this Sunday School and Epworth League organization are as follows: President, J. H. Reddick, Gadsden, Ala.; Vice President, Miss Lula Tucker, Hoboken, Ala.; Corresponding Secretary, Mrs. Etta B. Borden, Anniston, Ala.; Recording Secretary, Mrs. Lottie Vnau, Village Springs, Ala.; Treasurer, Miss Bessie McConner, Center Ala.

I am asking all of the above officers, to put their life into the cause, and let us make a united effort that this work may be put over with success and credible to ourselves to the entire membership of the Birmingham District.

I am expecting the support of all concerned.

Yours for success,  
J. H. REDDICK, Pres.  
P. O. BOX, 327,  
Gadsden, Ala.

The Sunday School, Epworth League and Ladies Aid Society Convention of the Methodist Episcopal Church of the Orangeburg District will convene at Jerusalem Methodist Episcopal Church, Edisto, S. C., Charge, September 28-October 1, 1924. Rev. B. S. Jackson, district superintendent, Rev. R. H. Cunningham, C.

**FORT SMITH DISTRICT, LITTLE ROCK CONFERENCE.**—The Sunday School and Epworth League Convention will meet at Conway, Sept. 8, with the Centenary Group singing. Let every charge bring his assessment. Let us not forget Southwestern Christian Advocate. Let us make up for our failure at the

(Continued on Page 15.)



## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**OUTTEN**—Sister Emma Jane Outten passed into the beyond June 21st. She was born in the Bahamas, coming to Key West, Fla., during her youth, she united with Newman M. E. Church, and was a faithful member. About eighteen years ago she and her husband and son moved to Tampa, Fla., where she united with Bowman M. E. Church, continuing as a loyal and zealous member until the time of her death. The many floral offerings from Key West and Tampa, and the many kindnesses shown the family during her illness and after her death was but an indication of the life she lived and the esteem in which she was held. Her relatives, E. V. Kemp and Mrs. Amelia McCartney of Key West, Fla., and New Haven, Conn., respectively, attended the funeral.

Brief remarks were made by Mr. Roberts, and Mrs. C. Meacham touched upon the life of the deceased. Solos were sung by Miss Jennie Thomas and Mrs. Eloise Du Bose, and Mr. Ishmael Jones.

The Rev. W. O. Bartley conducted the services. Her husband, John Outten, and her son, Charles, wish to and do thank the pastor and many friends for their expressions of sympathy.—W. O. Bartley, P. C.

**FLEMISTER**—Mrs. Sallie Harris Flemister, of Rover, Ga., daughter of Benjamin and Rachel Harris, was born in Merriwether county, Georgia, over 65 years ago. She was married to G. Y. Flemister, December 25, 1869. During the fifty-two and one-half years of her life as a wife and mother, it was her ever devotion to make home life a joy and comfort to all of her household and to make her association a pleasure to all those with whom she came in contact. That she was a real mother is borne through the evidence of the devotion and respect given her by her children and those who knew her as she really was. She was a member of the M. E. church for 54 years, and lived a consistent Christian in the same. She departed this life August 4, in full triumph of faith, leaving a husband, four children and many grandchildren to mourn her departure. Revs.

M. M. Alston, P. H. Travis, J. M. Daniels officiated.—E. D. Petty.

**ATKINSON**—Miss Octavia Atkinson, daughter of Mr. and Mrs. Harry Atkinson, of Brenham, Texas, departed this life August 3. She was a dear Christian girl, 14 years of age. The funeral was held at Mt. Zion M. E. Church, conducted by her pastor, Dr. J. A. Jackson, assisted by Rev. W. Hartley.—P. C.

**BENTLEY**—Bro. C. W. Bentley of Lawrenceburg, Tenn., departed this life, August 12, 1922. He was born December 25, 1861. He served the church as district steward for more than 20 years, rendering efficient service to God and to the church. He was loved by all who knew him and will be greatly missed as a church worker, community worker and as a trustworthy citizen. He leaves to mourn his departure, a loving wife, four children, two brothers, one grandchild and a host of friends. Funeral services were conducted by Rev. S. F. Miller.—Mrs. D. O. Burrows, reporter.

**FUZZEL**—Sister Willie Fuzzel was born February 9, 1894. At that time her father, P. L. Jackson, was pastor of Freehope Methodist Episcopal Church. She died July 23, 1922, at the home of her parents. Sister Fuzzel was a faithful member of Mt. Vernon Church of Houston, Texas. She leaves to mourn her departed life, a father, mother, son, two brothers, two sisters, and a host of friends. Funeral services were conducted by her Pastor Rev. G. B. Bisher.—Mrs. L. Griffin, reporter.

### SPECIAL NOTICE.

(Continued from Page 14.)

district Conference, when this convention is held.—M. McCroskey, President.

The Woman's Home Missionary Society of the Lincoln Annual Conference the 8th Annual Convention will convene October 4, at Wellston, Okla. Sisters, the request is that each Auxiliary send reports to the District Corresponding Secretary in time to get their report to the Conference Corresponding Secretary, for the Annual Meeting. At the meeting of the Board of Directors the National society adopted the budget system financial plan. Each Conference is apportioned. I trust that the Lincoln Annual Convention will be able to raise its apportionment. We can if each Auxiliary District and Convention Officer, will do their best to raise their quota.

Mrs. M. L. Williams, Sor.-Sec.  
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Next Session begins September 20, 1922

For Catalog or further information, address the President

REV. JAMES M. COX

LITTLE ROCK, ARK.

## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Clarksdale	Ruleville, Miss.	August 22-26	J. M. Marsh
Baltimore	Belair, Md.	Aug. 22-27	E. S. Williams
Pine Bluff	Helena, Ark.	August 22-27	A. S. Miller
Chicago	Chicago	August 23-25	D. E. Skelton
Guthrie	Wichita, Kans.	August 23-27	C. R. Rose
Monroe	Monroe, La.	Aug. 23-27	T. A. Hampton
Houston	Houston, Tex.	Aug. 23-27	A. W. Carr
Lake Charles	Opelousas, La.	Aug. 23-27	J. W. Turner
Marshall	Jefferson, Texas	August 23-27	E. H. Holden
Sardis	Jonestown, Miss.	August 23-27	M. C. Pulliam
Marion	Gelgers, Ala.	August 23-27	R. R. Williams
Richmond	Harrisburg Va.	August 23-27	W. S. Jackson
Baton Rouge	Lettsworth, La.	Aug. 23-27	W. Scott Chinn
Kansas City	Armstrong, Mo.	Aug. 23-27	A. H. Higgs
Rome	Douglasville, Ga.	Aug. 24-27	H. E. Burns
Ocala	Reddick, Fla.	August 24-27	R. H. Debose
Little Rock	Little Rock, Ark.	Aug. 31-Sept. 1	L. G. Hodges
Topeka	Rosedale, Kan.	Aug. 30-Sept. 3	G. G. Logan
Jennettsville	Cheraw, S. C.	Sept. 6-10	G. C. Scott
Philadelphia	Newark, N. J.	Sept. 26-28	J. T. Fletcher
So. Philadelphia	Middletown, Del.	Oct. 17-19	James H. Scott

Gulfport District Sunday School, Epworth League, Ladies' Aid, Woman's Home and Foreign Missionaries Societies Convention will be held at Sumrall Methodist Episcopal Church, August 31-September 3, 1922.

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## Under Way

By this date every Colored Church in our Methodism should have under way its canvass for subscriptions to the Fiftieth Anniversary Campaign of the Southwestern Christian Advocate.

Let no Pastor feel that he has time to lose. Delay means failure. Appoint your Southwestern Committee. Put them on the job. Send their names and addresses to us. We will send literature and help.

## CRESCENT CITY NOTES

PECK M. E. CHURCH—August 13, our financial rally day, was a success, all reports submitted August 15th gave us a sum of \$168.13. We are thankful to the members and friends who helped us make it a success. The Revs. T. F. Robinson, Arthur Robinson, C. S. Stanley, C. C. Landry and Rev. E. L. Langston of the Mississippi Conference were present and rendered us hearty support. The sermon of the evening was rendered by Rev. Arthur Robinson, a gospel message that is still burning. Peck's pulpit, for its first time, is graced with a beautiful suite of chairs through the activity of our Sister Jane Jenkins, who styled her aids as Volunteer Workers of Peck. God bless her, may it be that all her efforts be crowned with success and inspire another towards doing something for God and His Kingdom. Our guests were served with delicious refreshments prepared by the sons and daughters of the conference and the Ladies Aid Society. We are doing fine. Come and see us.—E. E. Smith, Reporter.

WESLEY M. E. CHURCH.—The different auxiliaries of Wesley M. E. Church have taken on new life, in that since last month, every Sunday night one of them holds an anniversary service. Sunday, August 13th, the Nazarenes and Aid Number Two held their joint anniversary service under the presidency of Mrs. Pauline Jackson—a good church worker. A fine sermon was preached by the pastor. The Auxiliary raised \$23.15, which was presented to the treasurer of the church, Rev. W. B. Buchanan, with a short but fine presentation speech by the president; befittingly responded to in the name of the church by Bro. Buchanan. After this presentation, another was made to the pastor of a costly Methodist Hymnal bound in fine morocco leather, gilt edge lining paper leaves. Bro. Robert Williams, who is one of the most staunch members, and a true Christian, gave the gift and

made the presentation in words from the heart, which left no doubt whatever of how highly he appreciated our beloved pastor. The pastor expressed his high appreciation of this valuable gift. Indeed, we had a wonderful soul-inspiring service all day Sunday, beginning with prayer meeting, Sunday School, 11:00 o'clock service, the meeting in the service, held by special arrangement by the N. A. A. C. P., presided over by the president, Dr. W. Lucas, the Epworth League's program, closing with the evening service before mentioned. We are sure that most of us left with a new determination to do more in the future to help to spread Christ's

Gospel.—J. W. M. Francis, Reporter.

WESLEY M. E. CHURCH.—The Epworth League of Wesley M. E. Church, held a record breaking program at 5 p. m. on Sunday, August 13th. The meeting was opened by prayer offered by the president, Rev. W. B. Buchanan, then turned the meeting over to the able literary manager, Miss Bonita Mack, who so efficiently conducted the whole program. The program follows: Song by the choir. Scripture reading, Rev. Buchanan. Solo, "What Shall the Harvest Be?" J. W. M. Francis. A paper on "Faith and Love," Bro. Cannon. Vocal solo, "The Close of the Day," Miss Hattie Stanley. Recital,

"Love," Miss Antoinett Thompson. Solo, "He Loves Even Me," Mrs. Nellie Williams. Remarks, Sister Harris, mother of the League. Duet, "Sing On," Mrs. M. Panalle and Miss H. Stanley. Closing remarks of commendation by Rev. Stanley. The League is planning to have a big outing soon, for the old as well as the young people. This program is rendered every second Sunday, to which we extend a hearty welcome free of charge. Come one, come all.—J. W. M. Francis, Reporter.

Dr. H. B. Hart will preach at Payne Memorial A. M. E. Church, this city, Sunday, August 27, at 11 o'clock a. m.



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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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THE METHODIST BOOK CONCERN,  
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## No God: No Peace

In proportion as God and His justice are acknowledged and respected by government, will the world have peace. What government is to people, that, and a great deal more, God is to the governments themselves. If people do not respect governments, anarchy results. And because governments do not respect God and His justice, wars result. Governments will be selfish to the end of the world, and wars will continue to the end. One power alone is capable of restraining that selfishness. But it calls for good will on man's part. That power is the World Ruler, God. If His rule, which is justice, is acknowledged by the nations, they will have peace, not otherwise. But expediency, not justice, is the policy of governments. Hence, God is ruled out of the councils of nations. Therefore, the world after Versailles was upside down, and remains so. God was excluded from that gathering of governments. And peace was excluded, too.

Witness the world of to-day. Whatever semblance of peace exists is merely exhaustion. Governments whose outlook is bounded by the horizon of this life, and who close their eyes to justice, will not bring about peace worthy of the name, as we see in effect today, when the so-called peace is but a period of recuperation for war.

The Rev. Martin J. Scott, in *The North American Review*



## THAT TWO MILLION DOLLAR DEFICIT

It has brought Methodism to a genuine heart searching and a renewed inventory of our resources as a denomination and as individual church members; as Christians too, it has brought us to a strictness of heart searching in the matter of our boasted practice of stewardship—the fact of a \$2,000,000 deficit in our receipts for the work of propagating the Kingdom of God.

Two facts are beyond cavil: if we as individual church members could enter fully into the Church's conception of her task and share her passion for world evangelization as it presses upon the heart of the great church, there would be, prompted by an intelligent sense of loyalty on our part, a more prompt and wholesome response to the call of the church for Christian liberality.

Moreover, if we but fractionally felt the concern which Jesus exhibited that the world might know him "whom to know aright is life eternal," there would be not only the impulse but the moral will to give to his cause, and to do so sacrificially.

The fact is, we Christians need to take our Christianity more seriously. We need to feel that our task is not merely that of building up in the world a refined, exclusive, social group having the form but lacking the power of Godliness; but that our mission in the world is one on which hang the issues of life and death for the bodies and the souls of men. Eternal spiritual and material welfares are at stake in the success or failure of the Christian program for world redemption.

Either Jesus will triumph in the redemption of our group and individual life, or we shall go down to moral despair and spiritual death. What Jesus said to the woman at Jacob's well, is truly applicable in this crisis in the life of the church. The church, asking of her membership what she needs for the strengthening and expansion of her work in the world, may well say to them in the spirit of Jesus, "If thou knewest THE GIFT OF GOD and WHO it is that sayeth to thee, 'Give', you would give not only the deficit but even more than is required for the Master's work."

The GIFT of GOD evokes the gifts of men for the service of God. That God has given so signally and liberally to us, obligates and privileges us to give back to him that, blessing, he may multiply our gifts for the salvation and redemption of a precious but lost world.

The request of the church for \$2,000,000 is the request of her God, back of, and within, the church. The church, rightly interpreted, is God's holy passion active and dominant in the world for moral and social righteousness. To aid the church is to help God; to fail the church is to fail Him in the essential work that the world needs. It is moreover to lend our influence in the estoppel of his righteous will from realization in the affairs and relationships of men. Not only does the world need, but God needs our gifts that he may show Himself mighty to the tearing down of Satan's strongholds—the elimination of the sore spots in our diseased social life and the cleansing and saving of human society.

Thoroughly feasible and practicable is the plan provided for gifts of those whose consciences have been aroused in this matter; who

have become awakened as to their responsibility and opportunities in this crisis in the program and achievements of the church.

Twenty thousand persons are sought who will give \$100 each by the 31st of October, it being understood that Centenary credit will be given for the same. Besides, a handsomely engraved HONOR ROLL CERTIFICATE, valuable as an historical keepsake will be given by the Committee on Conservation and Advance, to every such contributor.

Our Negro membership has been apportioned its share of the amount to be raised as follows: The Chattanooga Area is expected to find 44 persons; the Atlanta Area 110 persons; the New Orleans Area 146 persons, who will give \$100 each. Thus the total number of Negroes giving would be at least 300, and their gift toward the \$2,000,000 deficit would be \$30,000.

This sum is not large. The asking indeed is modest and within easy reach of our possibilities. The church that has gone through so many crises for the black man should assuredly expect him to assist her through the present crisis for world betterment. Three hundred (300) Negro Methodists can easily be found to do their part. Let us now convince the church that our group is an asset always of which the church may be proud.

Then, too, our Area Secretaries, than whom there is no more loyal, resourceful, and industrious group of church officials will experience thereby a gladdening of heart such as they deserve for splendid achievement in the line of important duties imposed in confidence.

We Negro Methodists will help to raise the two million deficit.

## THE GREAT DAYS OF RELIGION

Has religion done its best for humanity? Is its golden age already past? What does the religious impulse and life of humanity offer mankind in the future? Such questions as these confront us today with compelling insistence.

While there are those who believe that religion has had its day, has spent its force and lost its dynamic as a constructive factor in world life, there are happily many others who believe as one writer with scientific spiritual insight aptly says that "the great days of religion lie ahead of us, not behind us."

The practical realization of this vision of the future possibilities of religion must certainly rest upon a clear apprehension of the values of religion and of the nature of those demands that shall be made upon it in the future. It must be evident that the religion of the future, to function approvingly, must be the religion of Jesus Christ, shorn of its man-made handicaps, such as have cloaked themselves under the guise of sectarian orthodoxy and externalism. The religion of the future must hark back to Jesus Christ—the Christ of history—for its sanctions and its power. Of the formal religions of men built to order and adapted to a particular caste or class or group, the world has already become surfeited. What the world is seeking after today is the religion of Jesus as taught by himself and exhibited in his relations with society about him. It is not what men say about Jesus but what he was and is as humanity's ideal, that gives hope to the world of better days yet to come.

This religion of Jesus, to which the whole future belongs, on which the hope of humanity

hangs will be a religion of simple love. It will find its expression in love to God and love to man. This love will show itself in goodwill toward all mankind. Men who possess it will regard themselves as members together of the spiritual family of which God is Father, which Jesus came to mediate by his life and supreme sacrifice. Thus the religion of the future will be a unifying force among men making possible the reign of the divine will among them. Such a religion will make impossible social injustices. There will be no possible clashing of interests of class or clan in the days ahead when the religion of love and good will shall become diffused in society.

If the great days of religion lie just ahead of us it will be true only as religion becomes increasingly the divine passion for service of man to man. To eliminate this characteristic from the religion of Jesus would be to sear it with a hot iron or to cut the heart out of His message and life. We say it reverently, that if there was any substance to the life of Jesus, any virtue in his religion it was in his attitude of self-effacing service and sacrifice for those—not the privileged, but for those most needy of the service he could render. To become like Christ is to become the religious servant of needy humanity, with a view to helping them enter into moral fellowship with that divine social order—the Kingdom—the commonwealth of God.

If religion is to live and thrive as the soul's supreme passion and humanity's single hope, it must concern itself with every phase of human experience and life. Everything that pertains to human weal or woe must come within its purview. It must show itself effective and efficient in our total relationships as human beings. It will not be holden by the swaddling bands of secularism, provincialism, and unreasonable dogmatism or any of the isms of the past, but will be a forward-looking, progressive interpretation of the teachings and life of Jesus in terms of the demands of modern thought and life.

Truly the great days of such a religion lie ahead of us. Because such a religion will find an increasing response and ready, in the breast of mankind. For it, we are waiting and upon it, we will rest our faith. Humanity is ready and expectant at its present stage of religious development for the emergence of that rational ethical type of religion that will answer to, and satisfy, the universal yearning of mankind for an adequate expression of God in the life of men. Such a religion will be peculiar to no church, no race, no group, no clime; it will be the universal religion of humanity, increasing in appeal and power until Jesus', and the Father's will, shall be the dominant world power.

## ON TO NASHVILLE—THERE THE NEGRO SPEAKS!

What promises to be the largest demonstration and most practical concrete expression of the Negro's alignment with the forces of orderly government ever given in this country, is the holding of the Law Enforcement Conference at Nashville, Tenn., October 3-6, 1922.

This Conference is being promoted under Auspices of the Board of Temperance, Prohibition, and Public Morals of the Metho-



# SAMUEL HUSTON COLLEGE ENTERS NEW EPOCH

By the Rev. A. B. Jacques.



THE REV. R. N. BROOKS, A. M., D. D.,  
President Sam Huston College, Austin, Texas.

The Board of Education for Negroes has made several changes in the heads of her institutions for next year. Among the schools thus affected is Samuel Huston College, Austin, Texas. Dr. L. M. Dunton, who has been president of Claflin College, Orangeburg, S. C., resigned and President J. B. Randolph of Samuel Huston College was elected president of that great institution.

Rev. R. N. Brooks, president of Central Alabama Institute, was elected to the presidency of Samuel Huston College. Professor Brooks is a college graduate of Bennet College, Greensboro, N. C., and received his Master's Degree from Northwestern University, Chicago, Ill., one of the best schools in this country. He is also a graduate of Gammon School of Theology, Atlanta, Ga. He served as pastor, some prominent charges in the North Carolina Conference; was Sunday School Agent for the Board of Sunday Schools for more than two years, and has been president of Haven Academy in Mississippi, and of Central Alabama Institute, Birmingham, Ala.

Professor Brooks is well fitted for his new position and comes well and highly recommended by the Board of Cincinnati. In all his former positions he has had phenomenal success. He is the son-in-law of that noted educator, Dr. W. H. Croghan of Clark University, Atlanta, Ga.

Dr. and Mrs. Brooks arrived in Austin July 20th, and on the following afternoon the people, led by the pastors of Wesley Chapel and Simpson Tabernacle Methodist Episcopal Churches and the Samuel Huston College Summer Club, gave a grand reception complimentary to Dr. and Mrs. J. B. Randolph and Dr. and Mrs. R. N. Brooks.

Prominent speakers in and out of the city were on the program. Courses of delicious refreshments were served. Everything was carried out in a high class order. Many nice things were said of the outgoing president and his good wife, and a hearty welcome was extended to the new president and his good wife.

The local board has pledged its full and hearty support to the new administration. Ministers, laymen, alumni and undergraduates are rallying heartily to the school. With this united effort on the part of all concerned Samuel Huston College is bound to succeed. The school already ranks third in number of college students, and prospects are fine for a larger enrollment in all the departments next session.

All the district conferences have been visited and the people have been urged to support the school with might and main. From letters coming in to the office indications are that the school will be crowded next year.

The president and Dr. I. G. Penn, are searching the country over for strong material with which to complete the faculty.

With the educational leadership and administrative experience of President-elect Brooks, together with the unstinted support of the trustees, district superintendents, pastors and students, we feel sure that the program as formulated by the founder, the late Dr. R. S. Lovinggood and his successors, M. S. Davage and J. B. Randolph, will be carried out and Samuel Huston College will be one of the best schools in the South.

ist Episcopal Church, all the other evangelical Christian denominations, together with moral and social welfare agencies and the Inter-Racial Commission, as active co-operating Agencies.

Dr. J. N. C. Coggin, Secretary Colored Department of the Board of Temperance is Promoter and Director. The following constitute the Executive Committee: Rev. J. H. Ellis, Rev. W. S. Ellington, Rev. G. W. Williams, Rev. A. J. Moore, Rev. S. W. Nichols, Rev. Spencer Jackson, Rev. F. J. Smith, Rev. J. B. Ridley, Rev. J. K. Johnson; with Bishop J. M. Maxon and Revs. Geo. Stoves, J. J. Walker, George Hale, W. F. Powell, Advisory members.

Besides leading white citizens of Nashville, who are solidly behind the movement aiding with a fund of several thousands of dollars, such well known men in the business world as Honorable J. C. Napier, W. D. Hawkins, and Dr. H. A. Boyd give assurance of ample financial support.

Associated with Dr. Coggin, are Dr. J. W. Bowen, Vice President of Gammon Theological Seminary and Dr. George E. Haynes, one of the Secretaries of the Federal Council Commission on Race Relations, who are

serving as Secretaries with Headquarters in the Y. M. C. A., building at Nashville.

The co-operation shown by the white people of the South in promoting this Law Enforcement Conference goes far as a demonstration of the sympathetic attitude of the better element of the white South toward the Negro in his legitimate aspirations and endeavors for race and community betterment. Of this fact of interracial contact, the Negro must never lose sight. Always there is a better element, usually a minority, but sincere and resolute, among our Southern white neighbors who deplore the disorder and unlawful methods that jar and disrupt the otherwise harmonious working of our social machinery.

This Conference will likewise record the Negroes keen sense of the necessity of law and order as the basis of interracial harmony and of real social progress. That our race group is afflicted with an element unethical and unsocial in the true sense, because ignorant of moral and social values, is not to be desired. These seek to ignore and throw off needed restraints of society, thereby bringing upon the race and the community, the consequences and shame of such conduct. But the whole race should not be

held responsible for these, but on the contrary should be credited, as demonstrated by this Conference and many other evidences, with the desire, in the main, to play our part fairly and squarely, in the game of life, in our adjustment with our neighbors.

No evidence of this will be more conclusively shown than in the attitude which this conference will likely assume toward the drink evil. The Negro wants the nation to know that the moral element among us, our Christian leaders, are opposed to the drink traffic and stand solidly behind national Prohibition. We are aware that the evils of drink are not racial. They belong to no particular class but affect every class and condition of society where it is practiced. The total community ethics suffer under its blighting effects. But we intend to throw the tremendous moral weight of our churches, schools and welfare agencies against it because it works havoc with our group at the same time it demoralizes the whole community.

This Law Enforcement Conference will not only record our attitude in the past but will commit us implacably against all forms of lawlessness in the future, and arouse in

(Continued on Page 4.)



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LORENZO H. KING, Editor.  
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2—In all correspondence, write plainly, on one side of  
the paper.  
3—When the SOUTHWESTERN CHRISTIAN ADVOCATE  
does not arrive regularly, notify us promptly.

 **FRUITAGE OF SECRET**  
Prayer. When thou prayest, enter  
into thy closet, and when thou hast  
shut thy door, pray to thy Father which is  
in secret; and thy Father which seeth in  
secret shall reward thee openly. For your  
Father knoweth what things ye have need  
of, before ye ask him.—Matt. 6; 6, 8.

## Personal and General

Miss Tinis Whitlow, of Bastrop, La., teacher  
of Domestic Science of Morehouse Training  
School, has returned home from Hampton, Va.,  
where she attended Summer School for a few  
weeks. En route home she visited Mrs. L. V.  
Stephoe, Roanoke, Va., who accompanied her  
home and is now at the home of her son, Prof.  
R. G. Steptoe.

Rev. E. W. Adams was highly entertained  
at the home of Mr. and Mrs. A. L. Love dur-  
ing the District Conference. Mr. Love was  
formerly a teacher of York County, S. C., and  
is one of the leading officials of his Church.  
Rev. E. Harris was also the guest of Mr. and  
Mrs. Love.

Mrs. Effie T. Battle, wife of Pres. W. A.  
Battle of the Okolona Industrial School, is  
spending a few weeks in Evanston, Ill., where  
she is taking special studies at Northwestern  
University.

Mrs. Battle is author of the booklet of  
poems, "Gleanings from Dixieland," and has  
contributed to some of the leading magazines  
and papers of the country. She has been in-  
vited to recite her poems in several meetings  
and conventions in Chicago.

Master James Bristol Rush is the ambitious  
name of the bouncing baby boy just come into  
the parsonage home of the Rev. and Mrs. J.  
C. Rush of Newport News, Va. Here's hoping  
a long, happy and serviceable life for this  
youngster.

The Rev. J. C. Brower of Ariel Bowen, At-  
lanta, is at Hamilton, Va., where he is preach-  
ing during the week for the Rev. Eugene Wil-

liams, Pastor in the 40th Annual Village Camp  
Meeting and Home Coming of Mount Zion  
Methodist Episcopal Church, at that place.  
Bro. Brower is a popular pastor, is much in  
demand as an evangelist.

Mrs. C. Jenkins, wife of Rev. Jenkins of  
Cade, La., together with their two children, are  
spending a few weeks in Orange, Texas, with  
the sister of Mrs. Jenkins.

Miss I. M. Henry, daughter of Dr. F. H.  
Henry of Clarksdale, Mississippi, is attending  
for the second time, the Chicago University  
Summer School. Miss Henry is a regular  
teacher in Rust University.

Rev. and Mrs. Albert Harris of Washing-  
ton, La., announce the marriage of their daugh-  
ter, Myrtle Albert, to Mr. James C. Irving, on  
Thursday evening, August 24th, at Saint Mark  
Methodist Episcopal Church. The South-  
western extends greetings and best wishes.

## BISHOP THIRKIELD ENDORSES SOUTHWESTERN ANNIVERSARY

Accept my congratulations on your  
wise observance of the Semi-Centennial  
of the SOUTHWESTERN. This an-  
niversary should awaken the eager and  
enthusiastic interest of every pastor and  
member throughout the territory. The  
church paper is a necessity to every pas-  
tor and I have observed that success at-  
tends those who place the SOUTH-  
WESTERN in the hands of their people.  
It is his best ally and assistant pastor.  
To train an intelligent, loyal, efficient  
laity; to turn the thought of some of our  
best young people to the ministry, to  
schools and forms of Christian service,  
the Christian press is indispensable. One  
of the leading graduates of Gammon, who  
has exercised a broad and profitable in-  
fluence through his ministry, and who for  
many years has held an official position  
of unusual influence, was led to Gammon  
in a critical hour of his life through the  
reading of an advertisement in his Church  
paper.

THE SOUTHWESTERN, so long  
wisely subsidized by the Church, now  
presents in its Semi-Centennial a noble  
challenge to our pastors and membership  
to place it on a self-supporting basis.  
Success to your strength and aggressive  
program.

WILBUR P. THIRKIELD.

The Rev. Sanford D. Troupe, our Pastor at  
Verona, Upper Mississippi Conference, passed  
from labor to reward on August 5th, after a  
brief illness. No details accompanied the short  
notice of his death.

At the Convocation Exercises for the sum-  
mer Quarter of Garrett Biblical Institute, held  
Wednesday, August 30th, Mr. Harry A. Wheel-  
er, President of the Board of Trustees, was  
the speaker. Mr. Wheeler, besides being Presi-  
dent for two terms of the U. S. Chamber of  
Commerce, has also served as President of the  
Chicago Association of Commerce; chairman  
of the Chicago Public Library Commission;  
member of the Executive Committee of the  
commission on second class mail. He is now  
serving as vice-president of the Union Trust  
Company; vice-president of the Mercantile

Trust and Savings Bank; chairman of the  
Permanent Committee on Relations between  
the United States and Uruguay; member of the  
White House Industrial Conference and Trust-  
tee of the Northwestern University.

Annual meeting of the Board of Home Mis-  
sions and Church Extension will be held in the  
Board rooms, 1701 Arch street, Philadelphia,  
Pa., beginning 7:30 p. m., November 22 and  
continuing through the 23rd and 24th.

Singing Evangelist Wm. S. Dixon, Wheaton,  
Illinois, has had a full, busy season as a  
"Pastor's Helper in Evangelism," with dates  
in Payson, Ill., Joliet, Ill., Duluth, Minn.,  
Ottumwa, Iowa, Mt. Pleasant, Iowa, Sidney,  
Iowa, Ashtabula, Ohio, La Fayette, Ind., Gal-  
latin, Tenn., and Edgewood, Iowa.

## ON TO NASHVILLE—THERE THE NEGRO SPEAKS?

(Continued from Page 3.)

the race group vital moral enthusiasms for  
law and order in the future. Through it,  
12,000,000 of Negroes of every church and  
every uplift agency will say to the nation  
"We cherish your ideals; we believe in  
your future; we will uphold your laws and  
righteous traditions and teach our children  
to do so."

On to Nashville we go—an exhibition to  
our nation and the world that our creed  
is God, and home, and native land.

## AN AID TO BIBLE READING.

Over and over it has been truly claimed  
and asserted that there is no exercise of men-  
tal powers quite so profitable as that of the  
studious and prayerful reading of the Bible.  
Whether for its literary value or for the con-  
tribution it makes to the spiritual and reli-  
gious experience of the individual and of so-  
ciety, Bible reading is most profitable.

For the encouragement of those who for  
lack of time or other reasons do not attempt  
extensive readings, it is possible to foster the  
practice of reading by portions. As an aid to  
this the American Bible Society is now, for  
the first time in five years, issuing neat at-  
tractive booklets of the Gospels in portable  
size at such a price as to be easily procured  
by every person desiring them. Already the  
Gospel of John is off the press, a book of 64  
pages, bound in heavy paper cover, and may  
be had for only one cent. The other gospels  
will be similarly issued and sold so that lit-  
erally they may be had "without money and  
without price."

What a splendid opportunity for the poor  
and for the young people of our schools and  
Church. Sunday School scholars would do well  
to purchase and study these gospel portions.  
Likewise college students would find it a  
source of great inspiration and profit to carry  
them in pocket or hand bag a copy of these  
portions of the gospels to be read during odd  
moments. A fine method this of saving re-  
mnants of time that would otherwise be lost.

This provision for worth-while engage-  
ment of the mind during regular periods and  
odd moments, if habitually and religiously  
practiced will yield large returns in steady-  
ing our purposes, in acquainting us with the  
things of God, and in leading us to increase  
devotion to the ideals of the Master.



## THE SCHOOLHOUSE FOLLOWS THE CHRISTIAN FAG

A Page of Educational Jottings From Every Corner of the World.

**Building a Civilization.** It is impossible for any missionary to visualize the extent of his work and influence. The Rev. A. B. Coates of Belgaum, South India, has a chance to see more of his results than has most workers. Dr. Coates is superintendent of 37 village schools; as he visits them he finds that more than one-half of the teachers and principals are boys he himself formerly taught in high school. And as the younger boys, "grandchildren of his teaching" grow up and again teach, he can catch a vision of an endless procession of Christian generations resulting from his missionary zeal.

**Training Negro Leaders.** There are 19 academies, colleges and professional schools under the jurisdiction of the Board of Education for Negroes, Methodist Episcopal Church. These institutions have 350 teachers and about 7,000 students. They are training tomorrow's Negro leaders for church and state.

**Prospective Ministers.** "The John Wesley Ministerial Club" has been formed in connection with the Harwood Boys' School, our thriving Methodist institution in Albuquerque, New Mexico. Ten boys, members of the club, are looking forward to entering the Christian ministry among the Spanish-speaking peoples of the Southwest.

**College in Panama.** The Central Methodist Episcopal institution in Panama is the Seawall Church and the Panama College, located in Panama City. Centenary funds made possible the erection of the first unit of the school building, and now the second is under construction. The total cost will be \$30,000.

**A Village School.** A small "designated gift" was recently sent from an American church for use at Malange, Angol, Africa, in "erecting a village school." The place selected was several miles from the mission farm, and the center of a group of four villages. The village head men were called together, they cut the sticks for the building, and now the sound of children droning over their letters may be heard there—all because of a small gift from America.

**3,000 New Students.** During the school year of 1921-22 the colleges and universities of the Methodist Episcopal Church reported an increased enrollment of 3,000 students over the previous year. The thirty-seven institutions for which figures were secured had a registration of 43,390 in October, 1921, and 39,930 in October, 1920.

**From Crude Beginning.** Many a fine institution of learning had its inception in a church. But the institution of Negro education long known as Walden University was actually started in the basement of Clark Memorial Methodist Church, Nashville, Tenn. Later it moved into an abandoned "Gun Factory" in the city. From these crude beginnings there developed a medical department, now the "Meharry Medical Colleges." Walden itself, now "Walden School" located in a fine new property acquired with Centenary aid. An International Business. Boots and shoes made in the Methodist Industrial

School, Aligarh, India, are sent not only to every province in India, but to England, Africa and Burma. The orders far exceed the output capacity of the school; the number of boys who want to study in the school far exceed the ability to enroll and teach. When money is available, new buildings, new equipment and new teachers are to be added to the institution. The principal is the Rev. L. B. Jones, a native of Iowa.

**From Mill to College.** In Williamstown, Pa., where for generations it has been customary for youngsters to go into the mills and mines at the age of fourteen, the Rev. Alexander H. Leo, Methodist pastor, has been preaching practical "Educational Sermons" 65 days in the year. He has now 54 of his young people in the local high school and twenty young men and young women are in prominent colleges and universities as a result of his influence. What beats this record?

**New Studies.** New courses in history and in the social sciences are being added to the first year curriculum of the schools administered among the Mountain Whites by the Methodist Episcopal Church. The history is to give these folks in the secluded mountain country a broader world vision. Physiology, hygiene and sanitation are the new and much needed sciences learned by these same young people.

**Bible Institute.** During the month of January, while snow was on the ground in Korea, 350 men, women and young people took a ten-day course of study at the "Annual Bible Institute in Pyeng Yang. They go back to their home churches to organize classes in Bible study. Twenty were graduated from the course this year, having attended "institute" for eight years each.

**"Old Woman's Shoe."** Dr. Frank Cartwright reports from Foochow, China, concerning the boys' school of the Central Institutional Church: "It has reached the record enrollment of 90—20 more than our equipment justified. Boys are crowded into odd niches until the place looks like the 'old woman's shoe' of Mother Goose fame. Our graduates are entering high classes in the Anglo-Chinese College, and our Boy Scouts covered themselves with distinction at the Fukien Track Meet serving as the First Aid Brigade"

**Illiteracy Centers.** Dr. John J. Tigert, United States Commissioner of Education, and a son of the late Bishop Tigert of the Methodist Episcopal Church, South, recently said that there is nothing farther from the truth than the general belief that our illiterates are mostly Negroes and Mountain Whites. "The real centers of illiteracy are the manufacturing states of Massachusetts, New York, Pennsylvania and Illinois," said Dr. Tigert.

**Promotes the School.** The president of the Madras (India) District Educational Council, having heard from various sources of the good and regular work done in the Boys' Boarding School conducted by Methodist

missionaries, voluntarily raised its students to that of "lower secondary."

**The World Studies Abroad.** More than eight thousand foreign students, representing more than 100 nationalities and races, are enrolled in American schools. England's ten universities enroll 3,000 foreign students; 5,000 more are in French universities; Germany has 3,000 and Switzerland 3,000 from foreign lands.

**Honoring Missionaries.** As a contrast to the fanatical antagonism that met the early educational missionaries in South America, under the leadership of Bishop William Taylor, it may be noted that the University of San Marcos, Peru, has granted doctor's degrees to missionaries, and that one of them is giving a course of lectures in the University. President Anna A. Gordon of the Woman's Christian Temperance Union was a recent speaker also.

**A Modern Plant.** Haven Institute, at Meridian, Miss., has for years been doing an important educational work for Negro young people in wholly inadequate quarters. It has just recently purchased a fine property of 100 acres and fine buildings as the new site of the school. Centenary funds will form a part of the \$150,000 used to pay for this well-equipped plant.

**Chance for Some Sunday School.** The Rev. Walter B. Williams, superintendent of the Nana Kru Methodist Episcopal Mission, Liberia, writes that \$25 will support a boy or a girl for one year in the mission school, and that \$200 will equip a mission school.

**Oriental Abroad.** Nine thousand Chinese young men and women are now studying in foreign schools; 4,000 in Japan, 2,000 in France, 1,400 in the United States, 400 in England. Japan has 2,500 students abroad, mostly in the United States. Three hundred Filipino students are in the United States; 1,000 Indian students are in England.

### THE KIM AND CHIN CHU STORIES.

Kim and Chin Chu are their names. They are bewitching little Korean twins, about eight years of age who are brought by the fairies to America—and what they see and hear, and know about us—well, it is enough to make us feel that the world it is made up of—say a few countries like America who does things right and of Korea, for example, who does everything the wrong way to.

Kim and Chin Chu are teaching us that we too are very queer and not always as reasonable or as comfortable as we had supposed. In their conversations, the twins bring in a good many other Korean people who are already on the pages of Missionary Education waiting for nimble fingers to cut them out.

There is the "jigi man"—you'll have to read the stories and cut him out to see him in all his glory. There is the baby, and the little house, the Bible woman and the educated man—and most gorgeous and wonderful of all—there is a bride and groom and a sedan chair—a real bridal procession all of which you may find in the issues of Missionary Education beginning with September.

(Continued on Page 9)





A special Honor Roll Certificate has been prepared as a part of the plan to secure twenty thousand units of one hundred dollars each, according to the proposal adopted at the June meeting of the Council of Boards of Benevolences of the Methodist Episcopal Church.

This two million dollar fund is referred to as the "I Will Maintain" fund, and each contributor paying one or more units will be entitled to one of these Honor Roll Certificates. It is thought that very many Methodists will appreciate this evidence of their special participation in the giving of new and additional Centenary money in the hour of this emergency of the Board of

Home Missions and Church Extension and the Board of Foreign Missions.

This certificate will be issued to a church or organization contributing one of the units, as well as to individuals. It is issued to those who make payments on Centenary pledges previously made. Payment of pledges is exceedingly commendable and should be constantly stressed and helps in the emergency, but the Honor Roll Certificate has been prepared for those who assist in making successful the proposal to secure twenty thousand units of new and additional Centenary money.

Help swell the total by paying for a unit at once.

#### ILLUSTRATED HYMNS.

The use of the illustrated hymn—that is, the hymn words sung by the congregation while pictures illustrating their meaning are thrown upon the stereopticon screen—is fast becoming popular in our churches and wherever large number of people are gathered together. This method of visualizing the thoughts we sing never fails to arouse enthusiasm.

Three new illustrated hymn sets have been issued by the Committee on Conservation and Advance, and may be rented at any area office. One is Dr. Henry Van Dyke's famous patriotic hymn issued during the recent war; the first stanza, sung to the tune of "The Son of God Went Forth to War," reads:

"O Lord our God, thy mighty hand  
Hath made our country free;  
From all her broad and happy land  
May worship rise to Thee;  
Fulfill the promise of her youth.  
Her liberty defend;  
By law and order, love and truth,  
America befriend!"

The other new illustrated hymns are "Lord for the grace, a rural hymn extolling God's kindness in giving us the farm and the products of the farm, written by the Rev. Harold E. Wilson; and "Dear Lord, to Whom in Other Days," a stewardship hymn used as part of the new stewardship lecture, "Man—God's Partner."

The illustrated hymns previously include: America, the Beautiful, My Country 'Tis of Thee, From Greenland's Icy Mountains, Where Cross the Crowded Ways of Life, I Gave My Life For Thee, Jesus Shall Reign Where'er the Sun, Hymn of the Continents.

#### NEGRO NUMBER OF MISSIONARY NEWS.

The September number of the "Missionary News," published jointly by the Board of Home Missions and Church Extension and the Board of Foreign Missions, is a special Negro number. The issue provides fine material to be used in connection with the 1922-23 home mission study subject, "The Negro". The January, 1924, issue will be special on the foreign mission subject, "India".

Some of the leading articles in the September number are "How You May Help Race Relations", "Achievements of Negro Methodist Churches", "What the Centenary Has Done for Negro City Church", "Handicaps in the Rural South."

The subscription price of Missionary News is 10 cents per year. Classes and pastors may have 50 subscriptions sent to one address for \$4.50 per year. Copies of the special issues may be obtained in quantity at \$1 per thousand. Address "Missionary News," 150 Fifth Avenue, New York City.

#### WOMAN'S FOREIGN MISSIONARY SOCIETY DATES.

Baltimore Methodism is preparing to entertain the fifty-third annual meeting of the general executive committee of the Woman's Foreign Missionary Society in Mount Vernon Place Church October 25 to 31. The Foreign department will meet on October 17 and the Home department on 21 to transact preliminary business. An executive session of the committee attended by all delegates will be held on the afternoon and evening of the 24th, with open business sessions on the 25th. The general program opens on the afternoon of the 26th with a memorial service and an

address by Bishop McDowell, followed by the celebration of Holy Communion. Eminent men and women, and missionaries of the society from many lands will present the world situation and the work the society is doing. It is expected that on November first the members of the Committee will be the guests of the Methodist women of Washington and that President and Mrs. Harding will tender them a reception in the White House.

General Chairman, Mrs. Albert A. Riffel, 4222 Fernhill Avenue, Baltimore, Md.

Chairman of Hospitality Committee, Mrs. John King, 1425 Eutaw Place, Baltimore, Md.

The most appropriate gift for creating Christian culture and denominational intelligence and loyalty within the home circle, is the Southwestern Christian Advocate.

#### BACK TO PRE-WAR PRICES.

Christian workers all over the country will be glad to learn that the Bible at least is getting back to pre-war prices. For the first time in almost five years the American Bible Society is able to offer Gospels with heavy paper cover for one cent. An edition of the Gospel of St. John is already off the press and the other Gospels will be prepared in the same style and in various languages. Perhaps there is no other book of 64 pages, so attractively covered, issued for the price of one cent.

They would hardly do so,—those subscribers who have been renewing their subscription to the Southwestern for the last fifty years in succession, would hardly keep it up did they not get value received from the paper.



## THE DELAWARE CONFERENCE AND SUMMER INSTITUTE

The Delaware Conference and Summer Institute held in the grove adjoining the State College for Colored Youth, Dover, Del., July 25-August 3, 1922, was a great success this year.

Personal mention is made of the Rev. Dr. W. C. Jason, president of the above institution for more than a quarter of a century of the fine work he is doing and the recognition given the same by Mr. Dupont, whose name is linked in Delaware with education, regardless of racial groups. The great church gave us official endorsement this year in reference to the conference course of study through Dr. Allen McRossie, in charge of the same, who sent us a telegram of regrets for his absence, good wishes for our success, especially in the examination of the classes. Examinations were on the grounds and much work was done that will be helpful to the next session of the conference.

It is not out of place to say that our faithful, efficient and conscientious registrar was present and we congratulate him and his wife, the Rev. and Mrs. H. T. Johnson, for putting another star in the crown of preachers' children upon the graduation of their son, Cornelius Lee, from Howard University with the A. B. degree, who expects to return and matriculate in Howard Medical School.

Too much cannot be said of the dean, the Rev. Dr. J. H. Scott, and his worthy assistants, for building such an excellent program with such brilliant speakers and for the interest manifested by the Philadelphia area in the person of Bishop Berry and Dr. Murdock, area secretary. The latter was present and thrilled us with his stereopticon lecture through eye-gate and ear-gate to the city of our souls which he set on fire with the right claims of the Centenary.

The State Summer School for Colored Students was also in session and Dr. J. C. Muerman, government specialist in rural education, gave us a charming, informing and inspiring address. He may be addressed, Bureau of Education, Washington, D. C.

First let me say, the Southwestern, like Bangor's ghost, would not down, bobbed up all through our meeting sessions.

Time would fail me to tell of the helpful addresses and round table talks of District Superintendents Scott, Hargis, Jewett, Wallace, Fletcher, which showed that they were truly the eyes and ears of the bishops; the lectures of Tindley and Kioh, the Martin Luther and Philip Melanethon of the Delaware conference, of the Henrys, both pastors and students of philosophy and of Handy, conceded to be the Borden P. Bowne of our group of pastor, J. R. Brown, M. A. Thompson, W. B. Peny, S. J. Horsey, J. W. Bend, J. R. Waters, J. E. A. Johns, L. S. Moore, T. H. Woodley and J. H. Stevenson. A wide range of subjects were discussed, variety, unity, beauty and strength, showing careful, painstaking preparation, characterized the production of these men, who at a great sacrifice gave service.

The Pastor and His Hymn Book, and His Library, the Rural Pastor in Demand were the subjects of the writer, who styles him-

self "The Least of the Mohicans." Just like white folks, we had the Fundamentalists, the Conservatives, and the Liberals. The pastor as Prophet, as a Teacher, as Evangelist, as a Shepherd and Rural Life, Personal Contacts; Round Table: "What has the Chautauqua meant to us?"; "The Ritual", and many other subjects. These are papers, etc. of men consecrated to serve in the Master's Kingdom, mad when they think of the advantage taken of their group, sad when they seek to save others, but cannot save themselves, but glad to know that the justice of God and the consecrated brain of such as these of their party are mighty factors to speed the triumph of the right.

### DAILY VACATION BIBLE SCHOOL AT ST. DANIEL'S METHODIST EPISCOPAL CHURCH, CHESTER, PA.

The Daily Vacation Bible School of St. Daniel's Methodist Episcopal Church opened on Monday morning, July 3, 1922. Eighty seven boys and girls ranging in ages from four to sixteen years were registered on the first day. This number increased daily until we had an enrollment of one hundred and seventy-two pupils. Eleven of these dropped out by reason of illness and some going out of the city. This, therefore, left the enrollment one hundred and sixty-one with an average attendance of 88, which is very good for the first year.

The pastor, Rev. W. J. L. Hughes, D. D., was the principal and our community worker Mrs. E. P. Thomas was the supervising principal. The school was organized into four groups with a well qualified experienced teacher to each group, most of whom are experienced public school teachers. Miss Carrie D. Hunter, teacher of group one, children from four to six years, Mrs. Elsie Swigett, teacher of group two, children from seven to nine years, Mrs. Hattie S. Brown, teacher of group three, children from ten to twelve years; Mrs. Ella Bailey, teacher of group four, children from thirteen years up.

The sessions were held each week from 9 in the morning until 12 noon for five weeks term, Saturdays excepted. The literature of the authorized course of the Methodist Episcopal Daily Vacation Church School was used following the program guides for the various groups. Hence a well arranged daily program was very successfully carried out.

The school closed on Friday at noon, August 4, 1922. In the evening several hundred parents and friends of the children gathered in the church to witness the closing exercises of the school which consisted of demonstrations of some of the work done by the pupils during the five weeks term.

On Saturday afternoon at 1 o'clock, August 5, the school was taken to Chester Park by automobile service donated by members of the church and some of the citizens of Chester. The good citizens of our city are deeply interested in this grand opportunity for the religious education of our youth.

They say that such a religious movement in our church, if continued, will be the moral

salvation of our young people. Dr. W. J. L. Hughes has done a very great work here during his six years in Chester. By the aid of the great Centenary of the Methodist Episcopal Church, through our pastor, we have enlarged and remodeled our church building with adequate equipment necessary to carry on some features of our forward program.

Our pastor is great among the young people. He organized a Junior Epworth League and used the standard course of study directed by Mrs. Emma A. Robison and Dr. F. H. Butler, from which two classes have graduated. But this Daily Vacation Bible School for the religious training of our youth is the crowning work of his administration. The children learn more about the Bible in five weeks in a Daily Vacation Bible School than they can in the Sunday School in a whole year. The work is, indeed, marvelous.

### Annual Conference Visitation 1922

Conference.	Place.	Date.	Bishop.
<b>ATLANTA AREA</b>			
Savannah	Tallapoosa, Ga.	Nov. 2	Richardson
Georgia	Tallapoosa, Ga.	Nov. 8	Burns
Alabama	Boaz, Ala.	Nov. 8	Richardson
South Carolina	Sumpter, S. C.	Dec. 6	Richardson
Atlanta	Griffin, Ga.	Dec. 13	Clair
<b>BUFFALO AREA</b>			
Central New York	Syracuse, N. Y.	Sept. 27	Waldorf
Genesee	Rochester, N. Y.	Oct. 4	Berry
<b>CHATTANOOGA AREA</b>			
Holston	Rockwood, Tenn.	Oct. 11	Bristol
Central Tennessee	McLemoreville, Tenn.	Oct. 18	Bristol
Tennessee	Lebanon, Tenn.	Oct. 11	Clair
East Tennessee	Blairfield, W. Va.	Oct. 4	Bristol
Blue Ridge	Statesville, N. C.	Nov. 2	Wilson
North Carolina		Nov. 8	Wilson
<b>CHICAGO AREA</b>			
Central Swedish	Jamestown, N. Y.	Aug. 30	McCannell
Chicago German	Almond, Wis.	Aug. 30	Nicholson
Illinois	Decatur, Ill.	Sept. 6	Nicholson
Central Illinois	Rock Island, Ill.	Sept. 13	Nicholson
Rock River	Prieston, Ill.	Oct. 4	Nicholson
<b>CINCINNATI AREA</b>			
West Ohio	Dayton, Ohio	Aug. 30	Anderson
Ohio	Logan, Ohio	Sept. 13	Anderson
Northeast Ohio	Manassah, Ohio	Sept. 19	McCannell
Kentucky	Barrensville, Ky.	Sept. 27	Anderson
<b>DENVER AREA</b>			
Western Swedish	Stratford, Iowa	Aug. 23	Thirkfield
Utah Mission	Salt Lake City	Aug. 9-14	Mead
W. German Conf.	Lincoln, Neb.	Aug. 30	Thirkfield
Colorado	Denver, Colo.	Aug. 9-6	Waldorf
Wyoming State	Powell, Wyo.	Sept. 13	Waldorf
New Mexico	Raton, N. M.	Sept. 20	Waldorf
<b>DETROIT AREA</b>			
Central German	Indianapolis	Sept. 6	McCannell
Michigan	Aubon	Sept. 12	Henderson
Detroit	Pontiac	Sept. 12	McCannell
Norwegian Dan.	Millwaukee	Sept. 20	Leete
<b>HELENA AREA</b>			
N. Montana	Havre, Mont.	Aug. 23	Mead
Montana	Missoula	Aug. 30	Mead
Idaho	Caldwell, Idaho	Sept. 6	Mead
N. Dakota	Mandan	Oct. 11	Burns
<b>INDIANAPOLIS AREA</b>			
Indiana	Greensburg, Ind.	Sept. 13	Leete
N. W. Indiana	Brazil	Sept. 27	Leete
<b>NEW ORLEANS AREA</b>			
Central Alabama	Huntsville, Ala.	Oct. 25	Jones
Texas	Palestine, Texas	Nov. 1	Clair
West Texas	San Antonio, Tex.	Nov. 29	Jones
<b>OMAHA AREA</b>			
N. W. Nebraska	Allamore, Neb.	Aug. 30	Stunts
Nebraska	Omaha, Neb.	Sept. 5	Stunts
Iowa	Keokuk, Iowa	Sept. 13	McCannell
Des Moines	Charlton, Iowa	Sept. 20	Stunts
Upper Iowa	Mason City, Iowa	Sept. 27	Stunts
N. W. Iowa	Ft. Dodge, Iowa	Oct. 3	Stunts
N. W. German	Colesburg, Iowa	Sept. 7	McCannell
<b>PITTSBURGH AREA</b>			
Erle	Dubois, Pa.	Sept. 13	Stunts
West Virginia	Farmont, W. Va.	Sept. 27	Richardson
Pittsburgh	Dormont, Pa.	Oct. 4	Anderson
<b>PORTLAND AREA</b>			
Pacific German	Rosalia, Wash.	Aug. 31	Burns
Columbia River	Ellensburg, Wash.	Aug. 30	Shepard
Payet Sound	Vancouver, Wash.	Sept. 13	Burns
Oregon	Salem, Ore.	Sept. 6	Shepard
West Norwegian			
Danish	Portland, Ore.	Sept. 20	Burns
Pacific Swedish	Berkeley, Calif.	Sept. 28	Burns
<b>ST. PAUL AREA</b>			
N. Swedish	Escanaba, Mich.	Aug. 24	Mitchell
W. Wisconsin	Marshfield, Wis.	Aug. 30	Mitchell
Wisconsin	Oshkosh, Wis.	Sept. 6	Mitchell
Northern German	Morgan, Minn.	Sept. 14	Mitchell
Minnesota	Winona, Minn.	Sept. 20	Shepard
N. Minnesota	Chisholm, Minn.	Sept. 27	Shepard
Dakota	Rapid City, S. D.	Oct. 4	Shepard
<b>ST. LOUIS AREA</b>			
St. Louis, German	Muscatine, Iowa	Sept. 6	Leonard
Missouri	Braymer	Sept. 13	Leonard
St. Louis	Kiddero Spgs., Mo.	Sept. 20	Leonard
Southern Illinois	Alton, Ill.	Sept. 27	Leonard
Little Rock		Dec. 13	Quayle
<b>SAN FRANCISCO AREA</b>			
Pac. Chinese Mis.	San Francisco	Sept. 14	Quayle
Pac. Japanese Mis.	Santa Cruz	Sept. 21	Quayle
California	Santa Cruz	Sept. 27	Quayle
California German	Pasadena	Oct. 5	Quayle
South. California	Fresno	Oct. 11	Quayle
<b>WICHITA AREA</b>			
Oklahoma	Ponca City	Oct. 14	Leonard
Southern German	Sequia, Tex.	Nov. 1	Waldorf
Gulf	San Antonio, Tex.	Dec. 18	Waldorf
Southern Swedish		Dec. 7	Waldorf



## A PEEP OVER IN TEXAS.

Dr. W. G. Alston, Dist. Supt. of the La Teche District, Louisiana Conference.

For the first time since I returned from Africa as a missionary have I felt that I had the time to turn aside from my busy task to rest both body and mind. After looking over my mind to see just where I should go to take my vacation, I soon decided that I would take a peep over in Texas. It was not very long after I came to this conclusion before I found myself in Orange, where my old friend, Rev. J. L. Blue, is holding the fort.

Every moment that I spent in this little Texas town was full of pleasure. Rev. Blue is now completing the work on his church, which will be one of the best in the conference.

The day we spent sixteen miles away on a fishing trip was indeed an enjoyable one. Of course, before the day was finished we had the usual fisherman's luck. We got soaking wet.

I desire to thank the pastor, Mr. and Mrs. Robinson, Mr. and Mrs. Anderson, Mr. and Mrs. Diggs, Mrs. Prince, Mr. and Mrs. Norville and many others for their many kindnesses shown us while in Orange.

In a few minutes after I left there I found myself in Beaumont, my old tramping ground. Eleven years ago I left the pastorate of this church for the West Coast of Africa.

In Beaumont I had a solid week of pleasure. The entertainment given me by my old friends, Prof. and Mrs. H. E. Bowen, was highly enjoyed. Rev. C. S. Williams, the pastor opened wide the door of his heart and took me in. I desire to make special mention of some of the friends who contributed largely to my pleasure. Mr. Kirkwood, who kept at my finger tips his fine automobile, is one of the finest men I ever met. His hospitality had no end. It was here again I had the pleasure of going out on a fifty-mile fishing trip. Before the day was over we again had the usual fisherman's luck. We received a real African soaking from head to feet. We were entertained in the homes of Mr. and Mrs. Willard, Mr. and Mrs. Hockless, Mr. and Mrs. Alford, Mr. and Mrs. Thomas and others, whose names space will not allow me to mention, added to our joy.

The day spent in Port Arthur with Rev. T. S. Pryor was a very pleasant one indeed.

In two hours after I left Beaumont I found myself in one of the golden cities of Texas. I refer to the city of Galveston. One of the greatest preachers and pastors to be found anywhere in Methodism is to be found in Tabernacle Methodist Episcopal Church. The Rev. E. W. Kelly is the popular pastor. In all of my travel, I have never found a man more hospitable and kind. No pastor in the South has a stronger hold upon his people than Rev. Kelly. The program that he has before him is one of the greatest that I ever saw. If he puts this program over he will be placed in a class by himself. He is preparing to build a \$40,000 church and is not going to ask the Centenary for a single dollar. This is almost unbelievable and will be inexplicable.

Mr. Patrick, who took us through the city and down the beach in his automobile, is a prominent layman of our church.

On Sunday morning while there I preached at Wesley Tabernacle and at night I spoke to the congregation of the Avenue L Baptist Church. The Rev. Dr. H. M. Williams is the pastor. He stands at the very top of all the Baptist preachers in Texas. He has built the finest and best Baptist church in the state. He is a strong preacher and a safe leader. On Monday night we gave our African lecture and scenery to a packed house. At Wesley Tabernacle on Tuesday night I spoke to the class. On Wednesday night I gave my African lecture and scenery to the congregation of our St. Paul Church. The people from all parts of the city came to see and to hear. The Rev. W. T. Handy, the pastor, is doing a great work here. He has added to his church a new building and the members and friends are rejoicing with him. Rev. and Mrs. Handy will make good.

From Galveston we went to Houston. On the following Sunday morning we preached for Dr. E. O. Wolfolk. To say that Trinity is fully alive is expressing it in a very mild way. One of the leading officers said to me that Trinity is doing better now than she has ever done. People throughout the city speak of Dr. Wolfolk in the very highest terms. He has by his side a parsonage woman, a wife that can help in putting over any program that the church might see fit to hand down.

Prof. Ryan, with his fine two thousand five hundred dollar car, gave us an opportunity to see the city. He is a great layman. The church is proud of him. On the same Sunday evening we preached at Boynton Methodist Episcopal Church. I think I can conscientiously say that there is not a church to be found anywhere in the South that is like unto this. Every feature that is necessary to make a church complete is connected with this church. The Rev. S. W. Johnson, the pastor, should be highly commended for his fine leadership exhibited here. The most remarkable thing is that every dollar on this great building has been paid but fifteen thousand dollars. The Centenary giving, as I understand, five thousand dollars. From this point we went to Mt. Vernon, where we delivered our lecture on Africa, and presented our African scenery. The Rev. G. E. D. Belcher has the church well in hand. The church was crowded to look upon their African brothers and sisters. Bishop Jones made no mistake in appointing Dr. A. W. Carr as District Superintendent of the great Houston district. He is standing on tip toe crying, "This is the way, follow me."

The Rev. W. D. Lewis, District Superintendent of the Beaumont district, is popular with both pastors and people, with such men as Revs. C. S. Williams, Duncan, Blue, and Pryor as pastors and such laymen as Prof. Denson, Kirkwood, Holland, Willard and others standing by he can not fail. After taking this little peep over in Texas I came to Morgan City, where we held the greatest district conference ever held in the La Teche district.

## RURAL CONDITIONS AND HOW TO IMPROVE THEM.

By Lena D. Collins.

Naturally when we say "Rural" our minds travel along winding roads through stretches of pines, oaks, bays and meadows of blooming flowers; crossing, here and there, a stream of water, where insects and fowls bathe their wings and wade to their hearts' content.

Our minds travel on and we see fields of waving grain and other growing things to make life beautiful. Then the spacious barns, farm houses, churches, schoolhouses of every description come into view. But when we turn our eyes and behold "man", the one being God created a little lower than the angels, and in His own image—we see "Rural Life" and its activities from another angle. This being with a natural propensity to get all out of life possible is not to be judged harshly, for the alarming neglect stands out so vividly among the rural folks. First, let us consider the neglect in the home—a word within itself that has all which means health, happiness, peace and contentment. A word with its three natural assets: father, mother and children, carries more beauty than any other in our living language.

But when we view the overcrowded conditions where two large families, living in a three-room cottage, depriving the children of their every right, from birth through education.

When we see the mother, children, as well as father, struggling for greed and gain without time to converse one with another, not mentioning family worship or training, which is every child's right, these conditions make our hearts ache.

We see houses neglected, being thoroughly cleaned about twice a year, floors swept once per week, churns and other milk vessels washed when can't be put off any longer, dishes pushed back until all are used and must be washed before any more eating can be done. Clothes are washed by chance and ironed at best convenience. The yard swept around front door on Saturdays, cup towels used until ready to throw away without ever being washed. The barnyard in a deplorable condition, raked up when the fertilizer is need on the farm, and many other neglected avenues that could be mentioned, but the most neglected part of the house is the most important—that is the child life. When we look at the youth of our race and in the rural district, we see boys and girls growing up like wild shrubbery, not cultivated as well as the grain in the fields in which they work. Their faces dirty, their hair uncombed, minds untrained, manners almost uncouth, our hearts go out in pity to them. The ones in whose hands rests the destiny of our race, are woefully neglected.

Next let us consider the rural conditions of the church. Usually we find the poorest prepared ministers pushed off to the rural district as a cloak to hide their ignorance and the result is the "blind leading the blind." The Sunday Schools, most commonly, are argumentive societies for the adults to show off how much they know (usually very little) neglecting the child's rights, allowing



them to leave unbenefited with little or no desire to return. Next they go into a long once-per-month service—dismissing late in the afternoon—with only a few able to quote the text intelligently.

Let us next look, unprejudiced, at the rural school conditions. Usually poor, benches or desks overcrowded, tired inefficient teachers, no equipment with which to work, short terms, grouchy trustees trying to direct schools when they fail to have knowledge enough to direct their own homes in the right way.

Now for the secret societies which predominate, are not elevating to the youth of the ages but stand out as a ruin to child life, consuming so much of parents' valuable time that could be used so profitably in training the hearts, heads and hands of these little ones that Christ called "blessed". And all they get out of it is the little endowment to quarrel over, without sufficient knowledge to invest to the best advantage.

Now for the improvement which is very simple—send the best preachers to the country, send the others to the cities where they will see themselves and get an inspiration from the atmosphere of knowledge about them and will try to improve, while in the country they will become static. Send the best teachers to the country who will carry with them the light and life of Jesus, working the work of Him that sent them. The Sunday School should have trained teachers embodied in the love of Christ. These leaders should blend their forces and be real missionaries, and go into the homes of all the people—teach by precept and example, not from selfish standpoint for praise or profit, but with the race at heart—working with mothers and fathers and especially the children that they may have as their highest aim to make the world better and reproduce a better specimen of humanity than he or she might be. Since it is impossible to keep the children apart, we must get out of our selfish attitude and help all the children of all the people. Teach the mothers that all of the children together represent the ripened field of God's harvest and He means for us to work not with just our own but all, feeling that God in his own time and way will crown every effort with success.

"Let us then be up and doing,  
With a heart for every fate;  
Still achieving, still pursuing,  
Learn to labor and to wait."

#### UNION MEMORIAL CHURCH NOTES, ST. LOUIS, MO.

In spite of the very warm weather this summer our attendance in every service has been up to the usual merit. We have also been highly honored during the past month with several distinguished speakers and servants of God. On Sunday, July 9, Dr. J. N. C. Coggin, Secretary Board of Public Morals and Temperance, and Dr. F. H. Butler, General Secretary of the Epworth League delivered the message to us. The delegates who attended the Epworth League Institute at George R. Smith College, reported many good things concerning the institute. Those who attended last year were greatly surprised

to see the wonderful improvements that had been made in and throughout the college. The Centenary movement seems to be the work of a "Fairy" God-mother's wand. Each one who attended the institute seems inspired to return each year until his course is completed.

Many delegates from the different departments of the church attended the St. Louis District Conference that convened in Festus, Mo., August 1-6. We were very sorry to know that several of our delegates in returning home were in the train wreck on Saturday night, August 5th. They have the prayers of the church for a speedy recovery.

Dr. L. H. King, Editor of the Southwestern Christian Advocate gave us a very agreeable surprise Sunday, August 6, by visiting us and delivering an excellent message both morning and night. By 11:30 a. m. the church was filled and overflowing to receive the wonderful message of Dr. L. H. King. After the morning services the congregation witnessed a very pretty wedding. It was that of Miss Bethel Davis, one of our public school teachers, a member and very active worker in every department of our church, especially those adapted to young people, and Dr. Arthur Dowd. Dr. and Mrs. Arthur Dowd are both members of the choir. We wish for them a long and happy future.

Sunday, August 13, was set aside as "Consecration" day for the plans of our "Diamond" jubilee celebration which is to take place October 22 and extend throughout two weeks. Rev. B. F. Abbott gave an explicit explanation of the plans so that the public as a whole might understand the facts concerning the celebration. Union Memorial Church has its jubilee plans well organized and has begun a campaign to reach four goals. (1) A "membership" goal with a campaign for every member to win one for Jesus Christ and the Church. (2) A "good literature" goal with a campaign to put the Southwestern Christian Advocate into every family. (3) A "stewardship" goal with a campaign to make every member intelligent on Stewardship information and to pledge as many as possible to the observance of Christian Stewardship. (4) A "finance" goal with a campaign throughout the membership and friends of the church for funds to make Union Memorial Church more efficient in its service to the community. Regular weekly meetings of the commission and its committee are to be held until the time of the celebration. A very enthusiastic one was held Monday night, August 14, every one seems to have the right spirit to make this a long remembered celebration.

On July 17th, our Gratiot Street Mission, under the pastorate of Rev. J. H. Payne, realized \$130 from their picnic at Stalling, Ill. On the fourth Sunday in July Compton Hill Church, of which Rev. J. H. Boone is pastor, realized \$200 in a special collection. Sunday, August 13, our church in Kinloch Park raised \$700 on their new church fund. Monday, August 14, they broke ground and started the work. This church project is to cost \$7,000. Rev. Geo. Hancock, the pastor, is very jubilant over his success. All the pastors in and about the city are having splendid success in finance and in building up their membership.—Rev. B. F. Abbott, pastor; (Miss) Ethylene Smith, reporter.

#### "NEGRO EXTENSION WORKER STUDIES FEDERAL MARKETING METHODS"

Washington, D. C., Aug. 16—T. M. Campbell, the first Negro agent appointed in Extension Work in the United States, is spending ten days under the auspices of the States Relations Service in the Washington offices of the Federal Bureau of Agricultural Economics, studying different phases of marketing work as conducted by the Bureau. Mr. Campbell, who has his headquarters at Tuskegee Institute, Alabama is Field Agent for Agricultural Extension Work among Negroes in the states of Alabama, Georgia, Florida, Mississippi, Louisiana, Texas and Oklahoma.

On his return, he plans to put in practice through the different state organizations better methods of grading and standardizing the products grown by Negro farmers in his territory.

#### ASBURY METHODIST EPISCOPAL CHURCH NOTES, ATLANTIC CITY, N. J.

Asbury Methodist Episcopal Church, under the skillful and wise management of the Rev. A. L. Martin, S. T. D., the beloved pastor, is steadily forging ahead. The church is packed every Sunday, and many are connected with the church. Asbury, since Conference, has sent up for Centenary over \$900; over \$600 to the Board of Home Missions, etc., on interest.

Last Sunday night, Asbury opened up her \$5,000 rally, to be completed by December 1, by putting on the table during the day over \$2,000 as good faith. A check for \$1,700 was sent up at once to the Board of Home Missions and Church Extension to place on the debt. Asbury built her new stone structure a few years ago at a cost of \$60,000, to date, \$35,000 has been paid. The Church aims to raise \$40,000 by December 1. Every member is in line and moving with their pastor for its accomplishment and other triumphs. In the last Sunday's report, Senator C. D. White gave Rev. Martin \$100; Mr. Gill of New York, \$100; Mr. Cuthbert \$10; and \$15 was raised otherwise on the rally. Mr. Enoch Johnson, \$25; Mr. Bothwell, \$10; Mr. S. Comly, \$10; Judge Cole gave to the Ladies' Aid, Mrs. J. Ford, president, \$200. He had given Rev. Martin \$900 previously. Judge Cole is one of Rev. Martin's best white friends.

Rev. Martin preached at the Big White Seaville Camp, N. J.; the Big White Camp at Malaga, N. J., and the Big West Jersey Campground. At the conclusion of the sermon, nearly 1,000 Christians came to the altar and bowed for consecration and baptism.

#### THE KIM AND CHIN CHU STORIES

(Continued from Page 5.)

After Korea will come a wonderful procession from India, which will begin in January and will be just the thing for all children's missionary organizations, junior and primary Sunday School work, and would be a great help to any teacher anywhere who wishes to emphasize world brotherhood. "Missionary Education," Methodist Book Concern, 50 cents per year.



## REPORT OF DISTRICT CONFERENCES

### AUSTIN DISTRICT

The Austin District Conference of the Methodist Episcopal Church of the West Texas Conference was held in Lagrange, Texas, July 25-30. The District Superintendent, Dr. D. C. Lacey, presiding.

The first two days were devoted to the Sunday School and Epworth League convention. These auxiliaries had special reports and with the present programs which they are endeavoring to adopt better results are expected along all lines for the future.

District conference proper opened Thursday at 8:30 with reports from District Superintendents. Sermons were preached by the following: J. B. Phoenix, W. W. Baker, J. W. Downs, A. Johnson. The District Superintendent, J. N. Hoocy and reporter.

Mrs. Spriggs Ratliff was present looking after the interest of the Woman's Home Missionary Society.

The following visitors were present: Dr. Wm. Jones, field agent of Sunday Schools for New Orleans area, who gave us a series of lectures on the grading of the Sunday School and how to make it go. Dr. E. M. Jones, area secretary of New Orleans area, who gave us a stereopticon lecture on the work of the Centenary, which was enjoyed by all. Many who were ignorant of the Centenary caught a great vision of its work. Dr. Browne, district superintendent of Victoria, brought us greetings from his district.

Leonard Haynes, Reporter.

### VICTORIA DISTRICT

The forty-fifth session of the Victoria District Conference, Sunday School, Epworth League, Ladies' Aid, Junior League Conventions, convened in Fannia Street M. E. Church, Goliad, Texas, August 1-6, 1922. The conference was organized with Rev. J. G. Brown, district superintendent, presiding. C. W. Franklin, secretary. A. L. Carper, treasurer; H. A. Jones, statistician. J. B. Franklin was elected to represent the Southwestern Christian Advocate, and D. F. Vance was elected reporter. The Lord's Supper was administered to 123 persons. Dr. Wilkins, practicing physician in Victoria, Rev. J. H. Swann, fraternal delegate from the San Antonio District, Dr. C. N. Brooks, president of the S. H. C., Rev. V. A. Cook, teacher in S. H. C., Mrs. E. Spriggs Ratliff, corresponding secretary of the West Texas Conference were introduced and spoke briefly.

Welcome addresses were given by Judge Burns, white, on behalf of the city; Rev. J. G. Gathings, on behalf of Second Baptist Church, Rev. E. D. Taylor on behalf of First Baptist Church, Mrs. Beulah Pullum on behalf of the Free Mission Baptist and Mrs. N. E. Taylor on behalf of Fannia Street M. E. Church. Rev. C. W. Franklin responded on behalf of the conference in well chosen words.

The following auxiliaries reported and presidents presiding: For Sunday Schools, Prof. J. B. Whitby; Epworth Leagues, Mr. Fred D. Young; Ladies Aid, Miss Gussie Pettus; Junior Leagues, Mrs. F. L. Brown-

low; Brotherhoods, Mr. J. A. Simms; Woman's Home Missionary Society, Mrs. J. G. Brown.

The Rev. A. L. Carper was appointed conductor of the morning watch, Revs. B. A. Byas and T. J. Carper were elected to conduct religious recreation, which was very highly received by the conference.

Dr. C. N. Brooks, president of Samuel Houston College easily won a warm place in the hearts of all who heard his plain practical plea for co-operation in the task of bringing our own Samuel Houston College up to the standard. Mrs. E. Spriggs Ratliff, corresponding secretary of the Woman's Home Missionary Society for the past 27 years, made a strong plea for the Eliza Dee Home at Austin, Texas, and raised more than \$100 for extension work. Revs. J. B. Franklin, J. H. Hutchinson, H. J. Jackson, M. S. Jordan, N. J. Moore, A. L. Carper, C. W. Franklin, V. A. Cook, and Dr. C. N. Brooks, preached able sermons during the conference.

This session of the district conference showed a marked advance over the 1921 session and Superintendent Brown is well pleased. Mrs. T. C. Roberts read a very timely resolution thanking Rev. A. M. Mason and the good people of Goliad for the hospitable entertainment accorded the conference. By unanimous vote, the 1923 meeting goes to Oakland, Texas.

D. F. Vance, Reporter.

### HUNTSVILLE DISTRICT

The Huntsville District, Central Alabama Conference, convened in Athens, Ala., Aug. 2-6, 1922. Rev. J. L. Carr, district superintendent, presiding.

All the pastors were present except two. Local preachers, Sunday School superintendents, Epworth League presidents and other auxiliaries were well represented.

The conference organized by appointing the usual committees and the election of Rev. R. H. Cox, pastor of Centre Grove for secretary and his accomplished daughter as assistant.

The morning sessions were devoted to the disciplinary questions and the routine business dispatched in good order.

The afternoon and evening sessions were devoted to literary and religious services.

A. W. McKinney was appointed reporter for the press.

Welcome addresses were delivered by Rev. A. J. James of the Missionary Baptist church of Athens, and Rev. T. Terrentine, pastor of the Congregational church.

Among the visitors present who made addresses at different times during the conference were: Prof. T. R. Parker, president of the A. & M. College at Normal, Ala., and his wife, Prof. Blackwell, farm demonstrator of said college and Mrs. M. Blount Jones, dean of the girls' department, Prof. Sutton, president of Central Alabama Institute was present and delivered an able address; Dr. E. M. Jones, area secretary for the New Orleans area, was present and spoke of his work, to the delight of all. Dr. R. H. McAllister was

present and won new friends for the Southwestern and sold books, not a few.

The reports of the pastors were good. They showed that many of the charges had "gone over the top" on their Centenary quotas and were well up along other lines. The Sunday Schools, Leagues and other auxiliaries showed the district to be alive and working for the uplift of the several charges.

Brother Duffy, our pastor at Sheffield, was reported absent on account of his daughter. The conference raised a donation for him and sent it by his district steward.

The people of Athens, N. H. Redrick, pastor, deserve great credit for the conference. The local people of the different denominations, and the people of nearby charges, Beaula, Oakland, and Decatur, gave large attendance during the entire session. Sunday was a high day. Three services were held, W. F. Dancy, of Huntsville, preached the 11 o'clock sermon, A. S. Williams preached in the afternoon and Chas. Coleman preached at night. It was a good day in Zion and everybody returned home feeling happy.

Other pastors who preached during the session were: J. P. McNealy, J. S. Carter, C. P. Payne and W. H. Langford.

The seat of the next district was fixed at Guntersville.

The conference unanimously passed the following resolution and ordered the publication of the same for the benefit of our people:

Whereas, there is an organization with headquarters in the city of New York, which purports to have for its object the redemption of Africa for Africans; and

Whereas, this said organization is sending appeals to our people and asking moral support and financial aid for the furtherance of its scheme, and

Whereas, the said organization has not yet established itself in public confidence,

Therefore be it, Resolved that we take this method of warning our people beware of such schemes and such schemers, and that no financial aid or moral support be given them until thorough legal investigation is had and until they show by their works that they have a right to public confidence.

A. W. McKinney, Reporter.

### PALESTINE DISTRICT

The Forty-Sixth Session of the Palestine District Conference was held at Hearne, Texas, August 9-13, inclusive. The District Superintendent, Rev. B. R. Booker, presiding. At the opening of the session the District Superintendent gave some very appropriate remarks touching the minister in general. At the conclusion of these timely remarks the Holy Sacrament was administered by the District Superintendent, assisted by the Elders present.

The Communion having been finished, the organization of the Conference was next in order, and Revs. W. R. Robinson, P. H. Jenkins, J. E. Wilson, S. M. Bolden and the writer were elected as Secretary, Recording Secretary, Statistician, Treasurer and Correspondent to the papers in the order named and the usual number of assistants were named. Dr. Wm. Jones, of Montgomery, Ala., was introduced by the District Superintendent and he presented the cause of the Sunday School befittingly and it is sure that much good will come out of



the thoughts, methods and plans he presented to the Conference. He closed with a beautiful climax which brought many of the brethren to their feet. While Hearne is dominated very largely by other denominations, the writer is glad to state that they laid aside all denominational ties, and went in whole-heartedly; assisted in every way possible to make this the most far-reaching Conference for good, ever held on the Palestine District. The District Superintendent was never called upon to make a single ruling, for the brethren only tried to see who could best work and who could best agree touching the things of the Conference. The usual church games were carried on every afternoon and the old and the young vied with each other on the playground. Dr. A. W. Carr, District Superintendent of the Houston District and Revs. S. W. Johnson and L. V. Harrison, were very welcome visitors, these three ministers brought fine messages to the Conference and helped in other ways to the delight of all. Very acceptable sermons were delivered by Revs. F. D. Mays, G. E. D. Belcher, (Houston District), E. W. Summers, Wm. Manning, A. L. Gabarel, G. W. Gill, S. M. Bolden, J. P. Belcher and the writer preaching for the Woman's Home Missionary Society. Mrs. M. E. B. Hunter was present and gave very wholesome instructions in home economics, and when she had finished, a standing invitation was given her by the Conference, as the years come and go. Dr. W. Hartley Jackson, brought greetings from the Navasota District, and in his usual manner, they were greetings indeed. The District Superintendent gave fine lectures each morning bearing upon the duties, methods and actions of a Methodist preacher and they were well received by all. Considering the financial condition of the country, the collections from all departments were good when it is shown that \$100 was collected for the Centenary; \$62 for Conference Claimants; Woman's Home Missionary Society, \$74; Ladies' Aid, \$23, and \$106 from the public, making a grand total of \$365. A substantial and deserved donation was made to the District Superintendent by the Ladies' Aid, who received the same in words that showed that he was deeply moved by the unexpected donation. All of the officers were re-elected and Mexia was selected as the seat of the next District Conference. The usual resolutions were read and adopted, thus closing one of the most beneficial District Conferences ever held on the Palestine District.—C. H. Pemilton, reporter.

#### FORT SMITH DISTRICT

The seventh session of the Fort Smith district conference met in St. James M. E. church, August 9, 1922, with the district superintendent presiding. All pastors were present except one, and made splendid reports for the district, which showed much progress.

All subjects were widely discussed by Rev. S. J. Brown and others. The Rev. Brown showed that the world needed God, and God needed consecrated men and women to put over the program of the world for Christ. This was followed by W. M. Anderson, Local program was up to the minute in every way. The Rev. Wommock, white, delivered the welcome address on behalf of the Ministers' Alliance, in well-chosen words. The district stewardship secretary, B. F. Neal, exhibited on the canvass "The Progress of the Negro From 1866 to 1920."

Too much praise cannot be given to the pastor and good people of Fayetteville for their hospitality and kind entertainment of the conference. The next session goes to Danville, Ark. The following preached inspiring sermons during the conference: Revs. G. W. Ware, I. P. Parker, A. L. Buchannan, A. T. Stephens and Mr. McCrosky. Total Centenary collections \$1,234.50.

S. J. Brown, Reporter.

#### STARKVILLE DISTRICT

The first session of the Woman's Home Missionary Society, Epworth League, Laymen's Convention and District Conference of the Starkville District, Upper Mississippi Conference, convened in Liberty Hill M. E. Church on the Sturgis Circuit August 8 to 13. All of the pastors on the district were present with splendid reports. This conference was a record breaker. It had the largest delegation that I have ever witnessed. The Woman's Home Missionary Society with Mrs. R. W. Wilson president, held a profitable session. A large number of young men read splendid papers which were inspiring and uplifting. Mrs. Ergie Coleman was elected president. The Epworth League occupied the second day with Rev. D. Greene president. Several topics of great importance were discussed. Dr. E. F. Scarborough is a live wire at the head of this district. He presides with much ease and brotherly love, and everything is done upon high order. He, through his wise management, has organized a Laymen's Convention where economic and agricultural problems are discussed by the laymen, viz: Such as how to secure and maintain good homes. What are we doing to make our homes more sanitary. The best method of farming. How can we successfully make two ears of corn to the stalk. The best way to stop the credit system. Brother I. P. Pressly is president of the Laymen's Convention. Brothers W. P. Ashford, C. L. Spencer, Allen Quinn, C. H. Lathan and C. Burton were the leading speakers in this meeting.

The conference was favored with the presence of Rev. W. F. Isaiah, the Area secretary on Evangelism. He stretched his tent and worked both day and night with the unsaved which resulted in twelve precious souls being saved.

Mrs. S. K. Philipps, the annual conference president of the Woman Home Missionary Society was present and represented her work and spoke on several occasions. The Rev. J. L. Glen of Water Valley, Miss., was a pleasant visitor. Also the Rev. Mr. Lawson, P. C., of the M. E. Church, South, was also a visitor and delivered a burning message.

Bro. Joe H. Bishop, having passed the required examination, was licensed to preach.

The following pastors preached during the session: B. H. Ashford, C. A. George, G. M. Chisholm, R. D. Gerald, J. W. Jones, B. S. Pegues and G. J. Dobson.

The Committee on Resolutions complimented the pastor, members and friends for their royal entertainment.

The next session will convene on the Starkville Circuit in Zion Franklin's M. E. Church.

G. J. Dobson, Reporter.

#### INDIANAPOLIS DISTRICT

The Indianapolis district conference convened Wednesday, August 9th, at 3 p. m. at New Castle, Ind. The Woman's Home Missionary Society which met Monday the 7th concluded its business session Wednesday at noon and the Woman's Foreign Missionary Society had used the first part of the afternoon. M. J. Bellinger was elected secretary. J. S. Roberts was elected reporter for the Freeman; H. W. Tate for the Western; the pastor and S. H. Sweeney for the local papers and B. F. Smith for the Southwestern. Immediately after organization L. M. Sharpe preached the communion sermon.

At night the mayor of the city of New Castle, and Rev. Criss of the local church made welcome addresses. Rev. A. E. Liles, pastor of the A. M. E. church also gave words of welcome later in the evening. B. F. Smith responded.

Dr. C. R. Bryant of Chicago was introduced and addressed the audience. The services of the day were ended with a sermon by F. R. Arnold.

Thursday was the day for reports. Each pastor was requested to mention the amount of Centenary, and the number of new Southwesterns and such other things as he desired.

The district superintendent, Dr. E. A. White, was pleased with the reports of the men and gave the conference an opportunity to hear another sermon. This time Rev. C. T. Parker preached.

Bishop Clair failed to arrive for the lecture and when the district superintendent received the telegram, Dr. C. N. Grandison was secured for the lecture. His subject was "What's the Matter With Sambo?"

Dr. E. A. White spoke at the Sunday School hour and was followed by the speaker of the hour. Mrs. McKee, of Lima, Ohio, was the speaker for the Foreign Missionary Society. W. R. Hill of Indianapolis, presided at the Sunday School hour.

Dr. W. J. White preached the final sermon Friday night, and Saturday found every one enroute for home. We meet next year in Rushville, Ind.

The reporter to the Southwestern was Rev. B. F. Smith, was the pastor of the Park Street M. E. Church, who was in the awful train wreck the week before, and he was excused early in the session.

Dr. D. F. Skelton and Bishop Leete sent letters which were read to the conference.

A resolution was offered: "Whereas we realize the disturbed conditions of the United States and of the world, and believe that it is caused, ultimately, by having turned away from the teachings of Jesus Christ. . . . Be it resolved that we hereby pledge ourselves against Bolshevism, Radical Socialism the destruction of property and injury of persons by Labor unions, and all forms of propaganda designed to increase race hatred.

. . . Be it further resolved, that we place the Ku Klux Klan in the same category with Bolshevism and regard members of the klan and well wishers of too low moral standards to advise us in political affairs much less spiritual."

B. F. Smith, Reporter.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

SEPTEMBER 3, 1922

Subject: Teaching The Law Of God.

(Nehemiah 8:1-18.)

After Nehemiah had completed the walls around Jerusalem his attention was next given to the religious and social reforms which Ezra had introduced, but against which there had been a reaction after the Persian king stopped his work on the walls. In the seventh month of the Jewish year (part of our September and October) the people assembled into Jerusalem and requested that Ezra should read to them from the Book of the Law which he had brought with him from Babylonia. He read to them all the forenoon while the Levites explained to them what was read, the assembly weeping with penitence. On the next day he read again to the heads of families. The whole week became one of Bible study as he continued the reading every day. On the eighth day they celebrated their Thanksgiving day (Feast of Tabernacles) according to the regulations of this law. On the twenty-fourth day of this month they came together again and made it a day of repentance and prayer because they and their fathers had disobeyed the law of God as they now understood it. They solemnly pledged themselves to adopt and henceforth obey this law. There and then the religion of the Jews (called Judaism) was permanently established. The adoption of this law meant the giving up of mixed marriages and hence the preservation of the Jewish race in its purity. In other words it meant the salvation of the Jewish race to the future history of the world, even though their national life has been long extinct and the people themselves scattered from their home-land into all parts of the world. Also the adoption of this law meant the sanctifying of one day every week unto God, which has come down to us in the Christian Sabbath. Hence something of the world-wide social significance of this week of Bible study and Bible teaching.

Therefore first only in time were the walls which Nehemiah built around the city. To be sure his social and religious reforms could not have been made permanent without these stone walls of protection until they had become firmly established in the bones and sinews of the people. But the reforms were the greatest of all victories for Nehemiah, and are his chief claim to greatness. As he built a stone wall around the city, so he built a religious and social one around his people. The stone wall was destroyed by the enemy after about five hundred years. But the religious and social one around the people—twenty-five hundred years of sufferings and persecutions have not

been able to demolish. But the thing about this religious and social wall that is of paramount importance to the Christian is that it protected this religion until it had time to bring forth its first born—Christianity. Without this protection there would not have been any Christianity. But Christianity has inherited and augmented all the good of eternal values from its parent, leaving aside those things that were only of temporary significance. And the further mission of bringing the world fully into a knowledge of God and saving it belongs to Christianity and not to Judaism. This religion has fulfilled its mission, the greatest and grandest mission of all the religions of the ancient world, and there is no further need for it in the world except it be to preserve the Jewish race from amalgamation. But the race has fulfilled one of the greatest missions of all races of the world, ancient or modern. It has rendered its highest service; and its chief glory as a distinct race is in the past.

Therefore the first week of the seventh (Jewish) month of 444 B. C., when the Jews came together and studied God's word under the leadership of Ezra, a teacher of erudite knowledge of the world, was one of the most important weeks in all the history of the world. Who will, then, underestimate the proper study of God's word today? There was a time when the Roman Catholics would prevent the reading of the Bible except by the clerical classes. But we Protestants have always rightly held that the study of the Bible is a proper one for every man. And the Bible to-day is translated into more languages and has a greater sale than any other book ever written. But in spite of that it is sometimes lamentable to discover how little is really known of it, and what little interest is had in its study, on the part of so many Christians. They can manage to find time, as they should do, to read the current news, periodicals, novels, and other secular books, and time to go everywhere they want to go, except to read the Bible and go to Sunday School. One reason they usually give for such little interest in its study, is that it is so hard. And we confess that it is no primer. Some of us ministers often make the mistake that it is easier than it is, and that any idea which comes into our minds upon hurriedly reading a passage has been given by the Holy Spirit and is the correct interpretation. To study it properly, one needs one of the most modern and sane Bible Encyclopedias and dictionary; and to understand

these requires not a little secular knowledge. But because one cannot study it properly is no excuse for not study it the best one can.

And in many of our church schools where the Bible is taught it is frequently assumed that it is easier than it is. Sometimes the only qualifications required of the teacher of it is that he be a Christian and a teacher in that institution, even though he has never given a reasonable study to it himself. Even in some of our larger Sunday Schools also anyone old enough who wants a class to teach will be given one, and sometimes he will be drafted somewhat against his wishes. We understand some reasons for that. But, to say the least that greatly cheapens Bible study and Bible teaching, and lessens the respect of the student for it. Thank God for these two recent movements of the Church: (1) to give those who are to be teachers in our Sunday Schools a special training for the work; and (2) to give those who are to have charge of the religious education in our secular schools special training for the work. Let our Sunday Schools emphasize and boost to the limit the Teacher-Training classes; and let our secular schools secure professors of the Bible just as they secure professors of any other secular subject. It is exceedingly worth the while if there is to be any knowledge of the Bible anything like adequate to the demands of the present day for its purer social and religious life. Fitness to teach it requires more than piety and the willingness to do it. Remember Ezra was well learned in the law which he read; and those Levites had given special study to the interpretation of it.

— J. Leonard Farmer.

MISSIONARY INTERPRETATION  
Lesson for Sunday, Sept. 10, 1922.  
"They gave the sense so that they understood the reading."

By Rev. D. D. Martin, D. D.)

The charm of any service is to so read, or sing, or teach, that the people may get the sense of what is rendered. The value of a Sunday School teacher is in making the lesson sense clear and plain to the understanding of each pupil. The reading of the Scripture, or of hymns, without regard to the meaning of what is read is a crime committed in many pulpits. All should be made clear as to its sense in the reading.

The greatest work of the missionary is to explain and make clear the truths of God to the people of foreign tongues. The study of language is their most difficult task. In many of the lands of Africa and Asia, as well as, the islands of the sea, the missionary has been compelled to make a language for the people with whom they have been called to work, there being no written language, no letters, no primer, or dictionary. All of these things the missionary has been compelled to build, and then translate the Bible into this new language and give the people its true meaning.

It is difficult to make the Bible clear to the people of all lands. Its figures and metaphors have such a variety of meanings when translated into different tongues, and carried to

different parts of the world. Patiently and persistently must the missionary reveal God by giving the true sense in a way the people can understand. This is what Nehemiah and Ezra did as told in this lesson, and all the people were touched deeply when they heard the word explained to them.

The best way to make the word understood is to translate it into our lives, and let each speak its meaning to others and it will soon be understood. It is the life of the missionary and the home of the missionary that counts for most in the midst of the heathen community. This same is true in the home land. We can all be real missionaries and give the real meaning of the Word if we will exemplify it in our lives. Let us live so carefully and read so distinctly that there will be no room to doubt the meaning of God's Word.

Gammon Seminary.

## Quarterly Conferences

CRAWFORDSVILLE, ARK. — Our third quarterly conference has gone into history. It was held June 17 and 18, in Newman's Chapel, with the Rev. Z. R. Fields, the district superintendent, presiding. He looked into all phases of the church and on Sunday at 11 a. m. he preached the Sir Knights and Daughters sermon to a large congregation. It was a great day, with dinner on the ground and the district superintendent was at his best. At night we went to Jeanette and he preached a great sermon again in the Baptist church for the daughters, and this was the best of all services. When we consider the scarcity of money we have no room for complaining. The spiritual condition is good. I think when the money season opens up we shall be able to catch up the slack. Our church in Crawfordville, Newman's Chapel, has a debt on it which is wearisome to the people, which is helping to mar the success and growth of this church. Vanzant Chapel at Jeanette is the leading church on the charge and it is seven miles from Crawfordville and yet it is far better. In my 4th letter after my 4th quarterly conference I am expecting Newman's Chapel to wake up. Watch for the fourth letter.—J. W. Terrell, Pastor.

LULING, TEXAS. — Our fourth quarterly conference was held at St. James Chapel, Hamilton Circuit, on Saturday, August 19, with Dr. G. A. Deslandes, district superintendent, presiding. The quarterly conference was well attended; all reports showed splendid increase along all lines. On Sunday we had a grand time. Sunday School at 9 o'clock; attendance was good. The district superintendent delivered a splendid address. At 11 o'clock we listened to a splendid sermon by the district superintendent from Psalms 8:4: "What Is Man?" At 3 o'clock we had the Lord's Supper, more than 100 partook of the Sacrament, after which we had a Pentecostal service, the Lord was with us and we felt His presence. All hearts were uplifted.

(Continued on Page 13)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC,  
September 10.  
Subject: "Institute Echoes"  
(Mark 9: 5, 6.)

They began coming by twos and then they came by fours, and, finally they were trooping in by the dozens. On Monday morning, when the registration was made, there were nearly two hundred. Thus the story of the assembling of the second Epworth League Institute at Morgan College may be briefly told. The week was crissed full of tennis, volley-ball, croquet, eating, singing, studying, praying and self-dedication. In the special Life Service meeting on Sunday, fifty-two offered themselves. Four of these are "full-time" service candidates.

## THOSE WHO COME.

There is one thing that there can be no doubt of, those who come to these Institutes, whether they be young or old, certainly get new "pep", inspiration and vision. This Institute movement is one of the very wise things that the Methodist Church has put in operation during these late years. What a fine thing it is to see these older people realize that religion is not a solemn-faced "hark-from-the-tomb"! Why, even the preachers who have hitherto been so obsessed by the dignity idea, that they couldn't bend their backs, are caught in the whelming tide of youthful enthusiasm and yell and sing as loudly as any of the youngsters! If the Institutes do nothing more than to get the preachers in sympathy with the fun spirit of the young folks, they are eminently worth all they cost. If they teach us how to utilize, for Kingdom purposes, the youthful enthusiasm that has hitherto been monopolized by the football and baseball game, they will do incalculable good. If we learn (as we are learning) that there is as much religion in a good yell as there is in anything else, we will have knowledge that is invaluable, and, we will turn these young people loose and let them yell and sing and jollify in their own fashion when a home run is made on Christ's side. They will whoop us on to certain victory you may be sure.

## THOSE WHO STAY AT HOME.

These folks who come to these Institutes, what do they do when they go back to the local chapter? It is one thing to come to the Institute and get the new thrill of spiritual life, it is quite a different thing to make the local chapter feel the reanimating influence of that new life. The top of the mountain may blaze with the supernal glories of the Transfiguration, but the base of the mountain has its "dumb spirit". When you get back home then, do not be surprised if you find that "dumb spirit." It may be possessed by the president; sometimes the pastor has it. Don't

he discouraged if you can't cast him out immediately. Remember Christ told his disciples that this type of spirit is cast out only after fasting and prayer. If the new things you have learned at the Institute are not readily accepted by the folks at home, remember that the Institute was the top of the mountain, you are now at the base of the mountain. Dumb spirits must be exercised. Don't get discouraged and quit the League, our increased knowledge, your increased vision obligate you to the Chapter at home. Keep at it; the little leaven, anon, will permeate the whole lump. That, in fact, is the plan of those who promote the work. The select few, who attend the Institute from year to year, must be depended on to make disciples of the others.

## SUGGESTIONS.

The Epworth Herald has suggested several plans for reporting to your Chapter upon your return home. This one is my preference, viz.

## SOME NEW THING I LEARNED AT THE INSTITUTE.

- About the Church.
- About the Epworth League.
- About the Mission Fields.
- About Life Service.
- About ways in which our Chapter can help others and itself.

J. W. HAYWOOD,  
Morgan College.

## MARRIAGES

LEAKE-DAVIS.—On August 8 Rev. M. M. Leake and Miss M. E. Davis were happily united in holy wedlock at the home of the bride's father, Rev. J. H. Davis. The ceremony was performed by the Rev. W. D. Thomas. Miss Davis was a teacher of Mt. Meigs Institute, Alabama, and Rev. Leake was pastor of the A. M. E. Church, Anniston, Ala. We hope for them a happy voyage on the sea of matrimony.—Reporter.

DUPLESSIE-TAYLOR.—Mr. Eugene Duplessie of 906 Copernicus street, Gretna, La., and Miss Laura V. Taylor, of 1323 Columbus street, New Orleans, La., were happily united in holy wedlock August 16, 1922, in Grace M. E. church, New Orleans, La. Miss Taylor is an accomplished young woman, having served as organist and teacher for years in Grace M. E. church and Sunday School. Mr. Duplessie is a well known citizen of Gretna, a brick mason, contractor and builder. He is a strong member of Boyton M. E. Church, Gretna. The wedding march was played by a teacher of Bienville school. The re-

ception was had at the home of the bride with delicious refreshments and music. There were numerous presents. The couple will make their future home at 906 Copernicus street, Gretna, La. Rev. T. B. Oville officiated.

SEMIAN-WILLIAMS.—Mr. Joseph Semian and Mrs. E. D. Williams were happily united in holy wedlock at the home of the bride in Opelousas, La. After the marriage delicious refreshments were served. The bride and groom then left for their new home. We wish for them a happy and prosperous life. Rev. J. W. Hampton officiated.—Reporter.

MARSHALL-PORCHE.—Miss Myrtle H. Porche, daughter of Mr. and Mrs. C. L. Porche, was married to Mr. Isaiah Marshall Wednesday, August 23, at 7:30 a. m. The ceremony was conducted by Rev. Father Warren, of St. Dominic's church, New Orleans, La.

BROUSARD-CARR.—Mr. Joseph Broussard and Miss Magie Carr, of Baton Rouge, La., were united in marriage at St. Mark Church, August 24, 1922. Miss Carr is a faithful member of St. Mark. May the choicest blessings of God, rest upon them. Rev. C. W. Reeves, officiated.

HOLLOWAY-ROBINSON.—Mr. Lewis Holloway and Miss Annie Belle Robinson of Mansfield, La., were happily married at the home of the bride's parents. We wish for them God's richest blessings. Rev. L. C. Thomas officiated.

## Woman's Column

During the District Conference, Jackson District, held at Tylers' Chapel, August 16 to 20th, the Woman's Home Missionary Society met Friday, the 8th. Much interest was manifested and new life was instilled in all present, so much so that another meeting was appointed to meet at Pratt's Chapel, Jackson, Miss., Nov. 3 and 4. After a very instructive address which was delivered by Sister W. P. C. Morrison, our efficient Field Secretary, new life seemed to enter into all present. Sister Lipscomb, president, gave some wholesome instructions. We trust every church will have a representative from the different auxiliaries. We all left with new life.—Mrs. Mollie Wilburn, secretary.

## QUARTERLY CONFERENCE.

(Continued from Page 12.)

Our pastor, Rev. G. M. Mallery, has led us well this year. His sermons have been inspiring and helpful; his leadership proves him to be a great and good pastor. We are now planning for a big drive to pay up all claims before the annual conference. We hope to send our pastor to the conference with a round report. Total collection for the day, \$84.00.—Mrs. Philander Cote, Secretary.

ROANOKE, ALA.—Bethel Metho-

dist Episcopal Church: The third quarterly conference of the Roanoke Circuit was held very successfully, Dr. J. N. Wallace, presiding. District superintendent was paid in full. Reports were good.

Much is being done for the advancement of this Circuit. Quite a sum has been raised and paid on old indebtedness. Also several have been added to the membership. Our pastor, Rev. I. B. Points, says we must march on to success.—Alice Gates, Reporter.

## District Rounds

TEXARKANA DISTRICT.  
Fourth Round.

Horatio, Sept. 2-3; Caddo Gap, 9-10; Murfreesboro, 16-17; Highland, 16-17; Bengin, 23-24; Center Point, 30, Oct. 1; Locksburg, Oct. 7-8; Dequeen, —; Clow Circuit, 21-22; Clow, 28-29; Saratoga, Nov. 4-5; Paraloma, 5-6; Stamps, 12-13; Canfield, 18-19; Lewisville, 25-26; Texarkana, Dec. 3-4.

The District Motto: A round report for Centenary, Conference Claimants, Episcopal Fund and the Southwestern Christian Advocate in every home.—A. R. Ray, District Superintendent.

## FOURTH ROUND.

## LaTeche District.

Crawford, Oct. 8; Union, 7-8; Franklin, 13-15; Centreville, 14-15; Morgan City, 21-22; Viron, 27; Woodlawn, 28-29; Napoleonville, 29-30; Darrow, Nov. 4-; Donaldsonville, 1-6; Schriever, 10; Beattleville, 11-12; Houma, 12-13; Thibodeaux, 12-14; Maringouin, 17-19; Rosedale 18-19; Shilo, 20; Bayou Goula 25-26; Plaquemine, 26-27; Whitehall, Dec. 2-3; Litcher, 3-4; Laplace, 5; Hainville, 9-10; Camp Parapet, 10; Baldwin, 17-18; Godman, 17-19.

We have just closed the greatest district conference in the history of the La Teche district. I desire to thank each of you for your unselfish support in making this conference what it was. Let us go in to make this fourth round the best of all previous ones. Arrange to get your quarterage raised before the coming (Continued on Page 14)

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## WHAT THE CHURCHES ARE DOING

LAKE CITY, FLA.—The grand rally at Gethsemane Methodist Episcopal Church, July 30, was a success. At the 11 o'clock service, the pastor preached a soul-stirring sermon. At 7 p. m., the captains of clubs reported as follows: Club No. 1, Dr. F. A. Murray, \$42; Mrs. Amy Hart, \$10; Mrs. Rosa Joiner, \$10; Mrs. S. Pitman, \$6.55; Mr. G. Jones, \$5; Mrs. Lula Page, \$5.15; Mrs. L. Page, \$5; Mr. Arthur Lucas, \$1.00, with other amounts added. Total for Club No. 1, \$90.15. Club No. 2: Rev. T. P. Page, \$5; Mrs. Snrah Anderson, \$1.00; Mrs. Alice Taylor, \$2.00. Total No. 2, \$8. No. 3: J. J. Jackson, \$5; Mrs. Mattie Hawkins, \$5.15; Mrs. Frances Jones, \$2; Miss Ethel M. Jones, \$2; Mrs. Lonnie Hart, \$1.90; Mrs. T. Willis, \$1.40; Mr. Ivey Parnell, 50c. Total for No. 3, \$17.85. No. 4: Guss Henry, \$2.90; No. 5: J. B. Austin, \$2.25; No. 6: A. J. Johnson, \$5; Mrs. E. J. Murray, 10; Mrs. Polly Jenkins, \$5.63; Mr. Sam Taylor, \$1.80; Henry John, \$1.00; Mrs. Minnie Roach, \$1.15; Miss Minnie Parnell, \$1.00. Total for No. 6, \$25.00. No. 7: Rev. A. N. Evans, \$2; Mrs. Mary Lee, \$3. Total for No. 7, \$5. No. 8: L. S. Hart, \$7.45. Grand total for the day was \$163.63.—Rev. C. R. Howard, P. C.; A. J. Johnson, reporter.

BUFFALO, ILL.—St. Paul Methodist Episcopal Church: While the pastor and his wife were reporting the great meeting of the St. Louis District Conference to their congregation at Buffalo, a great storm struck them and almost took them from their feet. The pew in the back of the church was full of good rain drops. They have never had a more pleasant rain of good things. Those who took part in the storm were: Mr. and Mrs. Moses Hopkins and family; Mr. and Mrs. S. R. Wheatley, Mr. and Mrs. Cook, Mrs. J. Aker, Mrs. Payne, Mr. and Mrs. Jackson enjoyed the storm. Wm. Bonaparte, Mr. and Mrs. I. Bonaparte and Mr. and Mrs. Harris. Rev. and Mrs. Jackson enjoyed the storm very much and are proud of their congregation at Buffalo.—S. M. J., reporter.

WEST POINT, GA.—Rev. J. F. Robinson, the pastor of Pine Grove Methodist Episcopal Church, closed a very successful revival August 18. On Monday and Tuesday, the Rev. S. P. Bryant brought to us the word of God. He preached soul-stirring sermons. The latter part of the week, Rev. J. F. Robinson spoke out of his broad heart to us. He did much in bringing sinners to Christ. During the revival, twenty souls were happily converted.—J. J. Hntchett, reporter.

ST. CHARLES, Mo.—The St. Paul Methodist Episcopal Church Sunday School has had another entertaining well-enjoyed affair under the supervision of J. Rosline Guyton, acting superintendent during his vacation. Sunday morning, August 20, by request of the acting superintendent, twenty-two members of the St. Paul Methodist Episcopal Sunday School left on the 9 o'clock car to surprise and be with the members of the Sunday School at Bridgeton, the other church of the St. Charles Circuit. The

superintendent and members of Bridgeton were amazed when they saw such a delegation, however, Sunday School was opened by the superintendent in charge, after which she asked the superintendent of the St. Charles to teach the Senior class, which he did. The lesson was discussed in detail after which the St. Charles superintendent, J. Rosline Guyton, summarized the lesson. But before closing the Bridgeton superintendent wanted to know why we would come as such a surprise and she called on the superintendent, J. Rosline Guyton, for explanation. He gave response to the call with a very spontaneous talk after which Sunday School was dismissed by the pastor, Rev. J. C. Guyton.

The superintendent, J. Rosline Guyton, and part of the members, returned to St. Charles to be in the services at the St. John Methodist Episcopal Church in the afternoon to do honor to J. Rosline Guyton, who has been entered and been licensed into the ministry. An excellent program was had. An offertory was taken and presented by the Mrs. Rev. R. B. Monroe, as a token of respect and appreciation from St. John A. M. E. Church.

J. C. Guyton, P. C.

GRETNA, LA.—We have just closed a successful rally at Boynton M. E. church which ended Sunday night, August 20. The leaders of this rally were Bro. Joseph Sennett, and Sister Rosie Sennett. This rally was for the purpose of raising money to paint the church. Reports were as follows: Bro. Colhert, \$4.03; Bro. Paul Rayne, \$4.21; Rev. D. F. Taylor, \$2.50; Rev. Calvin from the Peoples church, \$426.—O. J. D. Rainey, Local Preacher; O. B. Haynes, Recording Steward.

MANCHESTER, ALA.—Our membership is very small here, but our work is moving on smoothly. A former school teacher, Miss Fannie Woolfolk, is here spending a few days, and has been very active in church work since her arrival. She taught one of the Sunday school classes last Sunday, and made a visit to the Baptist Sunday School, where she was introduced by Mr. J. W. Nelson. Miss Woolfolk made quite an inspiring talk. We have just closed out one of the best district conferences we have ever had at Gadsden, Ala. All the pastors, delegates and visitors expressed themselves as having been royally entertained at the conference.—Reporter.

PETERSBURG, TENN.—Caldwell Chapel M. E. Church: We witnessed a grand revival during the past week, which started August 13. This revival was a successful one, and was one of the best that had ever been witnessed at Petersburg. There were 32 converts, 23 baptisms and 28 added to the church. The revival was conducted by Rev. T. B. Blackman and assisted by Rev. C. K. Blackman and Rev. C. W. Mayes. We raised \$27. We are looking forward to the fourth quarterly Conference with great pride,

for the report will be one of the best in many years. We are proud to say that Rev. T. B. Blackman is a powerful and spiritual speaker.—Pattie C. Boren, Reporter.

DUBLIN, VA.—The rally at Dublin on August 6 was a great success. The church was divided into two clubs. Club No. 1, Mrs. Ida Hendrick, chairman, assisted by Bro. James Alexander, raised \$25.52. Club No. 2, Miss Hattie Johnson, chairman, assisted by Mrs. Mattie Eaves, raised \$31.54. We are working hard to make a round report. We extend our hearty thanks to the chairman of each club, members and friends for their support in this rally. Dublin is still on the upward march.—H. G. Harrison, Reporter.

A splendid revival was held recently at Griffin Chapel, Starkville, Miss., with much success. Rev. F. J. Tolbert, our pastor's brother, assisted with his sermons of appeal and earnestness, and will remain in the hearts of those who heard him for many years to come. We wish for him many more years of life in which to preach the Gospel of our Lord.—Reporter.

## SPECIAL NOTICES

The district meeting of the Lexington district, Womans Foreign Missionary Society of the Lexington conference will convene in St. Paul M. E. Church, Paris, Ky., September 28 and 29, 1922. All officers and delegates are asked to be present the first day.—Mrs. J. L. Leggett, President, Jeffersonstown, Ky.

The trustees of Boynton M. E. church are planning to give a Silver Dollar Rally on September 10. All of the New Orleans churches are invited to be present with us at that time and to render such services as you see fit. Come and help us make this rally a success.—Rev. O. J. D. Rainey, Local Preacher; O. B. Haynes, Recording Steward, Gretna, La.

## DISTRICT ROUNDS

(Continued from Page 13)

of the district superintendent, so that he may spend his time in raising the back salary of the pastor. Do not forget to raise the balance due on your Centenary quota, and send in at once. We are told that the La Teche district according to our numerical strength, is now leading the New Orleans area.

I am, faithfully yours,  
W. G. Alston, Dist. Supt.

## GULFPORT DISTRICT

### Fourth Round

Lumberton, Sept. 23-24; Sumrall and Newangusta, 26-27; McLain, 28-29; Basin, (Donovan) Sept 30, Oct 1; Richton, 7-8; Stillman and Texas, 12-13; Bond, and Wiggins, 14-15; Gulfport St. Mark, 21-22; Pearlinton and Waveland, 28-29; Biloxi, Nov. 4-5; McHenry, 9-10; Handsboro, 11-12; Inn and Delisle, 14-15; Pass Christian, 16-17; Ocean Springs, 18-19; Mer-

rill and Bendale, 25-26; Gulfport and Mt. Pleasant, 28-29; Three Rivers, Dec. 1; Escatowpa, 2-3; Bay St. Louis, 9-10; Moss Point, 16-17; McNell, 23-24.

Dear pastors, members and friends: We are truly grateful to you for what has been accomplished thus far. You made a fine impression at the District Conference, and now we must strive to bring up our full quota on all lines, before the Annual Conference. Pastors who are not over with Centenary Quota, please don't stop until you put it over. Remember your Conference Claimants, Episcopal Funds and General Conference Expense. Continue to send in subscriptions to The Southwestern Christian Advocate on your Quota, and raise the last cent of your amount on Episcopal Residences. Have your church records in first class shape for the fourth Quarterly Conference. District Group Meeting at Gulfport St. Mark September 21, 1922, with Dr. W. A. C. Hughes presiding.—P. H. Pemhert, D. S.

## GRIFFIN DISTRICT Fourth Round

Stockridge, September 9-10; Oak Hill, 16-17; Jonesboro and Red Oak, 23-24; Brooks, September 30. October 1; Senoia Mission, September 30-October 1; McDonough, October 7-8; Hampton, 14-15; Griffin Circuit, 21-22; Fayetteville, 28-29; Jonesboro Circuit, November 4-5; Griffin Station 12-13; Williamson, 18-19.

Dear Brother Pastors: You have done well up to date. Almost every charge is in advance over last year up to this time. I thank you most sincerely for your loyal co-operation and faithful work. Let us hold this advance we have made by all means, and most vigorously push every interest of the Church on our District, with renewed zeal and greater joy.

Remember our Clark University Endowment Rally will be held October 26, 1922. Let us all strive to make this a Great Red Letter Day for each charge in the Griffin District, by each Pastor making a person Every Member Canvass for at least One Dollar per member for this Big Rally, and larger amounts from those who are able to pay larger amounts.

The Centenary Authorities will assign some of their strong and eloquent men to our District to help us in our Centenary Campaign this Fall. The program of this service will be out in time.

We pledged ourselves at our recent District Conference to raise our full District Quota of subscribers for The Southwestern Christian Advocate. Let us stand by our pledge by each Pastor raising the full quota for his charge. Let us do this and help make our official organ self-supporting.

Each Pastor is urgently requested to send his Clark University Endowment Rally money directly to Bishop E. G. Richardson, D. D., L. L. D., 63 Ponce de Leon Avenue, Atlanta Georgia. And to make monthly reports of the same.

This being the Fourth Round, and last Quarterly Conference for the year, I very much desire to meet every Member of each Quarterly Conference at 11:00 o'clock, a. m., of each Circuit, with full reports.



I trust all our official members will help us raise all of our full claims for Ministerial Support.

Yours in the work,

R. T. ADAMS, D. S.,

Bell Phone 530,  
Box 418 Griffin, Ga.

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged at the rate of 1 cent per word additional.

WYNN.—Brother Asa Wynn, brothers of Rev. B. W. Wynn, of Starkville, Miss., was born April 30, 1885, and died August 4, 1922. He was converted about 12 years ago, and became a member of Griffin Chapel Methodist Episcopal Church. His illness was of short duration. He leaves to mourn his passing many relatives and friends.—R. O. Bell, reporter.

PEEBLES.—Our rank has been broken by the death of Bro. Sam Peebles, of Starkville, Miss., who was born March 10, 1861, and died July 19, 1922. He became a member of Griffin Chapel Methodist Episcopal Church in his early life, being a member for more than forty years. He held the office as class leader, steward and trustee. He leaves a wife, two daughters, four brothers, many relatives and friends to mourn his departed life.—R. O. Bell, reporter.

PARKER.—Mrs. Amanda C. Parker died August 12, in Little Rock, Ark., where she was living with her daughter. She died in full triumph of the Christian faith. Her funeral was held on Friday at 11 o'clock at the Chapel A. M. E. Church, Natchez, Miss. Funeral services were conducted by Rev. A. L. Holland, Sis. Parker was 80 years of age, one of the oldest members of the church, and was at one time a member of the choir.—Reporter.

ROBINSON.—Vernon Loyd Robinson, the youngest son of Mr. and Mrs. O. C. Robinson, Canton, Miss., was born August 14, 1912 and died Wednesday morning August 23, 1922. He joined Asbury M. E. Church in 1910 and was baptised by Rev. G. W. Smith. His Sunday School class paid a fine tribute to this young life. The funeral services were conducted by pastor, Rev. A. J. McNair.—C. H. Smith, Reporter.

CLAY.—Brother James Clay, died at his home in Mansfield, La., August 20, 1922, age 58 years. He was a member of Thomas Chapel M. E. Church and held office as class leader, trustee and steward. He lived a consistent Christian life, and was loved by all who knew him. He leaves a wife, daughter, son, two sisters, a host of relatives and friends to mourn his passing.—Miss N. E. Thomas, Reporter.

COOKE.—Forest City, Ark., Keynote M. E. Church, suffers the loss of another member, in the person of Sister Margie Pearson Cooke, who was born September 8, 1894, died August 12, 1922. She was converted early in life and united with the M. E. Church. She was greatly loved by all who knew her. Funeral, August 14 by her pastor, Rev. P. W. Webb. A husband, father, mother six brothers and sisters survive her.—Reporter.

WASHINGTON.—Sister Gertrude Washington, a member of Hillary Chapel Methodist Episcopal Church, Leona, Texas, departed this life on August 16, 1922. She had been a member of Hillary Chapel since 1905, and lived a consistent Christian until her death. A husband, six children and a host of friends mourn her departed life.—W. L. Washington, reporter.

DUFFIE.—Miss Dally Duffie, the daughter of Rev. and Mrs. J. H. Duffie, Sheffield, Ala., passed from labor to reward August 17, 1922, at 17 years. She was a devoted Christian girl of the church and Sunday School, and was loved by all who knew her. The Baptist Sisters of the Refugee Club together with many others, attended the funeral and paid tribute and respect with beautiful flowers. The funeral services were conducted by Rev. Shields, pastor of the A. M. E. church. She leaves a father, mother, two sisters, three brothers and a host of friends to mourn her passing.—S. M. Bettis, Reporter.

NASH.—Mrs. Martha R. Nash, the beloved wife of Rev. L. E. S. Nash, of Laurel, Maryland, departed this life August 12, 1922, in full triumph of faith. She was converted when only 13 years of age, and lived a consistent Christian life. She leaves to mourn her departed life a husband, one brother, three sisters and a host of relatives and friends.—Elisha W. Brewer, Reporter.

HARDEN.—Mr. Willie Harden was born December 17, 1900, in Spartanburg, S. C., came to Micanopy, Fla.,

## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Kennettville	Cheraw, S. C.	Sept. 6-10	G. C. Scott
Philadelphia	Newark, N. J.	Sept. 26-28	J. T. Fletcher
So. Philadelphia	Middletown, Del.	Oct. 17-19	James H. Scott

Gulfport District Sunday School, Epworth League, Ladies' Aid, Woman's Home and Foreign Missionaries Societies Convention will be held at Sumrall Methodist Episcopal Church, August 31-September 3, 1922.

1905, at which time he became a member of Paradise M. E. church and Sunday School. Later he went north where he became ill and returned home. He died August 16. He was buried by the K. of P. lodge of which he was a member. The funeral services were conducted by the pastor, Rev. W. B. Hester, assisted by Revs. Davis, Moses and Divine.—Reporter.

DOUGLAS.—Sister Lucinda Douglas departed this life August 21, at the age of 68. She was a member of Wesley Chapel of Louisiana, Mo., and died in full triumph of faith. She leaves two sisters and a number of relatives to mourn her departure.—Mrs. D. J. Mitchell, Reporter.

### SPECIAL NOTICE

We wish to call your attention to the error made in the amount raised in the Bishop's rally at Thibodaux, La., July 23. The amount was \$218.72 instead of \$2.18.

### CARD OF THANKS

I take this means of thanking the committee, Mrs. Zola Hall, Miss Hatlie McFaden and Mr. Sidney Coiller and about 37 others, whose name we don't mention, who contributed groceries, etc., to my necessities amounting to 110 pounds on the evening of (Continued on Page 16)

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Romans 1:16

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## CRESCENT CITY NOTES

**GRACE M. E. CHURCH.**—We wish to express our hearty appreciation to the pastors who co-operated with us and their members who so ably assisted us in our second financial drive of the year. We wish also to express our appreciation to the members and friends who worked so well during the drive, and who made the following reports: J. L. Byrd, \$11.37; Celestine Collins, \$7.55; Aline Clayton, \$14.45; Odile Cannon, \$19.50; Esther Tapps, \$8.09; S. E. Dotson, \$18.25; Lettie DuBoise, \$25.00; Mahel Estivan, \$13; Bertha Edwards, \$6.30; Georgia Greer, \$8.80; Louise Good, \$11.65; L. Hypolite, \$20.50; Ernestine Jones, \$25.00; Celestine Johnson, \$13.50; Rosetta Jones, \$17.00; Lillie Landry, \$11.30; Emma Lloyd, \$18.25; M. A. Laws, \$10.95; Harriet Lewis and Amelia Saul, \$35.00; Eliza Lewis, \$11.00; Harriet Lewis No. 2, \$25.00; Beulah Mumford, \$4.25; Meatrice Moore, \$20; Vernetta Nunez, \$5.00; Eleanor Oville, \$42.50; Celestine Oglivie, for the Sunday School, \$7.25; Laura Patterson, \$11.50; Mary Powell, \$30.50; Sarah Page, \$39.00; Sarah Rogers, \$13.00; Margaret Roherson, \$9.50; Rosetta Shepherd, \$15.75; Marie Turner, \$5.40; Eugenia Thompson, \$8.11; Lucy D. Walker, \$15.01; Louise Williams, \$23.25; V. M. White, \$17.25; Olivia Williams, \$28.25; Martha Brown, \$2.00; L. B. Ellis, \$10.00; B. Fulchon, \$3.50; Anna D. Pons, \$20.00; William Roberson, \$10.00; J. B. Hall, \$10.00; C C. Smith, \$5.00; T. H. Rogers, \$10.00; James Powell, \$10; B. Shanklin, \$5.00; A. L. Age, \$10.00; Charles Moore, \$10.00; H S. Williams, \$10.00; Wm. Hathaway, \$5.00; Florence Russell, \$6.15; Sarah Thomas, \$13.55; Ada Smith, \$13.00; Viola Henry, \$15.40; R. C. Metoyer, \$10.00. To date we have \$850.00. The work of repairs is now under way. Considerable repairs have been made on the parsonage. Electric lights have been installed in both parsonage and hall, and many other improvements have been made. The Boy Scouts of Grace church won the competitive drill on the field at the Crescent City park. A reception was tendered the Scouts by the Epworth League Thursday, August 24. A beautiful service was that of Sunday morning, August 20, when the Flag was presented to the church by the Boy Scouts. The address was by Master Leonard and Miss Willie M. Hathaway in well chosen words received the Flag. Electric fans and a great fall revival are our next numbers.—Reporter.

**WESLEY M. E. CHURCH.**—Dr. W. J. King of Gammon Theological Seminary of Atlanta, Ga., preached at Wesley Methodist Episcopal Church, Sunday, August 20th. He will lecture on Wednesday the 23rd at this same church on his trip to the Orient; come out and hear him. The Ladies' Aid, No. 1, of Wesley Methodist Episcopal

Church, held their anniversary service on Sunday, August 20, under the leadership of Sister Epps, that good, staunch Christian soldier. Bro. E. J. Wise was master of ceremonies. The welcome address was delivered by Bro. Taylor, on behalf of the church, which was responded to by Miss Bonita Mack, one of our star speakers of Wesley. The sermon was delivered by Dr. Stanley, pastor. Miss Mildred Williams, (who will some day in the near future be one of the star speakers of Wesley) made the presentation address, delivered to the pastor, the sum of \$12.44 on behalf of the auxiliary. We are hereby availing ourselves of the opportunity to invite you

out on the first Sunday in September, when the Sunday School children's missionary program will be rendered at 9:30 a. m., come and bring the children. J. W. M. Francis, reporter.

**WILLIAMS M. E. CHURCH.**—Our pastor, Rev. D. S. Sloan, who was very seriously injured several weeks ago, is improving nicely. The doctor reports that he will soon have the use of his injured limb, which has caused him much suffering. The church is praying for his recovery.—E. P. Edwards, reporter.

### CARD OF THANKS.

(Continued from Page 15)  
August 15, last. Prof. A. B. McFaden

of the M. B. Church made the presentation speech and Bro. W. H. Smith of Wesley Chapel Methodist Episcopal Church, where I last pastored arranged for the donation.—Respectfully (Rev.) J. W. Hill, Carhage, Miss.

### CARD OF THANKS.

Mrs. E. A. M. Trower, wife of the late Rev. George E. Trower, who at his death, April 19, 1922, was a member of the Mississippi Conference, desires to thank all of her friends for the kind assistance rendered her during the time of the illness and death of her husband. Her future home will be at 445 Walnut St., Hot Springs, Ark.

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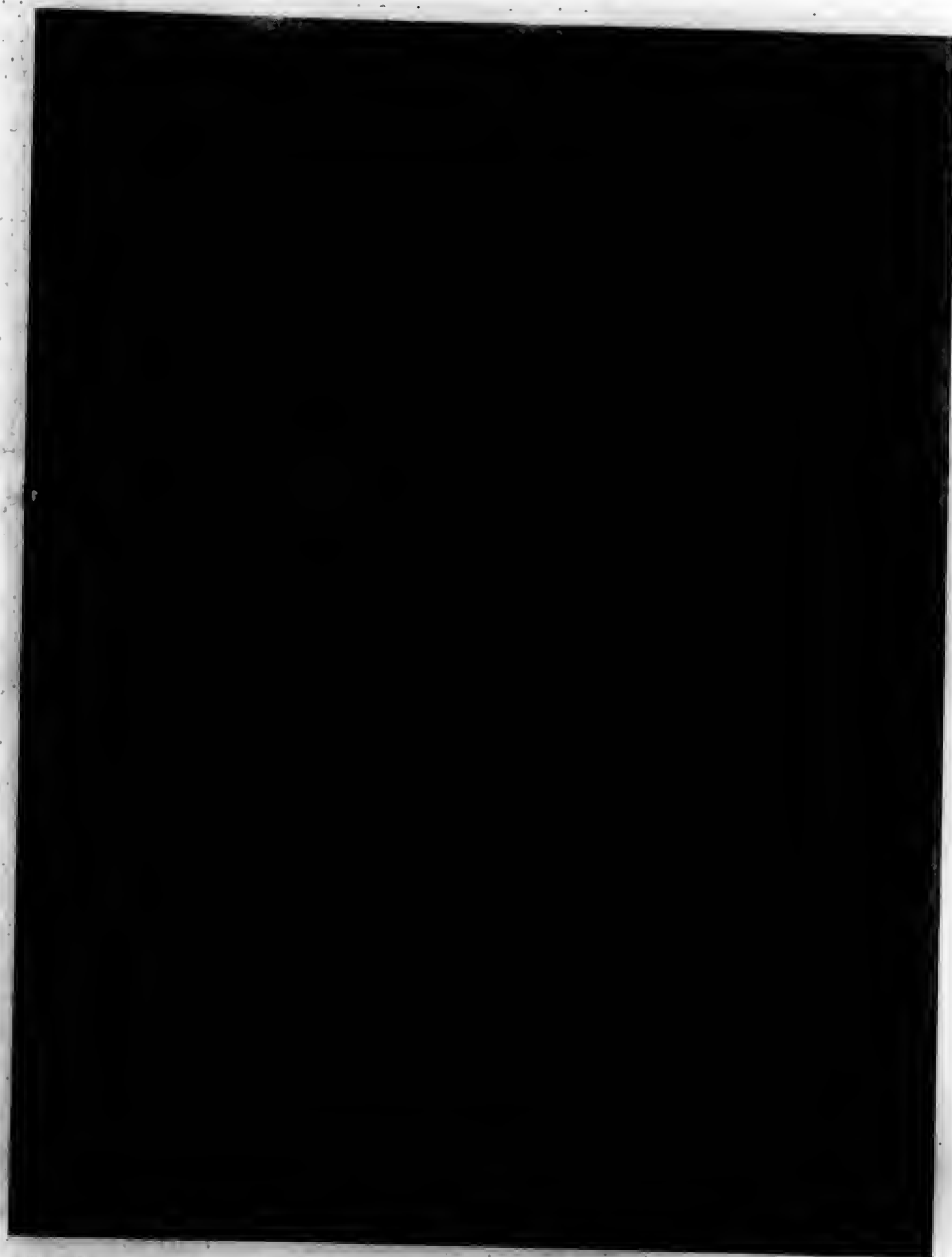
# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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GRADUATING CLASS OF GAMMON THEOLOGICAL SEMINARY 1922.—(See Next Page.)



## BACK TO SCHOOL

With more than ordinary emphasis, we herewith urge the youth of school age to turn their attention and their footsteps back to the school-rooms of the country.

The schools, public and private, are the Nation's bulwarks. Upon them rests the superstructure of our civilization. It has always been necessary for society to maintain some type of educational institution in order to hand down to youth the cultural values of civilization—to transmit the constructive traditions of society that the valuable experience of the human family might be perpetuated through future years.

The most profitable exercise of any group is to submit itself to the civilizing influences of the educational institutions of its times that it may enter into this heritage from the past; which is a valuable equipment for the problems of the present and future.

Upon the Negro race group there is no more imperative demand made by the condition of the times than that the Negro boy and girl shall find their way to the school rooms of the country, there to remain until they have finished their courses. If nothing else dictated such a policy, surely the consideration of self-improvement should excite them to it. Knowledge has its purely cultural side that gives a certain urbanity of life and consciousness of power over self and environment that always rewards one for its pursuit. Of course the ultimate end of knowledge is not culture for culture's sake but there is a sense in which culture as an end is desirable.

The great ethical aim of education however, is to fit one for the largest possible service to one's fellows—social efficiency and social adaptation to the highest interests of society; the adaptation of ourselves to the social will, rather than trying to oppose our individual will against society and its collective claims upon the individual.

The Negro should be encouraged to educate, by reason of the admittedly remarkable progress he has made hitherto in this field. In the

last fifty-four years he has attained a literacy of 80 per cent over the condition in which slavery left him. Besides there is no abatement thus far of his interest in the educational adventure. While in 1866, he had 100,000 students in the public schools, now he has approximately 2,000,000. Last year schools for Negroes were crowded to the bursting point. If adequate provisions were made and maintained in the public schools for Negroes of the South, even approximating those obtaining for white children, there would be an increase of 50 per cent. in the attendance of Negro boys and girls in the schools. With a similar congestion in the private church schools in the South, it is quite evident that the Negro has a keen and commendable desire for education.

Supporting our urgent appeal to Negro youth to return to the schoolroom this term, is the unmistakable fact of the growing sense of fair play and more adequate and equitable advantages for the education of the Negro youth, shown by many state authorities in the South. Legislatures are making larger appropriations, state boards of education are advocating higher standards, and there is shaping itself slowly but surely, a policy of general education, that rests upon the basis of the unity and oneness of the educational process and interest. The old ideal of class education is inevitably giving way to the newer, inescapable ideal of a democratic education which is necessary for the survival of the state.

To the young Negro, we say, back to school this year with larger enthusiasms than ever! Become wedded to the disciplines of the schoolroom. Enter hilariously but resolutely upon the grand educational adventure.

To meet the demands of your outcropping life, your ebullient ambitions for development and social progress, the church schools, stand ready to help you. Aside from the others, the Methodist Episcopal Church maintains more than a score with open doors to induct you into the limitless fields of hidden lore. Back to the school, Negro Youth! Prepare for the world-battle of IDEAS.

## GAMMON THEOLOGICAL SEMINARY

From the files of the Southwestern Christian Advocate of thirty-eight years ago, we take the following excerpt:

"The dedication of Gammon Hall of Theology at Clark University occurred yesterday morning at half past ten. This new hall is located on a commanding eminence about 200 yards east of the original college. The building is 212 feet long, 55 wide, and four stories high. The foundations are of granite, the superstructure of brick handsomely trimmed with light sand stone. The style of architecture is known as the domestic gothic. The cost of the building was about \$30,000, and it is all paid for. This is the latest addition to a general system of education, which already embraces the college proper—the school of carpentry and other mechanical industries; school of domestic economy for girls; school of agriculture, and the department of printing. This, it is said, is the only college in the South that has organized these industrial schools as part of their educational system.

"The department of Theology is under the

charge of Rev. W. Thirkield, a son-in-law of the late Bishop Haven."

In that same issue in another column we found this paragraph:

"Our School of Theology now has fourteen students and more are coming. This year will see a larger number enrolled in this school than has ever been in attendance upon any four theological schools during their first year. The outlook is bright. The students are doing excellent work. The average of our examinations just completed for this term is over 95 per cent."—W. P. Thirkield."

No more gratifying chapter appears in Methodist history than that which records the provisions which Methodism made in those early days, and is still making, for the educational advance of her Negro membership. And no more definite and concrete results have been achieved in any field of church endeavor than the history of Negro education in the church records.

Gammon Theological Seminary is the outstanding illustration of this fact. The beginnings were humble but auspicious and prophetic

of larger things. At first the plant consisted of one building—an adjunct to Clark University on the same plot of ground; and one professor, the ambitious, forward looking, energetic, dauntless, consecrated humanitarian, just from Boston University, the Rev. W. P. Thirkield, who was its first Dean, and afterwards President for seventeen years, building its endowment up to a round half million dollars.

Those first days of the Seminary were full of hope and promise. With fourteen students enrolled and a type of scholarship averaging 95 per cent. in term examinations, and with such a gracious gift as Gammon Hall commanding so eligible a site favorable to scholarship and cultural advance, it was but natural that the young school should grow and become the moral lighthouse it now is, in the life of the church and the Nation.

As compared with its fourteen students, thirty-eight years ago, she can now boast of an enrollment comparing favorably with other Seminaries of the country. Despite personal financial handicaps of those seeking its advantages more than three hundred were enrolled last year in all departments with a graduating class (see cut on front cover) of thirty picked young men of the race. Twenty-seven of these men entered, and are now serving pastorates in, fifteen different states of the Union. The others are planning more advanced study in post graduate work. This kind of results, has characterized the history of the institution from its beginning. Every year since the first graduates went out in 1886, Gammon has been sending out a class of young men of high moral purpose and strong intellectual qualifications as leaders of their people in all things that make for rounded Christian citizenship. Something like six hundred such are filling places of trust, responsibility and distinction in our own and other Christian denominations, at home and in foreign lands.

From one building and one professor, Gammon has now on its most beautiful campus, a group of at least a dozen commodious modern buildings, artistic and inspiring. Seven of these house comfortably its enlarged corps of professors, while its library and refectory are notable works of architectural skill. A very practical feature of the group is its semi-circle of cozy cottages for occupancy of married students, which aids materially those students who bring their families with them, all receiving benefits of the Seminary environment.

It ever stands to the honor of its sainted founder, the Rev. Elijah H. Gammon, that the Seminary keeps open door to all candidates for the ministry of whatever class or creed. It was his wish that Gammon Hall should "accommodate all the students of other Methodist families who wish to come thereto, and indeed all other Christian ministers of any and every evangelical order who will enter its halls."

Thus Gammon was given and dedicated to the ministry of the Negro race, and with increasing attraction should be the center from which go out in large and liberal measure those high and holy impulses of a prophetic ministry to bless the entire race.

A keen perception of the relation which Gammon should sustain to our racial life is betrayed by a professor of the school, Dr. D. D. Martin, who writes us concerning the graduating class:



"This is a fine class, and the influence of the seminary is being well scattered through the various states and conferences; but it is but a small number when we consider the needs of the territory. The Seminary should be so crowded that at least double that number would be sent out each year to answer calls for trained leadership and a competent ministry.

"Our people need in these critical times, men and women who have been under thorough training in the schools, and whose consecration and courage will lead them to undertake large things for the Kingdom. In no place can they secure the help needed in every line to prepare for effective service as well as in Gammon Theological Seminary.

It is the purpose of the church to make this the outstanding school for the Negro ministry. It has been such for more than thirty years, and with the new building and increased endowment already well assured, it will be maintained on the relative high grade of efficiency. Our advice to young men in every evangelical denomination among our people, who are beginning, or looking toward the min-

istry, is to prepare to enter Gammon and remain until a course is well finished before undertaking the regular work of the Christian pastor."

Wise words, aptly spoken. It has been the policy and program of the Seminary under its able President, Dr. Philip M. Watters, to make Gammon the best place for preparation of the Negro minister for most effective service to his people and his times. In this President Watters has had remarkable success. His administration of the sacred foundation left by the sainted Gammon as a legacy to a belated race provokes unstinted admiration of the man and bespeaks a most generous response to his efforts.

Young men contemplating training for any kind of Christian service, whether as city pastors, Home and Foreign Missionaries, Y. M. C. A. Secretaries, Rural Pastors, Community Workers, for their life career should write the President of Gammon Theological Seminary, Atlanta, Georgia, who will cheerfully give any advice or assistance needed to aid them in the choice, and preparation for their work.

## MEXICO IS CALLING

A source of perennial interest, for many reasons, to us American Christians, is the history and development of the little Mexican republic just across our Southern border.

To us Methodists there are very special reasons just now why Mexico with its checkered history should enter largely into our thought, and plan, and prayer in the present period of the expansion of Christianity as this movement relates to our Methodism.

First, of course, is the fact that our church is entrenched there with more than ordinary prospect of marked successes in that field if the present program of aggressive and wise leadership should not unfortunately be obstructed in its fulfillment. The fact that Bishop W. P. Thirkield, wise, constructive, consecrated to Kingdom purposes among all the peoples, is resident Bishop there, makes its own appeal to us in the interest of that field. Bishop Thirkield there follows in the footsteps of his distinguished father-in-law, the sainted Bishop Gilbert Haven, who wrought with such wonderful results among those people. The vision of this needy field beckoning to the home church will not go unheeded by the multitude of Methodists who know full well Bishop Thirkield's holy aspirations and longings, and are acquainted with his indefatigable labors in the prosecution of that work that has taken such a large hold upon his heart.

Mexico calls loudly by her achievements. The Board of Foreign Missions report says: "Among the outstanding increases in self-support is that for Eastern Asia, comprising China, Japan and Korea, of \$41,366 increase over the previous year's contributions." The increase for Southern Asia is \$54,579 over last year. While the remarkable increase for Latin America is \$70,368." The report of the Board shows that "of the total increase of contributions of the church on the field for Latin America—\$70,368, there is credited to Mexico an increase over the preceding year of \$57,762." And all this after ten years of revolution bringing destruction, poverty and misery to the people. The bare statement of facts should stir the church to generous response. This phe-

nomenal advance in sacrificial giving at a time when there is a general slump in Centenary giving throughout the church, is its own strong argument for help, if "help should be given to those who help themselves."

### The Immediate Crisis.

The desperateness of the present situation in Mexico grows out of the recent loss by fire, of our Puebla Church. Here was the center of our Mexican work. This church together with our leading schools there for boy's and girls' work, the foundation for future growth of Mexican Methodism, recently was consumed in flames at a loss of many thousands. An adequate plant to replace it would cost \$50,000. Already the native church and their friends on the field have given \$12,000. The Board of Foreign Missions can do nothing because of the present financial crisis through which it is passing.

Surely Mexican Methodism needs help at this sad time. And the Church must give it. We owe it to the sainted dead who once labored there; we owe it to the present heroic, sacrificing workers there on the field, we owe it to the Kingdom purpose and plan to heed Mexico's call for help.

### HIS TITLE TO FAME

Mrs. Lizzie George Henderson, prominent clubwoman of Mississippi, boasts of the fact that her father, the late senator George of Mississippi, was the "father of the understanding clause in the Mississippi State constitution of 1890, which eliminated the Negro from politics in that state. Upon which rests the title of the late senator's "fame."

But fame of this kind it should be remembered is of a transient character and will sooner or later react to the discredit of the memory of him who was for the time being, borne aloft on its pinions. The use or misuse of one's powers and position of trust for unsocial purposes and for the discomfiture of one's fellowmen never secures one a permanent place in the memory of a fair minded public. Our deeds and their consequences may have a temporary appeal but they must stand the test of coming years,

and a more enlightened and dispassionate public opinion must appraise their moral worth to society. Those statesmen (?) of the present day who find the chief exercise of their powers in devising legislation and advocating measures to suppress human groups about them, out of narrow race prejudice and bigotry of color or class, will find, *are* finding themselves discredited and discarded by a growing sense of civic and social justice and fair play.

No title to fame can be permanent that rests upon such an achievement as that of debarring freemen from the suffrage, from active participation in the duties and privileges of intelligent citizenship in their own state. Nor can the state that condones or tolerates such political tactics, lay claim to greatness or boast much of progress. That very act that forms the basis of the late Senator's fame has lost for his state the confidence and devotion of her Negro citizenry. In this, he did more to injure the state than he accomplished constructively by all he did in partisan political maneuvering.

We have nothing but pity for the man whose title to fame has no more enduring basis than his shrewdness in piling up handicaps against his neighbor's progress and well being. That claim to fame resting on his accumulated crop of unethical deeds against his fellowman will eventually become the ground upon which will rest his deserved title to obloquy and shame in the judgment of an enduring public opinion.

As long as there exists in the breasts of men the sense of social justice, right thinking men will condemn that political coup by means of which the ballot was ruthlessly filched from the hands of free American citizens. It can be excused by no twist of logic and will never be forgiven by the Negro who has been thus shamelessly taken advantage of. It is a part of the lingering spirit of the slave oligarchy of the old days when men kept themselves in places of power and advantage by the tooth and claw methods. But we are falling upon better days now; days when men exhibit a well developed sense of moral shame when they contemplate taking advantage of their fellowmen; days of a democratic conscience; days when statesmanship means the effort to diffuse the knowledge and science of the principles of citizenship throughout the body politic. Within the next decade, even Mississippi will be teaching to Negroes the art and science of civil government and will be seeking to have them re-enfranchised that they may contribute their share to social and civic betterment throughout the whole state. For the elimination of the Negro has brought about the very circumstance that at first caused Senator George to hesitate, namely "that demagogues are able to array the white people against each other."

There is growing a new mind in these latter days and its attitude toward the Negro is more liberal. It is not the race mind; it is not the national mind; it is the mind of universal humanity. It sees problems in the large. It is the mind which sees human relations as one; humanity as one. It is this mind that will reverse many of the verdicts of the past, regarding the greatness or smallness of historical characters. This mind will demote many otherwise exalted; it will promote some otherwise obscure. But on the roll of worthies in the World Hall of Fame, will be the names of no persons

(Continued on Page 4.)



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

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 **GREAT POWER FROM GOD:**  
—Behold, I give unto you power to  
tread on serpents and scorpions, and  
over all the power of the enemy; and nothing  
shall by any means hurt you.—Luke 10: 19.

## HIS TITLE TO FAME

(Continued from Page 3.)

who thro prejudice or pride of race have ob-  
structed the progress of any human group or  
set up any other standard than that of "good-  
will" to all men.

The man whose title to fame rests on the  
verdict which that mind promulgates will be  
a man truly honorable and honored.

## Personal and General

The Senate has at last passed the four bil-  
lion dollar Bonus Bill the vote being 47 to 22.

Congress has passed the President's coal  
control bill, the administration measure for  
control and distribution of coal during the  
mining and transportation emergency. The bill  
goes into effect at once and is valid till Jan-  
uary 1, 1924. It gives the President sweeping  
authority, empowering him at the close of the  
present emergency to proclaim another emer-  
gency without asking leave of Congress. This  
bill together with the fact finding commission  
created by Congress last week, indicates the  
determination of the people reflected in the  
Congress to put an end to the present coal situa-  
tion and to better handle future emergencies.

The National Baptist Convention repre-  
senting a constituency of more than 3,000,000  
Negroes, scheduled to meet in Los Angeles,  
California, September 6-11, has been in-  
definitely postponed. At a committee meet-  
ing of the Executive Board held in Memphis,  
Tennessee, August 25, it was unanimously  
decided to postpone said meeting because  
of railroad strikes and other hazardous con-  
ditions.

Dr. I. Eugene Mullan whose funeral serv-  
ices were held last week at Trinity Meth-  
odist Episcopal Church, the Rev. A. G.

Jenkins, Pastor, was a leading physician of  
this city and one of its most substantial  
citizens of many year's standing. He was  
a pioneer in the professional and business  
life, having been at one time Professor in  
the Medical Department of New Orleans  
College and Secretary to the U. S. Board  
of Examining surgeons for pensioners.

## A SIGNIFICANT MEETING

We have received for publication in these  
columns, which appears elsewhere, a call from  
the Layman's Association of the South Caro-  
lina Conference, for a state-wide meeting of  
the Association to be held at Wesley Metho-  
dist Episcopal Church, Columbia, S. C., on  
September 12, 1922.

The call for such a meeting is inspired by an  
earnest desire on part of the laymen of that  
great conference to give expression in concrete  
and concerted way of their prompt recognition  
of their responsibility for putting over the pro-  
gram of the Church in that Conference, and a  
formal yoking up to the task of actually doing  
the thing. The signers of the call say:  
"Throughout the Church the laymen are busy-  
ing themselves; programs are being arranged,  
meetings are being held and increased interest  
manifested along all lines, hence we can not

## "SOUTHWESTERNIZE"

A word of recent coinage with tre-  
mendous significance for the Semi-Centen-  
nial Anniversary to Crown Fifty Golden  
Years with self-support.

To SOUTHWESTERNIZE his district,  
the District Superintendent must suc-  
ceed in raising the entire Southwestern  
subscription quota for his District.

To SOUTHWESTERNIZE his Church,  
the Pastor must succeed in raising the  
entire quota of Southwestern subscriptions  
for his charge.

If every District Superintendent will  
see that his district Anniversary quota  
is raised, and every Pastor will see that  
his local Church Anniversary quota is  
raised, the Southwestern Christian Ad-  
vocate, after fifty golden years of service  
to the Church and the Nation, will be  
thereby put upon a basis of dignified  
selfsupport.

MORAL TO SUPERINTENDENTS  
SOUTHWESTERNIZE your District.  
MORAL TO PASTORS  
SOUTHWESTERNIZE your Charge!

afford to lag. We must place ourselves squarely  
behind our leaders and help them in all their ef-  
forts to carry on the work of the church.

The great Centenary program must be put  
over; Claflin University must be more liberally  
supported and a permanent scholarship fund  
created in that institution.

The membership as a whole must be edu-  
cated and inspired to greater loyalty and ser-  
vice. We respectfully request, therefore, that  
all District Superintendents, Pastors, District  
Vice Presidents of the Laymen's Association,  
Epworth League and Sunday School officials  
and progressive laymen everywhere co-operate  
with us in this great movement."

This movement on part of the laymen of the  
South Carolina Conference is highly com-  
mendable and should evoke similar action in  
every Conference within the church. It is  
high time Negro laymen of Methodism were

getting together for a more intelligent study of,  
and approach to, the big pressing problems of  
our race group within the Church; particular-  
ly as these relate to advancing the Centenary,  
and the cause of education.

The present status of the Centenary move-  
ment challenges the Negro in the church to a  
new appraisal of his duty in the premise. This  
duty must be conceived of as resting more  
generally with the intelligent, aggressive able  
laity. Somehow there must be larger distri-  
bution of the responsibility for lay initiative  
and leadership in doing this task. *The laymen  
should and must have a larger share in plan-  
ning and programming for the raising of Cen-  
tenary funds among us.* We have large numbers  
of intelligent, able laymen who covet the oppor-  
tunity. Take the laymen into the official con-  
ferences, make them part of the official ma-  
chinery. It will give a surprising impetus to  
the success of our efforts. Laymen like lay  
leadership and will follow that often more  
cheerfully than they will clerical leadership.  
They do not intend, or want to discard clerical  
leadership; they simply want to help shape the  
policies and prove their qualifications for ser-  
vice.

*Having tried many other things, let us now  
try what we can do by a larger enlistment of  
the laity in the official and administrative side  
of the task of putting over the Centenary.* Let  
appeals be made to the laymen's associations  
of all our Conferences. Where none exist, let  
them be organized. Call on them to share in  
leading the forces to righteous victory. And  
verily we believe the burden will be lighter for  
the ministry because it will be distributed as it  
should be. We have implicit faith in the sanity  
and essential loyalty of the laity and believe  
they can be utilized to great advantage in the  
present crisis. We shall watch with interest, this  
meeting.

## GOES TO HIS FINAL REWARD

On Saturday, August 5th, the Rev. S. D.  
Troupe, our Pastor at Verona, Mississippi,  
was transferred to his final reward.

Bro. Troupe's death was a triumphant one  
in the faith. For more than thirty years he  
had travelled and preached the Gospel of the  
Christ, as a member of the Upper Mississippi  
Conference which he entered in January, 1889,  
ordained by Bishop J. N. Fitzgerald, who long  
ago preceded him into rest.

During his ministry he was the successful  
pastor of the following charges: Elliott, Eli-  
jah, Batesville, Abbeville, Hernando, Sardis,  
Goodman, College Hill, Crawford, Cotton  
Plant, Olive Branch, Water Valley, and Ve-  
rona. Hosts of people in these charges and  
others who came under the gracious influence  
of his long and faithful ministry remember  
him in tenderest affection and speak of him in  
the highest terms of respect and appreciation.

One of our own American poets said, "There  
is no death! What seems so is transition; this  
life of mortal breath is but a suberb of the life  
elysian, whose portals we call death." With  
this conception of his going, his colleagues in  
the ministry bid farewell to brother Troupe,  
expecting to meet him one day enjoying the  
eternal blessings of that country, even the  
sweet fields of Eden, where the tree of life is  
blooming, where there is rest for us all who  
labor for and with the Master of human life  
and destiny:



# THE CALL FOR A NATIONAL CONFERENCE OF COLORED REPRESENTATIVE LEADERS ON TEMPERANCE PUBLIC MORALS AND LAW ENFORCEMENT

Under the auspices of the Board of Temperance, Prohibition and Public Morals, of the Methodist Episcopal Church, Bishop William F. McDowell, L. L. D., President; Dr. Clarence True Wilson, D. D., General Secretary, and Dr. J. N. C. Coggin, Promoter and Director.  
To be held at Nashville, Tenn., October 3-6 inclusive 1922.

## PURPOSE OF THE CONFERENCE

A thorough study of the Negro's relation and attitude towards the Eighteenth Amendment to the Constitution and its correlated laws:

## LET US COME TOGETHER AND REASON!

## PERSONNEL OF THE CONFERENCE

- (1) One Thousand outstanding Negro leaders from widely separated sections of the country.
- (2) Representatives of Prohibition, Social Welfare and Reform Organizations.
- (3) The delegates are to be representatives of their respective organizations. They will be furnished with credentials by their appointing bodies.

## NASHVILLE WELCOME

This Conference will be welcomed by the Governor of the State, Mayor of the City, the Chamber of Commerce, White and Colored Ministers' Alliances and the Business and Educational Institutions of Nashville.

## RAILROAD TRANSPORTATION

All delegates, upon application at Headquarters, Colored Y. M. C. A., Nashville, Tenn., Dr. J. N. C. Coggin, General Director, will be furnished with identification railroad certificates to be presented for the purchase of transportation tickets from their starting points to the place of meeting, at one and one-half rate for the round trip.

## PLACE OF MEETING

The sessions of the Conference will be held in the Rym Auditorium, Fifth Street near Broad, Nashville, Tenn. There will be three sessions daily, beginning at 9:00 A. M., 2:00 P. M., and 8:00 P. M.

THE PROGRESS OF THE PLANS AND PREPARATIONS goes forward. The different PASSENGER ASSOCIATIONS have granted REDUCED RATES of one and one-half fare for delegates from any part of the country.

CREDENTIALS for DELEGATES have been sent to all Bishops of the country having jurisdiction over colored churches, and to officials of other denominations and to a number of National Negro Organizations, asking them to appoint delegates to the Conference. These officials are already responding.

THE PROGRAM will carry the names of some of the LEADING PERSONS of the nation, both in CHURCH and STATE, white and Negro.

THE GREAT OUTSTANDING OBJECTIVES challenge the consideration of the nation, as so large a group of American Citizens from the Negro Race meet to align themselves for a more intelligent grasp of the TEMPERANCE and REFORM MOVEMENT and to PROCLAIM THEMSELVES to the UNITED STATES and the world as standing solidly for LAW and ORDER just at this time, when CONSTITUTED authority is passing through its greatest test.

One of the Praiseworthy FEATURES of the CONFERENCE is that the MOVEMENT has received the hearty ENDORSEMENT of many of the NATIONAL GATHERINGS of the entire Negro Race: The INTERNATIONAL CONCLAVE of the MASONIC FRATERNITY, THE NATIONAL BUSINESS LEAGUE, THE NATIONAL FEDERATION OF WOMEN'S CLUBS, THE NATIONAL MEDICAL ASSOCIATION and more than eighteen Church Denominations and Reform Agencies.

We call upon all groups of American Life—the newspapers, magazines and every agency of moral advancement and civic righteousness, to lend us a helping hand and co-operative spirit in adjusting ourselves to that Law, the lack of enforcement of which, we have suffered so much.



## STEADY PROGRESS OF WORK AMONG NEGROES

**An Heroic Congregation.** On the outskirts of New Orleans is a little church, Ross Chapel (sometimes known as Camp Parapet). This church is in the LeTeche District of the Louisiana Conference. It is situated among the dairy people and truck farmers of Louisiana, and is the only Methodist Episcopal church in that neighborhood serving colored people.

This church has been doing faithful service for a long time, but there never was a more dilapidated Methodist Episcopal Church contiguous to a large city. The windows are out, whole sashes are gone and every rain storm leaves its mark on the bare floor. Some years ago this church was destroyed by storm and the Board of Home Missions and Church Extension gave a small amount toward rebuilding, but the building is yet uncompleted. Yet this little congregation is heroic and faithful to the benevolent program of the Church. Think of it—these people contributed last year \$146 for the Centenary, raising their full quota, and still they were happy in doing it and worshipping in a church unfit for worship.

**Community Worker:** Then a Church. The Board of Home Missions and Church Extension made an appropriation of \$300 for a community worker to carry on the social service of Mount Zion Methodist Episcopal Church, Washington, D. C. The result of this one worker's activity is a church full of young, enthusiastic Christians and a community house serving the needs of several thousand people. Such a story might be duplicated in a large number of other churches in which small Centenary investments have been made.

**Resurrection at Sykesville.** In 1919 Sykesville charge, Annapolis District, Maryland, was a 25-mile circuit with three small church buildings, and this combination school and preaching place. For years no real pastoral work had been carried on. For ten years the people who worshipped in a schoolhouse—there were only 18 members—had been planning to build a church; they had \$100 laid aside as the result of their savings. A new school was to be built and that meant the congregation must move. That was the situation that faced Pastor Miller when he was appointed to the circuit in 1919. But he was trained in Methodist schools and had a vision of a Gospel of Christ that extended through all the activities of the week.

With that \$100 ground was purchased for the new church. Stones were brought from adjoining farms and three stone-masons in the congregation laid the foundation. The day the corner-stone was placed, the congregation paid \$700; the Board of Home Missions and Church Extension voted \$1,000 more; a white carpenter gave half his time without charge. Finally a \$4,000 church was erected; after furnishing, the indebtedness was only \$1,400. Other churches on the Circuit have taken on new life. The young people have been organized for Christian service and for recreational periods. The parsonage property at Johnsville was developed into a community playground. When the pastor of this charge was made a District Superin-

tendent in 1921, his successor—also a trained pastor—held a revival and added 235 to the church roll.

**New Rural Parsonages.**—If this finest type of pastor is to be secured for the needy rural charge, a comfortable home must be provided for him and his family. The old log cabin and the one or two or three-room shack will not suffice. The Board of Home Missions and Church Extension is often able to assist in erecting such modern parsonages; in a typical case a \$250 gift made possible a five-room bungalow on the Huntsville Circuit, Texas.

**A Before and After Story.** In the summer of 1919, a young Negro preacher went to the Summer School for Town and Country Pastors at Gammon Theological Seminary, Atlanta, Georgia. At the same time a Methodist Episcopal church in Woodstock, Virginia, was worshipping in a building more than a hundred years old, which had been brought from the Reformed Church in 1867, and remodeled several times since. It was quite evident that the church needed a pastor with ideas.

In the fall of 1920, the young man having gotten new ideas at Gammon Summer School and looking for an opportunity to put them into practice, was appointed to Woodstock. He found the old church set down in the midst of a village of 150 Negroes, with 100 more in the nearby country districts. In that community were five churches, no one of which was really bringing the message of Christianity to the people. The young man to work, and within nine months a new church was built and dedicated, better adapted to the needs of the people, the parsonage had been remodeled, pastor's salary increased, and the church put on a basis of self-respect.

**A Place for Worship.** A one room, ramshackle building with bare, board benches, no carpet on the floor, and windows broken in is scarcely a fit place for worship. Yet hundreds of Negro congregations of Methodism are compelled to worship in such buildings because they are too poor to build better ones. Many congregations have not even a building of their own. In the Columbus District (Ohio) alone, seven congregations worship in a storeroom, one in a theatre, one in a school house and only three have churches. In the new Pittsburg District, which embraces twenty-seven counties of Western Pennsylvania, are twenty-five new Negro communities with but two church buildings. The other twenty-three communities worship in basements, store rooms or the small home of a member of the congregation. The Centenary has come to the rescue of this situation and as rapidly as Centenary pledges come in help in building churches in these needy sections is given.

**Helping the Negro Pastor.** The Board of Home Missions and Church Extension has no finer work among the Negroes in the South than in providing summer schools for the training of pastors in rural work. These men come from nearly all of the twenty Negro Conferences of the Methodist Episcopal Church to study for two or three weeks

in the summer time to Wiley College, Marshall, Texas; Gammon Theological Seminary, Atlanta, Georgia; and Morgan College, Baltimore, Maryland (all schools of the Board of Education for Negroes, Methodist Episcopal Church). Here they not only have courses of study in class room work but are also taught to perform practical tasks. They are taught to use the waste material around the home, making mats out of corn husks and rugs out of rags:

**"God's Cotton Patch."** A certain Negro Methodist Episcopal congregation in Mississippi had no place in which to worship even as so many other Negro congregations through the poor rural sections of the South. This congregation however determined to do what they could to secure a church building. So they secured four acres of land and through their combined labor grew and harvested a fine crop of cotton. With the proceeds from the sale of this cotton, supplemented with a gift from the Board of Home Missions and Church Extensions they built a fine community church.

**Project in Texas.** "The promise of the Board of Home Missions and Church Extension to help in the enterprise inspired the members and made possible the building." How often that statement is made: It is remarkable how much good the display of a little interest and the promise of a little help does.

Five years ago the Methodist Episcopal Church went to Lott, Texas, following up a few Methodists who had moved there. They purchased a lot and made up a church roll of twenty-one members, but that was about all. For three years the roll was stationary. When the present pastor went there in the fall of 1920 he found the members using a small hall, poorly equipped, in and out of the way place, and without much hope of ever being able to build on their lot. He saw at once that they could not expect to hold a place in the community under such conditions.

So a campaign was launched, and by hard struggling, not failing to keep up the Centenary quota, nine hundred dollars was raised. Then an application was made to the Board of Home Missions and Church Extension. It was granted and the building was completed about a year ago. The membership increased by 15, seventy-five per cent. and every department of the church has become active.

### WHAT CAN BE DONE IN THREE SUMMER WEEKS?

What can be done in three weeks depends pretty largely on who does it and who it's done to. When it is being done by the faculty of one of the schools for town and country pastors conducted by the Department of Rural Work of the Board of Home Missions and Church Extension, and when the subject is a wide-awake rural pastor, oftentimes much can be accomplished.

At Zephyrhills, Florida, here were some of the results. When the new pastor arrived, after he had been to summer school, he found a membership of 150, forty-two of whom were non-resident. The church had

(Continued on Page 11)



"THAT TENTH AMERICAN—THE NEGRO"

The reasons for Special Schools for Negroes, Methodism's Share in the Undertaking and Some Results Are Set Forth.

"The signing of the Emancipation Proclamation by President Abraham Lincoln set free the 4,000,000 Negroes then in slavery. It gave them personal freedom, but it did not automatically make them intelligent citizens; it gave them liberty, but it could not by any magical stroke of the pen give them education. The Emancipation Proclamation left at the door of the Christian church the task and the opportunity of educating the 'freedmen'. State governments, for the most part, did little."

Thus does "That Tenth American—the Negro", a new stereopticon lecture released by the Committee on Conservation and Advance and now being booked by the several area secretaries, explain the necessity for the Negro educational work in the South commenced by several churches directly after the Civil War. The lecture goes on to show that even today these higher institutions are necessary because Southern states have been for the most part slow to give the Negro adequate educational advantages. We quote:

"If the Negro boy lives in Alabama the state spends \$2 per year for his education, but \$11.21 for that of the white lad. In Virginia the amounts are \$4.03 for Negro, \$14.08 for white; in Florida, \$2.44 and \$19.23; in South Carolina, \$1.23 and \$11.97; in Georgia, \$2.59 and \$13.1; in Louisiana, \$1.81 and \$16.44.

"The lack of high schools is even more serious, especially in view of the fact that in most states Negroes are not allowed to attend high schools with white pupils.

"In the seventeen states housing the great Negro populations, there are only sixty-four high schools for Negroes, and these have only 8,500 pupils. Delaware, Georgia, Kansas, Maryland, Mississippi and South Carolina have each only one Negro high school."

The lecture then considers the organization of the Freedmen's Aid Society of the Methodist Episcopal Church in 1866 and traces its history to 1920 when the General Conference changed its name to "Board of Education for Negroes, Methodist Episcopal Church." The first schools are pictured as one-room southern cabins where the "three r's" were taught under trying conditions. Today the Board of Education for Negroes has 19 academies, colleges and professional institutions in the South; there are 350 teachers and about 7,000 pupils.

Meharry Medical College has given America one-half her Negro surgeons; Gammon Theological Seminary has taught 1,300 students; Flint-Goodridge Training School is graduating nurses; industrial leaders are trained at Morristown, Tenn.; 9,000 teachers graduated from Methodist schools teach in 12 southern states. The total number of young Negroes who have studied in these Methodist schools is upward of 200,000. The lecture takes us through these schools, pictures the students at work and suggests some of the results accomplished.

The great development of these schools as a result of additional funds made possible by the Centenary is also pictured. About half a million dollars per year is provided for the advancement of Negro education during the Centenary period.

"That Tenth American—the Negro" (the name is based upon the proportion of Negroes in our population) is the first stereopticon lecture on Negro work ever issued by the Methodist Episcopal Church. Two others are in preparation. Information on this or other illustrated lectures may be secured from the Area Secretary or from the Committee on Conservation and Advance, Methodist Episcopal Church, 740 Rush Street, Chicago, Ill.

METHODIST DISTRICT SUPERINTENDENTS AND THE SABBATH

By Rev. S. C. Swallow, D. D.

Problem;—Is the world holocaust of crime such as murder, suicide, and robbery, likely to end so long as professed Christians ignore the law of God, which is the basis of all law, worthy the name of law the world over?

France in her semi-infidel tantrums once said "One day in ten, not one in seven, is quite sufficient as a day of rest and worship for us"; and they made even that tenth day, in part at least, one of rollicking desecration and a day of only semiworship. But the growing outlawry of her demoralized communities drove even the rollicking semi-infidel France back to the Bible plan of "Six days shalt thou labor and do all thy work, but the seventh" (not the tenth) "is the Sabbath of the Lord thy God, in it thou shalt not do any work."

Never in the history of our beloved America has Sabbath desecration been so threatening, and so demoralizing as during, and since the close of the World War some four years ago.

It is fitting that we Methodists should acknowledge, repent of, and abandon our share of the responsibility. The Methodist Church has through the influence of some of the 500 or more of her district superintendents recently used the Lord's Day, intended only for rest and worship, for business, as have worldly-minded grocers, confectioners, railroaders, and others.

The holding of quarterly conferences by pastors or district superintendents where business not unlike that of the worldlings is transacted on God's Day has become in some quarters of Methodism quite fashionable.

Questions of the book of discipline like the following are asked by the presiding officer and answered by the business men of the church, viz:

- (13) What is the record of ministerial support?
- (9) What was paid to the pastor including house rent?
- (2) To assist pastor including house rent?
- (3) To district superintendents?
- (4) To Episcopal Fund?
- (14) What is the financial plan adopted by this charge?
- (17) What amounts have been received for traveling and moving expenses?
- (21) Has the apportionment for the expenses of the General Conference and other general expenses been paid?
- (33) How much insurance was carried on

church and parsonage property, etc., etc.?

Sunda traveling by ministers and their families in part for church business, and in part for world pleasure; by auto, or car, or boat, ministerial and other Christian people mingling with, and participating with Sunday excursions in worldly pleasure has gone far in eliminating the sanctity of the day. And the holding of Sabbath day's church business meetings, known as quarterly conferences has greatly accelerated a national disregard for the sanctity of the day without which America would become semi-infidel, more to be dreaded than semi-heathen.

Longfellow gave good advice when he wrote "Take the Sunday with you through the week

And sweeten with it all the other days."

It is possible for professed Christians and (Continued on Page 11)

Annual Conference Visitation 1922

ATLANTA AREA				
Conference.	Place.	Date.	Bishop.	
Savannah	Waycross, Ga.	Nov. 2	Richardson	
Georgia	Tallapoosa, Ga.	Nov. 8	Burns	
Alabama	Boaz, Ala.	Nov. 8	Richardson	
South Carolina	Sumpter, S. C.	Dec. 6	Richardson	
Atlanta	Griffin, Ga.	Dec. 13	Clair	
BUFFALO AREA				
Central New York	Syracuse, N. Y.	Sept. 27	Waldorf	
Genesee	Rochester, N. Y.	Oct. 4	Berry	
CHATTANOOGA AREA				
Holston	Rockwood, Tenn.	Oct. 11	Bristol	
Central Tennessee	McLemoreville, Tenn.	Oct. 18	Bristol	
Tennessee	Lebanon, Tenn.	Oct. 11	Clair	
East Tennessee	Bluffville, W. Va.	Oct. 4	Bristol	
Blue Ridge	Statesville, N. C.	Nov. 2	Wilson	
North Carolina	Lincolnton, N. C.	Nov. 8	Wilson	
CHICAGO AREA				
Central Swedish	Jamestown, N. Y.	Aug. 30	McConnell	
Chicago German	Almond, Wis.	Aug. 30	Nichols	
Illinois	Decatur, Ill.	Sept. 6	Nichols	
Central Illinois	Rock Island, Ill.	Sept. 13	Nichols	
Rock River	Princeton, Ill.	Oct. 4	Nichols	
CINCINNATI AREA				
West Ohio	Dayton, Ohio	Aug. 30	Anderson	
Ohio	Logan, Ohio	Sept. 13	Anderson	
Northeast Ohio	Mansfield, Ohio	Sept. 19	McConnell	
Kentucky	Barbourville, Ky.	Sept. 27	Anderson	
DENVER AREA				
Western Swedish	Stratford, Iowa	Aug. 23	Thirkield	
Utah Mission	Salt Lake City	Aug. 9-14	Mead	
W. German Conf.	Lincoln, Neb.	Aug. 30	Thirkield	
Colorado	Denver, Colo.	Aug. 9-14	Waldorf	
Wyoming State	Powell, Wyo.	Sept. 13	Waldorf	
New Mexico	Raton, N. M.	Sept. 20	Waldorf	
DETROIT AREA				
Central German	Indianapolis	Sept. 6	McDowell	
Michigan	Auburn	Sept. 12	Hendershott	
Detroit	Pontiac	Sept. 12	McDowell	
Norwegian Dan.	Milwaukee	Sept. 20	Leete	
HELENA AREA				
N. Montana	Havre, Mont.	Aug. 23	Mead	
Montana	Mission	Aug. 30	Mead	
Idaho	Caldwell, Idaho	Sept. 6	Mead	
N. Dakota	Mandan	Oct. 11	Burns	
INDIANAPOLIS AREA				
Indiana	Greensburg, Ind.	Sept. 13	Leete	
N. W. Indiana	Brazill	Sept. 27	Leete	
NEW ORLEANS AREA				
Central Alabama	Huntsville, Ala.	Oct. 25	Jones	
Texas	Palestine, Texas	Nov. 1	Clair	
West Texas	San Antonio, Tex.	Nov. 29	Jones	
OMAHA AREA				
N. W. Nebraska	Alliance, Neb.	Aug. 30	Stuntz	
Nebraska	Omaha, Neb.	Sept. 5	Stuntz	
Iowa	Keokuk, Iowa	Sept. 13	McConnell	
Des Moines	Charlton, Iowa	Sept. 20	Stuntz	
Upper Iowa	Mason City, Iowa	Sept. 27	Stuntz	
N. W. Iowa	Ft. Dodge, Iowa	Oct. 3	Stuntz	
N. W. German	Colesburg, Iowa	Sept. 7	McConnell	
PITTSBURGH AREA				
Erie	Dubola, Pa.	Sept. 13	Stuntz	
West Virginia	Farmount, W. Va.	Sept. 27	Richardson	
Pittsburgh	Dormont, Pa.	Oct. 4	Anderson	
PORTLAND AREA				
Pacific German	Rosalia, Wash.	Aug. 31	Burns	
Columbia River	Ellensburg, Wash.	Aug. 30	Shepard	
Puget Sound	Vancouver, Wash.	Sept. 13	Burns	
Oregon	Salem, Ore.	Sept. 6	Shepard	
West. Norwegian				
Danish	Portland, Ore.	Sept. 20	Burns	
Pacific Swedish	Berkeley, Calif.	Sept. 28	Burns	
ST. PAUL AREA				
N. Swedish	Escanaba, Mich.	Aug. 24	Mitchell	
W. Wisconsin	Marshfield, Wis.	Aug. 30	Mitchell	
Wisconsin	Oshkosh, Wis.	Sept. 6	Mitchell	
Northern German	Morgan, Minn.	Sept. 14	Mitchell	
Minnesota	Winona, Minn.	Sept. 20	Shepard	
N. Minnesota	Chisholm, Minn.	Sept. 27	Shepard	
Dakota	Rapid City, S. D.	Oct. 4	Shepard	
ST. LOUIS AREA				
St. Louis, German	Muscotline, Iowa	Sept. 6	Leonard	
Missouri	Braymer	Sept. 13	Leonard	
St. Louis	Eldorado Spgs., Mo.	Sept. 20	Leonard	
Southern Illinois	Alton, Ill.	Sept. 27	Leonard	
Little Rock		Dec. 13	Quayle	
SAN FRANCISCO AREA				
Pac. Chinese Mts.	San Francisco	Sept. 14	Quayle	
Pac. Japanese Mts.	Santa Cruz	Sept. 21	Quayle	
California	Santa Cruz	Sept. 27	Quayle	
California German	Pasadena	Oct. 5	Quayle	
South. California	Fresno	Oct. 11	Quayle	
WICHITA AREA				
Oklahoma	Ponca City	Oct. 14	Leonard	
Southern German	Sequin, Tex.	Nov. 1	Waldorf	
Gulf	San Antonio, Tex.	Dec. 13	Waldorf	
Southern Swedish		Dec. 7	Waldorf	



## OUR EUROPEAN LETTER

### A Travelogue

We are very much gratified to be able to give our readers, in the following letter an interesting communication from Prof. George H. Trever, who is spending his vacation in Europe. Dr. Trever is Professor in Gammon Theological Seminary and widely and favorably known throughout Methodism.

Our readers will prize this letter for its freshness, its realism, its personal touches. By it the imagination is incited so that one really feels he sees the things so vividly set forth in Dr. Trever's bold description. Another letter follows next week from Mrs. Trever.

Medesima Direzione,

Estate: Fiuggi.

Palazza Della Fonte, M. 700 L. M.

Grand Hotel, M. 800 L. M.

Albero Palazzo, Roma,

Dear Dr. King:

You may think that I have forgotten my promise to send you a line occasionally as to our journeyings on sea and land, but I have not. It is, however, something one is liable to forget or neglect when he is moving on from place to place, as we have been, and keeping up our correspondence with friends and kindred. But here in Rome, I snatch a few minutes to keep you in touch with our movements.

We sailed from New York at noon June 10, on the fine ship, Howene. We had a good voyage, though for about half the way before our journey was over, we had what the ship's record called a "rough sea." We had a good outside room on one of the higher decks and were very comfortable. In spite of the rough sea, I kept my sea legs well and never paid tribute to Neptune. On the contrary, I was ready three times a day to make the cooks pay tribute to me, besides afternoon tea, and sometimes in the forenoon a sip of soup. Mrs. Trever says "beef tea." Mrs. Trever does not pretend to love to be tossed on the billows of the deep, but she pulled through in pretty good shapes coming to the table most of the time. On shipboard with us were some ministers, Methodists and others; some teachers, many were going on business and a few well-to-do Jews returning to visit their native land. It is very interesting to converse with them and learn from what an infinite variety of reasons people go to Europe. Of course there was the usual crowd of rich folk "touring Europe" for little or no reason except that they want some novel way of spending their money.

We landed at Cherbourg on Sunday morning June 18, and in the afternoon took train for Paris. Did not find the French people on the journey, especially those in the dining car, particularly courteous to Americans, considering what France owes to Uncle Sam. Reached Paris in time for dinner and found our hotel much to our liking, close to the Louvre. In fact it takes its name from that, "Hotel du Louvre." The stories we had heard about exorbitant rates in French hotels we found to be largely fictitious. Ours is certainly fine and reasonable. We paid

more in New York for much inferior accommodations. We like it so well that we are going back to spend more than another week early in August. On our first visit we remained only a little more than a day since we wished to hurry on to Naples before the immensely hot season. I had to spend a forenoon on business connected with the trip and in the afternoon we walked and drove through the Tuilleries gardens, past the obelisk in the Place de la Concord which marks the spot where stood the Guillotine, up the famous Champs d'Elysee to the Arc de Triumph or Arc of the Star which commemorates the victories of Napoleon, and out the famous park Bois de Boulogne.

Then on towards Naples by way of Lyons and Avignon. At the latter place we stopped all night having ridden across Burgundy which figures so largely in history and yields the Cherry Burgundy wine, at least they say it is cherry. That is all I know about it, being a prohibitionist abroad as well as at home. Avignon is a quaint old town where the Popes lived for about 70 years in the 14th century, a period known as "The Babylonian Captivity of the Papacy." We spent an interesting forenoon in the old papal palace and then rode to Nice by way of Marseilles.

We found Nice beautiful and comfortable, and had a most delightful excursion up the mountain above the clouds, some of the time and along the shore to Morseo, Monte Carlo, as far as the Italian border. Spent an hour watching the gamblers playing Rouge at Nori, but did not put up any money for two reasons. I had none I wished to risk, and being a Methodist who has always voted in favor of retaining the amusement clause, I was consistent. But hosts of people who would never gamble at home, do at Monte Carlo and often get caught in the swirl. I was surprised, however, at the utter absence of apparent excitement. Whatever there was within was suppressed and everything was quiet and orderly. No boy under 21 is allowed to enter the gambling Casino at all. From Nice to Genoa where we spent a day and night. Saw the birthplace of Columbus, a common enough looking house; drove about the city and visited especially a fine church and the famous palace of the Doria family. Genoa has not much for the tourist. It is mainly a stop over point en route.

Then a Sabbath in Milan. Our hotel adjoined the great cathedral so that we could step right into the amazing structure. It is a marvel of beauty within and without, and one of the largest churches in the world. Simply indescribable. We heard high mass there on Sabbath morning. In Milan we saw also the Church where Ambrose baptized Augustine and the famous "Last Supper" by da Vinci and also some Masterpieces by Raphael and Paul Veronese.

An all night ride in an Italian sleeper and until late in the afternoon next day brought us to Naples. The Italian trains as a rule are dirty, but they can give Americans points

about sleeping cars. We had a nice little apartment to ourselves, clean, comfortable and private, with our own washing room and all conveniences. Our ride in the sleeper was the most enjoyable train ride we have had since landing; we might say the only one except the ride from Naples to Rome. In Naples we had a hotel which commands a superb view of the beautiful bay with Capri in front and Vesuvius to the left. Spent four days in Naples; one in the city itself, and three going to the top of Vesuvius and looking into its boiling crater; Pompeii; Capri with its palace of Tiberius. The famous Analf drive; about 36 miles over the road, cut in the rock, with overhanging cliffs above and the blue sea below. Every inch of available ground is cultivated and planted with vine, fig, orange, lemon, apricot, etc. It looks beautiful but speaks volumes for the poverty of the people, and when you see them at their toil you know how hard are their lives. Men were mending the roads and breaking stones for them at 50 cents a day. The blue grotto at Capri is one of the wonders of the world. You get into a row boat from the steamer; the boatman rows for you to a small aperture; bids you lie flat on your back and gives his oars a sharp strike, lies flat himself and in a second you are in an open grotto. Immediately upon entering you sit up and turn around and involuntarily exclaim "Oh! my! how wonderful!" Such color qualities you never saw. It is worth traveling afar to see.

From Naples to Rome where we have been two days, Mrs. Trever will send the next letter about our visit here.

GEO. H. TREVER.

### BISHOP JONES VISITS OMAHA, NEB.

By Dr. Griffin G. Logan.

After many and urgent appeals, dating from a few hours after his election in 1920, we succeeded in having Bishop Robt. E. Jones visit Omaha. He came to us Friday evening, August 11. The pastor of Grove Methodist Episcopal Church and the pastor of the U Street Church, South Omaha, together with the members and friends worked faithfully to give the widest publicity to his coming. The Negro papers of the city, the pastors of the several denominations (and the three great dailies, all united in advertising his coming, and in urging that Omaha give the distinguished visitor a great hearing. They came early and in great crowds. They were there from every walk of life. The great auditorium of Grove Methodist Episcopal Church at 22nd and Seward Streets was crowded. The large choir of St. John A. M. E. Church, comprising more than fifty voices, united with the local church choir in furnishing music for the evening.

The most representative audience that ever assembled in this city to hear any minister was present. It was the largest week night assemblage in the history of the city for a similar occasion; altho the notables of every denomination have visited Omaha within the last decade.

To say that Bishop Jones arose to the occasion and fully met every expectation, is stating it truthfully. His recital of the achievements of the church and the splendid work it has

(Continued on Page 11)



## REPORT OF DISTRICT CONFERENCES

### PALESTINE DISTRICT

The district conference of the Palestine district met at Hearne, Texas, August 1-13 with Rev. B. R. Booker, district superintendent presiding. The citizens of the town irrespective of denomination, opened their doors and made the 300 or more delegates welcome.

Pastor and delegates were on hand with good reports. Rev. Booker pitched the conference high with one of the greatest sacramental services we had ever witnessed.

All of the choirs of the town joined in and the music was grand under the direction of Mrs. Booker.

Rev. F. D. Mays, of Jefferson, Texas, was on hand and rendered valuable services. The program was interspersed with solos, duets, and music of all kinds. Mrs. Booker saw to it that the music did not lag. The district superintendent brought together all of the people of the town. Rev. Booker is noted for handling men, no gavel, no hammering of any kind. The pastors and delegates respect him and do his bidding. His advices were wholesome, and he never lost an opportunity to put forth all of the advanced ideas of the church. Every interest of the church was carefully looked after, Southwestern Christian Advocate, rural school, Epworth League School, conference claimants, Cenary, pastor's salary, young people, and in fact everything was put on a high scale.

Drs. A. W. Carr, S. W. Johnson, L. V. Harrison and others were on the ground and made telling speeches and Rev. G. E. D. Belcher preached to the delight of all. S. W. Johnson told of the wonderful work that is going on at Boynton Chapel, Houston, and Rev. A. W. Carr presided at one session with dignity. The people of Hearne will never forget the session and too much cannot be said of these good people who cared for the conference. Dr. W. M. Jones, district Sunday School superintendent of the New Orleans area, was on hand and put the work over in grand style. The session of the Woman Home Missionary Society, Ladies' Aid, Sunday School and Epworth League were grand. Rev. Booker introduced a conference claimants' rally which will grow in future years. He also organized the district for a 30 days' financial drive for the month of September that will have a telling effect.

The next session was voted to Mexia, Tex. Sunday services were inspiring. Mrs. M. B. Hunter, state demonstrator, was present; spoke and put over her program to the delight of all. Thus ended the greatest session ever held on the Palestine district.

Reporter.

### PARIS, TEXAS, DISTRICT

The Paris District Conference, Ladies Aid, Womans Home Missionary, Epworth League, and Sunday School Conventions were held jointly at the Mt. Zion M. E. Church, on August 1-6, 1922, with Dr. J. O. Williams in the Chair.

The alert and wise pastor, of this faithful membership, the Rev. W. H. Hightower

had made elaborate and extensive preparations for the entertainment of all. They were beautifully welcomed and graciously received by their host and hostesses. The welcome address by Prof. L. H. Hennegan and Mrs. M. M. John, were well received.

Dr. J. O. Williams, delivered a fine address which was strong and powerful. The organization was perfected by the elections of Revs. L. A. Greenwood, as Secretary, J. H. Anthony, Recording Secretary, B. C. Clements, Treasurer.

Their assistants were elected in order, Freeman Parker was elected reporter and solicitor for The Southwestern Christian Advocate.

The Lords Supper was administered by Dr. J. O. Williams, assisted by his pastor. The service was highly impressive and spiritual.

The following were introduced when they made neat speeches before the conference: Revs. Jas. Carr, pastor of the C. M. E. Church, L. B. Bolton, J. U. Green, and Hon. G. M. Guest of the Missionary Baptist Church, and A. G. Robinson, pastor of the A. M. E. Church and Deaconess, Rosa Simpson, and Mrs. Dr. Poe of El Paso, Texas, organist for the conference. The District Superintendent appointed Mrs. Emma Ellis District Missionary for the Paris District.

The reports of the District Superintendent and pastors were fine and all other reports were also fine. Revs. S. M. Latiner, F. W. Logan, and W. A. Austin, were granted license to preach. The following were elected to preside over the Auxiliaries: Sunday School president, Mr. John Smelser; E. W. Logans, president of the Epworth League; Mrs. Carrie Luster, president of Ladies Aid; and Mrs. Hattie Rainey, president of Womans Home Missionary Society.

Mrs. Hattie Rainey gave attention to the Womans Home Missionary Society when it was called. This society used prizes of stars made on the badges for its work and the ladies made splendid showing for these prizes used and much interest was manifested in the work and they left for their homes with it in their minds to do better next year.

Friday night, the conference musical and literary program was the feature of the evening and proved a great evening of pleasure for all the delegates and ministers.

Saturday night the conference gave a banquet, when the ministers all came out well dressed for a pleasant and delightful evening.

The closing sermon was well preached at night by Charles Wooford, to a large audience.

The next session of Paris District Conference will be held at Terrell, Texas.

### MURFREESBORO DISTRICT

The Murfreesboro District Conference of the Methodist Episcopal Church of the Tennessee Conference, met in McMinnville, Tenn.,

July 19, 1922. District Superintendent, Rev. J. W. Wells, D. D., presiding. The session was opened by welcome addresses from the following persons on behalf of the city of McMinnville: His Honor the Mayor was represented by the pastor of the Methodist Episcopal Church; on behalf of the Colored churches the pastor of the A. M. E. Church; on behalf of the laity, Mrs. Bessie Gwinn; on behalf of the business interest, Dr. Washington, M. D. The Conference was organized by electing J. A. W. Moore secretary and Miss Clara Vanooy and Miss Cornelia Weste as assistants. Rev. J. R. Gray was elected treasurer. Miss B. L. Green as statistician, Rev. W. B. Crenshaw represented the conference in responding to the welcome addresses.

Thursday morning after devotion and administering the Sacrament and organizing, the District Superintendent gave a summary of his work on the district and the progress made by the brethren on the district. The following visitors were present during the session: Dr. J. C. Sherrill, A. M., D. D., Area Secretary of the Chattanooga Area; Prof. Davis, President of Walden College and Bishop I. B. Scott, D. D., LL. D. One of the best literary programs was carried out by the conference known in years. All of the delegates from each one of the charges were selected with special care as to their literary qualifications. Special notice should be given to Miss Allie B. Green and Miss B. L. Green of Murfreesboro. Prof. Jones of Murfreesboro, President of the Epworth League of the Murfreesboro District, was an active worker in the work of the church. All of the pastors were present but one, and all had good reports. The following pastors preached excellent sermons during the session: I. R. Summer, J. W. Barbere, W. M. Harris, J. S. Nance, E. F. Douglas. Resolutions of praise were given Dr. Wells, District Superintendent, for his faithful work on the district. Brother I. R. Summer and Bro. Smith were recommended for admission on trial in the Conference, both having passed a satisfactory examination. Resolutions of thanks to Bro. W. C. T. Travis and the good people of McMinnville for the splendid entertainment given the Conference,—Miss Cornelia Weste, reporter.

### TEXARKANA DISTRICT

The Texarkana District Conference of the Methodist Episcopal Church of the Little Rock Conference, met in Lewisville, Ark., August 9-13, 1922. The District Superintendent, Rev. A. R. Ray, A.B., presiding.

Rev. J. L. Bryan was elected secretary, Rev. J. S. Stokes, elected treasurer, Rev. E. Washington, statistician.

The District Superintendent's report gave a summary of the work of his district and pointed out many signs of progress and enlarged visions.

With only one exception, pastors were all present and presented reports that were encouraging and reflected credit upon the district as well as upon themselves. In spite of financial adversities, the figures that they presented clearly indicated that they had not slent on the job.

The reports of the class leaders, local preachers, and presidents of the auxiliaries, were commendable. Among the many visitors were Revs. W. S. Sherrill, G. T. Saxton, J. M. Cox,



and all of the Baptist preachers of the town. The Southwestern Christian Advocate held a place in front ranks during the Conference. The writer was appointed to represent our paper and was kept busy throughout the session writing receipts for new subscribers as well as the renewal of the old.

During the Conference, sermons were preached by Revs. M. B. A. Cain, E. Washington, J. H. Henry, S. McDonald, G. T. Saxton, J. M. Cox, H. G. Voss.

Too much praise cannot be given to the pastor, Rev. C. H. Howell, and his good people. They toiled day and night in preparing to make the entertainment of the Conference a success. They are completing a splendid church building of modern style. The church is costing \$5,000.00 and they have almost been able to pay the entire amount. The whole town, regardless of denomination stood by them in their great effort. Among the many donations they received may be mentioned the following: Thompson's Chapel, Canfield, Ark., \$8.00; St. Paul Baptist Church, \$30.00; the white friends of the town, \$20.00; the pastor of Owen's Chapel, Stamps, Ark., \$16.00.

Bro. Howell is in the hearts of the people of Lewisville. This is his seventh year and he stands good for seven more. The local program rendered on Thursday night will be long remembered. The welcome addresses delivered by representatives of the churches of the town were timely and were no less eloquent than the response that was made by the District Superintendent.

Sunday was a high day in Lewisville. Each preacher was at his best. The love feast was conducted by Rev. C. A. Taylor. At 11:00 o'clock the sermon was preached by Dr. J. M. Cox, at 3:00 p. m., by Rev. J. L. Bryan, at 8:00 p. m., by Rev. H. G. Voss.

It is said by many that this district Conference broke all past records. Bro. Ray is serving his fourth year on the district and it can be plainly seen that his administration has scored a victory for the general church.—L. C. Williams, reporter.

#### LA TECHE DISTRICT

The tenth session of the LaTeche District Conference was called to order by Rev. W. G. Aslton, D. D., district superintendent, in Union Methodist Episcopal Church, Morgan City, La., August 8-13, 1922.

He had just returned from an extensive trip in Texas preaching and lecturing on the subject nearest his heart, "Africa".

Despite the fact he was not in the best of health during the conference he presided with his usual dignity. There are two things we can boast of. He knows the discipline and has committed the ritual to memory. He is a parliamentarian of no mean standing.

The introductory sermon was delivered by Rev. W. A. Hilton.

Prof. J. A. Reddix was the unanimous choice for secretary. Prof. Eugene Augustus was elected assistant. In his absence Rev. W. H. Davis served.

The welcome address on behalf of the church was delivered by Mr. Thomas.

The Rev. Dr. Ham delivered the welcome address on behalf of the Baptist churches, and Rev. S. Jackson on behalf of the African Methodist Episcopal church.

His Honor, the mayor, could not be pres-

ent, but we were not without a welcome address on behalf of the city. Mr. Julian P. Hebert represented the mayor and the city in such a manner that we will not soon forget either. Rev. R. N. Johnson responded in a very masterly way.

The Lord's Supper was administered by the district superintendent, assisted by several pastors.

The reports showed improvement along all lines.

Communications from Dr. Charles M. Melden, president of New Orleans College, and Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate, were received. The conference as a whole pledged its hearty support to both our school and paper.

A telegram of fraternal greetings from the Alexandria district by Rev. W. L. Dyas was received.

The Rev. J. A. Williams, the fraternal messenger from the Lake Charles district, spoke to the delight of all. We expected such from him because he was born and reared within the bounds of this district, the district that gave the late M. C. B. Mason, D. D., Ph. D., and many others to the church.

A communication was received from Rev. J. W. Turner, D. S. of the Lake Charles district.

Rev. T. B. Cooper brought fraternal greetings from the New Orleans district. His was a great message. He is serving under the modern "Joshua," the Rev. M. R. Walker, district superintendent. The Rev. M. R. Walker represented the Southwestern Christian Advocate.

Our own Dr. E. M. Jones, the very popular area secretary, was at his best. As he grows in age he grows in popularity. He endeavored to lay the needs of the Centenary on our hearts as it is in his heart.

Brother Joshua Thomas, a local preacher of our church at Morgan City brought words of cheer. He said he was thankful to God for sparing him to reach his 87th birthday.

The district superintendent permitted several of the brothers to speak of Brother Thomas' worth to the church and race. After which we had an opportunity to shake hands with this honored father.

Brother Olden Christopher, the youngest local preacher on the district, preached an excellent sermon on Saturday morning.

Rev. J. R. Williams had been called from labor to reward since the annual conference. The conference stood with bowed heads when his name was called. Prayer was offered in behalf of his widow and children.

Gospel preaching and singing were enjoyed throughout the week.

A large number of visitors were introduced. Among them were Rev. Robt Armstrong and Mr. Knox of New Orleans.

Mrs. W. G. Alston is district president of the Woman's Home Missionary Society and state president of the Woman's Foreign Missionary Society.

The auxiliaries held their session and the same officers of the Woman's Home Missionary Society were re-elected. Miss Maud Wilson was elected district president of the Woman's Foreign Missionary Society.

To say Pastor J. D. David had things well in hand would be a very mild way to put it.

But with such an efficient companion as Mrs. David he could not fail. Then there is a unusual spirit of co-operation among the churches of Morgan City. Two Baptist choirs assisted ours. Every church in town helped to serve free dinner each day. The loyal members of Union Chapel did not tire under the big task they had undertaken. The old members of the district say this was the best conference in its history.

Rev. A. L. Robinson preached the closing sermon. Rev. C. D. L. Bryant read the resolutions, after which Prof. J. A. Reddix, in well chosen words, delivered the closing address.

Houma was elected the next seat of the district conference.

, L. H. Smith, Reporter.

#### JACKSON DISTRICT

The Jackson District, Mississippi Conference convened in Tylers' Chapel Methodist Episcopal Church, August 16-20, at 9:30 a. m., with Rev. L. W. Price, D. D., presiding; Rev. A. J. McNair conducted the devotional exercise; the Apostles Creed; Rev. W. A. Oates led the Conference in an earnest prayer. The 23rd Psalm was then read responsively and in conclusion the 5th Chapter of Matthew was read, after which organization took place. The secretary of the last session called the roll, all pastors were present and answered, except one, after which Rev. P. A. Taylor was re-elected secretary, with W. A. Wilks as assistant; Rev. N. W. Ross was elected statistician, with J. W. Isabell as his assistant; W. R. Walker was elected treasurer and Dr. A. J. McNair was elected reporter for the Southwestern Christian Advocate.

Reports—The District Superintendent read his report of the district which was very encouraging and showed that the district was in advance of last year along all lines of church work. The following pastors made good reports: R. B. Anderson, I. R. Kersh, A. J. McNair, W. A. Oates, P. A. Taylor, W. A. Wilks, D. R. Bently, absent; W. R. Walker, W. N. G. Lipscomb, J. W. Isabell, B. T. McEnnis, P. S. Olive, H. Morten, N. D. Hopkins, W. T. Triplit, N. W. Ross who made good reports of their charges and circuits. Afterwards the different delegates were called and each represented his work intelligently. Sunday School Superintendents, Epworth League presidents, District Stewards, Class and Unit Leaders, the Woman's Home Missionary presidents, Ladies' Aid Society, Queen Esther Circles, the King's Daughters, all made inspiring reports, all seemed determined to put the program of the church over.

The reports from local preachers and exhorters were encouraging; the literary program each evening was a source of great interest. The Jackson District put herself on record in endorsing the Episcopal Area Parsonage and pledging to raise its quota for the same by resolution offered by Rev. A. J. McNair. Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate was introduced and made the speech of his life, relative to the Fiftieth Anniversary of the paper he represented. The Conference adopted a resolution endorsing the same. Visitors: Revs. Dr. J. M. Shumpert, G. W. Smith, Dr. Jelks and Mrs. K. B. Jamison were introduced and addressed the Conference. The same were good and inspiring to all present.



The spiritual side of the Conference was at a high water mark Wednesday, 11:30, Rev. R. Anderson preached a great sermon and at 8 p. m. Rev. N. W. Ross preached to the delight of the great congregation and several came forward for prayer. Thursday, 11:30, W. Wilks preached a splendid sermon and at 8 p. m. B. T. McErwin preached a great sermon and many came forward for prayer. Rev. A. Oates also preached on Friday night. Sunday at 11:30, Rev. A. McNair preached the closing sermon, thus a great conference gone into history. Conversions and accessions 211; Centenary and Benevolences \$3,387; \$100 raised since Easter. for the Southwestern Christian Advocate, reported 87 subscribers.—J. McNair, reporter.

### BEAUMONT DISTRICT

The 1922 Session of the Beaumont District Conference of the Methodist Episcopal Church, Woman's Home Missionary and Ladies' Society, met with our St. Paul Methodist Episcopal Church, Port Arthur, Texas, August 16-20. Our District Superintendent, Dr. D. Lewis and the pastor, Rev. T. S. Pryor, worked diligently and planned successfully and fully for the entertaining of this Conference; those in attendance upon the Conference, were in the praise to the pastor, Rev. Pryor and the District Superintendent for conditions, a single hitch anywhere; everything from beginning to end was unique.

The spiritual and financial tides were high. The interest of the District was shown by the presence of the preachers who composed the District; every one playing his or her part. Our District Superintendent gave a summary of the work of his district and pointed with pride to the many signs of progress and he stressed, with emphasis, his hope and his faith in the future of the church and the ultimate outcome of her world program.

The meeting opened with songs of praises and prayers of thankfulness. Forty-seven partakers of the Lord's Supper. The following officers were elected: Miss Ella Washington, Secretary; Prof. W. Thomas, Assistant Secretary; Miss Gladys Gilliam, Organist; Mrs. A. Taylor, Librarian.

The following distinguished visitors that we saw and saw how things were being carried on were: Dr. C. E. Lee of the A. M. E. Church; Dr. D. H. Danner, of the C. M. E. Church; Mr. Thigpen, Dr. S. W. Johnson and Dr. Boyington M. E. Church, Houston, Texas. Our own Editor, Dr. L. H. King, an ardent supporter of our Methodism, was heard with great delight, for he had a message and that message and the effect of that message will not be forgotten. Dr. E. M. Jones, our Area Secretary of the New Orleans Area, whom we all have known to love, made his mission known.

Prof. W. E. Sampson, the Principal of our Colored School, Mrs. J. O. Williams, who is in the interest of Wiley University, owing to the absence of Dr. M. W. Dogan, because of illness, Dr. K. W. McMillan of the Texas Conference, of Fort Worth, Texas, brought great inspiration to us; Mrs. Carter, State Demonstrator, and others. Each contributed their share of interest to the cause of this great meeting.

Not a dull moment was witnessed during the meeting; every visitor that came had a message and from these messages we

all received inspiration for greater achievements. Despite of what may happen, the coming to us at Port Arthur—these General Officers, together with other visitors has lifted whatever may come; the successful anniversary of the Southwestern Christian Advocate, the interest represented by the Area Secretary, Dr. E. M. Jones, and the Centenary; as far as the Beaumont District is concerned, the district is not in the least disturbed; the men of the district have declared their oneness on all lines.

The Sunday services were excellent from beginning to end. Our District Superintendent, Dr. Lewis, was at his best Sunday morning, for and in the name of our Master, he lifted that great congregation. At 3 p. m. our pastor, Rev. Brown, Willis, Texas, was the messenger; last but not least, Rev. A. F. Johnson preached the closing sermon Sunday night to an overcrowded house; the closing was crowned with choice words by the District Superintendent, commendatory of the message of the preacher. All the ministers were present, save Rev. C. S. Williams, who asked a leave of absence of the District Superintendent.

Thus ended the most successful conference in the history of the Beaumont District, Texas Conference, spiritually, financially and otherwise. Livingston, Texas, the next seat of the District Conference.—W. L. Duncan, reporter.

**The most appropriate gift for creating Christian culture and denominational intelligence and loyalty within the home circle, is the Southwestern Christian Advocate.**

### THE LAYMEN'S ASSOCIATION OF THE SOUTH CAROLINA CONFERENCE CALLED TO MEET IN COLUMBIA, SEPT. 12, 1922

(By Rev. I. E. Lowery.)

The South Carolina Conference of the Methodist Episcopal Church is statewide in its territory. There are 176 active preachers, eight retired preachers, 51,233 full members, and 3,506 non-residential members.

There is an organization within the bounds of this Conference known as "The Laymen's Association." This Association meets annually. Heretofore they have been meeting at the same time and place with the annual Conference, but the laymen felt that that was not the wisest plan. They found that they could not transact their business properly, hence they decided to meet at a different place and at an earlier date. Therefore at their last meeting, which was held in Anderson in December, 1921, they voted to hold their next meeting in Columbia. The officers of the association have sent out notices that the meeting will convene in the Wesley Methodist Episcopal Church on September 12. This church is located at the corner of Gervais and Barnwell streets, and the Rev. R. F. Freeman is the pastor and Rev. B. S. Jackson is district superintendent. The officers of the Laymen's Association are: N. H. Cornell of Florence; C. W. Caldwell, of Orangeburg, and S. J. McDonald of Sumter.

The laymen of the Wesley Church are making preparations to entertain the delegates and the visitors who are expected to attend this gathering. The local committee of entertainment is composed of I. S. Leevy, C. H. Vinson, and J. E. Rosemond.

### BISHOP JONES VISITS OMAHA

(Continued from Page 8)

done, and is doing for the Negro, and hence for the world, was superb.

"Methodist" means more today in Omaha than ever. Our own membership has gone about its task with renewed energy and larger vision because of the Bishop's visit. Among the out of state visitors were Revs. J. O. and C. J. Williams of the Texas Conference.

The Bishop's stay was all too short. Omaha will welcome his return with open arms.

Well and truthfully has Dr. C. B. Spencer said that Robt. E. Jones is today the most acceptable Negro speaker on the American platform.

### WHAT CAN BE DONE IN THREE SUMMER WEEKS?

(Continued from Page 6)

been paying half and the Board of Home Missions half of a salary of \$600. Within two weeks after the pastor arrived, the official Board had raised the salary \$400. In two months the church debt was wiped out, and a new one incurred by the purchase of an additional lot. In eight months 74 people had joined the church, and through a vision born of the Men's Bible Class, the community had organized a Board of Trade. Congregations grew to capacity, and a Church which had been nothing, came to command the respect of all St. Johns River Conference.

It was a church waiting for leadership, and the rural summer school furnished the leadership. There are others just waiting for this kind of work to be done.

### METHODIST DISTRICT SUPERINTENDENTS AND THE SABBATH

(Continued from Page 7.)

even ministers of the Gospel to so treat the Sabbath Day as to embitter it, and also embitter every other day of the week.

Methodist ministers cannot be too careful of the sanctity of the Sabbath in these days of general Sabbath desecration, followed by small congregations and the all too general abandonment of the class meeting, the revival meeting and the family altar. Let us heed the Divine injunction to "Remember the Sabbath Day to keep it holy", for William Cowper's sentiments still hold true amid the wide world's present turmoil, when he sang

"God moves in a mysterious way

His wonders to perform,

He plants his footsteps in the sea

And rides upon the storm."

Owing to the crime everywhere rampant, it now looks as though God had for a time walked away from this sin-cursed earth, saying to its people, "Ye have persisted in sins, prominent among which is the desecration of My day and the disregard of My law to keep My day holy. Now go on, if you are so determined, do without Me till the world shall awake to its peril."

Harrisburg, Penn.

**IS IT TRUE that 365,000 Methodist Negroes are not able to support a 16 page Church and race paper. They have never done so.**



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

SEPTEMBER 17, 1922

Subject: The Message Of Malachi.

Malachi 3:14-3)

Malachi means "my messenger", and occurs in Mal. 3:1. It occurs also in Mal 1:1; but this verse was probably written by the editor rather than by the author of the Book. Whether the author's name was Malachi, or what it was, no one knows. But the sermons which the Book contains were preached by some prophet to the Jews some time after the exile and after March 515, B. C. when the rebuilding of the Temple was completed. The preacher attacked evils which it was the aim of the reform of Ezra and Nehemiah to destroy. But we know that even after a reform has been accepted and the appropriate legislation enacted, there is apt still to be many violators of the law even among those who formerly voted in favor of it. Prohibition has been in effect in this country for three years; but sermons against liquor drinking and the liquor traffic are still timely. So these sermons may have been preached either before or after the reforms of Ezra and Nehemiah (444 B. C.).

Their purpose was to put an end to certain evil practices among the people and get a whole-hearted allegiance from them to the religion of Jehovah. Before it came, prophets had predicted the exile, the return from exile, and after which a glorious age of prosperity and happiness for the people. The exile had come. The return to the homeland has been made. And (probably) the law of Jehovah has been accepted and adopted. But instead the predicted prosperity and happiness there were much depression and hard times. There were failures of crops caused by droughts and destructive insects. Consequently there was much disappointment and discontent which resulted in considerable religion indifference and moral laxity on the part of some of the lay and clergy alike. They began to lose confidence in God's love and justice. They did not believe in walking by faith any longer, but would walk only by sight. They did not believe in the principle of righteousness for righteousness' sake. They had not accepted the idea taught by Jeremiah: that it is a man's duty to do what God requires of him regardless of how he fares afterwards. They did not believe in the life after death where moral values count for anything. With them religion and righteousness were to be considered entirely from the economic standpoint. If a man is not better off than another materially, it does not matter whether he is better than he

morally. If one man cannot get a better living than another it is not worth while for him to live a better life than he. There was danger of this materialistic view of life becoming established in Israel; and the consequences would have been disastrous for the world. So they brought to the house of God and to be sacrificed to God animals that were not fit for anything and that were likely to die anyhow; and the unscrupulous and discontented priests offered no reproof or objection (Mal. 1:6-2:9). Anything, they thought, was good enough for God's house. Some expelled their Hebrew wives and took to themselves heathen consorts (Mal. 2:10-16). Some questioned God's moral government of the world, arguing that one wins no greater favor from Him by doing good than by doing evil; the evil-doer is more apt to prosper than the righteous liver; there is no justice with God (Mal. 2:17-3:6; 3:13-4:6). This is the same problem which the writer of the Book of Job tried to solve. the prosperity of the righteous and the sufferings of the righteous. And because of this general discontentment and loss of they refused to pay to the "church" their obligated tithes and other Temple dues (Mal. 3:7-12).

These are the evils which these sermons were preached against. And how did this preacher argue against them? He begins first by reasserting God's love for His people, which is shown in the fact that a once neighboring nation, Edom, has gone down never to arise again, while God has restored His people out of captivity to their homeland (Mal. 1:2-5). As to the first evil mentioned, he shows how unreasonable it is that they should give to God what is worthless to themselves, when if they would give the same offering to the political governor of the land, he would not accept it (Mal. 1:8). How can they expect to be blessed of God when they do not honor Him? (Mal. 1:6). But he holds the priests responsible for this evil because they offer the sacrifice, and it is their duty to insist on the people bringing pure animals for God's holy altar. Therefore he threatens them with a severe penalty from God if they do not stop their evil practice (Mal. 2:1-9). (2) He denounces those who had married foreign wives, arguing that Jehovah was Father of the Hebrews while some other god was father of the foreigners; and for a Hebrew to marry a foreigner is the same as to reject God as his Father. Besides, it is wrong violently to put

away one's wife (Mal. 2:16). (3) He declares to those who try to impugn the justice of God in His dealing with the world that this may seem to be the case now, but a judgment day is coming soon when the righteous will be rewarded and the wicked duly punished (Mal. 3:16-4:3). (4) To those who were withholding their tithes and other Temple dues he declares that the failure of crops is due to their robbing God of what is His due. In other words, they are making themselves poorer by trying to be "saving" at the expense of God's cause. If they will give God his dues, they will see that they will begin to have abundant harvests (Mal. 3:7-12).

So, as a summary statement, Malachi's message to the world is that God loves His people even though they may not be able to receive definitely His love in every experience; that even though it may not seem to profit in the present, still in the end it pays to do right and to serve God loyally; that even though it may seem to profit in the present, still in the end it is disastrous to one's well-being to disobey the laws of God and incur His displeasure; and that the surest guarantee of future prosperity is that we contribute cheerfully of our means unto God's work in proportion to our income in the present, which is not only a request of God but a requirement, and not only a privilege but a duty. And if there has ever been a time when God's people needed such a message as this, it is to-day—not all, thank God, but too many. How about you? J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION Lesson for Sunday, Sept. 17, 1922

##### "In Tithes and Offerings"

(By Rev. D. D. Martin, D. D.)

Tithes have always been directly related to the furtherance of God's Kingdom in the world. They were required of the people of Israel, and the same in principle was carried out in other religions. The first fruits which were brought forward at the harvest festival were the same as the tithes mentioned in this lesson. Tithing means not necessarily an exact tenth, but systematically setting aside a definite portion for God's work. In some instances it might not be equal to one-tenth, and in many other instances it should mean very much more than one-tenth. It always means God's plan of setting apart a certain portion of our mutual income, as partners with him, for the furtherance of his work in the world.

Offerings were gifts in excess of the more legal aspect of giving, when in the bounty of God's grace we make a special thank offering. No one knows the real joy of giving until they get beyond the required amount to the spontaneous free-will offering as a chance to show their real love to God and their interest in His work. Never was there a call when the tithes and offerings were more needed than now. The Church is in so many more fields of activity that the demands are more than ever. It means more to be a steward of God in this complex civilization than ever in the history of God's work in the world.

Tithes and offerings are directly re-

lated to the missionary work. Upon them does the Church depend to means to carry forward its work. Just now there are a hundred places in war-stricken Europe that will suffer greatly if the Church does not bring forward all the tithes and offerings that our leaders have counted on. Large undertakings in Africa and in Asia must be abandoned and the people left in disappointment and sorrow if the tithes are not forthcoming. If all church members would bring in their full tithe and make one free-will offering to God there would be plenty of means to carry out the task undertaken under the great Centenary movement.

GAMMON SEMINARY.

## Quarterly Conferences

ALTAIR, TEXAS—The fourth quarterly conference was held Aug. 26-27, Rev. G. J. Browne, district superintendent, presiding. A number of the officers were present with good reports. The district superintendent lectured on the program of the general Church, which was very inspiring and put new life into the membership. Sunday the district superintendent preached three soul-stirring sermons. The tide ran high, both spiritually and financially. The recording steward made a cheering report. Paid the superintendent in full, \$49.73.—W. V. Collier, Reporter.

NEW EDINBURGH CIRCUIT—Our third quarterly conference was held at St. Luke M. E. Church, with Rev. A. S. Miller presiding. Reports showed that the work is progressing. The district superintendent delivered five able sermons during his stay with us. We closed a great revival on Sunday. We raised during the quarter \$42.00.—P. F. Scruggs, P. C.

SUMMIT, MISS.—Our third quarterly conference was held at Rembert M. E. Church, with the district superintendent, G. W. Smith, presiding. The conference was well attended. The members and friends did their best to show District Superintendent Smith how they appreciate their church and its intelligent leadership. Every auxiliary as well as class leaders and stewards made a creditable report. The Young People's Club, under the leadership of Mrs. Ross, the pastor's wife, made a good report and contributed to finances of the conference. Brother H. H. Huff, one of our faithful stewards, who now lives in (Beartown) McComb, came up to add strength and success to the occasion. After the business had been finished we retired from labor to refreshments on the lawn of this church and parsonage, which had been prepared by the trustees, friends and pastor. The young people were out in full and took active part in the amusements. District Superintendent Smith said age had nothing to do with pleasure, and he went out and joined in with all the plays—in fact led quite a few of the plays. Ice cream and cake were served by the committee on refreshments. Thursday night was given to worship and quite a number gathered to hear the sermon and to worship God. District

(Continued on Page 16)



"LOOK UP, LIFT UP"

Epworth League Department

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Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

INSTITUTE ECHOES

The Delaware and Washington Conference Epworth League Institute at Morgan College this year was the best largest yet. The facilities at the hotel were taxed to the utmost to accommodate the crowd. They came from all parts of the Conference territory of the two Conferences. From feeling, W. Va., on the southwest White Plains, N. C., on the north, there were representations. Nearly all the last year Institutors came back and brought their relatives and friends along, until Dr. Spencer, president of Morgan said, "This year are coming twins."

Many noted visitors dropped in during the week. The glad hand of home was extended to all, and on Sunday morning, just as the Institute sermon was to be delivered, Dr. M. W. Clair entered the chapel. It was a very pleasant, as well as a surprise, and a splendid message of greeting was given by this distinguished church leader at the close of the sermon. The faculty rendered fine service. Account of the increase in attendance it will have to be enlarged another year.

Institute committee to promote and guide the future activity of this was organized. The District Superintendent of the two Conferences, one representative from each district and the elected officers of the institute make up this committee.

A. J. Mitchell of Asbury Church, D.C., was re-elected manager and W. S. Thompson of Zion Church, Washington, D.C., Dean. Dr. J. M. of Asbury Church, Washington, D.C., Dr. T. H. Kiah of Princess Academy, Princess Anne, Md., Assistant Dean and Rev. J. L. Walcott of St. Thomas Church, Frankford, Delaware, is assistant Registrar. H. Hargis, Superintendent of Cambridge District of the Delaware Conference is Life Work Secretary.

At credit is due to Manager W. H. Dean Thompson and the members of the management and faculty for the great success this North Carolina Conference Institute at Bennett College, Greensboro, N. C., is now on. The attendance was greater than last year. They are giving the Institute spirit. A faculty is rendering fine service. Dr. D. D. Martin of Gammon is giving "Missions" and Miss Des of Clark University, is teaching "Evangelism". Prof. G. W.

Caldwell is Dean and Prof. Frank Trigg, Manager.

A meeting of all the District Presidents is called for October 2nd at the Central Office in Chicago. This meeting will be held by mail. Too much cost to have you come in person. We ask each District President to send us a personal letter telling the number of chapters on his district, members, how many have the 24-hour a day plan of League finance and any other outstanding features of League work. We will publish the names of all the District President who comply with this request. Each one writing the letter will be counted present, those who do not absent. Just a two cent stamp will bring you to Chicago, COME!

Woman's Column

The Woman's Home and Foreign Missionary Society of the Hattiesburg District met with the District Conference at Wesley M. E. Church, at Enterprise, Miss., Aug. 19, 1922; also the Ladies' Aid, with the district president, Mrs. E. L. Smith, in the chair. We had a wonderful session and were blessed with the presence of several of our pastors. The president spared no pains whatever in trying to put forth every effort to show the great work the Woman's Home and Foreign Missionary Society is doing. Our ex-treasurer, Mrs. M. A. Willis, was ill, and the sum of \$3.10 was raised for her. An interesting program was rendered and four subscriptions were obtained for the Southwestern.

The following officers were elected and installed by the district superintendent, Rev. W. H. Smith:

Woman's Home Missionary Society: Mrs. E. L. Smith, district president; Mrs. S. S. Mack, vice-president; Mrs. D. A. Houston, recording secretary; Mrs. J. E. Blanks, corresponding secretary; Mrs. Mattie McDonald, treasurer; Mrs. Pinkie A. Pugh, mite box secretary; Mrs. L. B. Calhoun, secretary of Young People's Work.

Woman's Foreign Missionary Society: Mrs. L. J. Hall, president; Mrs. C. E. Lucius, vice-president; Mrs. N. L. Madison, recording secretary; Mrs. Mary Mills, corresponding secretary; Mrs. A. Price, treasurer.

Ladies' Aid: Mrs. S. K. Trigg, president; Mrs. O. M. Young, vice-president; Mrs. L. G. Coleman, recording secretary; Miss Bertha Bates, corresponding secretary; Mrs. Kunacal, treasurer.

We desire your prayers that we may grow stronger in the cause.—Mrs. D. A. Houston, Reporter.

Under the leadership of Mrs. Luella Williams, an excellent worker of McCabe Memorial M. E. Church, the Woman's Home Mission has done and is doing very nicely. They met their obligations toward King Home, raised and paid \$15.00. A few faithful sisters of the church constitute this consecrated band, whose interests are in the advancement of the Master's kingdom. Good women cannot be dispensed with, especially in the church of Jesus Christ, for they are the heart of the church. In many respects it has been said they are "the conscience of the world." "From her needs great and mighty impulses go forth, to leave their impress upon time." From present indications, under the leadership of Mrs. Luella Williams and the few faithful followers, in a very short time we will add very much to the work of the church.

Quite a number of our officials have subscribed for the Southwestern Christian Advocate, yearly subscription, viz: Brothers Lemuel Harris, Samuel Collins, George Gorde, Jasper Levine, L. D. Rice, Z. A. Battiste and Willie Mouton. Those that have not as yet subscribed will do so. They have been informed that the spirit of the Church is that every official fall in line with the spirit of the Great Church, and that three things constitute a real Methodist: A Bible in the home, a Methodist Discipline, and the Southwestern Christian Advocate. And he or she who is a lover of his or her Church is going to prove it not only by talk, but by the "real thing"—the supporting of what that Church stands for. "One cannot love unless he knows of the thing he loves." The Southwestern is our great informer—the doings of the Great Church are being kept to the front. Rest assured that our entire quota will be gotten, and the possibility is we shall get more than our quota.—W. L. Duncan, P. C.

The Sunday School, Epworth League and Ladies' Aid convention of the M. E. Church of the Charleston District will convene at Wesley M. E. Church, Ladson, S. C., Washington and Ladson charge, Sept. 20-24, 1922. All delegates will get off at Ladson, S. C. A. R. Howard, D. S. F. H. Grant, pastor. E. G. Richardson, Bishop.

To the Women of the W. H. M. S., Upper Mississippi Conference: September is here. Let every woman decide to pay this month's dues. If every woman will pay her dollar to her auxiliary and have the treasurer forward it at once to Mrs. E. H. McKissack, Holly Springs, Miss., you will have your membership dues out of the way for twelve months. For one time, sisters, let us all pull together and show the world what we can do. Then in October, when Mrs. Phillips, our delegate and president, goes to Pittsburgh, she can say all the women of the Upper Mississippi Conference have paid their dues for 1923, the year beginning July, 1922. We can do that. Let us all try it once.—Mrs. S. K. Phillips, President.

District Rounds

GAINESVILLE DISTRICT

Fourth Round

Bell and Willeford, Sept. 22; Haynesworth, Sept. 23-24; Hague (St. John), Sept. 30-Oct. 1; Alacnua, Sept. 30-Oct. 1; Sanpulaski (Mt. Nebo), Oct. 7-8; Jonesville, Oct. 14-15; Newberry, Oct. 15; Liberty Hill, Oct. 21-22; Beunington and Newnan's Lake, Oct. 22; Arredonda and Texan, Oct. 23-29; Pinesville, Nov. 4-5; Archer and Longpond, Nov. 5; Sandhill and Morriston, Nov. 11-12; Montprook and Williston, Nov. 12; Otter Creek and Gulf Hammock, Nov. 18-19; Cedar Key and Rosewood, Nov. 25-26; Gainesville, Dec. 8-10; Paradise Mission, Dec. 11; Cadalac and Trenton Mission, Dec. 14; Meredith and Bronson Mission, Dec. 20.

J. S. TODD, D. S.

PINE BLUFF DISTRICT

Fourth Round

Marvell Circuit, Sept. 16-17; Clarendon Circuit, Sept. 23-24; Althelmer and Wabasika, Sept. 30-Oct. 1; Gould and Meroney, Oct. 7-8; Avery and Dumas, Oct. 14-15; Dermolt and McGhee, Oct. 21-22; Watson, Oct. 24-25; Boydeli and Eudora, Oct. 28-29; Carthage and Buren, Nov. 4-5; Lacenta and Malven, Nov. 7-8; Johnsonville and Hermitage, Nov. 11-12; New Edinburgh, Nov. 18-19; Pine Bluff, St. James and St. Mark, Nov. 25-26; Pine Bluff Circuit, Dec. 2-3; Helena, Dec. 9-10.

Dear Brothers, Pastors and Laymen—May I say to you that we have just closed our District Conference, Sunday School and Epworth League convention, which I think was a success along all lines, notwithstanding there were four or five of the pastors absent, yet we had a great meeting. But we must not stop here. We have so much more to do, and this is our fourth round. Let all of us go over the top with all of our work. Bring up your full quota of centenary, conference claimants, Episcopal fund, annual conference assessments, and the general conference expense, and also your full quota for the Southwestern. Stay on the job and call on me when Cause, A. S. MILLER, D. S.

you need me. I am yours in His Box 72, Marvell, Ark.

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Fifty-sixth session begins October 3rd. For information Address

T. R. DAVIS, President

WALDEN COLLEGE, Nashville, Tenn.



## WHAT THE CHURCHES ARE DOING

**HICKORY, N. C.**—Hartzell Memorial M. E. Church, Hickory, N. C., is doing well under the leadership of Rev. R. B. Rhine. The people are working willingly in all the departments of the church. They have paid their full quota to the centenary to date. The stewards and trustees reported \$759 as pastoral support and \$303.32 for current expenses. They have remodeled their parsonage, attached electricity and re-covered their church, and gave it a new coat of paint, interior and exterior, at a cost of \$957.65 for church and parsonage. They have also installed a piano and laid a new carpet. The Sunday School is in good condition. Brother R. L. Connor is the superintendent of the school. He is a good and earnest worker, and the attendance is always good. The Ladies' Aid Society, of which Mrs. P. M. Hooper is president, has come to the help of the church and pastor with \$105.75. The Woman's Home Missionary Society has helped in the benevolent collection, raising \$70.00. The church membership is still on the increase and we are looking forward to the close of a prosperous year's work.—Mrs. M. E. Knox, Reporter.

**BOOKER, FLA.**—Rev. H. C. Green, the pastor of New Bell charge, has everything looking new around the church grounds. The church has just been painted and many other improvements have been made along other lines. A splendid program was rendered, in which Miss Pearl T. Hill delivered the welcome address on behalf of the church and Miss Carrie B. Hill on behalf of the Sunday School and Epworth League. The following officers are very active in the church: A. B. Hill, chairman Board of Trustees; A. L. Singleton, pastor steward; W. L. Hill, district steward; L. E. Evans, Sunday School superintendent; M. Hill, president of Epworth League; Mrs. Sallie Ross, communion steward; Mrs. Addie Gainey, president W. H. M. S.; Mrs. Lilla Hill, president Ladies' Aid; Mrs. Laura Gilmore and L. Hill, finance committee.—H. C. Green.

**LAKE CHARLES, LA.**—Miss Mary Waters, fourth vice-president, presided over the Epworth League, Warren Chapel M. E. Church, in the absence of Mr. H. B. Thomas, president, who attended the quarterly conference in Opelousas, La., August 24 to 28, 1922. An apple ducking was conducted by Mr. Roy Williams. A large number of young people, including Misses Anna Belle and Lillie A. Spears, daughters of the pastor, made many unsuccessful attempts to catch the elusive apples. Mr. A. C. Washington has been elected chaplain of the League. A grand program was rendered Sunday night by Mrs. E. C. Spears. Music was furnished by the Junior Choral Club, headed by Miss Anna Belle Spears.—Lewis Dervis, Secretary.

**HARLEYVILLE, S. C.**—The Rev. W. J. Tuppel, our proficient pastor at Holly Hill, S. C., is doing fine here. He is making his third year here and

we hope that he will be with us at least seven years longer. Rev. Tuppel is renovating our church at Harleyville and is building a first class church for us at St. Daniel. The people here are praying for his return. His good wife is a blessing to our community. Long may this man and woman live to do the work of God. The Rev. W. J. Tuppel is a power in the pulpit. We had our revival at Harleyville a few weeks ago, with eight accessions and six conversions. Many were left at the mercy seat seeking for the living Christ. The Revs. P. E. Wingo and L. J. Humphrey were helpers. We are going to try and raise our centenary quota.—Sarah Layed, Reporter.

**COLFAX, LA.**—Lee Chapel M. E. Church: Our revival closed on the 25th of August with five converts and eight added to the church. Our church here is very much alive.—J. C. Clark, P. C.

**LAMBERT, MISS.**—We have just closed a great union revival here conducted by all the pastors of the town. Among them were Rev. Rofort of the A. M. E. Church, Rev. S. L. Rosebough of the Zion M. E. Church, Rev. Morgan of the Second Baptist Church and several out of town preachers. Many men and women, old and young, were happily converted. There were 20 converts and 6 accessions. Our collection during the 10 day revival was \$40.00.—D. D. Reid, P. C.

**CADE, LA.**—St. Vincent M. E. Church: The following are the members who have paid their centenary quota: Mac Daniel, \$5.00; Jefferson Daniel, \$5.00; B. Thron, \$5.00; M. E. Thron, \$5.00; S. P. Daniel, \$10.00; A. John, \$2.05; E. Dara, \$2.25; T. D. Daniel, \$1.00; Patsy Godman, \$2.50; M. Godman, \$2.65; Steiner, \$4.40; A. Daniel, \$2.65.—Reporter.

**GULFPORT, MISS.**—We had a wonderful sermon delivered by Rev. A. W. Williams of the Baptist Church. We can say that if all of our ministers would preach the clean scripture as did Rev. Williams to our people of Mt. Pleasant, we would have but few slackers in the Christian Church. The response was given by our beloved pastor, Rev. N. Poe.—F. Cassell, Reporter.

**RULEVILLE, MISS.**—The Sunday School and Epworth League conventions convened at Mallalieu M. E. Church, Ruleville, Miss., Aug. 22-24, 1922, and were royally entertained by the people of Ruleville. The business of the conventions was well carried out, with excellent reports, both spiritually and financially. Money raised during conventions: Sunday School, \$243.42; Epworth League, \$247.55.—Lenora Jackson, Reporter.

**PASS CHRISTIAN, MISS.**—A rally was recently had at St. Paul's M. E. Church, of which the Rev. H. E. Morgan is pastor. The captains reported the following amounts: Sisters Corinne Sinclair \$26.00; T. Strotter \$21.00; Alice Kohlar \$25.02; Lonise Shief \$13.75; Georgie Dennis \$11.20; Ethel Mason \$27.00; Elizabeth Saucier \$17.55; Rebecca Saucier \$6.59;

Brothers Albert Collins \$13.30; H. B. Epting \$6.75. Total \$168.16.—Reporter.

**SHREVEPORT, LA.**—Sunday, Aug. 6, was a high day at Fairfield M. E. Church. Rev. J. O. Richards, our pastor, preached a soul-stirring sermon. The services were good both spiritually and financially. The collections amounted to \$40.00 and 93 persons partook of the Lord's Supper. We are praying for the continuation of the good spirit which now prevails.—Miss O. J. Wimherly, Reporter.

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**DANIELS**—Little Alex Daniels, age 5 years, died at his home on Webster avenue, Yazoo City, Miss., Aug. 5. He is survived by his father, mother, four brothers, one sister and a number of relatives. Funeral services were held at his home and the body was laid to rest in Yazoo City cemetery.—Y. Lillian Daniels.

**GIBSON**—Sister Millia Gibson, of Kenners, La., departed this life August 25, 1922, at the age of 52. She was a member of Providence Baptist Church. The funeral services were conducted by the Rev. F. R. Butler of Thomas M. E. Church. Sister Gibson was a member of one of the best families of Kenner, and loved by all who knew her.—Reporter.

**BROWN**—Brother Humphrey Brown of Money, Miss., was born in Faulkner County, Va., in 1829, and died August 8, 1922. He had been a member of the M. E. Church since 1890, in which he was a class leader and district steward. Brother Brown was loved by all who knew him and will be greatly missed. A wife, son and daughter survive him. Funeral services were conducted by the pastor, Rev. A. B. Bleivett.—C. Phinnisse, Reporter.

**ROBINSON**—On Wednesday morning, little Master Vernon Robinson,

the 10-year-old son of Mr. and Mrs. O. C. Robinson of Canton, Miss., passed away. He was a dear Christian boy and was a regular Sunday School scholar. His Sunday School class attended the funeral which was held at Ashbury M. E. Church. The funeral services were conducted by his pastor, Rev. A. McNair.—C. M. Cancier, Reporter.

### CARD OF THANKS.

While preparing to attend the District Conference, I was delighted to receive from Sisters Amy Jefferson, Julia Johnson, Emily Lang, Mary Boles, T. Stanfield and Brothers W. Proshee, Ross and Stanfield, many valuable articles of clothing. I wish to extend my most hearty thanks to these good people and pray that the Lord will forever bless them.—P. Thomas, P. C.

We take this method to thank the Conference Daughters and Sons for a leather handbag and the King Daughters and Sons for a check for \$10.00.—Rev. and Mrs. L. H. St. Thihodaux, La.

## CRESCENT CITY NOTES

The following were recently united in the holy bonds of matrimony: Rev. Arthur Booker, pastor of Mallalieu Church of this city: Mr. Henry A. Moses and Miss Lydia A. Dowd.

## A CHANCE TO MAKE MONEY

Do you want more money than you ever possessed? If so, learn to make nut and fruit honbons; the business will net you \$90.00 to \$300.00 a month. You can work from your home; all who sample your bonbons become regular customers. Miss Elizabeth started her candy kitchen with \$5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business. Now is the psychological time to make money. Write today, Isabelle Inez, 518 A. M. Wood Building, Pittsburg, Pa.

## RUST COLLEGE

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M. S. DAVAGE, President.



# Special Notices

## ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Memphisville	Cheraw, S. C.	Sept. 6-10	G. C. Scott
Philadelphia	Newark, N. J.	Sept. 26-28	J. T. Fletcher
So. Philadelphia	Middletown, Del.	Oct. 17-19	James H. Scott
Salisbury	Marion, Md.	Oct. 3-5	J. W. Jewett

at the home of the bride, 8722 Spruce street; Mr. Rogers Ankrum and Miss Artimes Baptiste, at the church, which was beautifully decorated; Mr. Waldy Tassin and Mrs. Virginia Hyce Johnson, at the parsonage.—Florence Harvey, Reporter.

Brother Isaac Bates, one of the oldest and most faithful members of Mallett Church, New Orleans, departed this life recently in full triumph of faith. He was afflicted with a stroke of paralysis for about two years before the end came. In the midst of all his afflictions he was strong, and during his religious conversations, in which he always took great delight, he would forget the uselessness of his limbs and try to praise God in his usual manner. The funeral was conducted by Revs. S. S. Sloan and W. Scott Chinn, former pastors, and Rev. Booker, the pastor. Interment in Green street cemetery. — Florence Harvey, Reporter.

MALLALIEU M. E. CHURCH—The second Sunday of August was set aside as the date for the payment of assessments by the membership, for making much needed repairs on the church and parsonage. The day proved to be a very unfavorable one, with rain the greater portion of the day and again at night; but the small and loyal membership laid upon the altar \$380 and voluntarily extended their period of intensive labor until the fourth Sunday of September, and are working as hard as ever to roll up still more by that date. The auxiliaries, working under their

loaders, Sisters Susie Wilson, Frances Dickson, Adele Lunnon and Julia Lightfoot, are making a strong and steady pull to put over their task.

On Tuesday night, Aug. 22, just at the close of the class service, a band of the members invaded the parsonage with a "malicious intent" and forced the pastor and his wife to accept 150 pounds of choice groceries, which was not a very hard job, and he and his wife forgave them for the "sneaky" way in which it was done and bade them call again. Sisters Wilson, Chinn, Sheivy, Randall, Vanmeter, Lunnon, Dickson, Stemley, Turner, Hayden, Kimbal, Johnson, Harvey, and Brothers Collins, Willis, and Sheivy, and Mrs. Ophelia Hoffman, a faithful friend of this church, seemed to have been the leading spirits in this movement, and we thank them and the faithful followers whose names are not mentioned for their kindness.

Our committee on the quota for the semi-centennial Southwestern celebration is at work and during the coming month our apportionment will be raised.

The pastor and members desire to thank the Rev. T. B. Oville and the members of Grace Church for the assistance rendered, and especially do we want to vote our thanks to Pastor Morgan and the members of Broadway Baptist Church who gave their church, pastor, lights, choir and members to us on Thursday night to assist us in our drive. Rev. Oville officiated in the absence of Rev. Booker. Material is on the ground

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FALL TERM BEGINS SEPTEMBER 20, 1922

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W. H. SUTTON, President

and ere long we hope to have all of our church property in excellent condition. Rev. Arthur Booker, pastor. —Florence Harvey, Reporter.

New Orleans College plays Western Champions. Capt. Grant is going to put the men to hard work at once. Manager Gibbs said in a meeting recently that he had scheduled ten games and that there are chances of getting two more with the High Schools of the City. He also said that there will not be a split in the University's football team this year and from this the local schools fear they will not be able to stand the punishment of the University's Machine. The team will leave sometime during the first of November to play Wiley University. Wiley has been champion of the West for seven years, and has not lost a game for three years. We will bring several teams to the city so that the citizens can see their home boys play.

The boys are asking the public to stand by them and they will put New Orleans on the map by winning the football pennant of the South for '22.

Watch the papers for schedule.—A. Spears, Reporter.

HAVEN CHAPEL M. E. CHURCH—We were favored with the presence of Rev. Arthur Robinson, our pastor at St. Matthew's, Algiers, who preached a strong spiritual and logical sermon at 11 o'clock. At 7:30 p. m., St. Mary Benevolent Society celebrated its anniversary for the first time in fifty-two years. The welcome address was delivered by Miss Sarah Austin; response by Miss Battiste. Dr. M. R. Walker, the district superintendent, preached a sermon which was very inspiring. Prayer meeting at 5 p. m., led by Brother G. G. Williams and Sister Malinda Williams. Mr. Jeremiah Brooks is now the president of St. Mary's Society. Collection for the day \$36.00. Paid the district superintendent in full for the three quarters.—A. C. Morrell, Reporter.

WESLEY M. E. CHURCH—The lecture at Wesley M. E. Church by Dr. W. J. King of Gammon Theological Seminary, under the auspices of the Home Missionary Society of Wesley M. E. Church, took place as stated, on Wednesday evening, Aug. 23, and it was a success. The church was crowded and everyone present listened with attention. Dr. Stanley, the pastor, introduced Dr. Alston, who offered a prayer. Then he introduced the district superintendent, Dr. Wai-

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ker, as master of ceremonies. Dr. Walker then introduced Dr. King, who, after making a few remarks, went into the lecture, his subject being "My Trip to the Orient." We felt as if we were present on every occasion, in every place and country mentioned by the speaker, his description was so vivid. After the lecture a free reception was tendered all present, especially Dr. King. We hope to have the pleasure to see and hear Dr. King again.—J. W. M. Francis, Reporter.

**WESLEY M. E. CHURCH**—Sunday, Aug. 27, the Young Ladies' Eagle Benevolent Association held their anniversary sermon, preached at Wesley M. E. Church. There was a large membership present. The welcome address, full of advice, was delivered by Mr. Theophilus Panalle on behalf of Wesley. This was responded to by one of the lady members. A solo, "His Eye Is on the Sparrows," was beautifully rendered by another young lady of the same association. Rev. Stanley preached an able sermon. The association presented the church with \$60.000 and the choir with \$5.00. Call soon again.

On Monday evening, Aug. 28, at 9 p. m., the beautiful drama entitled "Old Ship of Zion" was enacted at Wesley M. E. Church and drew a crowd. This was given under the auspices of the King's Daughters of Wesley M. E. Church. It was a great success in every way.—J. W. M. Francis, Reporter.

**GRACE M. E. CHURCH**—The Epworth League of Grace M. E. Church gave a reception for the Boy Scouts, Aug. 24, 1922. The reception was a splendid success. An excellent program was rendered. Among the numbers were: Invocation, by Rev. M. R. Walker, district superintendent New Orleans District; piano solo, Miss T. Dorris; address, Mrs. L. Walker; salute, Boy Scouts; recitation, Miss W. M. Hathaway; remarks, by the pastor. The program was conducted by Miss G. Boyd. At the close of the program a splendid repast was given the Boy Scouts in the basement of the community hall by the Epworth League and friends of the Boy Scouts. Our Boy Scouts made a splendid showing. We are of the opinion that we have one of the best and largest teams in the city, in enthusiasm, if not in number. Rev. T. B. Oville, Pastor.—M. J. Estavan, Reporter.

#### QUARTERLY CONFERENCE.

(Continued from Page 12.)

Superintendent Smith said he was ill on his arrival, but he appeared better than ever, and the sermon was so full of thought and practical illustrations that it made the hearers burn with greater zeal and electrified the membership to greater work for their church and Master. Our new church building at Magnolia will be

completed soon and will do credit to our Methodists on this district. Dr. Smith is pleased with our way of doing business. Our fourth quarter

will be held at Magnolia in our new church. We hope to have all claims up. Raised for quarter \$33.00.—J. R. Ross, Pastor.

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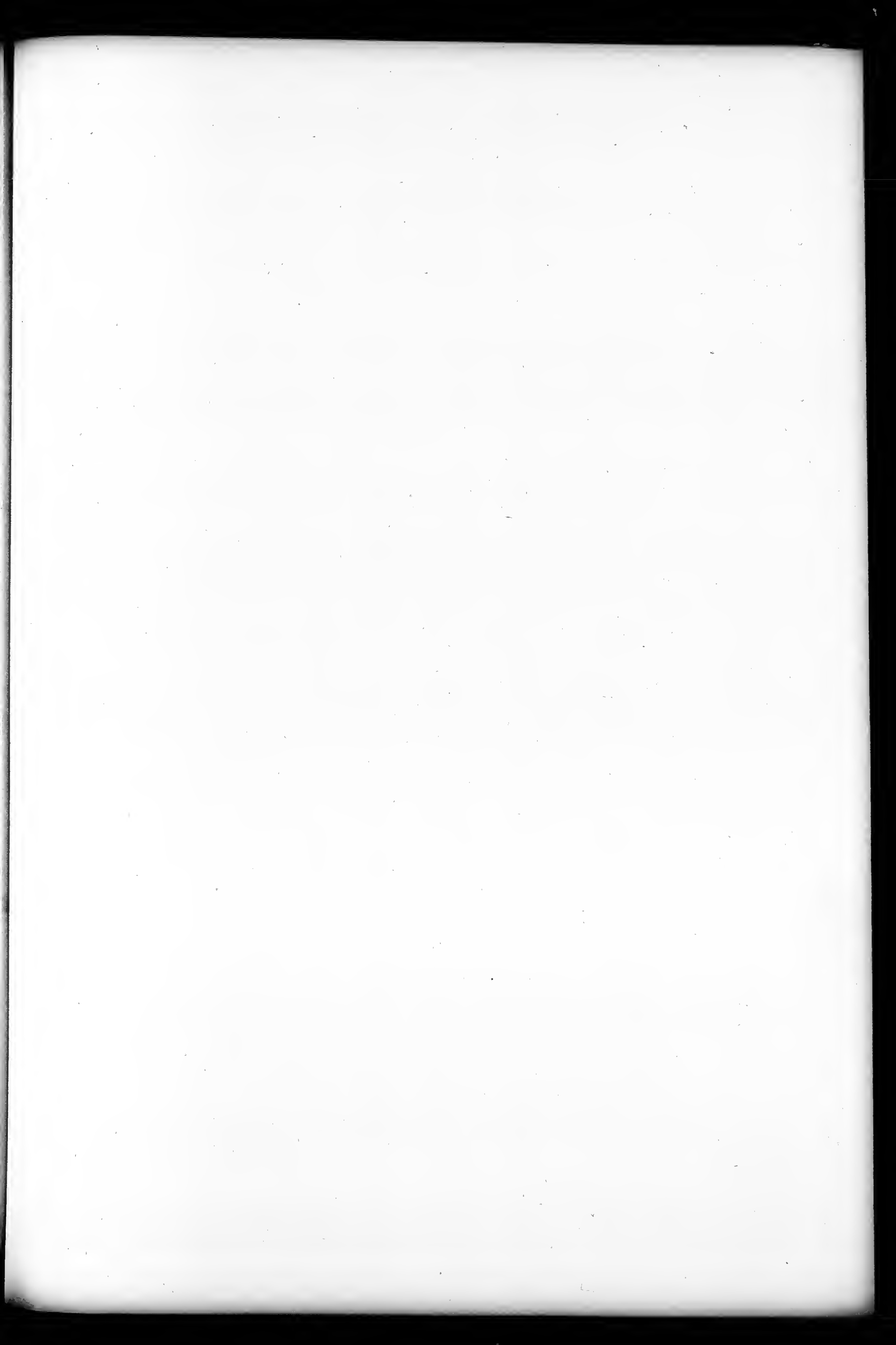
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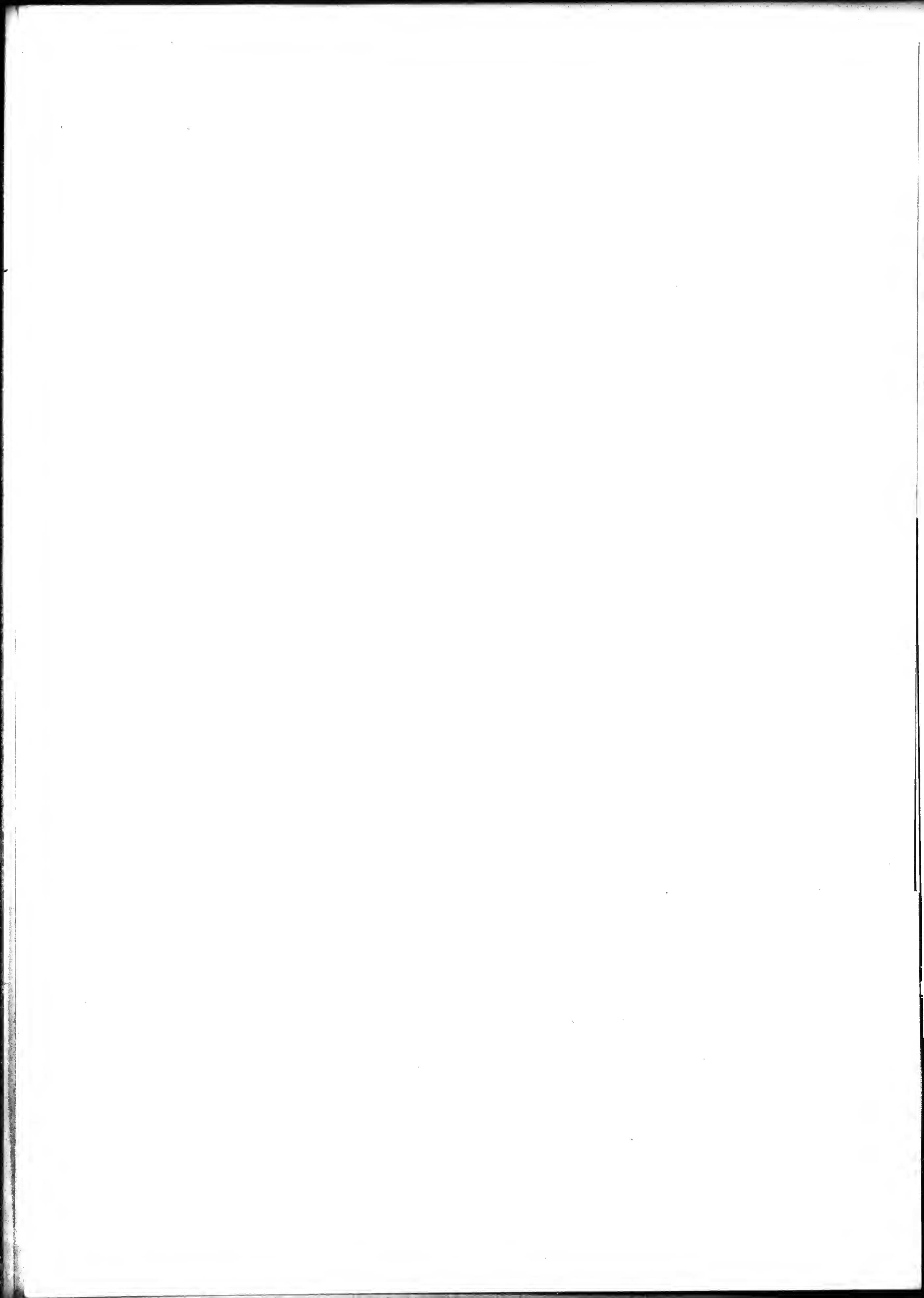
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# Southwestern Christian Advocate



LORENZO H. KING,  
Editor

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Publishers

## Church and State

This is a Christian nation. The supreme court was right when it declared it so and said that the Scriptures of the Old and New Testament are an integral part of our common law, that the Sabbath is incorporated into the second article of the Constitution, that God is the recognized Sovereign over all, that the Bible is his word, that the government is his agent for the promotion of morality, religion, brotherhood, and the public welfare, and that these institutions, pillars of support for our civilization, shall stand and the gates of Bolshevism, the I. W. W., anarchy and lawlessness that circumvents the Fourteenth and Fifteenth Amendments and brazenly attempts the Eighteenth Amendment shall not prevail against us. For when these principles prevail, "Violence shall no more be heard within our streets, wasting nor destruction in our borders; but they shall call our walls salvation and our gates praise."

The Church of Christ has a supreme task and a program for its opportunity. By voice and vote, by platform and press, through the sights and sounds of street speeches she will stand for the government, the Constitution, the laws, the flag. We do not seek to unite the church with the state, nor to make the church domineer the state, nor to let the state oppress the church, but we will help to see that the church aids the state in maintaining good government, and thus to furnish a fulcrum of uplift for the moral betterment of mankind.

—From "The Divine Right of Democracy," by  
Clarence True Wilson.



# THE UNKNOWN TRAGEDY OF NEGRO WOMANHOOD

To be a Negro woman differs materially from the estate of white womanhood only in the lack of proper opportunity and environment for development and social progress which the fact of belonging to the Negro group in this country entails. For womanhood is ONE, and admits of no compartments and divisions, except as decreed and maintained by the caprice of the prevailing social system of the given period. There is no white, no black, womanhood with God. In organic and functional character, women are the same—they are one.

Differences in women, as in all human beings, are differences of merely cultural advancement and social limitations.

## Excluded and Exploited.

Herein lies the tragedy of the Negro woman. The dominant influence of our semi-pagan social system shuts in the Negro woman to herself. This excludes her from that free contact with those civilizing influences that are the product of a common social heritage and achievement. Even the public institutions of society and of the local community close their doors in her face. The world cares not, nor provides for her expressional activities on higher lines. It rather discounts the contribution she has made, and that which only she can make, toward social progress. She has been made the object of derogatory comment, if not indeed the butt of open ridicule. Her sacred maternal instincts and her womanly yearnings and aspirations have been treated as though they were but the outreachings of brute strivings. It has been the tradition of the white community to ignore her in all of its affairs except to employ her as the most menial servant and then often at the cost of sheer exploitation of her strength and powers as a servant.

She has been the southern domestic, nurturing and building the new generation of the white south. For this she has paid a dreadful toll in terms of low wages, drain upon her physical vitality, and otherwise, as only eternity can tell. In common with her ill-faring helpmate, the Negro man of the South, her labor has been for the past fifty years, largely the foundation upon which great estates and fortunes of the South have been built, she remaining herself poor and unappreciated as an economic factor.

## Survives the Bitter Cup.

Moreover, sad to relate, for 300 years she has been the prey of the immoral and immoral influences of an unethical civilization. She has suffered in silence, the approaches and the reproaches of the unprincipled elements of every race group within the community. How she has withstood such surging of evil forces for these centuries, all the time gaining ground and saving herself amid the rapid, heartless currents by the innate force of her womanly character, is to our thought, one of the marvels of the ages.

And yet she did it! No dominant public sentiment favored her; the desirable institutions of society debarred her; the masculine strength of her race was impotent to defend her; her economic condition baffled her. No mob, howling rampantly in its boasted defense (?) of white womanhood, has stood guard, ready with hemp and fagot in hand, to defend the sanctity of NEGRO womanhood. Despite the tragedy of it all, the Negro woman has forged ahead, and, by her inherent qualities of womanhood, thro her silent suffering and astounding patience and progress, has at last evoked the attention of other women than herself.

## A Ray of Hope.

Concerning this tragedy and this transformation in the life of Negro womanhood, Mrs. Luke Johnson, notable exponent of the group of new Southern white women, spoke in sincere, sympathetic speech before the Annual Meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church held some time ago in Providence, R. I. Said she: "I represent a group of southern women who are working to create public sentiment that shall recognize the worth of every human being and secure justice for black as well as white. We have a committee on inter-racial co-operation, and we are trying to shoot through every organization in the

South the principles of Jesus Christ. I have begun to stand in awe before God. I was told that if I would go to Tuskegee in 1920 to the meeting of the Federated Clubs of Colored Women that I would learn something. I had not known there was such an organization. If God calls me I never stop to count the cost. At Tuskegee I found 800 Negro women from every state in the Union. I sat on the platform and listened to the debates until I was thrilled with the potentialities of the race. One person said, 'The Lord did as great things for you at that time as He did for Saul on the way to Damascus.' It was my first introduction as to what inter-racial meant. *These people have grown up and we have not realized it.* I selected ten women who seemed to be representative and invited them to meet me the next day. They questioned my motives and met me in a frigid way at the home of Mrs. Booker Washington. I read from God's word and offered prayer and the Holy Spirit broke down the barriers between us. All day long I sat in the library with those ten Negro women. I said to them, 'Can you speak to me from your hearts?' 'Yes, if you can stand it.' They showed me a Negro woman's soul, a Negro mother's heart. My soul was open and not closed to their cry, because of such tragedy as I did not know was on the earth. *They had been as nothing to me.* The divine compassion of the Son of God came into my soul. At a meeting in an 'upper room' your own Bishop, Jesus, said 'I am praying God to make me patient with myself, make me patient with you, and, O God! make me patient with thyself.' *I marvel at their patience.*

"A movement has arisen among us that we cannot measure. We took four colored women to speak to a company of 100 white women—everyone a leader of women. These four did the work. They unbared their souls, and 100 white women have gone throughout the South to tell *the agony of the colored women*. We said to them, 'What do you want?' They replied: 'We want what you have. You have a decent place to live; a decent place for your children. You have educational advantages and protection of life.' The women of the South said, 'You shall have it.' White men are working with Negro men in 1,000 places. We have done enough talking; we are going to plough down to the bottom of things. A program has been sent down to every auxiliary and effort is to be made to reach every state legislature."

## The Humanitarian Epoch.

Thus Mrs. Johnson has given the Nation, if not our new Magna Charta, certainly our Source Book of the beginnings of a constructive program for civic and social progress in the Nation. Realization of the problem in all its essential phases is the first requisite, and organization to meet and solve it is next.

The awakening conscience and open mind of our Southern white friends—men and women—is assured. The process of organization moves on encouragingly. Already there are organizations of these forward looking social reformers set up in hundreds of counties throughout the South. In their clubs and Federation meetings, on their programs, and in state conventions and legislatures, good white women are telling the story of the tragedy of Negro womanhood; they are plowing down to the heart of the problem, and insisting on its intelligent and humane solution. They are saying to our group of intelligent, aspiring women "what you strive for is legitimate and, if our efforts can avail anything, you shall have what you ask."

These social advances are being made possible by the working of the leaven of Christian democracy—the unique doctrine of the Church of Jesus Christ. His view of the worth of human values is looming into larger proportions from the background of the cross of the Christ, and the truth of individual human worth and Christian brotherhood is breaking the bands that hinder humanity in its efforts at the largest possible development under God.

The unknown tragedy of Negro womanhood is becoming known, and to her, the Master is saying "woman thy faith hath saved thee: go in peace."

## DR. E. C. MORRIS DEAD

Dr. Elias Camp Morris is dead, and in his going one of the most outstanding and constructive churchmen in Negro church life is now missing. He was the recognized leader of the world host of Negro Baptists. He was a strong race advocate, safe and sane.

As evidence of his strong character and

ability he stood for 28 consecutive years as the Head of the National Baptist Convention, one of the largest religious organizations. Wonderful progress has been made in re-organization and co-ordination of all the departments of the Convention, notably the Publishing interests and the Missionary and Educational interests.

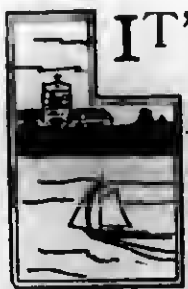
He sponsored the founding of the Arkansas Baptist College and was foremost in recent negotiations with the Southern Baptist Convention (white) for means to establish a National Baptist Theological Seminary for Negro Preachers.

In 1884 Dr. Morris was married and at his death was the father of five children.

(Continued on Page 4.)



# There's Only ONE Way To CROWN FIFTY GOLDEN YEARS —Not The “Hit or Miss” Method



IT'S the way that insures worthful results in every sphere where successes are won. This law of achievement obtains whether operating in interest of the farmer hoping for a harvest; the banker investing for returns; the parent coveting a successful life career for his child; the minister of the gospel sowing beside all waters.

Back of every successful achievement is a **personality**, a **mind** that conceives, and desires and wills, giving motive power to physical action. **Here then is the secret of Subscription Getting in the Semi-Centennial Anniversary of The Southwestern Christian Advocate.**

## Conception of Its Possibility

Every District Superintendent and every Pastor and Southwestern Committee must conceive the task of raising the Anniversary quotas as actually possible. **For it is.** Already numbers of Pastors have raised their quotas and are asking for more Honor Certificates. They said it could be done and did it.

## Realization of Obligation

That placing The Southwestern Christian Advocate on a self-supporting basis is no longer a merely **desirable**, but an **obligatory**, act is now clear to all thoughtful Negro Methodists.

It ought be done because we have reached that state of development within the church where our moral sense chafes and suffers while accepting “Charities.”

It ought be done to enlarge the usefulness of the Southwestern among our race group as well as in Church and national life.

It ought be done to release valuable funds of the Church for other more necessarily dependent causes.

It ought be done because the Church feels keen disappointment that hitherto after fifty year's tutelage the Negro feels no more keenly this ethical obligation involved in his Church relation.

## The Will To Do

Conceiving the possibility of our task, realizing the superlative obligation of it, there must be no lack of moral will exercised in its performance.

The psychology of it all should be, **“We can, we ought, we will”** put The Southwestern Christian Advocate on its rightful and respectable basis of dignified self-support.

This mental attitude toward successful achievement will bring victory to our efforts to **Crown Fifty Golden Years with self-support..**



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

PUBLISHED WEEKLY

BY

## The Methodist Book Concern

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### THE CHRISTIAN MISSION:

—Preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.—Matthew 10:7,8.

### DR. E. C. MORRIS DEAD

(Continued from Page 2)

four of whom and his widow survive him. Not only our Baptist brethren but all Christians share the deep sorrow, and regret the loss to the race, of the homegoing of this servant of God.

### TO THOSE WHO OWE THIS OFFICE.

"Short accounts make long friends." The Southwestern desires to maintain life-long friendship with all its patrons. The best way to do so is for those who have contracted debts with us either by subscription to the paper or by the purchase of books and Church supplies, to pay their accounts promptly. Some accounts on our books have run unreasonably long, threatening short friendship. Reverse this order by making your accounts short and lengthening our friendship. **WE MEAN YOU.**

### A TWO THOUSAND DOLLAR BANQUET.

At least that is the net proceeds accruing to the Centenary from a banquet held in this city last week at the People's Church under auspices of the Centenary Area office in the interest of the "I Will Maintain" fund.

Bishop Jones had summoned a select number of the leaders of Methodism within the New Orleans Area—ministers and laymen, men and women for a Centenary banquet. Among these were the college presidents of the Area. Dr. E. M. Jones, the area secretary, had succeeded in making every necessary preparation for a most successful meeting. Abundant delicious refreshments had been pro-

vided and a compelling program had been built up. After dining, the program was rendered, featured with music by the splendid Wesley Church Choir of this city, and strong ten-minute addresses by President's Dogan and Davage.

It was left for Bishop Jones, amply equal to the occasion, to cast the net into the deep for the awaiting draft of fishes. He knows how to get money for the projects of his area.

His appeal to the leaders present to stand by the Church in this crisis of its financial affairs, urging them to do their part to straighten out the sag in Centenary receipts, will long be remembered for its earnestness, its cogency and its results. His was a plea of heart. It urged sacrificial giving of dollars at least as an earnest showing of good faith toward those who had made the supreme sacrifice of their lives on the battlefields of Europe to uphold civilization's ideals. If a boy from a Methodist parsonage fell nearest the River Rhine in sacrifice of his life to maintain the ideals of patriotism, we Methodists should hold ourselves up to our high standards of moral leadership in sacrificial giving of our money to uphold the ideals of God's Kingdom. For upon this spirit will depend the rise or fall of our Christian institutions.

When the Bishop had finished his address the work of taking subscriptions was easy. In a few brief minutes a score, more than 25 percent of the persons present, had subscribed to the "I Will Maintain" fund totaling \$2,100. Thus the Bishop is driving steadily and surely to his goal of 146 persons who will give \$100 each to offset this alarming deficit in Church receipts.

The New Orleans Area, having given so magnificently in the Centenary thus far, setting the pace for the other areas, must maintain its high standard of giving. At least 125 more persons must be forthcoming in the area at once who will respond to the call of the Bishop and the Church with their gifts of \$100. About sixty days only remain in which to respond. May the spirit of co-operation and sacrifice move many to help in this task.

### TO OUR SUBSCRIBERS.

The attention of our subscribers is called to the fact that our mailing list of **The Southwestern Christian Advocate** is being revised now and those subscriptions in arrears must be dropped from the list unless renewed.

Now, **Southwestern Friends**—We want to retain you. We cannot lose you at this season. Do you know that we are in the midst of our **Semi-Centennial Anniversary** in which we are **Crowing Fifty Golden Years With Self-Support?**

We want 50,000 subscribers on our mailing list and you must be one of them.

Look opposite your name printed on the label of your paper and you will find the date of expiration. Perhaps yours has already expired. **Hasn't It?** We must meet our obligation in the Office and since we have been good enough to send your paper **overtime**, I know you will be equally as considerate.

**Send Us Post Office Money Order to-day** for \$1.50 and we will continue your paper one year from date of expiration.

Search through your Southwestern and see if there is a printed notice—if so fill it out now and send your **Renewal**. Don't miss an issue. **Pay Now.**

With all good wishes,

Cordially yours,

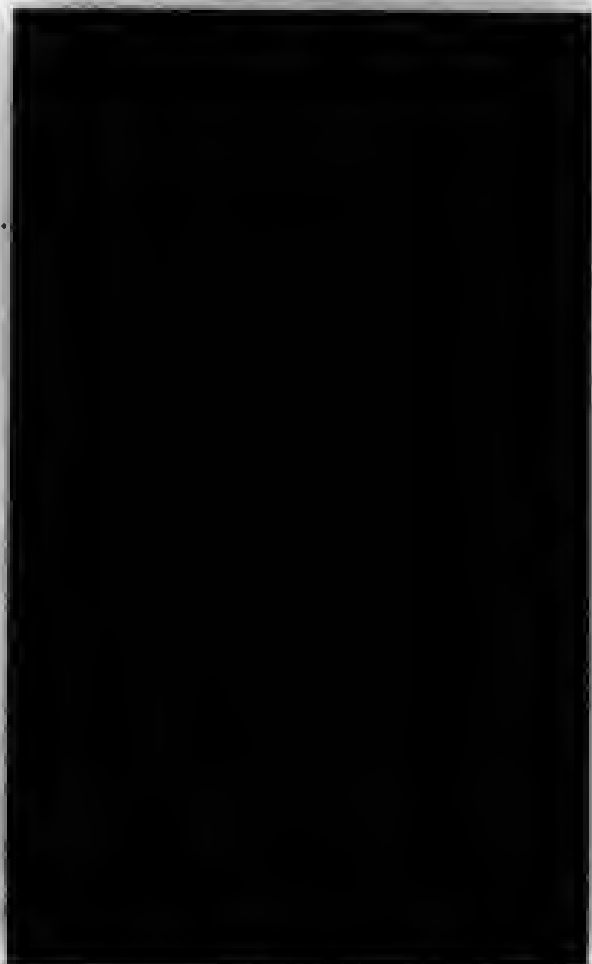
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Business Manager.

### AN ENERGETIC LAYMAN

St. Paul Methodist Episcopal Church, Meridian, Mississippi, under the progressive leadership of the Rev. D. L. Morgan, Pastor, has just closed a very successful rally for funds for their new church and community center. In this first effort, eleven hundred dollars were raised.

The feature of the rally was a contest between the men and women of the congregation. Leading the men was Mrs. Dr. Block, while Mrs. L. M. Harris led the women. It happened contrary to custom, and church tradi-



tion, that the men carried off the laurels of victory. But the contending clubs remain intact for future contests on the building fund, all being fired by the spirit of friendly rivalry.

The largest amount raised and reported by any person in the rally was that of Mr. Frank Berry who gladdened all hearts with a round \$400.00. Mr. Berry is a member of the business concern there known as Strayhorn, Berry and Garden, and is treasurer of the Trustee Board of St. Paul. The above cut is the likeness of this resourceful, energetic layman and business man.

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Mrs. H. F. Braden and daughter Mrs. Vera Braden Smith, wife and daughter of Mr. H. F. Braden, proprietor and owner of the Astoria Hotel of this city, have gone to points in the north on their annual summer vacation. They will be joined in Chicago by Mrs. Thompson, the other daughter of the family. They will be out of the city for four weeks. The Bradens are staunch Southwestern supporters.



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(Continued on Page 8)



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LORENZO H. KING, Editor.

PUBLISHED WEEKLY

BY

## The Methodist Book Concern

At 631 Berronne Street, New Orleans, La.

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When change of address is desired, be sure to give the  
old as well as the new address.  
There are three ways by which money may be sent by  
mail at our risk—Post Office Money Order, or an Ex-  
press Money Order, and when none of these can be  
secured, a Registered Letter. We cannot be responsible  
for money sent otherwise.  
1—All business letters should be addressed to The Meth-  
odist Book Concern, and all communications in-  
tended for publication to the Editor.  
2—In all correspondence, write plainly, on one side of  
the paper.  
3—When the SOUTHWESTERN CHRISTIAN ADVOCATE  
does not arrive regularly, notify us promptly.



**THE CHRISTIAN MISSION:**  
—Preach, saying, The kingdom  
of heaven is at hand. Heal the  
sick, cleanse the lepers, raise the dead, cast  
out devils: freely ye have received, freely  
give.—Matthew 10:7,8.

## DR. E. C. MORRIS DEAD

(Continued from Page 2)

four of whom and his widow survive him.  
Not only our Baptist brethren but all  
Christians share the deep sorrow, and regret  
the loss to the race, of the homegoing of  
this servant of God.

## TO THOSE WHO OWE THIS OFFICE.

"Short accounts make long friends." The  
Southwestern desires to maintain life-long  
friendship with all its patrons. The best  
way to do so is for those who have con-  
tracted debts with us either by subscription  
to the paper or by the purchase of books  
and Church supplies, to pay their accounts  
promptly. Some accounts on our books  
have run unreasonably long, threatening  
short friendship. Reverse this order by mak-  
ing your accounts short and lengthening  
our friendship. **WE MEAN YOU.**

## A TWO THOUSAND DOLLAR BAN- QUET.

At least that is the net proceeds accruing  
to the Centenary from a banquet held in  
this city last week at the People's Church  
under auspices of the Centenary Area office  
in the interest of the "I Will Maintain"  
fund.

Bishop Jones had summoned a select  
number of the leaders of Methodism with-  
in the New Orleans Area—ministers and  
laymen, men and women for a Centen-  
ary banquet. Among these were the  
college presidents of the Area. Dr. E.  
M. Jones, the area secretary, had suc-  
ceeded in making every necessary prepara-  
tion for a most successful meeting. Abun-  
dant delicious refreshments had been pro-

vided and a compelling program had been  
built up. After dining, the program was  
rendered, featured with music by the splen-  
did Wesley Church Choir of this city, and  
strong ten-minute addresses by President's  
Dogan and Davage.

It was left for Bishop Jones, amply equal  
to the occasion, to cast the net into the  
deep for the awaiting draft of fishes. He  
knows how to get money for the projects of  
his area.

His appeal to the leaders present to stand  
by the Church in this crisis of its financial  
affairs, urging them to do their part to  
straighten out the sag in Centenary receipts,  
will long be remembered for its earnestness,  
its cogency and its results. His was a plea  
of heart. It urged sacrificial giving of dol-  
lars at least as an earnest showing of good  
faith toward those who had made the su-  
preme sacrifice of their lives on the battle-  
fields of Europe to uphold civilization's  
ideals. If a boy from a Methodist parson-  
age fell nearest the River Rhine in sacrifice  
of his life to maintain the ideals of patriot-  
ism, we Methodists should hold ourselves up  
to our high standards of moral leadership in  
sacrificial giving of our money to uphold  
the ideals of God's Kingdom. For upon this  
spirit will depend the rise or fall of our  
Christian institutions.

When the Bishop had finished his address  
the work of taking subscriptions was easy.  
In a few brief minutes a score, more than  
25 percent of the persons present, had sub-  
scribed to the "I Will Maintain" fund total-  
ing \$2,100. Thus the Bishop is driving  
steadily and surely to his goal of 146 per-  
sons who will give \$100 each to offset this  
alarming deficit in Church receipts.

The New Orleans Area, having given so  
magnificently in the Centenary thus far,  
setting the pace for the other areas, must  
maintain its high standard of giving. At  
least 125 more persons must be forthcoming  
in the area at once who will respond to the  
call of the Bishop and the Church with their  
gifts of \$100. About sixty days only re-  
main in which to respond. May the spirit  
of co-operation and sacrifice move many to  
help in this task.

## TO OUR SUBSCRIBERS.

The attention of our subscribers is called  
to the fact that our mailing list of **The  
Southwestern Christian Advocate** is being  
revised now and those subscriptions in ar-  
rears must be dropped from the list unless  
renewed.

Now, **Southwestern Friends**—We want  
to retain you. We cannot lose you at this  
season. Do you know that we are in the  
midst of our **Semi-Centennial Anniversary** in  
which we are **Crowing Fifty Golden Years  
With Self-Support?**

We want 50,000 subscribers on our mail-  
ing list and you **must** be one of them.

Look opposite your name printed on the  
label of your paper and you will find the  
date of expiration. Perhaps yours has al-  
ready expired. **Hasn't It?** We must meet  
our obligation in the Office and since we  
have been good enough to send your paper  
**overtime**, I know you will be equally as con-  
siderate.

Send Us Post Office Money Order to-day  
for \$1.50 and we will continue your paper  
one year from date of expiration.

Search through your Southwestern and  
see if there is a printed notice—if so fill it  
out now and send your **Renewal**. Don't miss  
an issue. **Pay Now.**

With all good wishes,

Cordially yours,

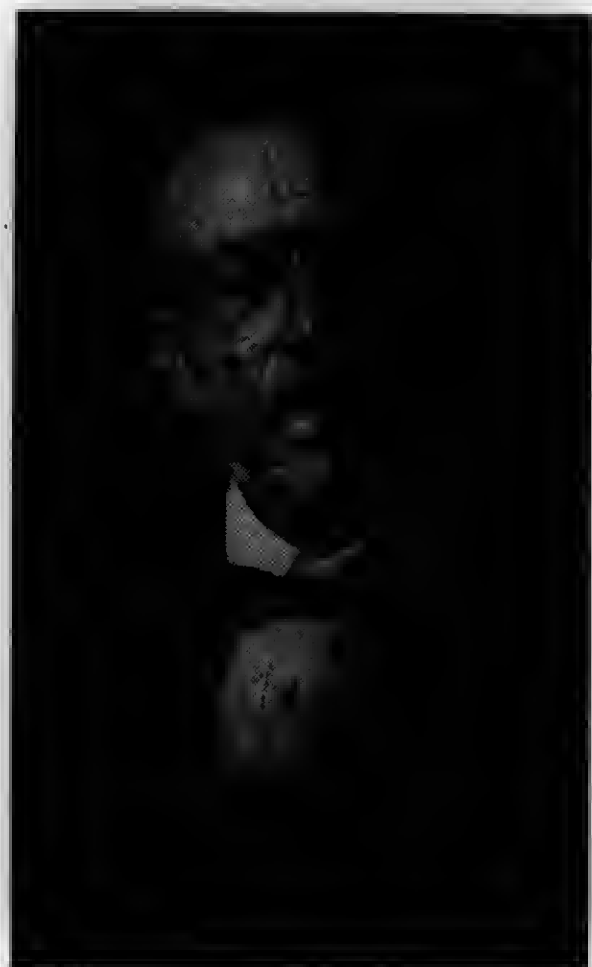
R. H. McALLISTER,

Business Manager.

## AN ENERGETIC LAYMAN

St. Paul Methodist Episcopal Church, Meri-  
dian, Mississippi, under the progressive leader-  
ship of the Rev. D. L. Morgan, Pastor, has just  
closed a very successful rally for funds for  
their new church and community center. In  
this first effort, eleven hundred dollars were  
raised.

The feature of the rally was a contest be-  
tween the men and women of the congrega-  
tion. Leading the men was Mrs. Dr. Block,  
while Mrs. L. M. Harris led the women. It  
happened contrary to custom, and church tradi-



tion, that the men carried off the laurels of vic-  
tory. But the contending clubs remain intact  
for future contests on the building fund, all be-  
ing fired by the spirit of friendly rivalry.

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Vera Braden Smith, wife and daughter of  
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(Continued on Page 8)



## SIMPLIFICATION OF THE BENEVOLENT ACTIVITIES OF METHODISM

By the Rev. J. B. Hingeley, D. D.

Could the benevolent agencies of Methodism be correlated in a plan similar to that of the Presbyterian Church?

Prior to and during the last General Conference serious attempts were made to simplify the benevolent appeals of Methodism. Some suggestions were constructive, while others were directed against existing plans, and all were influenced by an emergency situation growing out of the Centenary, and a desire not only to conserve its results, but also to prevent the disastrous reaction which followed the Centenary of 1866, and to maintain in the Church the highest possible level of liberality. In some quarters there was animus against Board control, and in favor of a super Board. There was also a complete lack of unity in the plans suggested by the Boards.

The result was the "Council of Boards of Benevolence",—enacted during the last hour of the session, under pressure of the feeling that "something ought to be done." It is clear that the appointment of a Commission, charged with the duty of working out a consistent plan during the quadrennium, and allowing the Centenary Conservation Committee, which had proved its efficiency, to complete its task, would have been far better.

The belief that there should be a reorganization or new alignment of benevolent activities has not been confined to the Methodist Episcopal Church, and significant and startling advances have been made by the Disciples and by the General Assembly of the Presbyterian Church. Since it meets annually, it can do with safety what seems to be immediately expedient, and plans can be perfected within a year,—while the General Conference is embarrassed by the fact that it meets quadrennially and had no ad interim body with authority to act for it.

The names first suggested for the four functioning organizations of the Presbyterian Church were significant:

- I. International.
- II. National.
- III. Educational.
- IV. Ministerial.

To some the use of nouns instead of descriptive adjectives seemed more significant, and the names suggested were:

- I. The World.
- II. America.
- III. Education.
- IV. Ministry.

The word "ministry" was used in a generic sense, including the many forms of social and benevolent service.

Under such a classification, the activities of the Methodist benevolent organizations would group themselves according to the following schedule:

- I. **The World.**
  - Board of Foreign Missions.
  - Woman's Foreign Missionary Society.
- II. **America.**
  - Board of Home Missions.
  - Woman's Home Missionary Society.

City Missionary Societies.

### III. Education.

1. Sunday Schools.
  - Board of Sunday Schools.
2. Young People.
  - Board of Epworth League.
3. Publications.
  - Book Editor.
  - Editors of Periodicals.
  - Book Concern.
1. Educational Institutions.
  - Board of Education.
  - Board of Negro Education.

### IV. Ministry.

1. Ministers.
  - (a) Recruiting and Studies.
  - (b) Evangelism.
  - (c) Salaries.
  - (d) Pensions.
1. Ministerial.
  - Board of Conference Claimants Fund.
2. Supply Pastors, Deaconesses and Other Lay Workers.
2. Deaconesses.
  - General Deaconess Board.
3. Philanthropic Institutions.
  - Board of Hospitals and Homes.

Should it seem desirable that there be only four departments, the above arrangement would include all; or, the Book Concern might be regarded as a fifth department,—a Publishing House related to all. Editorship, however, as an education responsibility, and wholesome literature being a most effective means of training people, Editorship might well be placed under the Department of Education.

Such a reorganization would not necessarily decrease the number of Church agencies, but would relate them all to a general program; but all are needed by an efficient and growing Church. The motive of reorganization would be that of securing and utilizing the co-operation of the membership and making a strong united appeal, and the simplifying of the program.

The use by the Presbyterians of four units rather than more or less than four groups grew out of their custom of assigning to a certain benevolent group a specified season of the year, during which only those causes were presented; just as in the Methodist Episcopal Church the Easter Season has been given generally to Foreign Missions; Children's Day to the Board of Education, etc.; on the principle of a specific appeal for a specific time, during which the Church might be trained to the larger meaning of those activities, and appeals be made for special offerings.

A plan might operate well in another denomination which might not be a success in the Methodist Episcopal Church, which has problems growing out of its size and the wide differences in the conditions of its world-wide operations, and also the historic relation of its several activities.

## "LISTEN IN", EPWORTH LEAGUERS

October First is Rally Day for the Epworth League.

Each year some special feature is planned for that day. This year, we believe, we have a most unique idea for the program. At four thirty in the afternoon (Central Standard Time) Dr. Charles E. Guthrie, General Secretary of the Epworth League, will broadcast a message at Station KYW Chicago, (wave length 400 meters).

The transmitter at the Station is one of the most powerful in the world and has a sending radius of 3000 miles. With favorable weather conditions it should be possible for Leaguers anywhere in the United States to hear this message.

The whole Chapel service is being given to the Epworth League and there will be besides Dr. Guthrie's talk, a musical program by Chicago Leaguers.

## COLORED MAN SAVES U. S. GOVERNMENT SEVEN THOUSAND DOLLARS ANNUALLY.

By Colonel S. D. Redmond.

John T. Risher, Colored formerly of Jackson, Mississippi, has just been awarded a prize of One thousand dollars by the United States Government for offering the best method and plans for making and keeping the records of the navy.

Mr. Risher began as a messenger in the navy department about 12 years ago at \$50.00 per month, but by diligent effort he has worked himself up to be chief of the Muster Roll Division of the United States Navy.

The method of keeping the records of the navy heretofore have practically been those used by the navy sixty years ago, but the great increase of our navy brought about by the World War made the old plans wholly unadapted to the navy's great increase.

Mr. Risher had given this subject special study for some time, and therefore called the attention of the naval heads to the fact that he could suggest methods that would greatly relieve the situation and serve as a great money saver to the government. So the Board of Admirals offered a prize of One thousand dollars to any one who might offer the best improved method. One hundred and five naval officers submitted plans and competed. The Board of Admirals sat for more than a week and heard the different methods explained; and finally adopted the Risher method. And upon the finding and recommendation of the Board of Admirals, Congress appropriated Two hundred thousand dollars for installing the Risher plans which, it is said, will mean a saving to the government of more than Seven hundred thousand dollars annually.

And not only is the new device a great time saver, but through it the humblest yeoman may be located by the department on a moment's notice, matters not on how many different vessels the party may have served, nor in what remote corner of the sea he may be at the time, while heretofore, it took many days, and some time even months to locate a sailor.



## FRIENDSHIP HOME CHICAGO, ILL.

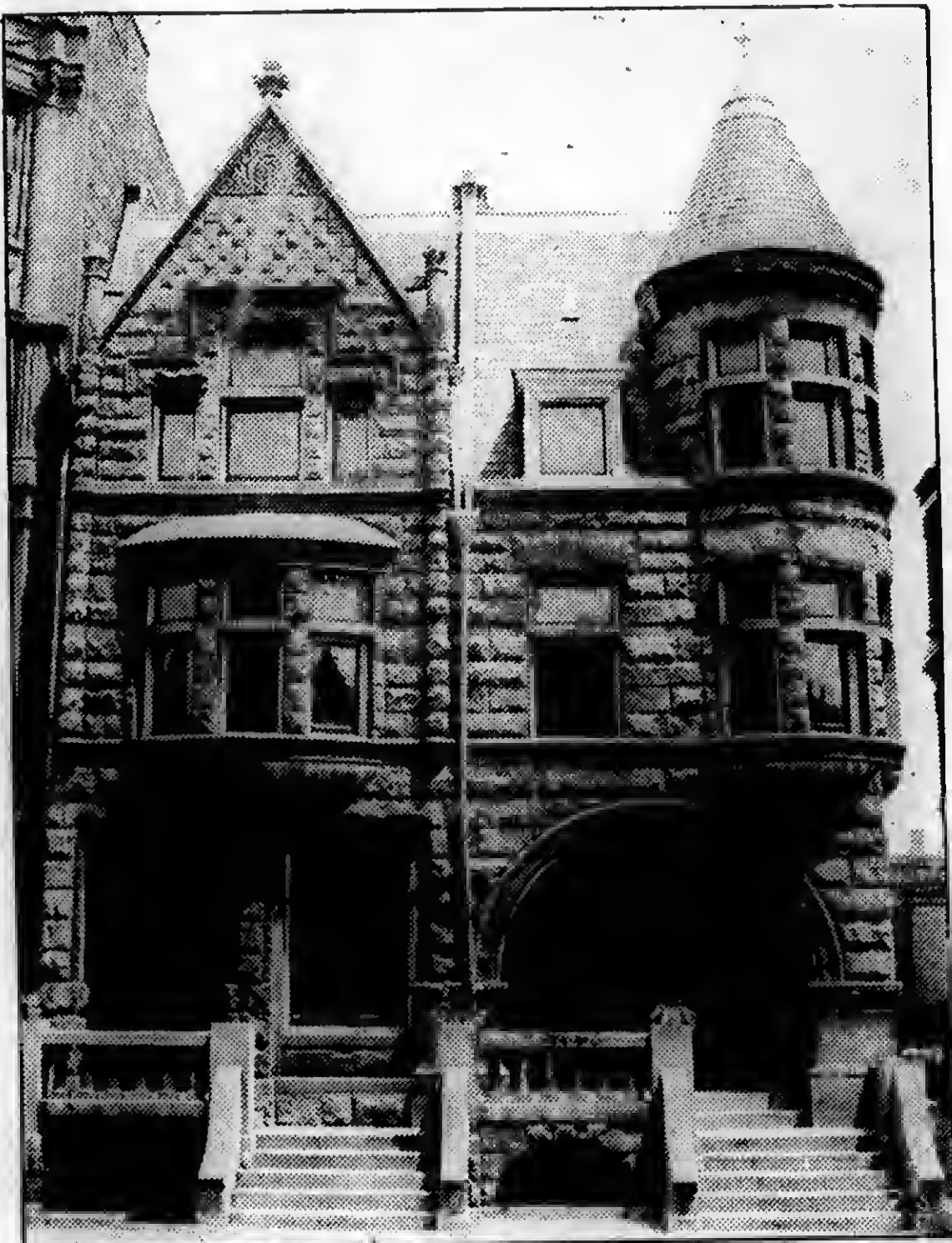
By Prof. W. N. Ross, A. B., of Rust College, Holly Springs, Miss.

Recently the committee on Negro work in the Woman's Home Missionary Society of the Methodist Episcopal Church, Rock River Conference, purchased the two three-story stone front residences located at 3015-17 Prairie avenue Chicago, Ill., for the purpose of establishing a home for our young women to be known as the Friendship Home. Herewith is a cut of the home. Extensive alterations have been made and the most modern equipments installed.

The second and third floors are filled with well-lighted airy bed rooms with stationary wash stands, etc. There are reception rooms, reading rooms, library and dining rooms. In connection with the home there will be a school of practical arts and industry, also courses in business ethics.

Girls taking these courses have the privilege of boarding in the school if they so desire. The home is valued at something over \$45,000 and our group is especially indebted to the Methodist Episcopal Church as a whole and to the following broad-hearted christian workers who were present at the dedicatory exercises, in particular for their untiring efforts to give

us this splendid addition to our institutions in Chicago devoted to the bettering of our social, economical, and spiritual condition, Mrs. J. M. Mather, President, of the Rock



River Conference Woman's Home Missionary Society; Mrs. M. L. Woodruff corresponding secretary of the national board of managers of the Woman's Home Missionary So-

ciety, Mrs. M. C. Slutz, bureau secretary of the Friendship Home; Mrs. D. C. Street, bureau secretary of the hospitals and training schools; Mrs. J. H. Freeman, national treasurer; Mrs. George Robinson, vice-president. Among the ministers were Drs. P. H. Swift district superintendent of the Chicago Southern District; D. E. Skelton, district superintendent of the Chicago District; Gloster Bryant, pastor of the celebrated South Park and Trinity M. E. Churches and Executive Director of the Hartzell Center and J. L. Franklin, pastor of the St. Matthew Methodist Episcopal Church.

Mrs. Andrew P. Hubbell who is chairman of the committee on Negro work in the Woman's Home Missionary Society of the Rock River conference in choice words gave the object and plan for the home and presented the keys of the building to Mrs. J. M. Mathers. Mrs. Hubbell by her sisterly and untiring efforts in the promotion of this work and the Wahneta day nursery, has endeared herself to the race membership of the Chicago Methodist Churches. Her co-workers are of the same spirit as herself. Mrs. Adah M. Waters, the superintendent of the home and a well-known educator and worker in behalf of our youth was one of the speakers.

The services transferring the building were impressive inspirational and helpful. South Park Gospel choir under the direction of Mrs. F. Brice and Mrs. F. E. Johnson, soloist with Mrs. J. L. Franklin, accompanist, president of the Chicago district conference Woman's Home Missionary Society of the Lexington conference furnished the music.

Churches, circles, clubs and individuals are taking rooms to furnish and giving donations of money and many other things found needful to the home. The dedicatory service was an interracial affair in the broadest sense of this much used term.

## ADELINE SMITH HOME EXTENSIVELY REPAIRED AND BEAUTIFIED

"And The Work prospered Because The Girls Had a Mind to Work."

By Mrs. Hilda M. Nasmyth.

During the world war we had considerable improvements made in Adeline Smith Home, but as everything was so adulterated, some of our improvements did not last long, and the work was shabbily done, and in consequence, the building looked shabby and worn and forlorn. As Superintendent, I was really ashamed to ask our faithful workers in the Woman's Home Missionary Society of the northern conferences for any money to help us make some of these improvements possible, so we set to work with a will to collect as much money as we could in our mite boxes and through other channels.

Now I am not a bit convinced that it is right to raise money to improve God's work, churches, buildings, etc., by having all kind of entertainments and the like, so I tried to lead out by starting an active campaign of extra work in our needle work and sewing department, and this is how it resulted.

For dues and pledges from the Queen Esther Circle and Home Guards \$58.00; money given in mite boxes \$377.94; receipts from sale of candy \$11.75; receipts from sale of pies and cakes \$6.40; receipts from needle work and sewing \$705.20; gifts from firms and friends in Little Rock, \$285.00. total \$1444.29.

Now with this money we paid our dues and pledges of course to the Treasurer of the National Woman's Home Missionary Society; then we fixed our front yard to keep it from being "run away" when heavy rains came by laying tile pipes to carry the water off; we placed new hydrant on play ground; fixed up tennis court and equipped it just beautifully; we put up new pipes and repaired gutters; built new garage and improved it; cut and fixed nice cement driveway; built new fences and gave the building two good coats of substantial paint, put there by a splendid workman who perhaps did his last big piece of work for our

church in this effort, for he was born before the Civil war, so my reader must know what an effort he put forth to do this splendid work for us.

I want you to note kind readers, that out of this splendid effort only \$18.50 was raised through the popular way of getting money—through filling the stomach before the gift can be made. The fact that the larger amount of this money, nearly \$1200 of it was raised right here on the hill among us argues if we train our people to give willingly unto God in proportion as they have been prospered, the money will come without so many plays and socials and popular amusements which call for time and energy that can be better expended and more wisely used.

We have been busy since April 14th, not only making the outside of the institution look well, but the blessed women of the north of our Woman's Home Missionary Society together with Queen Esthers and Home Guards and even a Jewels Band or two have helped us so we have been enabled to go from the top to bottom in thoroughly renovating the building, putting new furniture in wherever needed. And I almost

(Continued on Page 11)



## FROM CLASSIC CLIMES

Our second European letter is from Mrs. Frances B. Trever, wife of Dr. George H. Trever of Gammon Theological Seminary. Dr. Trever, it will be recalled, wrote our last week's letter, which though good, is easily outclassed by this one of Mrs. Trever. Her smooth and limpid flow of words, her picturesque descriptions, and the boldness and enthralling beauty of her language, simple yet dignified, make one live over again the classroom experience of college days, when one studied in original tongues the history and literature of these ancient classic folk.

Hotel Bellevue,  
Interlaken,  
Dir. Familie Storck,  
Gleiches Haus,  
Same Firm,  
Hotel Central and Continental,  
Meme maison,

Interlaken, Switzerland,  
Facing the Jungfran,  
July 23, 1922.

Dear Dr. King:

Our last note was from Rome, where we spent five or six very interesting days. The weather was hot, but by staying indoors through the middle of the day, we managed to get on pretty well.

On Sunday, in the wonderful St. Peter's, we attended High Mass and saw a number of little children receiving their first communion. St. Peter's lacks the ethereal charm of the Milan Cathedral, but is a marvel of immensity and gorgeous ornamentation. Worshippers simply throng the place, walking to the various chapels and shrines, dipping their fingers in fountains of "holy water" and crossing themselves, bowing before crucifixes, kissing the toe of St. Peter's bronze statue, until it is literally worn thin and smooth by the lips of the devout who have done this thing for many generations.

It was with considerable feeling that we crossed the Plaza of St. Peter's over Nero's gardens, where to gratify his fiendish malice, Christians were burned as living torches while he drove through in his chariot, mocking. Here, too, is the Vatican with its treasures of art, painting, tapestry, and sculpture. The main feature of the Vatican is the Sistine Chapel, and here is also Raphael's Transfiguration. We did not attempt to gain an audience with the Pope, though many of our American friends did. It is really quite the fashion now, you know to do so, but we are still too thoroughly Protestant to care to bow before "His Holiness", receive his blessing and kiss his hand in recognition of his spiritual supremacy upon earth.

Then there was the more ancient home of the Popes, the Lateran Palace and Church, where we saw the devout ones ascending Scala Saneta on their knees, praying as they went, just as Martin Luther did when it was borne in upon his struggling soul that "The Just shall live by faith." Enclosed is a picture of the sacred stairway, also one of the sacred "Bambino", another object of Roman superstition. The enclosed card was especially blessed for me by the

priest in charge while he rubbed it across the glass case which encloses the little jewel-laden doll.

There, on the yellow Tiber, stands the tomb-fortress of St. Angelo, once the tomb of the Emperor Hadrian, while objects of historic interest, both Pagan and Christian, are too numerous even to mention. We must, however, speak of the Capitoline Hill, with its picture gallery and museum, the Palatine Hill with its ruins of imperial palaces, the Forum, every inch packed with history, the mighty Colosseum, amazing even as a ruin, the Pantheon, a Pagan temple become a Christian Church, Michael Angelo's famous statue of Moses, the Appian Way, with its Catacombs, Quo Vadis Church and enormous ruins of the Baths of Caracalla. You may be sure we did not fail to get into the dungeon of the Mamertine Prison, where Paul was probably confined during his second imprisonment. You will never know what a dungeon is until you have been in one like this.

Much yet remains to be said of Rome, but we pass on to Florence, with its Pitti Palace and Uffizi Gallery, filled with invaluable collections of old masterpieces and marvellous Florentine Mosaics. Here too, are memories of Savonarola, the spot where he was burned and the Duomo and other churches where he preached and the monastery of which he was prior. Here we visited, also, the brilliant but infamous Machiavelli; not forgetting Angelo's great statue of David. Then the Arno and the shops, My!!

And now we hurry away to Venice, unique city, growing out of the water and once proud queen of the Adriatic. Though a queen no more, her glory having departed, there still remain traces of ancient splendor in her palatial homes, her Doges' Palace and her St. Mark's Square, where stands St. Mark's Cathedral, so different from other Cathedrals as to profoundly impress the artistic mind of John Ruskin. Like Byron, we stood upon the Bridge of Sighs, twixt Palace and Prison, and then descended to the dungeons, where the Venetian guillotine did its deadly work.

A day over the scenic Austrian Tyrol brought us to Quinsbruck, a city of lovely location. Here Mr. Trever grew rather important in his bearing as he handled money literally in overcoat pockets full, paying 13000 kroen for a room, 1500 for a cup of tea, and 8000 to 9000 for a dinner. But when, after all, he figured up his accounts to find that it amounted to but a few cents, his bubble was pricked and he was a poor man once again.

From here we went to Oberammergau, where on Sunday, July 16, we watched for eight hours, four in the morning and four in the afternoon, the marvellous Passion Play, which once seen can never be forgotten. It surpassed my highest expectations, and Mr. Trever says it seemed really better to him than when he saw it twelve years ago.

Here I must stop. I have written this be-

cause Mr. Trever promised you I would. But he will write the next one I assure you, if another one is ever written.

Yours very sincerely,

(MRS.) FRANCES TREVER.

## NEW ORLEANS AREA CENTENARY BANQUET.

(Continued from Page 5.)

rifices which the leaders are making and keep it on its feet.

The Bishop made it plain that the appeal was for funds for the Centenary Movement not already apportioned to the New Orleans Area but for an extra fund not included in the Area's original apportionment and over and above the fund asked of it to be used for unforeseen and urging needs calling for help among the great activities and institutions of the church.

The eloquence of Dr. L. H. King, his thorough manner of marshalling the facts bearing upon the matter he was presenting, his well known sincerity as a Christian and race leader, combined to make the appeal he was presenting almost irresistible, and the notable address of the occasion. It challenged the spirit of sacrifice of every member of the Methodist Episcopal Church to show itself at once, and make itself felt in this trying hour of Methodism; and left no one a leg to stand on who seemed to have excuse for not making the sacrifice when in fact he or she could make it. In a word, he just simply made those who could sacrifice for the cause decide to do it or feel he or she was not a true Methodist.

As a result of the appeals, twenty-nine of those present subscribed \$2,075. in less than a half hour thereafter.

## PRESIDENT SHAW IN THE WEST

Dr. J. B. F. Shaw, President of Haven Institute and Conservatory of Music, Meridian, Mississippi was in California recently, visiting his brother the Rev. A. P. Shaw, D. D., Pastor of Wesley Methodist Episcopal Church, Los Angeles and his aged father Rev. D. P. Shaw, who resides at Fowler, California. While in Fowler, President Shaw was invited to address to the white congregations of all denominations in a big union meeting. On this address *The Fowler Ensign* of July 13, 1922, made the following editorial comment: "The Doctor spoke in a fine vein of optimism, showing how the white race, in comparison had enjoyed over one thousand years of civilization and culture while the black man but yesterday emerged from a state of savagery. Time and hard work would eventually enable the colored man to take his place in the world, and he urged his hearers to continue the great educational work in the South, for humanity's sake and for the sake of our beloved country. Knowledge and an enlightened religious faith would solve the problems of the South and for this reason he favored the establishment of these religious schools, as many as possible. The work seemed to be Divinely directed. Dr. Shaw is a finished orator—his address being forceful, logical and well arranged, exhibiting the work of a well trained mind. He was taking a month's vacation and came to California to visit his father and younger brother."



## REPORT OF DISTRICT CONFERENCES

### GREENWOOD DISTRICT

The Greenwood District Conference of the Upper Mississippi Conference, met at Walton Chapel Methodist Episcopal Church, Goodman, Miss., August 1-6, 1922, with Dr. J. W. Golden, District Superintendent, presiding.

Organization and reports—The Conference elected J. L. King, secretary; M. E. Perry, assistant secretary; F. J. Talbert, treasurer; W. B. Leake, statistical secretary; Frank Leonard, assistant secretary; J. H. King, reporter.

The report of the District Superintendent showed that even under these abnormal conditions wonderful progress has been made such as church building and improvement, raising Centenary, evangelistic and health campaigns. He told the Conference that the last ten years have made the Methodist Episcopal Church entirely new, and that its advanced program is to save man in his entirety, this he said would require men and not boys to put the program over. All of the pastors were inspired by his address. The reports of all the pastors showed the results of heroic efforts.

Attendance and Finance—The church in which the Conference met is located on the outskirts of the town in a desirable place. The session opened with at least one hundred people. Thursday and Friday the attendance had reached about fifteen hundred. The total amount raised for all purposes was more than \$1,000.

Organization, Health and Recreation—Dr. W. F. Isaiah with the District Evangelistic team conducted great meetings daily, the results were twenty souls were brought into the Kingdom of God. The District Superintendent and others who attended the rural schools spoke on health and sanitation daily. More than 200 persons took an active part in the recreational program conducted by Revs. McNair Leonard and King. The delegates and visitors from the various parts of the District got a new vision of the church as they took an active part in the plays conducted by Christian ministers.

Rust College and Southwestern Christian Advocate—Strong addresses were made in behalf of Rust College by Revs. H. B. Hart, McNair and others. Dr. M. S. Davage, the president, spoke on Rust College and the great opportunities given to young people who desire an education. J. L. King represented the Southwestern Christian Advocate. The District went on record to raise its quota for the fall Conference and to stand by our editor Dr. L. H. King.

Visitors—Dr. M. S. Davage, President of Rust College, Holly Springs, Miss.; Dr. W. F. Isaiah, Area Evangelist, New Orleans La.; Mrs. S. K. Philips, Annual Conference President of the Woman's Home Missionary Society, Holly Springs, Miss.; Mrs. Mary E. Jones, Annual Conference Evangelist, Ondinola, Miss. All of the visitors spoke to the delight of all.

Preaching—The following ministers were present and preached: Dr. E. McNair, W. C. Connor, J. L. King, H. B. Hart, M. E. Perry, E. M. Byrd, Frank Leonard, and Dr. W. F. Isaiah.

Special Mention—The Woman's Home Missionary Society of the Greenwood District

went on record to educate Miss Fluker of the Lexington charge at Rust College, Holly Springs, Miss. Rev. J. H. Bynum, the pastor and his good people spared no pains in caring for the delegation.—J. L. King, reporter.

### FORREST CITY DISTRICT

The Forrest City District Conference convened at Beauty Spot, Ark., August 3, 1922, with the District Superintendent, Rev. Z. R. Fields in the chair. After an address filled with magnetism and instruction, by the Superintendent, the Conference was organized.

Rev. M. H. Thompson was elected Secretary, Rev. M. D. Giles, Statistician, Rev. W. J. S. Donaldson, Treasurer, and Rev. C. W. Sampson, reporter to the Southwestern.

The District Superintendent made his report which showed that all the charges are doing a good work in some way. There is peace and harmony throughout the district, with a very little exception, between the pastors and laymen.

The Conference was very highly favored with the presence of Dr. L. H. King. His addresses from time to time were very inspiring. If the paper does not go the fault is not in Dr. King, who is so clear and persuasive in his arguments. We, like him, can see no reason why this great paper should not be in every Negro home in America. We resolved to do what we could to put the paper over the top.

The Conference was well attended by visiting brethren from other districts: Rev. L. G. Hodges, D. S., of Little Rock District; Rev. A. S. Miller, D. S., of Pine Bluff District; Rev. A. T. Stevens, P. C., Van Buren, Fort Smith District; Rev. S. McDonald, P. C., Texarkana, and Rev. G. T. Saxton, P. C., Wesley Church, Little Rock. Each rendered valuable service to the Conference through their preaching and lecturing.

Our own Dr. J. M. Cox, President of Philander Smith College, was also with us. His presence had much to do toward inspiring the brothers to greater usefulness. Dr. Cox remained over Sunday and preached at 11 o'clock. We all could say, after listening to him, "I was glad when they said unto me let us go into the house of the Lord." Rev. W. C. Rivers Pastor of Sweet Home Chapel, Little Rock District was also with us. He brought before us "Harmless Recreation," which is much needed now to replace so much harmful amusement.

After five days of fellowship, uplifting addresses, and soul stirring preaching and wholesome information, we adjourned to meet next year at Palestine, Ark.—C. W. Sampson, reporter.

### BEAUFORT S. C., DISTRICT

The Beaufort District Conference of the Methodist Episcopal Church met near Bamberg, S. C., July 27-30, 1922.

The District Superintendent, Rev. L. G. Gregg, presided in a master and brotherly

manner. He emphasized every phase of work pertaining to the promotion of the welfare of the great Church.

The pastor's reports showed improvements along all lines. The sketches of sermons, essays, papers, speeches, etc., were all good and reflected credit upon their respective writers.

The sermons by Revs. Gray, N. E. Franklin, C. C. Clarke, B. B. Bowers, G. W. Garrett, J. G. Stokes and others were full of thought and accompanied by the Holy Ghost.

Dr. W. A. C. Hughes preached a powerful sermon at Eleven on Sunday. The impression made will be lasting. Dr. Hughes made some strong and helpful speeches during the session.

We also had Mrs. L. A. Moorer, who gave an excellent address on her trip to General Conference and the work of the conference. We also had Professors J. C. Gibbs and Caldwell to visit and speak to the Conference.

Too much praise cannot be given to Rev. W. M. David, the pastor and his good members and friends for the excellent and hospitable manner in which they entertained the conference.

The next District Conference will convene in Allendale, S. C., in 1923.

### NAVASOTO DISTRICT

The Navasota District Conference, Sunday School and Epworth League Convention met in joint session with Lee Tabernacle M. E. Church, Navasota, Texas, August 9-13, 1922, with the Rev. R. B. Reed, District Superintendent in the chair. The Conference opened at 8:30 a. m., Wednesday. Communion was administered by Superintendent and Pastors. Organization and welcome addresses were the order. The following made the welcome addresses: The Rev. Dr. Chas. U. McLonty, D. D., Presiding Elder of the M. E. Church, South, Rev. P. H. Dean of the Baptist Church, Prof. W. E. Jones, Principal of the Colored High School. These gentlemen each made warm and soulful addresses, which were responded to by the writer. Rev. W. W. John delivered the response to the address of welcome by the local church Wednesday night.

This Conference was noted for its business dispatch, enthusiasm, and high spiritual tide. At 11:30 each day there was a splendid gospel sermon. Each department was carefully looked after by the District Superintendent, whose heart is in the work.

The following were our visitors: Revs. S. M. Bolden of Bryon, L. V. Harrison, St. James, Houston, S. W. Johnson, Boynton Chapel, who bears the happy distinction of having wrought a veritable miracle in his new institutional church. Dr. A. W. Carr, District Superintendent of the Houston District.

These brethren greatly heartened us with their splendid address. Rev. S. M. Bolden came as fraternal messenger from the Palestine, District, then in session at Bryan, Texas. The Rev. W. H. Jackson, D. D., of Brenham, Texas, was in turn sent by the



Navasota District Conference as fraternal messenger.

Dr. Wm. Jones, Secretary of the Sunday School Board greatly endeared himself to us by his very informing and inspiring address.

Mrs. M. E. V. Hunter gave a fine demonstration of Home economics which was very educative.

Deaconess Simpson was there from first to last helping in every way that she could, doing much good.

Mrs. Nellie Richards of Hempstead, was elected to take care of the Southwestern Christian Advocate at the absence of our versatile Editor, Dr. L. H. King.

The Conference made choice of Caldwell for the next session, while the Epworth League and Sunday School selected Anderson, as its next seat.

Sunday was a good day of rejoicing, at 11:00 am., Superintendent R. B. Reed, delighted his hearers with a great sermon. At 3:00 p. m., Rev. E. W. Hayes, gave a strong sermon, while Rev. L. H. Barnett as veteran of many battles gave the closing sermon to the evident delight of all. Rev. G. W. Carter and members won a new and higher place in the hearts of visitors and delegates by the very fine way they cared for this Conference. This could be easily said to be one of the best Conferences held on this District.

#### LOUISVILLE DISTRICT.

Louisville District No. 3 met at Greenville, Ky., August 10-13, Rev. E. Dow, president, R. T. Broadus superintendent.

Meeting opened on time Thursday evening. Devotional services conducted by Drakesboro delegation. Sermon by Rev. Warren Beard of Beaver Dam, Ky. Rev. A. J. Bouren, Mrs. Bouren and delegates of the charge were introduced by Dr. Broadus.

Various subjects were taken up and discussed, such as: "What are the possibilities of Home Mission Work on the Louisville District?" "What should we do for Foreign Mission Work." Papers read by Mrs. Agnes Brookens of Hartford, Ky., and Miss Maggie Martin of Louisville, Ky., "How May the Epworth League Become a Success on the Louisville District?" which were very interesting.

Mrs. Emma Danzia, of Drakesboro, paper, "Stewardship." Paper by Miss Blonnie Shelton, of Greenville, Ky., "Can We Have Teachers' Training in Rural Sunday School" which was very pointed and interesting. Paper by Mrs. Emma Short, of Hartford, Ky., "Benefit of Sunday School Records When Properly Kept." It was inspiring and uplifting. Wonderful address by Rev. J. A. Bowen, pastor of Greenville Charge, on "Christian Advocate." Dr. Broadus delivered an address on devotional services. Closing remarks by the president.

Mrs. Emma Short, Reporter.

#### MERIDIAN DISTRICT.

The Meridian District Conference of the Methodist Episcopal Church of the Mississippi Conference was held in the Thirkield

Chapel, M. E. Church, at Union, Miss., August 8-11, 1922.

The District Superintendent, Rev. W. M. McMorris, presided. After the devotions, The Lord's Supper was administered to a large crowd of ministers, delegates and friends by the District Superintendent, assisted by Revs. R. Houze, A. E. Wilson, R. N. Jones. The organization was completed as follows: Rev. A. E. Wilson was elected as Secretary with his assistant, G. W. Williams, Rev. D. L. Morgan was elected statistician with, Rev. W. P. Ward and Rev. G. W. Arnold, assistants, Rev. R. N. Jones was elected reporter, to the Southwestern Christian Advocate, Dr. D. L. Morgan and Rev. R. N. Jones were elected as a finance committee for the District. Rev. J. W. Wheaton, was elected representative of the Southwestern Christian Advocate. The Conference adopted the program as its official guide.

Introductions were as follows: Rev. William Atkins of the Baptist Church, Rev. W. H. Smith of the Hattiesburg District, Rev. W. W. Mills of Laurel, Our Malalue Chapel, Rev. R. S. Hammons of Laurel, Rev. H. May of Hiedelburg, Miss., Rev. H. E. Morgan of Pass Christian, Miss., in the Gulfport District came bringing greetings from his district and charge.

Reports from District Superintendents, Pastors and Delegates showed that the District was in advance along all lines, above any previous years. The Southwestern was represented by our Business Manager, Prof. R. H. McAlister, who delivered one of the strongest addresses that we have heard from any business manager of the Southwestern. Books and papers were sold to many of our people; long live this young man to do the work for the Church. Welcome addresses were delivered by the white Minister who came to represent the Mayor of Union, who was delighted to welcome us, he said. His words were brotherly and well selected. Dr. D. L. Morgan responded, to the delight of the entire Conference.

The Sunday School, Ladies Aid, Woman's Home Missionary Society came in with their program. Mrs. Carry B. Lamb presiding with her group of officers had quite an education and spiritual session. Their reports were good. \$286.00 was reported through these departments in cash. Their next session will be held at Forrest, Miss., with Mrs. E. G. Webb, president of the District. A full set of officers was elected.

The following Pastors preached while at the District Conference: The Revs. W. P. Ward, J. Jorden, E. W. Rodgers, Shurman Wright, R. N. Jones, F. L. Williams.

#### Gift To The District

Mr. Buckwaters, president of the Buckwaters Lumber Co., of Union Miss., gave to the Methodist Episcopal Church and the Baptist Church for the Colored people (four and one-half acres of land) for a park, and being so well pleased with the conference he gave 11,000 feet of lumber to erect a shed on the same. This beautiful plot of land is just behind our Church.

The entire District thanked this high-toned Christian gentleman for his gift and will pray for him. Had it not been for him

Rev. T. H. Johnson says with other white friends, he never could have built our beautiful Church in Union, Miss.

He and his good people entertained the session in the best of manner. All praise to both white and black for the manner in which they entertained this Conference. It shows that they are carrying out the spirit of the towns name—Union. The next session will convene at Toombsuba, Miss., near Meridian in 1923.

#### TOPEKA DISTRICT.

The Rocky Mountain division of the Topeka district conference met at Scott's Chapel, M. E. church, Pueblo, Colo., August 4-6, The Rev. G. G. Logan, district superintendent. The conference opened with an address by Rev. S. A. Stripling, the theme of his address being "The Measure of a Man. The program was timely throughout. The discussions were indicative of much preparation and the delivery was impressive. Appreciative sermons were preached by the Rev. H. G. Kirkpatrick and Wm. Young. The addresses by the district superintendent, G. G. Logan, and in fact, the entire work of the conference have inaugurated a new era of efficiency in the work and we believe guaranteed co-operation necessary to progress.

Rev. Collins, pastor of the A. M. E. Church and his congregation greatly assisted in the reception by serving the conference two meals in the basement of the said church.

The Rev. S. H. Johnson and congregation deserve much praise for the splendid entertainment given the conference. Colorado Springs was selected to entertain the next conference.

H. G. Kirkpatrick, Reporter.

#### HATTIESBURG DISTRICT

The Hattiesburg District Conference convened at Wesley Chapel M. E. Church, Enterprise, Miss., August 16, 1922, with the District Superintendent W. H. Smith presiding.

First day session opened at 8:30 a. m., after devotional services conducted by R. L. Tate and J. McRee. The District Superintendent proceeded to organize the conference. Professor A. Buckley, was elected Secretary. The Secretary proceeded to call the roll and quite a number responded to the roll call. The District Superintendent gave an interesting talk which was enjoyed by all present. Having completed the work for the morning session, the business was called off, for preaching. Rev. W. M. Emerson delivered a touching sermon, followed by the Holy Communion administered by the District Superintendent and the pastors. Quite a number partook of the feast. Benediction by the Superintendent.

At 2:30 the evening session opened with the District Superintendent in charge. Topics were beautifully discussed by R. L. Tate and F. M. Woods. At eight o'clock a local program was rendered. The welcome address was delivered to the Conference by Mayor H. C. Deer of the city of Enterprise, who gave a most cordial welcome to the friends of the Conference. District Superintendent, W. H. Smith, introduced Dr. J. B. F. Shaw, President of Haven Institute



and Conservatory of Music to respond to the noble address of welcome given by the Mayor. Dr. Shaw in turn responded and left not a stone unturned. The Conference joined in singing "Sweet Low Sweet Chariot," led by Rev. W. L. Mills.

The following speakers appeared on the program: Welcome address in behalf of the Junior and Senior Epworth League by Little Miss Mallieu Tools. Welcome in behalf of the Sunday School by Master Mayne Calvert, Monologue by Miss Ardel Woods, Welcome in behalf of the Churches by Prof. S. A. Adams, Quartet led by Master Eugene Tools and others. Professor R. H. McAlister, Business Manager of the Southwestern Christian Advocate was introduced and spoke of the Southwestern and especially the 50th Anniversary. President J. B. F. Shaw, fully recommended Haven Institute with Music Conservatory, beneficial for all girls and boys desiring christian training.

Dr. R. S. Hammon, pastor of charge of Laurel, Miss., was appointed to secure subscriptions for The Southwestern Christian Advocate during the conference.

The following Brothers were welcome visitors during the Conference and rendered valuable service; Revs. G. W. Arnold, E. W. Rodges, W. P. Ward, J. Williams, Prof. Sam Owens, Rev. M. J. Barlow, of the Baptist Church, E. W. Rodges. We were also graced with the presence of the following ladies: Mrs. J. B. F. Shaw, Miss Blackburn, Mrs. Ella Williams and Mrs. L. B. Prince of Meridian, Miss Too much praise cannot be given to the young people of the District who came to the call of the District Superintendent to attend the Conference and assist in carrying out the great program of the Church. The young people are indeed awaking to the great need of the Church. All pastors and officers of the Conference had splendid reports. The District Superintendents report was exceptionally good.

The following Brothers delivered excellent sermons during the Conference: Revs. R. S. Hammon, J. B. Brooks, J. H. Hendrix, E. W. Rodges, Rev. T. A. Carter and District Superintendent, W. H. Smith.

Mrs. Lillian G. Coleman was appointed reporter to the Southwestern Christian Advocate.

Sunday was a great day in Zion. At 9:00 o'clock all assembled in Sunday School. At ten o'clock an old fashioned love feast was conducted by Rev. N. Tools. The spiritual tide ran high and we were made to think as in the days of old. At 11:00 o'clock Dr. J. B. Brooks preached a great sermon. Using as a subject, "Christ's Relation to His People," which was a masterpiece. After an old fashion basket dinner served we re-assembled in the Church to listen to Dr. R. S. Hammon, who delivered a great sermon using as a subject, "Faith." We could but say "Did not our hearts burn, while he talked with us by the way." Too much praise cannot be given Rev. A. B. Britton the pastor and his people of Enterprise, Miss., Stonewall, and Little Zion and Rev. J. J. Young, pastor of West Enterprise, and his people who so royally entertained and made it pleasant for all.

May they live long to do the work of the Master and help spread his kingdom.

The collections were good. Saturday, the fourth day was given entirely to the Woman's work. Mrs. E. L. Smith, wife of the District Superintendent, and President of the Woman's Home Missionary Society of the District, had full charge of the Woman's work.

We must say this is one of the best Conferences that has ever been held on the District. Spiritually, financially. Splendid resolutions were offered by Dr. R. S. Hammon, Tate and Brook. Number of subscribers secured, 102. Total amount of money raised during the Conference, \$616.99.

#### MARION DISTRICT

The Forty-seventh session of the Marion District Conference Sunday School, Epworth League, Woman's Home Missionary Society and Ladies Aid Convention met August 23-24, 1922, at Geiger, Ala., at Sole's Chapel Methodist Episcopal Church. The Rev. Robt. R. Williams, District Superintendent presiding. At 8:45 a. m., the Rev. S. B. Thornton, conducted devotional, then the Rev. Robt. R. Williams, District Superintendent proceeded to perfect organization. P. P. Wright was elected Secretary with Mrs. S. A. Murphy as Assistant, Rev. B. J. Brook was elected Statistician.

The Conference roll was perfected by charges. The Rev. Robt. R. Williams has made a splendid beginning in manning the affairs of the District. No local preacher was granted license or had his license renewed except he was a subscriber to The Southwestern Christian Advocate. This is as it should be.

Every interest of the Church was carefully looked after in detail. The sermons by those who spoke were delivered with power of the Holy Spirit.

The introductory sermon was delivered by the Rev. W. O. Pearson Tuesday evening. Then sermons were delivered by the following Brethren, to-wit: The Revs. G. W. Dashington, S. B. Thornton, A. M. Knox, Green W. Brownlee, Educational Sermon by J. J. Harrison, B. D., J. L. D. Knox, R. R. Williams, B. J. Brook, G. W. Jones, and J. A. Holliday. The finance of the District is in fine condition, considering former records. On roll call by charges the pastors reported 31 cash subscribers to Southwestern Christian Advocate.

The recreational feature has become a potent factor in the life of the District. The Rev. S. B. Thornton, P. P. Wright, together with Miss M. L. Snipes, took care of the games. The young people, as did others, joined in these religious games, with a hearty will. The housewives were blessed with a splendid address on Home Economics.

The Federal Government made no mistake to put Miss M. L. Snipes in the homes of our people to teach them Home Economics. Her many demonstrations will linger long in the memory of those who sat so patiently and drank of her full store of experience.

A real constructive program was carried out on the Marion District. We are no more weaklings bringing up the rear but in the

fore front of the onward rush of Christian Civilization, keeping pace with the great church, which we are an integral part. The District's motto is, "The World For Christ."

#### ADELINE SMITH HOME EXTENSIVELY REPAIRED AND BEAUTIFIED.

(Continued from Page 7)

forgot our greatest improvement—another fine sleeping porch on the south side of the Home. It has been hard work to do all this and all of the improvements have not been paid for yet, but our faith in the people everywhere is strong, and we know that the work is God's and He will give us that which we need.

Let every man or boy who has been a member of the Triangle Fraternity Bible class who has had the pleasure of coming to receptions in Adeline Smith Home, and enjoyed the splendid fellowship here read this, and at once send a dollar or two to help this worthy cause along.

Let every girl who has been blessed to come here from time to time for the past 27 years read and make contribution to this splendid work.

Let every friend who has had the privilege of staying here over night or a day, and had the courtesy of this institution and the splendid girls we trained here, as they read this, send a dollar or two or more to help us pay every cent that we owe on all these splendid improvements.

We must have the most liberal education for our sons and daughters but I declare unto you, a liberal education in the head without a thorough consecration of the heart to God, and a sacred and wholly training in the fundamentals that underlie chaste, good womanhood and upon which the pillars of a sanctified and beautified Christian home must rest—I repeat, if these principles are not inculcated and taught and practiced, all our splendid literary acquisition is in vain, for it will only help us to make a living a little easier but the life will be gone, the soul will be lost, and "what will a man give in exchange for his soul?"

Let all who prepare to attend our college and stay in our Home while in attendance in Philander Smith College, consecrate themselves before they come here to strenuous work, high and lofty thinking, pure and holy living to improve and acquire all the high splendid ideals that any young girl should have in order to be a leader in her home town, and best of all to be a wife and mother in the fullness of time.

Let none come here and crowd this building or our campus just to have a good time and show how well they can dress and how they can shine at social functions; let them rather come imbued with the spirit of getting the best preparation to serve the lowliest man of our race in every place that God should see fit to place them.

**It is the story of the excellent qualities of any article, intelligently, convincingly and honestly told that sells the article. So the REAL story of the Southwestern faithfully, persistently told, will sell it to the buying public.**



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

SEPTEMBER 24, 1922

Subject: The Exile and Restoration: Review

During the exile the Jews were treated reasonably well by their Chaldean masters. In fact they were of the same race (Semitic) as the Chaldeans. And Chaldea is said to have been the original home of Abraham (Gen. 11:27-29). Hence when they were carried into captivity into Chaldea they were simply carried against their will back home whence their ancestors had a thousand years previously migrated southward through Canaan into Egypt and back into Canaan, which was made their home. Consequently many of them soon became adapted to their new surroundings and made themselves perfectly at home there. And so when after a half century of forced exile they were given permission to return to the homeland, only a part of them cared to brave the hardships and dangers of returning and rehabilitating their country. The others loved their new home sufficiently well to remain there indefinitely.

But, although they fared all right socially and economically, still there was grave danger of their giving up their religion for the religion of the Babylonians and Assyrians. And this for two or three reasons: (1) the Chaldeans were idolaters and a religion based upon the worship of idols or images of the gods always made a stronger appeal to primitive folks than a spiritual or imageless religion. Besides, as the Chaldeans were the most powerful nation on earth at that time, the Jews would be tempted to think that the Chaldean gods were the most powerful and were to be feared and worshipped by them. (2) They were away from the temple and could not observe the rites of their religion as they were accustomed to do. This would cause a tendency on their part to lose all interest in those rites, which for them would have meant a loss of interest in the religion itself. (3) Jehovah had suffered them to be taken into exile. Consequently they would be tempted to think that He no longer cared for them, and that it was useless for them to continue in His service. Had they lost their religion, that would have been one of the greatest calamities that could have befallen the world. But God raised up certain preachers to offset this tendency, and to keep them more or less loyal to the God of their fathers—such preachers as Ezekiel and the preacher of the last twenty-seven chapters of the Book of Isaiah, who argued reasoningly to convince Jews and Gentiles alike that the heathen gods were material stuff, having no life, and consequently could not do

anything (Isa. 42:21-29, 44:6-20, 45:20, 46:7, etc.) And some of the people became famous for their loyalty to their religion, which is shown by the stories handed down by tradition concerning Daniel, his three Jewish comrades, and Esther. And, indeed, there actually arose a theological school among them in which the laws of God, according to Moses, were carefully and minutely studied, revised, enlarged and edited to be put into effect when the national life should begin anew.

After a part of the people returned to Judaea two serious dangers confronted them: first, the danger of losing their racial identity through intermarriages with the surrounding peoples; and, secondly, the danger of religious syncretism—that is, of allowing their religion to become mixed and polluted with heathenish elements through the influence of the surrounding peoples. And later there was a third danger: because of hard times, crop failures and general economic depressions, when the people had expected a never-ending period of material prosperity and happiness, they were threatened with a loss of faith in God's moral government of the world. In either case the life of the religion of Jehovah was at stake. But these dangers were either overcome or greatly weakened by such men as the preachers Haggai and Zechariah, who through their preaching aroused the people to a realization of the necessity of rebuilding the temple so that all of the ancient religious rites could be re-established; Ezra, who led a second caravan of Jews back to Jerusalem and who began a social and religious reform based upon the newly edited laws of Moses, which he brought with him; Nehemiah, who rebuilt the walls of the city and took the lead in getting the social and religious reform undertaken by Ezra accepted, and in getting Ezra's laws of Moses adopted as the religious laws of the land forever; and Malachi, who through his preaching did much to overcome the third danger mentioned above.

Thus one by one as a danger arose against Jehovah's religion, a man arose also to protect this religion against it. And when we remember that Christianity was an outgrowth of this religion about four and a half centuries later, we will not fail to see the hand of God in all this. The outgrowth of Christianity from Judaism affords one of the surest evidences of the divine inspiration and leadership of those great leaders of the exile and restoration periods to

whose labors was due the preservation of this religion.

Between the period which we have covered in our lessons this quarter and the birth of Christianity the Jews underwent some very severe experiences. Especially was this true during the reign of Antiochus Epiphanes of Syria, whom we mentioned when discussing Daniel and the lions. Their religion was severely threatened with destruction by fire and sword. But, thanks to the influence of Ezra and Nehemiah, Judaism came out of the fiery furnace without a strand of hair singed, and out of the den of lions unscratched. And from a doctrinal standpoint also there was considerable religious development between these periods when many of our Christian ideas, which are not found distinct in the Old Testament, were developed. And there was a large number of religious writings produced. But these are not considered as Scripture by us Protestants, though some of them are by the Roman Catholics. But since Christianity has incorporated all of this development that is worth while, it is fitting that we close our study of the history of the religion of the Israelites with the general Old Testament period. Next quarter we shall take up again our studies in the New Testament, and will begin with the birth of the forerunner of Jesus.

J. LEONARD FARMER

#### MISSIONARY INTERPRETATION

Review Lesson for Sunday, Sept. 24  
"Jehovah hath done great things  
for us, whereof we are glad"

(By Rev. D. D. Martin, D. D.)

The lessons of this quarter have dealt with the exile and restoration of God's chosen people. We have been with them in the valley of sadness, when their distress seemed unbearable, and we have noticed how God has watched over them lest they become wholly disheartened and cast down, as were the ten tribes who were lost to his special work in the world. God is with His own, if there are a faithful few who will trust Him. We have observed with profound interest the trusted ones whom God could use to encourage his people and through whom he brought deliverance to them.

The captivity had its lessons of value to Israel and served a purpose in revealing God's world-wide plan. The true God was made known and revered among the peoples of Mesopotamia. Again and again was He declared above all gods and the people commanded to fall down and worship Him. Their captivity gave God's people the supreme opportunity, and gave to the Church the ministry of Jeremiah and Ezekiel, and the courage of Daniel and Nehemiah. The period of exile was in many ways the most significant in the history of God's ancient people.

The deliverance gave them songs they never could have sung, and to the religious world a literature which it most needs. God had done great things for them, which clearly foretold the deliverance that should come through Christ. He had done great

things for them. He has done greater things for us. They were glad, and the world now has greater reason for gladness. There are so many that do not know of the great Deliverer. The message of hope and salvation has not been brought to them. If He has done such great things for us, we should pass the news along unto the ends of the world that we might all rejoice together. Sin is having its day, but the time of deliverance is at hand. This is the day and age for the world's redemption. Let us rejoice and be glad, and help carry the good news everywhere.

GAMMON SEMINARY.

## District Rounds

### MUSKOGEE DISTRICT

#### Third Round

Coffeyville, Oct. 7-8; Independence, Oct. 14-15; Oswego and Chetopa, Oct. 21-22; Eufaula and Brush Hill, Oct. 28-29; Hugo and Grant Circuit, Nov. 4-5; Calbert, Nov. 7-8; Tulsa, Nov. 11-12; Okmulgee, Nov. 18-19; Wewoka, Nov. 25-26; Weletka, Nov. 28; Boley, Dec. 2-3; Chelsea, Dec. 9-10; Porter, Dec. 16-17; Muskogee, Dec. 23-24; Grand River, Dec. 30-31.

Dear Brethren—The district conference has passed and the next meeting will be the annual conference. We must not fail to have a full centenary report at the third round. Raise your quota for the Southwestern. Put on an evangelistic service and win as many souls for the kingdom as possible. Write success on your banner.

W. C. CONWELL, D. S.

### BALTIMORE DISTRICT

#### Third Round

Asbury, Oct. 2; Mt. Zion, Oct. 5; Metropolitan, Oct. 6; Whatcoat, Oct. 10; St. Matthew's, Oct. 13; Asbury Mission, Oct. 17; Belair, Oct. 21; Churchville, Oct. 21; Lutherville, Oct. 23; Reisterstown, Oct. 27; Frederick, Oct. 28; Sharp St. Memorial, November 1; St. Winans, November 3; Aberdeen, Nov. 11; Fallston, November 12; Ames Memorial, Nov. 13; Chase, Nov. 16; Hereford, Nov. 18; Green Spring, Nov. 21; Hagerstown, Nov. 25; Williamsport, Nov. 26; John Wesley, Dec. 1; Federal Hill, Dec. 7; Gettysburg, Dec. 9; Harrisburg, Dec. 10; Arlington, Dec. 12; New Windsor, Dec. 16; Westminster, Dec. 17; Buckeyetown, Dec. 23; Libertytown, Dec. 24; St. Paul, Dec. 29.

Dear Brother—This is the season of harvest. Let us gather many precious souls for the Kingdom. Soul winning is our supreme task. Our district is expected to raise and report at Chicago, Ill., \$2600 as a special centenary offering before Oct. 31. It can be done. The Southwestern must be made self-supporting. Our regular benevolences should be cared for. Do not forget the Episcopal residence fund.

Most sincerely,

E. S. WILLIAMS, D. S.

### BROOKHAVEN DISTRICT

#### Fourth Round

Columbia, October 7-8; Lampton, October 14-15; Pinebur, October 20; Hub, October 21-22; Chisum Grove, (Continued on Page 13)



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC  
SEPTEMBER 24

Subject, "Using My Bible for Others"  
(2 Tim. 2:15)

A good many people think that there is some special efficacy in one's being able to quote Scripture from memory. Well, of course, the Bible is the very best of literature, and therefore from the cultural point of view it is a good thing to commit to memory. But, remember, the devil can quote Scripture. The Scripture that counts in one's own life and that of others is not that which is stored away in the verbal memory, but that which is stored away in the muscular memory. The Bible is useful to us and to others, not in proportion as we can quote it, but in proportion as we embody and exemplify its teachings in our lives.

## Doing versus Knowing

The great trouble with our world today is not its lack of knowledge of the Bible, but its disinclination to do the teachings of the Book. There will be preaching in the pulpits of America on Sunday, Sept. 24, enough gospel to make saints of all the one hundred millions of people in three seconds. But it will fall for the most part on callous, heedless hearts and ears. On Monday, Sept. 25, America will be as hard-hearted and cold-blooded and Christless as if the Bible had never been opened on Sunday. Is it more preaching that is needed? I am inclined to think not. If all the people of America that know the teachings of the Golden Rule should begin to live up to their knowledge, America would see the Millennium in forty-eight hours. The soft coal strike, the hard coal strike, the railroad strike—why all these? Certainly not because the contestants are ignorant of the way to settle them. There is the selfish, criminal, Christless disregard of each for the rights of the other; there is the determination of each side to win no matter what becomes of right and justice. Suppose they would do the smallest modicum of what each knows to be right and fair!

## The Living Book

A life patterned after the Bible plan is omnipotent in its influence over others. The God-dominated personality is irresistible. Other things may be of doubtful, fluctuating value, but this never. A personal experience in point. When I was pastor of the Methodist church in Brooklyn, N. Y., I had my shirts and collars done at a Chinese laundry not far from the parsonage. One Saturday afternoon I went for my laundry as

usual. The Chinaman looked here and there on his shelves, but found no laundry for me. Finally he returned my identification check and told me to return later and he'd have the laundry for me. I returned about 10:30 that night. As soon as he saw me enter the door a look of unutterable distress clouded his face, and he said to me in broken English: "Mo no can find. Me look all around, no find. Mo think white fellow got. Me find nox' week. Please wait, gent'man." There was so much of genuine distress and humble entreaty in the whole demeanor of the man, I was touched to pity. And although I was in a bad way for a shirt and collar for Sunday services, I told him it was all right. About the middle of the next week I went back. As soon as the Chinaman saw me his face lighted up with a smile and he said joyously: "Mo find." As he handed the package over the counter he said to me: "Must be Christian man." "Why?" I asked. "Me lose wash, no get mad and fuss, but kind nice gent'man; must be Christian sure." I said: "Yes, I am a Christian teacher, a preacher." "Oh," said he, "teach me, teach me; me like your religion." And that man, steeped in the paganism of untold centuries, was won by a little sample of the gentleness of Jesus. My Bible will be mighty to serve and save others when I live its teachings and spirit.

JOHN W. HAYWOOD.  
Morgan College.

## Quarterly Conferences

BELMONT, TEXAS — Our fourth and last quarterly conference was held at Sand Hill, St. James, August 19-20, Rev. G. A. Deslandes, district superintendent, presiding. All officers present and made splendid reports, showing progress along all lines. Revs. Deslandes and G. M. Mallory were all smiles. We raised \$78. Dr. Deslandes said many good things for our pastor's work accomplished up to now. Brother Mallory is putting his whole heart in his work with untiring efforts. The district superintendent broke the bread of life to us at 11 a. m. Sunday.—Mrs. L. B. Priestly, Reporter.

McNARY, LA.—Rev. J. W. Turner held his third quarterly conference. The officers were present with good reports. Rev. Turner preached a great sermon from the text, "Let your light shine." He commended the work being done by Rev. McCain, who was taken seriously ill at the district conference at Opelousas, La.

At this writing we are glad to say that he is much better.—Deiona M. Franklin, Reporter.

WEST POINT, GA.—The fourth quarterly conference of the West Point charge was held at Pine Grove M. E. Church, Sept. 2-3 by Rev. T. A. South, pastor of the North La Grange charge. Reports were good. Everything moving on in love and harmony. The session ended at Canon's Chapel Sunday night. The sermon by the acting superintendent was excellent. Several came forward for prayer. Collection during the day \$41.11. The superintendent of this charge has been paid in full for the year. Our motto is, "Over the top" and "Watch, Fight and Pray." Rev. E. D. Giddens, D. S. J. F. Robinson, P. C.—E. L. Johnson, Reporter.

## Woman's Column

The Woman's Home Missionary Society rendered a musical program on August 30 at Durant, Miss., which was enjoyed by all present. Music was conducted by Mrs. C. A. Williams, our efficient music teacher of the Durant High School. The W. H. M. S. is doing great work here this year. Its success is due to its efficient leaders and fast faithful members.—S. R. Ingram, Reporter.

McNARY, LA.—The Woman's Home Missionary Society of Rose Chapel M. E. Church is doing good work. Everything is in a progressive condition. We have been organized a few weeks only, but we think this will be a banner year. The officers are: Mrs. J. D. McCain, president; Mrs. Zetta Anderson, treasurer; Mrs. Delona M. Franklin, secretary; Mrs. Rose A. Long, chairman of sick committee.—D. M. Franklin, Reporter.

## DISTRICT ROUNDS

(Continued from Page 12.)

October 28-29; Sheraw and Tildon, November 1-2; Liberty and Fernwood, November 4-5; Kenolla, November 11-12; Summit and Magnolia, November 15-16; Brookhaven Circuit, November 18-19; Hazlehurst, November 22-23; Brookhaven, November 25-26; Barlow, December 1; Wesson, December 2-3; New Home Mission, December 6; Crystal Springs, December 9-10; Crystal Springs Circuit, December 16-17; Florence, December 21-22; Bridgeville, December 23-24.

Dear Brethren, Members and Friends—You are to be highly congratulated for the manner in which you have labored during the year and are still struggling hard to put over the program of the Church. We have just closed a glorious district conference session, which was in many points of interest a record-breaker. Six precious souls were converted and added to the church, 116 subscribers to the Southwestern, and the impressions for good will doubtless be lasting and far-reaching in their effect. But I trust you have not forgotten the resolution which you so enthusiastically adopted to return to our charges with a fixed purpose of mind, to put over the centenary quota of the district and to

bring up to the annual conference every claim of the church. The conference claimants, the Episcopal fund, the general conference expense and your quota for the Episcopal residence at New Orleans. Also your quota for the Southwestern. The district group meeting will take place at Brookhaven, September 27, instead of Sept. 16. The bishop and Dr. Hughes both will be present. Let each pastor bring a layman with him and a complete list of his constituent members to the meeting.

Sincerely yours,

G. W. SMITH, D. S.

## FORT SMITH DISTRICT

## Fourth Round

Danville and Plainview, Sept. 16-17-18; Rolen and Maumelle, Sept. 23-24-25-26-30-Oct. 1; Palmarne, Oct. 4-5; Conway, Oct. 7-8-9; Morrilton, Oct. 14-15-16; Solgohachia, Oct. 21-22-23; Mount Vernon, Oct. 24-25; Springfield Circuit, Oct. 28-29; Fort Smith and Van Buren, Nov. 4-5-6-7; Fayetteville, Nov. 11-12; Fayetteville Circuit, Nov. 14; District Southwestern Day, Nov. 26.

Brethren—We are now in the face of the annual conference and we are to make our home run. Let us make full proof of our work. Now is the time for every man to make his appointment.

G. A. HALL, D. S.

## ROME DISTRICT

## Fourth Round

Aragon, Sept. 30-Oct. 1; Douglasville, Oct. 7-8; South Rome, Oct. 14-15; Adairsville, Oct. 21-22; Cartersville, Oct. 22-23; Floyd Circuit, Oct. 28-29; Villa Rica, Nov. 4-5; Summer-ville, Nov. 11-12; Chickamauga, Nov. 12-13; Austell, Nov. 18-19; Temple, Nov. 19-20; Cohutta, Nov. 25-26; Rome First Church, Nov. 26-27; Cave Spring, Dec. 2-3; Cedartown, Dec. 9-10.

Dear Brethren—We have just closed a splendid district conference. Reports were good. Many thanks to you for the same. Let us put forth the effort of our lives and make the C. U. Endowment rally a success. Meet at Clark University on Thursday, Oct. 26, with full assessment raised. Begin now, collect it by little, send it to Bishop E. G. Richardson, 63 Ponce de Leon avenue, Atlanta, Ga. This quarter brings us to the annual conference, which convenes in Griffin, Ga., December 13, 1922. Please do not neglect other claims. See that your charge reports 100 per cent along all lines. Remember, the pastor is leader of his people. He is therefore responsible for every claim and condition of his charge. Make real progress and reflect credit upon yourself and members. Keep the spiritual fire burning. Train your members for Christian service. Put the Southwestern in every home. Obey orders. "Study to show thyself approved workman that needeth not be ashamed."

Fraternally yours,

H. E. BURNS, D. S.

## Communion Service Outside

Individual, the present-day method—cleanly and sanitary. A more impressive service. Beautiful sets at reasonable prices. Write for catalog. DEMOULIN BROS. & CO., Dept. 48, Greenville, S.C.



## WHAT THE CHURCHES ARE DOING

**MASON, TENN.**—Alexander M. E. Church is moving on nicely this year under the pastorate of Rev. E. D. Taylor. A revival was held here, beginning August 27, and there were 29 converts and 17 were added to the church. Rev. Taylor conducted the entire meeting without any assistance. Total collection for the week \$35.00. We are indeed proud of the leadership of Rev. Taylor and hope that he will have many more years with us.—Reporter.

**EAST MEXIA CIRCUIT**—Lorenza Chapel M. E. Church makes a drive for \$200 in the fourth quarter, Sept. 3, 1922. Mrs. Katie Summers, our pastor's wife, and the officers gave a womanless wedding, which was a great success. This entertainment brought us \$40. We are proud of this good woman's work. Saturday was our fourth quarter and all officers were present with good reports. We raised \$40. The Rev. B. R. Booker, D. S., preached a strong sermon at 11 o'clock. Two members were added to the church. A contest was had between the two churches, Lorenza M. E. Church and New Home Baptist Church. The first was represented by Mrs. Sarah Jones, who raised \$56.29, and the latter by Mrs. Adgeron, who raised \$48.58. The grand total for causes in this fourth quarter was \$184.87.—Rev. E. W. Summers, P. C. E. D. Houston, Reporter.

**JONESBORO, N. C.**—We moved into our new church Sunday, Sept. 3, at Jonesboro, N. C. The Robert E. Jones Chapel M. E. Church was organized September, 1921. We began our work after the annual conference at Reldsville, laid the foundation in May, 1922, and have been constantly at work. We have only a few members here and some friends. Rev. L. D. McQueen was with us and gave an inspiring talk. Revs. Ed Murchinson, A. J. Baker and A. McNeil were present and spoke encouraging words. We ask the friends to help us and address all correspondence to A. B. McQueen, P. C.

**GRANTVILLE, GA.**—Rev. W. E. Ector, the pastor of John Wesley Chapel M. E. Church, just closed a very successful revival on September 3. Rev. M. M. Jefferson, of Warren Temple M. E. Church, La Grange, Ga., brought to us the word of God. He preached soul-stirring sermons during the entire week. He did much in reviving the church. During the revival eight were added to the church. We were also glad to have with us Mrs. N. J. Crolley, who did her bit with her beautiful music.—Miss Annie C. Connally, Reporter.

**LAKE CHARLES, LA.**—The Epworth League held its midweek and regular Sunday meetings with great success. On Thursday night Miss Mary Waters, fourth vice-president, held an observation party, which was enjoyed by both young and old. Mr. Frank J. Davis was elected chaplain of the league, instead of Mr. A. C. Washington, as was stated in the last issue. Mr. Washington only performed duties until such vacancy was

filled. Mr. York Augustus, fourth vice-president, brought in four new members, and Lewis Dervis, secretary, brought in six. Three enrolled at the Sunday meeting and five on Thursday. The reorganized league was one month old on Sunday, September 3, and the active members enrolled numbers 84, and is still growing larger. Alan Gordon, assistant secretary, is on the league's sick list.—Lewis Dervis, Secretary.

**PARALOMA, ARK.**—Pluey Grove M. E. Church: Rev. T. C. Williams visited our good pastor, Rev. G. H. Voss. He was introduced to our congregation at 11 o'clock and preached an able sermon from II Timothy, 2nd chapter, 3rd verse. Total collection for the day \$17.35.—E. W. Carr, Reporter.

**PITTSBURG, TEX.**—Morris Chapel M. E. Church. Our Pastor Rev. N. N. Sawyer and five of his delegates, Mrs. A. L. Kemp, Mrs. L. Drake, Mrs. E. E. Turks, Mrs. Irene Robinson and Mrs. Bertha Parrison have returned home from District Conference which was held at Jefferson, Texas, August 23-27, with a new inspiration to do more and greater work to help our Pastor put the program over.

Mrs. A. Fisher, Mrs. A. Robinson and little daughter Alice, left yesterday for their home in New Orleans, La. They spent their summer vacation with their uncle Rev. N. N. Sawyer. Come to visit us again, we welcome you.—Bertha Parrison, Reporter.

**TUPELO, MISS.**—St. Paul M. E. Church is doing nicely under the leadership of the pastor, Rev. A. G. Marshall. We are glad to have him with us again for the seventh year. We have completed our modern church of brick, containing study room, social room and spacious auditorium, after several years of faithful work. Many improvements have been made within the parsonage for the comfort of the pastor. We feel pleased with conditions as they are, and we are looking forward for brighter days for our church here in the city, with a population of 8,000 inhabitants. Our membership looks up with pride and love for the church as never before. Much is being done in the interest of the young people of the church. Various clubs, class work and playgrounds have been organized. We were blessed with the presence of Dr. W. A. C. Hughes, who spoke to us out of his heart concerning the centenary.—R. G. Turner, Reporter.

**DONALDSONVILLE, LA.**—Two severe storms struck the parsonage on August 31 and September 4. The August storm was led by Sisters Mary Grims, Carrie Henry, Amelia Ward and others, leaving 50 pounds of choice groceries and a nice purse. This was a Baptist church. The other storm was led by Sisters Nora Martin, Ethel Turner, M. Smith, E. Harris, M. Baptiste, Leo Martin and L. Smith. Many good things were left for our comfort. The pastor ex-

pressed himself as being greatly pleased over the gifts and asks that you come again.—C. S. Breau, Reporter.

### MINISTER INJURED

**MUSKOGEE, OKLA.**—On the 23rd of August, while driving through the city of Muskogee, Rev. W. L. Darius was struck by a street car. He was carried 50 feet before he was extricated from the wreck. He received several injuries in the shoulder, neck, arm and side. The accident has kept him confined in his room since the accident.

Rev. Darius has made many friends since his assignment to this charge. The conference could have not made a better assignment than this good man. As to what extent he has succeeded is shown by the work he has accomplished.

The first and the hardest thing of all was the creating of confidence and harmonizing factions. Second he has stimulated such interest until the entire church is at work. The Spencer Chapel M. E. Church was burned down in 1918. It seemed next, impossible to get the members to start building. This indifference was actuated by the bad handling of a large sum of insurance money by certain church officers who used the money for the purpose of enlarging the territory. But with the coming of Rev. Darius to the new church all dissatisfaction, discord and factions disappeared.

Ground has been broken for the new church, sand and brick are on the ground and Rev. Darius is giving orders to the workmen from his sick room. While he is not able to occupy the pulpit, father Norris acts in his stead.

We pray the early recovery of our good pastor and ask the prayers of all Christians.—Trustees of Spencer Chapel M. E. Church.—J. E. Mason.

**WATER VALLEY, MISS.**—On Aug. 18 a great storm passed over the city of Water Valley, leaving behind 25 pounds of valuable groceries in the parsonage, which brought much joy and satisfaction to the pastor. The party was led by Mrs. Eliza Patterson, one of our leading members of Elizabeth M. E. Church. On the 31st our third quarter was held by the district superintendent, Dr. W. N. Redmond, who preached a strong sermon from Jer. 8:22. His subject was: "The Disease of the Soul and Its Remedy." After the administration of the Lord's Supper we proceeded with the business. \$18.34 was raised, which was above our assessment. Dr. E. N. Smith, presiding elder of the C. M. E. Church, was present and made some helpful remarks. We have just closed a great revival which meant much to the kingdom. Six persons confessed Christ and ten joined our church. Rev. G. W. Short of the Missionary Baptist Church, Rev. D. Todd of the A. M. E. Church and Dr. T. C. Little of the C. M. E. Church rendered valuable service. We are gratefully indebted to them.—Rev. John L. Glenn, P. C.

**DECATUR, GA.**—Rev. G. M. McCleary of Dillon, S. C., now a student

of Gammon Theological Seminary, was sent to Thirkield Chapel, Decatur, Ga., on July 1, to become pastor of the said church. He entered his work with much enthusiasm and has succeeded in arousing both young and old to their Christian duty. Rev. McCleary has just closed one of the greatest revivals that we have had in this church in its history. Eleven new members were added to the church. The church is now moving along nicely.—Lena Harris, Reporter.

**COLUMBIA, MISS.**—Lampton and Zion Ridge: Both of these charges are doing very nicely. All of their auxiliaries, Ladies' Aid, Epworth League, Woman's Home Missionary, Stewardesses, Mothers' Jewels, Queen Esther Circle and Sunday School, reported in full and contributed \$5.00 to the district conference at Hazlehurst in August. Also the rural societies made encouraging reports. One hundred and four, by conversions and otherwise, had been added to the church since the annual conference. We have had with us Prof. Johnson, president of Prentiss Institute, with his magnificent and high-class concert of songs, and improved jubilee songs and reciting of Dunbar's poems by little seven-year-old Master Jackson, which were enjoyed by a large crowd of white and colored people at New Zion Church, Lampton, Miss. A blind young man also was in this concert. A good collection was taken for the institute and the church. The Young People's Star Club also reported and paid \$5.00 to the district conference.—C. A. B. Price, Reporter.

**BONITA CHARGE**—The officers and members of Bonita Charge presented me a suit of clothes for the district conference, held at St. Paul M. E. Church, Monroe, La. May they continue in this good way. Our revival began August 27, which was a great success. The spiritual tide is high here.—S. A. Davis, P. C.

**BRENHAM, TEX.**—On August 28, the parsonage of Mount Zion Church was captured by a company of surprisers at 9:15 P. M., headed by sisters Ella Patterson, Ione Ellein Freeman, Lizzie Norton, Lottie Baker and C. Ewings, Jennie Cooper, L. E. Tarver, Carrie Allen and Messrs. Gus B. Allen and George Tarver, Sr., they filed into the dining room and unloaded some choice groceries. Mrs. E. P. Jones, President L. A. S. presented them and also a handsome cash purse. The Pastor responded after prayer and a social chat, they left our hearts full of joy. Rev. and Mrs. W. Hartley Jackson.

**HANDBORO, MISS.**—Dr. D. Ray, pastor at Barnes, Miss., preached at Riley M. E. Church. We are proud to say that Rev. Ray is an excellent speaker, and the doors of Riley are always open to him. Our third quarterly conference was held August 22-23. All officials were present and the district superintendent was proud of the reports made by them. We are always glad to have the district superintendent with us, as he always brings an inspiring message. We are now preparing for our fourth quarter and hope that we will not fail in our undertaking.—E. Smith, Reporter.



















# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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THE METHODIST BOOK CONCERN,  
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## Love's Triple Objective

The fine ethic of the gospel; the heart of the teaching of Jesus; the essential of the total divine revelation in the incarnate God, was phrased by Himself in that classic expression in which He portrays the constraints of the Normal Christian attitude in terms of love to God, love to neighbor, and love to self.

God, Neighbor, self—the triple objective of the regnant moral passion. Love to God is supreme because of the commanding supremacy of His personality. So big does He loom in human conception as to evoke, as man's ultimate attitude, the outflow of the whole personality—with all thy heart, all thy soul, all thy mind, all thy strength. Only as God becomes the central and all absorbing object of our love is it possible for our love to be expressed to others.

Our love to our neighbor is but the stewardship of our love to God. Our capacity for love is the gift of God. We love because He first loved. His love is the enabling act by which we love others. The concluding apologetic for the existence of God is the fact of our ability to love, and our constraint for the love of others. This too is the ground of hope for realization of the divine ideal of social relationships in which His will obtains as sovereign. Human experience shows that this love, where tried, is the only integrating force, competent to cope with the anti-social forces that array class against class and group against group. Love being social in its nature clothes all humanity with a vesture of divine dignity and worth; and seeks its conservation.

By indirection, the Master enjoins the love of self as an impulse legitimate and co-ordinate with the impulse to love God and neighbor. Here the christian gospel plays havoc with pagan stoicism that would lead us to abandon ourselves to the caprice and fortunes of mere chances.

We are to love ourselves as objectives of divine love, fitting into a definite niche in His eternal plan for the rebuilding of human society after His imperishable pattern. Our love of self is the reason for our love to God which finds its chief badge and expression in our love to neighbor. The more we love God and neighbor, the more positive the emphasis we thereby place upon our love of self. The sublimest expression of self love is our love to God and neighbor.

He who loves not himself will find it impossible to love either God or neighbor; while he who LOVES either will find himself lover of all—God, neighbor, self.



## JOHN FRANKLIN GOUCHER—AN APPRECIATION

The last time we saw John F. Goucher it was at a District Conference among his Negro brethren. We not only saw him, but we heard him there. His words were a plea, an impassioned appeal on behalf of a race not his own. He was pleading with colored men in the interest of their own educational development. He was aglow with fervor for the maintenance of Morgan College at that time confronted by a financial crisis.

His plea was constructive. He not only told of the impending unfortunate condition, but proposed a plan strikingly efficient for meeting the emergency. We felt keenly the privilege of grasping his brotherly hand then and congratulating him on the humanitarian spirit that had provoked that masterful appeal.

Before that time, we had never met Dr. Goucher in person. On several occasions previously we had observed him in Methodist assemblies. Notably true was this at the recent General Conference, where he entered with suave, dignified bearing and marked intellectual acumen into the debates on the floor. It was only that casual contact that formed the background of our opinion of the man. From this, no adequate insight into the soul could be had, no

satisfactory interpretation of the character of the distinguished Churchman could be made.

But when we saw him in disinterested action and heard him pleading the cause of Negro education, we saw into the depths of his great soul; we beheld the outreaches of his heaving heart of love for all the children of God. We can never forget that sublime scene of this man pleading for the disadvantaged ones of another race group in the spirit of Christian brotherhood. The overwhelming evidence of his love for humanity is Morgan College on the environs of Baltimore, and all the educational output of that institution for the past and all coming years. In the life of the Negro race, he lives and his memory among us is and shall be imperishable.

That he was not provincial or racial in his love is evidenced by his extensive benefactions for mankind. These extend to Germany, China, Japan, India, Korea and his own native land, where he was premier advocate of educational interests as these relate themselves to the extension of the Kingdom of God. Scholar, educator, churchman, philanthropist, he was an asset to the Church of Jesus Christ, and a citizen of that Christ's world relation of human brotherhood. His death on July 12, left a niche which will hardly be filled.

## GOOD LITERATURE DAY

"I am the Church paper.  
I bring the news of the Kingdom of God from all parts of the earth.  
I interpret the passing events of the week from the Christian standpoint.  
I bring inspiration for noble living.  
I bind the Church together in a closer fellowship.  
My purpose is to make better and stronger Christian men and women and a better and stronger Church."

The above quotation is taken from "The Broadcast", Methodism's Good Literature Day program for this year, and one of the best the publishers have ever put out.

The program is built around the idea of Good Literature as the medium of information and inspiration. Particularly is this true of the *Church paper* which does for the mind exactly what the wonderful radio does for the ear. Reading the church paper pushes out the walls of the home. It brings into the home the reports of outside world happenings, religious and otherwise. It brings in the voices of great men and women living and dead. It brings messages of earth and sky unfolding the truths of the eternal heavens to the mind and heart of those who read it.

Herein is one of the finest opportunities any pastor has for enlightening and broadening and exalting the life of his people. It is in the faithful and wide distribution of good, wholesome literature among his congregation and community at large. The people need not only to have cultivated a taste for reading, but wise guidance also in the selection of the right kind of literature to read.

*The Southwestern Christian Advocate* is admirably adapted for general purpose reading for any Negro home. Its business is to create in the home an intelligent religious atmosphere that is conducive to spiritual and cultural development for the individual, and family group. It affords help in creating healthy moral sentiment on all general questions af-

fecting home life. It enables the inmates of the home to get their bearing on leading moral issues confronting them in the perplexing social, economic, and religious conditions surrounding us and challenges attention.

But as the denominational organ maintained specifically for the Church's Negro membership, the *Southwestern* is unique and indispensable to our race group within the Church. This must be realized by our Pastors, and their efforts be given to bring this truth forcibly to the minds of the masses of the laymen of our churches.

Herein may be summarized the purposes of Good Literature Day as maintained throughout the church. To make much of such an opportunity is the next duty the church enjoins on her pastors. Her eighteen thousand pastors stationed throughout the world, each a distributing agent for the supply of good literature in abundance to the homes and hearts of the world, are an imposing spectacle, a united agency for good hardly to be equaled.

Good Literature Day employed this year in promoting attachment to the values of the *Southwestern Christian Advocate* for our race group particularly within the church will yield splendid results in our subscription getting campaign. Much stress of course should be laid on the FIFTY GOLDEN YEARS OF SERVICE which the *Southwestern* has rendered the race, and the enlarging role of usefulness for the paper in the near future provided the paper is put on a self-supporting basis.

Wise District Superintendents and Pastors who are sympathetic toward this imperative objective, will see in Good Literature Day their superb opportunity to raise their district and pastoral quotas for the *Southwestern's* Semi-Centennial Anniversary. If they will, they can "Crown Fifty Golden Years With Dig-

nified Self-Support" in this Good Literature Day effort. Men and women of Methodism, let it be done!

## CHURCH LEADERS WORK HEROICALLY.

No sooner had it become known that receipts in general funds of the Church had suffered a disastrous slump during last year, than Negro leaders everywhere became busy doing their best to offset the impending consequences.

Ascertaining from the Committee on Conservation and Advance just what would be expected the Negro membership in the the Church should raise as their proportionate share of the amount needed, the leaders set to work devising plans that are already proving feasible and effective.

News has just been broadcasted that in his first effort, but hurriedly arranged, Bishop Jones has gone over the \$2000. mark, with well arranged plans for extensive activity throughout his Area for completing his entire Area quota. A sort of flying squadron arrangement has been effected by which the Bishop, and Area Secretary Jones will cover the Area; and the indications already assure that the total amount will be in hand before expiration of the time.

Recently we were in Conference with Dr. Sherrill, Secretary of the Chattanooga Area, and discovered that he also is pushing vigorously his ambitious, well directed plans for that Area. In these plans, Bishop Bristol is giving every encouragement and help to insure success of this effort.

For the Atlanta Area, three big Educational rally days will be held, Bishop Richardson presiding, as follows: October 26th. at Clark University, Atlanta; October 10th. at Claflin University, Orangeburg; November 1st. at Cookman Institute, Jacksonville. Assisting Dr. Moultrie in his Atlanta Area rallies, will be our own Bishop I. B. Scott, Secretary I. C. Penn, President J. B. Randolph, Dr. R. T. Weatherby, and Principal I. H. Miller of Cookman.

In all these Areas and Conferences the District Superintendents and Pastors are showing a fine spirit of co-operation to make possible realization of the hope of the Church. All realize the necessity of counteracting the slump, and if effort will bring the hoped for results, there is grim determination on every hand that the results desired shall accrue.

The thing needed now is the unstinted response of the laymen everywhere to this desperate call of the Church. We believe their sense of church loyalty and duty to humanity will cause them to respond.

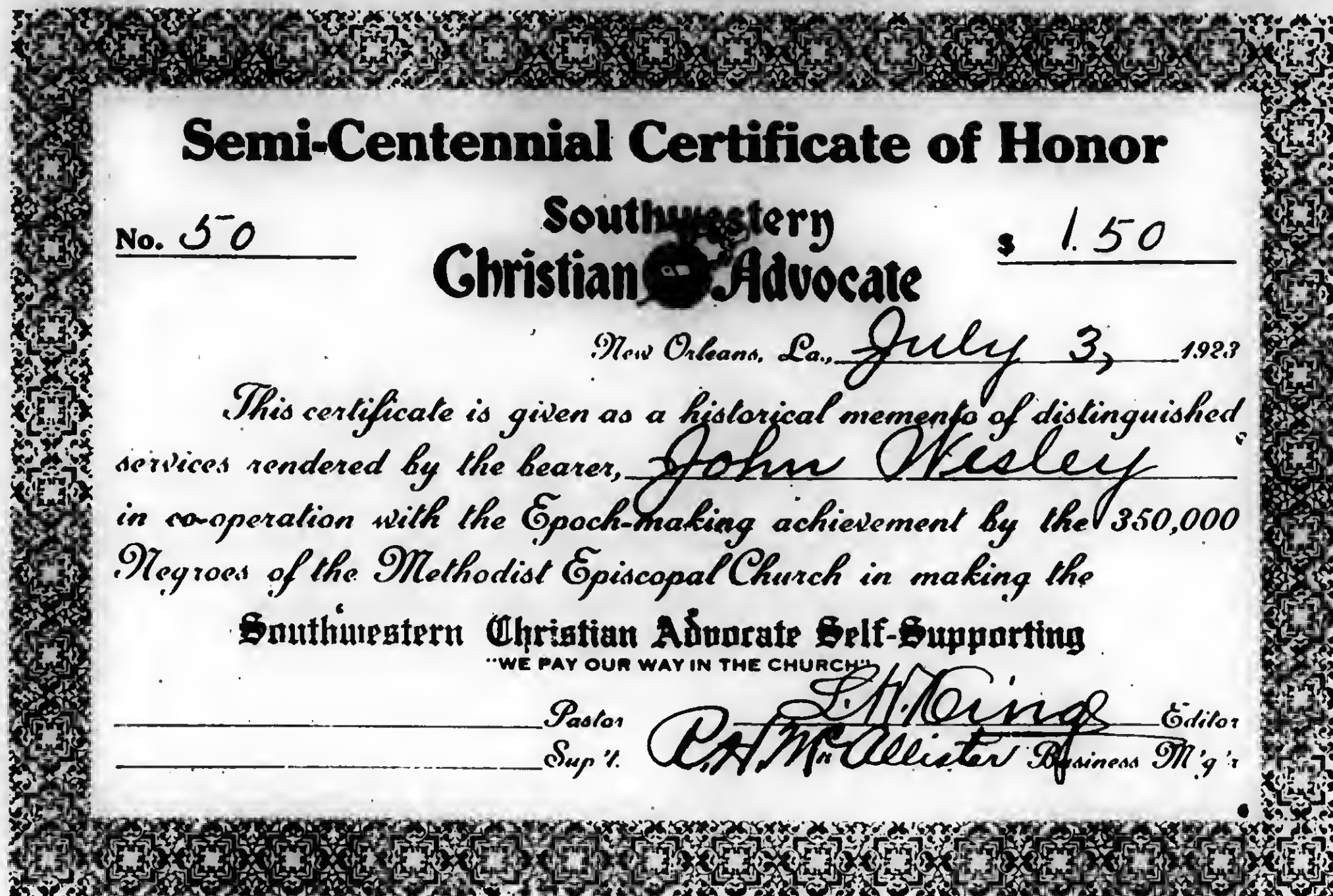
## HOW AMERICANS INVEST THEIR FUNDS

While the United States is said to be the wealthiest of nations of the world, it will be interesting to note into what channels we divert large sums of our mass of wealth.

Statisticians tell us that our Nation expended for luxuries alone in the year 1920, over 22



# THE SIGN OF A LOYAL METHODIST



This accompanying cut is designated "The Sign of a Loyal Methodist." It is a fac simili of the beautiful **Honor Certificates** new being distributed out by our Methodist Pastors as souvenirs to subscribers in our Semi-Centennial Anniversary of the Southwestern Christian Advocate.

These are beautiful certificates, appropriately worded, made suitable for hanging upon the wall of the home, to be preserved for future years as an historical memento indicative of the loyal co-operation shown by the holder in the epoch-making achievement of the 365,000 Negro members of the Church in making the Southwestern Christian Advocate self-supporting.

Visitors to Methodist Homes in the future will look upon the walls thereof for this evidence of loyalty to the program and institutions of the Church, and will catalog that home accordingly. **A Methodist home 100 per cent loyal will contain**

**this handsome certificate as one of its most coveted keepsakes to be handed down to unborn generations.**

Twenty-five thousand of these Loyalty Signs are now in the hands of our Pastors for distribution in every charge in Methodism. **There is one for every home.** Local Church officials, Heads of families, and Leading Methodists everywhere will do much to insure the success of our Semi-Centennial Anniversary by a careful, sustained and thorough campaign of education among our thousands of Negro Methodists as to the historic value and import of this unique **Semi-Centennial Certificate of Honor.**

It shows that the family helped to "Crown Fifty Golden Years of Southwestern Service with self-support."

**"PUT IT ON THE WALL."**

millions of dollars. Under this classification of luxuries are tobacco, toilet articles, jewelry, soft drinks, etc. Which fact would seem to indicate that we are a nation of wastrels with no serious concern for the future that contains the rainy day. While this amount is entirely too much to be squandered carelessly, especially considering the fact that a large percentage of it represents exacting toil, accompanied with sweat drops, horny hands, and often blood-money, it is greatly encouraging to note that the Churches of the country came in for a snug sum of the nation's earnings during their last fiscal year.

Not less than a half billion dollars is reported to have been raised by the churches of America, the Methodists leading with \$130,730,479, the Roman Catholics following with \$75,368,294, and the Baptists with \$60,798,534.

The value to society of this high investment in activities of the church, humanity's greatest moral institution is incalculable from every view point. To build the moral foundations of a nation is to insure to that nation permanence of moral influence and power in the councils of men. This verily is the most profitable investment that a Christian nation can make of its funds.

While spending thus however, the nation still has a financial reserve army—a host, more than 35 million strong—of savings depositors who have put aside in the bank vaults of the country about \$16,750,000,000 for a rainy day.

This amount is about equal to what the nation has spent for all educational purposes from the beginning of our history until the present period. To save is highly commendable, for thrift and economy are the material

foundations of our total national life. But the nation should give larger concern to investment for promoting her great educational interest. A wise observer of old said, "Wisdom and knowledge shall be the strength of thy salvation and the stability of thy times."

The service motive should condition all of our getting and spending of wealth. More and more we should develop the consciously directed policy of investment of funds with a view to the largest moral returns for developing Christian citizenship. While we ought not wish smaller balances in the savings banks, or less, but rather more expended for general educational interest, we are convinced there should be larger investment in the religious institutions of the land—our churches and Christian schools—that we may obtain larger moral returns on our investments.



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LORENZO H. KING, Editor.  
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does not arrive regularly, notify us promptly.



WHY WILL YE DIE?—As I  
live, saith the Lord God, I have no  
pleasure in the death of the wicked.  
Turn ye, turn ye from your evil ways; for  
why will ye die, O house of Israel?—  
Ezekiel 33:11.

## Personal and General

Bishop Jones, after several weeks' absence  
from the city, has returned with his usual  
enthusiasm and has entered the Fall cam-  
paign with his accustomed vigor and deter-  
mination to wind up the year's work of the  
Area far in advance of last year's high water  
mark.

Mr. and Mrs. Nathaniel Gonis announce the  
marriage of their accomplished daughter, Miss  
Mayme, to Mr. Ira B. Scott, at 5 o'clock,  
Saturday, September 23, 1922, at the family  
residence, 661 West Central Avenue, Saint  
Paul, Minnesota. Mr. Scott is the son of Bis-  
hop I. B. Scott. The Southwestern force  
wishes the new couple a long, prosperous and  
happy married life.

The Rev. B. J. Reddix is smiling grand-  
father to Chester Harding, Jr., the infant  
grandson of Mrs. Yerger of this city, daughter  
of Dr. Reddix.

President Charles M. Melden of New Or-  
leans College returns to the city and to his  
duties at the college after a much needed rest  
in the classic New England environment of his  
earlier pastoral labors.

The opening day address at Drew Theologi-  
cal Seminary will be given Thursday, Septem-  
ber 28th at 4 o'clock in the Seminary Chapel  
at Madison, New Jersey, by Professor Harlan  
P. Beach of the College of Missions. He has  
announced that he will speak on the unique  
subject: "The Order of Drew Forest."

Professor Willis J. King, of Gammon Theo-  
logical Seminary is putting in full time preach-  
ing in the pulpits of a number of the brethren  
in Texas in the vicinity where his boyhood  
days were spent.



MISS MABELLE HILL

The accompanying cut is the likeness of Miss  
Mabelle Hill, talented daughter of Mr. and Mrs.  
William Hill of Chicago, Ill., and niece of Doctor  
and Mrs. J. N. C. Coggin of Washington, D. C.

Among the facts worthy of mention in the  
career of Miss Hill is that she has just graduated  
from the Chicago Normal College, the only young  
woman of color in her class, with honors, receiv-  
ing special mention. It was a point of distinction,  
too, that the song of the graduating class was writ-  
ten by her, both words and music, and she was  
accordingly selected to play on the Commencement  
program.

Miss Harris is now serving as organist of  
Bethesda Baptist Church of Chicago, and is a stu-  
dent in the Chicago Musical College. She has been  
elected teacher in the public schools of her city  
and will assume the duties of her position on the  
opening of school there.

The Southwestern takes pride in the achieve-  
ment of this young woman because of her per-  
sonal merit and because the mother of Miss Harris,  
and the Editor were in college at the same time  
and read Greek together. Our hearty good wishes  
and prayers go out to the young woman for a long,  
useful and happy career.

Warren Methodist Episcopal Church, At-  
lanta, Georgia, Rev. N. D. Shamborguer,  
Pastor has a number of deaf mutes in its  
congregation. To meet this situation, the  
Atlanta District Conference granted special  
local preacher's license to one of the group  
of unfortunates that he might preach the  
gospel of Jesus Christ to their group in their  
own tongue.

Simpson Methodist Episcopal Church, In-  
dianapolis, Indiana, has just completed a  
glorious revival. In the past three months  
100 members have joined this church; in  
six months \$6,000 have been raised and the  
church structure is now being renovated and  
beautified for entertaining the next session  
of the Lexington Annual Conference which  
convenes there in April. Rev. W. J. White  
is the energetic pastor.

Prof. and Mrs. Guy W. Oliver are now  
visiting their parents, Mr. and Mrs. James  
Winlock at Vicksburg, Miss. They are both  
ardent lovers of Rust College, because of  
the many happy days spent there as stu-  
dents. They were recently married in Nor-  
folk, Va., and spent their honeymoon in  
New York City and other points of interest  
in the East. Mr. and Mrs. Oliver are both  
experienced teachers having taught in our  
Church Schools for the past several years.  
We anticipate a very happy career for  
these newly weds.

Mrs. Anna Willis Bolden the accomplished  
daughter of Mr. and Mrs. R. Willis who re-  
sides at 1920 Bienville St., New Orleans, is in  
the city visiting relatives and greeting a host  
of friends. Mrs. Bolden before marrying was  
an efficient teacher at McDonogh No. 35  
High School and a very active member of  
Wesley M. E. Church. Since her marriage  
she has been living in New York City, her  
husband being a staunch Methodist and a  
member of the New York Conference.

Among recent Negro graduates from Har-  
vard University, Cambridge, Massachusetts,  
is Mr. Cornelius Lee Johnson, who finished  
with the A. B. degree and will matriculate  
in the Harvard Medical School this fall.

Every pastor of the Savannah District  
Conference in recent session at Jesup, Ga.,  
voted unanimously to raise his Southwestern  
Semi-Centennial quota of subscriptions and  
"some more." The Rev. C. W. Prothro is  
the District Conference.

It is said that at least two-thirds of the boot-  
leg whiskey sold in New York City contains  
poisonous ingredients and is responsible for  
many deaths there. But that is the case every-  
where it is trafficked in. From the continued  
sale and use of it and in the defiance of law  
which the traffic entails, the individual and so-  
ciety are reaping the whirlwind.

Mrs. R. T. Pinkston, formerly teacher in  
the Memphis public schools and member of  
Centenary Church there, is now resident  
teacher in the city schools of Chicago, and  
a member of Saint Marks, Chicago.

On Sunday morning and evening of  
August 6th. Central Methodist Episcopal  
Church pulpit, Brockton, Mass., was filled  
with eager enthusiastic congregations that had  
turned out to greet and to hear President  
C. M. Melden of New Orleans College.  
About 25 years ago Dr. Melden was Pastor  
of the Brockton Church and was given a  
royal welcome by members of his former  
church and parish.

Among noted visitors recently calling in  
our office were Presidents, Dogan, Davage,  
Shaw, Brooks, Sutton, of Wiley, Rust, Haven,  
Sam Huston and Central Alabama Colleges,  
respectively; also President Clark of South-  
ern University, Dean Heindel of New Or-  
leans College and Dr. T. R. Heath of Flint-  
Goodrich Hospital. Incidentally these breth-  
ren came to bring the schools to the Editor's  
sanctum because evidently they know him  
to be in need of such discipline as the  
schools give, but primarily these capable and  
alert presidents were in attendance on the  
New Orleans Area banquet of which they  
were special guests and to which they con-  
tributed much by their presence, their  
speeches and their donations to the Cen-  
tenary "I Will Maintain" Fund.



**FORWARD MOVEMENT BEGUN IN SUNDAY SCHOOL WORK OF THE NEW ORLEANS AREA**

To the District Superintendents, Pastors, Sunday School Superintendents and Workers of the New Orleans Area:

The past summer has been a busy one along Sunday School lines in many parts of the Area. With the new and increased interest shown in modern Sunday School methods, it seems to me as if a new era of Sunday School progress for the Area is about to open.

We have conducted some very interesting Institutes and Training Classes during the summer which have been very largely attended by eager and interesting groups of Sunday School workers. Several new Teacher Training Classes have been organized and some are doing well. Quite a few of the Sunday schools are grading and departmentalizing and are planning to introduce the New Graded Lessons instead of the Uniform Lessons this fall.

The following suggestions for your Fall and Winter program are very important:

1. Observe National Methodist Training Week by organizing Teacher Training Classes, September 24 to October 1.
2. Observe Annual Promotion Day, September 24 and Annual Rally Day, October 1.
3. Carefully grade your school and organize the departments.
4. Plan for Local Training Schools, Institutes and Group Meetings during the Fall and Winter.
5. In many communities, there should be organized and conducted Schools for Week-Day Religious Education. The Area Superintendent will be glad to help out along all of these lines as far as time and opportunity will allow.
6. For literature and suggestions along the above lines, write the Board of Sunday Schools, 58 East Washington Street, Chicago, Ill. Write the Area Superintendent of Sunday Schools, 306 Tuttle Avenue, Montgomery, Alabama.

WM. JONES,

Area Superintendent of Sunday Schools.

**SUNDAY SCHOOL AND EPWORTH LEAGUE COVENTION CONVENES AT CONWAY, ARK.**

The Sunday School and Epworth League of the Fort Smith district are endeavoring to fulfill their mission. One of the objects of any school is discipline; to fashion into true models of habit, to establish in virtue, to develop an action, always ready for the coming arena. But a school of Christ has only one object, and that is to unfold Christian virtues and to turn out steady master-workers in the vineyard of Christ. On Thursday, the Rev. Womack of the M. E. Church, South, made a great talk, followed by our own Rev. B. F. Neal, who favored the conference with a stereopticon lecture. The district superintendent presided over the conference. Rev. Webb of the Baptist Church was introduced and spoke to us out of his heart. The following preached great sermons, Revs. G. W. Wier, A. L. Buchanan, I. P. Parker, A. T. Stephen and M. McCrosky. Rev. P. H. Myers and his good people made it pleasant for all who attended

the conference. Thus closed a great conference to meet at Danville next year. Total raised for all causes, \$1,234.50.

**OUR FRIEND SLEEPS.**

Mr. E. L. Simon, one of the most prominent citizens of Atlanta, Ga., and our personal friend of many years, was buried Sunday, August 20, 1922, from the First Congregational Church of that city, of which he had been for many years an honored and much beloved member and official. At the time of his translation, Mr. Simon was deacon emeritus.

Though he was a member and deacon of the Congregational Church, Mr. Simon had been closely allied by business and other ties, to the Methodist Episcopal Church for more than a quarter of a century. At one time he served as Instructor of Blacksmithing in the Industrial Department of Clark University. He was a finished mechanic and was in demand for technical service in many industrial enterprises.

Mr. Simon was of a congenial disposition, was at home among young men for whom he always had a word of wise counsel and good-will; and he was always held by the youth in highest esteem. In private and public life he was a man of strict integrity. In business he was faithful and thoroughly dependable; a man of refined ideals and ambitions for achievement. By his frugality and economy he succeeded in accumulating quite a competence in life, out of which he educated his children, five in number. The four daughters graduated from Clark University and the son from Atlanta University.

In his civic life Mr. Simon was at one time postmaster of the important South Atlanta Station. In Fraternal circles, he was a member of Venerable Patriarchy of the Grand United Order of Odd Fellows, a high degree Mason and Knight of Pythias. Representatives of these fraternities were out in full uniform to the funeral services.

These services were held at his church, the chief eulogies being delivered by Dr. J. W. E. Bowen of Gammon Theological Seminary and Dr. W. H. Crogman of Clark University, two of his warmest personal friends and associates for many years. The floral designs and comforting words at the funeral were many and beautiful and evidenced the high regard in which the deceased was held by hosts of admiring friends.

His going left, besides his large number of friends, his immediate family, including his faithful and bereaved widow, Mrs. Leah Simon, Mr. E. L. Simon, Jr., Real Estate Dealer of Memphis, Tenn., Mrs. Sara Taylor, Merchant, South Atlanta, Mrs. W. C. Thompson, whose husband is Pastor in Wilmington, Delaware, Miss Bessie Simon, Superintendent of Industrial Settlement Home, Memphis, Tenn., Mrs. J. W. E. Linder, whose husband is a practicing physician in Atlanta, and Mrs. A. P. Shaw, whose husband is Pastor of our Church in Los Angeles, California.

The Southwestern Christian Advocate enters sympathetically into the sorrow of the weeping friends and bids them hope

through the Master of all life, to see their loved one again. For the last enemy that shall be destroyed is death; then we shall know as even we are known. Sometime we'll understand.

**"TEACHER TRAINING IN THE SUNDAY SCHOOL A NECESSITY."**

By Mrs. J. C. Carson

The home, the school, the vocation and the Church are the five institutions that educate and shape the destinies of a race. And what are the requirements for entrance upon the work of each? A school teacher must produce a certificate indicating a relatively high degree of proficiency. The vocation tends to draw its lines tight in every case and requires special preparation on the part of those who would enter it. The state likewise holds out its offices only to those who are well fitted by nature and experience to occupy such positions. The minister should, and in many churches must, pass through a long period of study and training before he is placed in the regular ranks. But what of the Sunday School teacher, those who are making a life and moulding the character of the young people? Shall we just put anybody over them because they are pious and then rest contentedly? Piety is one thing, and skill to teach is another. To have a successful teacher we must have a combination of both. It is truly said that the best kind of teachers are born teachers. But they are few. The most successful teachers of today were bunglers at the beginning, but by study and practice have matured step by step to success. They came to success by making blunders and finding them out, and making them stepping stones to higher success. Shakespeare's words might be paraphrased to fit the case: "Some are born to teach; some have teaching thrust upon them; but most teachers achieve teaching."

Several Sunday School Superintendents were asked this question: "What is the one hardest thing you have to do?" And their uniform answer was: "To get teachers". The failure of their teachers or their failure to get more teachers was their peculiar burden. When the Superintendent issues a call for teachers he usually gets such answers as these: "I am not a teacher", "I do not know the Bible well enough", "I can't manage the boys and girls well enough", "If I knew how I would be willing", etc. From such answers as these you see that Sunday School teaching is a very serious and delicate work, and that piety alone without specific preparation for it should disqualify the candidate. We are reminded how our Saviour Jesus Christ took twelve men in training and prepared them to teach others. How did he prepare them? By careful instruction in matters pertaining to what he would have them do for the development of the Kingdom. They were not trained in a short time either, and if any one could have trained men in a short time Jesus could have. Bible readers know that the disciples were not trained over night, but our Lord labored patiently through many weary days until the close of his ministry to develop these men for teaching the Bible and shaping character. Those plain fishermen who accepted the training of Jesus consecrated themselves to the task that Jesus designated, and they became successful leaders of a world



movement that is destined to clean up the world. So will it be with children under trained and efficient teachers, they will be able to go out and teach the great truths that have been instilled in them to others. It is the young people of the church who are to teach and train when we older ones are gone. If teacher training means much to the teacher at work, it means more to the young man or woman whose life work is yet to begin.

We need better trained teachers in the Sunday School because we must compete with the every day teacher in imparting knowledge to the same pupils in giving them something new and interesting. He will draw odious comparisons between the day school teacher and the Sunday School teacher. It means, that the child knows good teaching from bad, and whether the Sunday School teacher is genuine or just a make believe. A story is told of a young man who refused to go to Sunday School though one of the best learners in the village day schools. "They teach a fellow something down here," he said, "but up there" —with a look of disgust toward the village church, "they just mess with me."

It is encouraging to note the breaking up of the old idea of great sermons, adult conversions and go as you please Sunday School. At one time much time was spent on what kind of lessons should be taught. At length it was decided whatever system of Bible study, the teacher, rather than the regular lesson, should be the chief concern.

The question is asked, who should do this teaching? I think the pastor of the church should take the lead in this training, since he has been defined the eye, the ear, the thought and the last word. He ought to see and hear everything will make for the well-fare of his charge. A hearty word of advice and encouragement from the pastor to the Sunday School workers is quite helpful. By virtue of their work, the Sunday School teacher is an under pastor, and can help largely to make or unmake his ministry. No man can do with or for them what the pastor can. "The good Shepherd putteth forth his sheep, he goeth before them, and the sheep know his voice, and a stranger will they not follow." He should at all times be interested in any phase of the Sunday School work, for it is the future church. The greatest work which any pastor does is to train a leadership for the future. Naturally then the pastor will desire to teach his training class, if he can command the time and strength to undertake it. If he does not teach, he may delegate it to some one whom he feels competent to do it. He should select the best prepared person in the church. Let us, who are now teaching, not stop teaching because we are not prepared or trained, but make every effort possible to be trained. The Board of Sunday Schools of the Methodist Episcopal Church has offered a course of training available to all. Several chosen trainers are now in the field ready to give assistance when called upon.

#### "I WILL MAINTAIN" SAYS THE NORTHERN SWEDISH CONFERENCE.

The Northern Swedish Conference met August 24th at Escanaba, Michigan. The total Centenary receipts were but \$120.00 less

than last year. The Conference was much chagrined because of this loss. When the "I Will Maintain" fund was presented the total number of \$100.00 units assigned to the Conference was immediately subscribed, and a large portion immediately paid. The Conference adopted the following resolution:

"In view of the very serious shortage in Centenary receipts even as compared with last year, and in view of the consequent embarrassment to the Board of Foreign Missions and the Board of Home Missions and Church Extension because of this shortage of about two million dollars, and in view of the action taken by the Council of Boards of Benevolence at its annual session in Chicago June 29th, asking for 20,000 special gifts of \$100 each, or its equivalent before October 31, 1922, we, the members of the Northern Swedish Conference hereby pledge ourselves to assume our quota of 18 shares and to proceed at once to assign the same among the charges by the voluntary acceptance of one or more units by the individual pastors."

#### EDUCATIONAL RALLIES

There will be three great Educational rally days throughout the Atlanta Area. Bishop E. G. Richardson presiding:

Clark University—Atlanta, Ga., October 26.

Claflin University—Orangeburg, S. C. October 19.

Cookman Institute—Jacksonville, Fla., November 1.

Proceeds for the Centenary. We are expecting great results from these rallies. J. W. Moultrie, Area Secretary.

#### INDIA IN TRANSITION

"India" is the subject of the foreign mission study classes for the year 1922-23. To assist in the study of India the Lantern Slide Department of the Committee on Conservation and Advance has just issued through the several area offices a new stereopticon lecture entitled, "India in Transition."

The new lecture shows, in pictures and in text, the great changes that have taken place in the life and thought of India during the past decade. The wave of self-determination which seems to have literally swept around the world has made its lasting impression upon India. Not only is the transition period through which India is passing one of political change, but, as the lecture shows, it is also economic, social, educational and religious in its effect.

This lecture is of great value not only to regular church congregations, but for mission study classes, Epworth League groups and missionary societies. The Committee has also in the area offices a lecture "The India Mass Movement" and one on child life in India entitled "Sarju the Outcaste." Order these and other lectures from your Area Secretary.

#### A MODEL FARM AT DREW

One of the most important steps recently taken at Drew Theological Seminary has been the appointment of Mr. Herbert A. Thompson as Superintendents of grounds and Buildings. Mr. Thompson is a graduate of

Cornell University, Ithaca, New York of the class of 1913, and is an expert in forestry, horticulture and farming. The extensive campus, and the many and valuable trees, and the rapidly increasing number of buildings on the campus have made necessary the engagement of a man of broad training and experience, and Mr. Thompson has both. In connection with his other important duties Mr. Thompson will undertake the development of a model farm for the instruction and aid especially of those students who are specializing for work in towns and rural communities. Drew has a campus of one hundred acres, twenty five of which are not wooded, and these are now being prepared for cultivation.

#### MISSION WORKERS TO CONFER IN FALL.

**Methodist Women From Many Countries Expected at Session in Baltimore Educational Effort in Foreign Field on Program For Discussion.**

Coming from many countries, 275 women will assemble at Mount Vernon Place Methodist Episcopal Church, Baltimore, Md., October 25, for an executive meeting of the Women's Missionary Society of the Methodist Episcopal Church. The sessions will continue until October 31. In the delegation will be women from almost every missionary field of the denomination. Europe, Asia, Africa, South American and Mexico will be represented. In addition, each of the twenty-one branches in America will send two delegates.

Missionaries will represent their fields at every session of the conference. Addresses will be made by Bishops McDowell and McConnell and Dr. John R. Mott. Miss Ella M. Watson, who has recently returned from a two years' world tour of inspection of the work of the Society, will be present for the entire meeting and speaks will also President Mary E. Woolley of Mount Holyoke College. Miss Woolley will address the students' banquet in the interests of educational work which she has visited on the field.

Mrs. Thomas Nicholson of Chicago, wife of Bishop Nicholson, and president of the Woman's Foreign Missionary Society, will preside. Mrs. Albert G. Riffel of Baltimore is general chairman of the local committee. Mrs. John T. King of Baltimore is chairman of the hospitality committee.

Bishop Robert E. Jones says:—"You will be glad to know that we held our first big meeting last night towards raising our \$14,600 apportionment of the \$100 Units for the "I Will Maintain Fund" for the New Orleans Area. We succeeded in raising \$2,075. We are planning to have the same kind of meeting at five or six other great centers in this Area. The spirit of the Area is very fine and every indication points to the fact that we will raise all of our apportionment of the "I Will Maintain Fund."

Dr. Morris E. Swartz, Secretary of the Washington Area, reports that the Washington Conference has subscribed its full share of units to this fund.



## "I HAVE FOUR BOYS FOR EVERY SEAT"

—writes a missionary-teacher from China. And from Africa, from India, from Malaysia and from every land where the Methodist missionary labors, come pathetic tales of thousands of boys and girls refused admission to Christian schools because there is not room enough. India could multiply her schools and faculties by five tomorrow and still not reach millions of children; almost every Korean school has a waiting list from several years ago,—and so everywhere.

But the great expense of Methodist activity, made possible by Centenary funds and new workers, is resulting in more and more seats and books and teachers on every field; every would-be pupil is not yet seated, but the work is growing. Stereopticon lectures issued by the Committee on Conservation and Advance, Methodist Episcopal Church, give vivid portrayals of the needs of educational institutions—from kindergartens to universities—all over the world.

### Education of the Girls.

In every non-Christian land the percentage of illiteracy among women is considerably higher than the reported average for the country. Why? Because the non-Christian can see no reason why a girl should ever go to school; it was never intended she should be other than a household slave. It is easy to imagine his great surprise when he finds a girl can learn! The lecture, "Enlightened Women in Darkened Lands," pictures what some native women in various lands have learned in mission schools. It portrays also the activities of our great band of women missionaries.

### American Negro Schools.

Ever since the close of the Civil War, when 4,000,000 slaves were liberated, Methodism has been pioneering in the education of the American Negro. To-day she has in the South 19 Negro professional schools, colleges and academies, with 350 trained teachers and 7,000 pupils. One-fifth of a million Negro leaders in every walk of life have studied in Methodist class-rooms. Physicians, surgeons, dentists, preachers, teachers, nurses—all of these Methodism trains. In the illustrated lecture "That Tenth American—the Negro", one goes on a visit to these schools and sees something of their accomplishments.

### Some New Methodist Schools.

The five-year Centenary program of Methodism contemplates, among other missionary advances, the erection of a large number of schools and the sending of a large number of teachers and educational specialists to various fields. The Centenary Under Way on the Foreign Field shows some of the new mission schools erected or under way in France, Italy, Central Europe, India, Japan, Korea, Africa, Mexico and South America as a result of Centenary funds.

### Schools in Dark Africa

Out under the massive trees of Central Africa scores of missionaries and hundreds of native teachers they have trained are daily conducting primary classes. From these there has grown up higher institutions—especially a number of agricultural and in-

dustrial schools that give promise of revolutionizing life for many thousands of natives. In two lectures, "The Challenge of Africa" and "The Changing Congo", we see the schools of Liberia, Angola, Inhambane, Rhodesia and the Belgian Congo.

### In Ancient Italy.

Sometimes history reverses itself. All the educated world is debtor to Italy. Yet to-day the Christian message of Protestantism is needed in revivifying the life of modern Italy. Such institutions as the Collegio of Rome, Santi's far-famed orphanage, the Venice Industrial School and others are adding new lustre to the educational inheritance of a great land. The stereopticon lecture, "Italy," shows what the Centenary is doing to advance these schools.

These lectures and many others may be obtained by pastors, missionary superintendents, the Sunday School and League workers from the Area Secretary's office. The shorter Sunday School lectures may be rented at 50 cents per night per lecture; the longer lectures are \$2 per night.

For full list of lectures, for price or information regarding the purchase of stereopticon machines, write to your Area Secretary or to Methodist Episcopal Church, Committee on Conservation and Advance, 740 Rush street, Chicago, Ill.

### HE BECAME A STEWARD

Mr. American Methodist, who finds it hard to get money to give to the needs of the world, read this! It is a transcription by George L. Davis, of Peking, of a statement by a Chinese Christian regarding certain members of the Hua-Shih Methodist Episcopal Church, Peking.

"Mr. Liu Yung An, who is a very poor man and not enough money to support his family, but he tries to buy the unsuitable oil lamps and then makes them into proper oil lamps, selling again, on this point to get a little money; he becomes a Steward.

"Mr. Yao Chang Tai, who is a teacher of the lower primary school Methodist Episcopal Mission, his salary is \$9, of course he cannot support his wife and his daughter, but his wife was ill for a long time now, no money to get medicine for his wife; rather he becomes Steward.

"Mr. Chen Mao Tzeng, who is a blacksmith, he has about ten pupils in his shop, there are more than ten person want food every day in his family, never mind how to get the profit on the business; he becomes a Steward.

"Mr. Wang Yu Tan, who is a preacher at Shia Shik K'ou, there five persons in his family, his salary is about ten dollars, very hard to support his two sons in school; but became a Steward.

"Mr. Chin Jui Tzeng, who is very poor, he selling Bible in this church, his wages is \$4; he became a steward.

"Mrs. Pan, who is very poor, her husband is a duster seller, no enough money to support himself, and very hard to get profit on this business; but became a Steward.

"Mr. Meng Chee Heiang, who is a worker in this church, his salary is \$7, the rice is very dear and fuel is not cheap. It is very difficulty to live on rice; but he became a Steward.

"Mr. Liu Teh Tung, who is a policeman in the custom house, his wages is quite a few; he became a Steward."

### ANOTHER LAYMEN'S MEETING.

By Mrs. B. C. Daughtry.

The Laymen's Association of the Savannah Annual Conference of the Methodist Episcopal Church met at Grace M. E. Church, Rocky, Ford, Ga., August, 17-18, 1922, with the President, Mr. W. E. Summers of Augusta, Ga., presiding. As this was the first meeting of the Association not held at the time of the Annual Conference, it was a source of great pleasure to the presiding officer and his co-laborers to note the number of pastors and laymen present. Also it was a delight as well as a very great help to have present two of the District Superintendents, Rev. J. S. Stripling of the Waynesboro District and Rev. C. W. Prothro of the Savannah District.

On Thursday morning, August 17, after the devotional services, the meeting was called to order by the president, Mr. W. E. Summers, and the committees on Ways and Means, Finance, and Constitution and By-Laws were appointed. In the afternoon the meeting was given over to the Pastors and laymen in carrying on the great program of the church. One of the things decided was that the main reason why so many of our laymen fail to do their utmost to carry out the program of the church is because they do not understand the work of the church. Not enough of our laymen read the Southwestern Christian Advocate, so lack the information necessary to work with the pastor intelligently. Therefore it is very necessary that each layman see to it that the Southwestern reaches his home.

On Thursday night each layman present was inspired to work as never before by the soul-stirring sermon preached by Rev. J. A. Richie, pastor of Asbury church, Savannah, Ga. His text was "And they come unto Him, bringing one sick of the palsy, which was bourn of four." Mark 2:4. His subject, "Carry your corner", made each one see that if the church is to be carried forward successfully, each layman has to carry his share of the work.

On Friday the committees reported, and after some discussions, especially on the report of the committee on Constitution and By-Laws, the reports were adopted. The officers for the ensuing year were elected as follows: Mr. W. E. Summers of Augusta president, Mr. D. W. Alford of Brunswick vice-president, Mr. H. K. Gross of Cameron secretary, Mrs. Lucy Lovett of Savannah treasurer, and Mrs. B. C. Daughtry of Rocky Ford corresponding secretary.

The meeting adjourned with every one feeling that great good had been accomplished at this place, and that it had been a pleasure as well as profit to the people of Rocky Ford to have had the Conference Laymen's Association with them.



## REPORT OF DISTRICT CONFERENCES

### FLORENCE DISTRICT.

Florence District Conference met at Andrews Chapel, Latta, S. C., July 27-30, 1922. Dr. J. F. Page our beloved, energetic and efficient co-worker was in the chair. Rev. R. F. Harrington was elected Secretary, Rev. C. R. Brown, D. D., Treasurer, Rev. B. J. McDaniel, Reporter to the Watchman and Defender, Rev. J. A. Harrall, Reporter to the Southwestern Christian Advocate. Drs. Hughes, Moultrie and Howard, made many helpful speeches for the worthy cause which they represent. The response to the address of welcome by the ex-Mayor, delivered by Rev. J. F. Marton was one among the very best we have ever heard. He was followed by Rev. C. R. Brown, D. D.

Attendance was good, and reports show that every man is on the job. The papers read before the Conference were jewels of priceless value; the paper read by Rev. E. C. McLeod was timely. His subject was "Sanctification." The discussion led by Rev. N. T. Bowen, Jr., subject, "Some Reasons Why The Educated Do Not Turn to The Ministry."

The sermons preached by Brothers H. H. Cooper, J. A. Connelly, Ollis Blassingame were most excellent. Sunday was a spiritual feast; crowds gathered from every direction to hear the District Superintendent. They were not disappointed, he took them upon the mount of spiritual transfiguration; he preached as never before and his audience said it is good for us to be here.

Sunday afternoon Rev. J. A. Curry brought us a soul stirring message. The closing sermon was preached by Rev. N. T. Bowen, Jr., to a large appreciative audience. Too much can not be said in praise of Rev. J. A. Glenn, the energetic pastor of Latta Charge, his loyal members and friends for the royal manner in which they entertained the District Conference.

### ABERDEEN DISTRICT.

The Seventy-fifth Session of the Aberdeen District Conference and the different conventions met in joint session in St. Paul M. E. Church, Columbus, Miss., Aug. 8-13, 1922, with Rev. J. H. Talbert, District Superintendent in the chair. The Conference opened with the Introductory sermon by Rev. J. W. Wimbush. At 8:30 p.m., Aug. 8th The Sunday School Convention opened August 9th, at 8:30 a. m., E. R. Miller, presiding. The delegates rendered splendid reports and read excellent papers on the different subjects \$286.00. were collected. The welcome address was delivered by Mr. Laws, (a white gentleman of the city); and response was made by Dr. N. R. Clay.

The Epworth League Convention opened August 10th. at 8:30 a. m., Madam M. E. Furgeson, presiding; excellent reports were rendered and fine papers read by the delegates. \$188.00, were reported by the different Chapters. The Ladies Aid Society was organized in the afternoon of the same day,

Mrs. Hollan, District President, presiding. Splendid reports were rendered by the different charges; and wholesome addresses were delivered by the many visitors: Dean Farmer on "The Outlook and work of Rust College." Mr. R. H. McAllister, on the "Semi-Centennial Celebration of the Southwestern Christian Advocate," and twenty-five cash subscribers were taken. Mrs. S. K. Philips, on the "Woman's Home Missionary Society." Rev. W. F. Isaiah, on "Evangelism." This was one of the most progressive, and enthusiastic District meetings ever held on the District. The Pastors reports showed very much progress; and many souls gathered into the Church. The District Superintendent showed that he had a grasp on all of the different departments of the church; and was pushing things to a successful completion of a fine years work. In fact, Rev. Talbert is showing himself a big brother to all of the pastors and people.

More than \$750.00, was raised during the Conference. More than \$300.00 was reported on Centenary and quite \$100.00 was raised on the Conference Benevolences. Fine sermons were preached by the different Brethren. Too much praise cannot be given Rev. G. Spencer, his beloved congregation and friends, for giving us such a royal reception and entertainment.

### BIRMINGHAM DISTRICT.

The district makes history and goes forward toward a day of better things under the leadership of the Rev. C. L. Dunn, D. D., which convened in Gadsden, Alabama August 2-9, 1922. The introductory sermon was preached by Rev. J. A. Knox. The conference was well cared for by the pastor, Rev. E. Mixon and Prof. J. H. Redrick. The first day, August 2, the Sacrament was given by the district superintendent, assisted by Revs. J. W. Martin, A. L. Boyd, J. W. Whitfield, R. M. Davis, J. W. Wright, G. W. Lewis. R. M. Davis, who has served as secretary of the district conference for seven years, was re-elected secretary and named Mrs. Lottie Vann and Miss Bessie McConnell assistant. R. M. Davis was elected reporter to the Southwestern Christian Advocate; Rev. G. W. Lewis, reporter to the daily papers; Rev. A. L. Boyd, treasurer; Rev. J. W. Whitfield to represent the Southwestern Christian Advocate; Rev. J. R. Taylor, statistician; Rev. J. W. Wright, evangelist, and Rev. C. H. Brown, music-director. The business was handled with definite positive ease by the district superintendent. The men are well pleased with him and the purpose is to stand by the church and the program and to help concertedly to put it over.

#### Some Achievements.

Three thousand dollars for the Centenary, \$115 for general conference expense and Episcopal fund; more than 300 persons added to the church and many debts paid; 200 students attended our schools and other schools of the country; some to medicine, teacher's profession, business and the min-

istry. Many churches have been improved and purchased. The district took high ground in endorsing the Sunday School Teacher Training Course and will have on the district next year separate Epworth League and Sunday School conventions with Prof. J. H. Redrick, president. The pastors each were present and made reports which demonstrated that things are being done for the Master.

**The Second Day.** Prof. S. C. Walker, dean of the Central Alabama Institute, led in the discussion of the need of a Teacher Training Course on the district. We took action in that direction. Rev. A. L. Boyd presented a well arranged paper upon the subject: Vocational Training. Rev. J. W. Martin presented a comprehensive paper covering some problems now confronting the Sunday School. Rev. G. W. Lewis also presented a paper upon the same subject, and Miss Annie B. Wright, Some Problems As Relate to Scholars.

**Wednesday night.** The welcome addresses were delivered by Profs. J. H. Redrick, representing the Church, A. J. Sullivan, representing the Ministers Union. Rev. J. W. Martin made the response on behalf of the Conference. This was followed by the Missionary Sermon delivered by the Secretary, R. W. Davis, who used for a text St. John 12:32 verse. Theme: "The Power Of The Cross In Evangelizing The World."

Thursday the tide climbed higher. The District went on record favoring and took actions regarding the Semi-Centennial of the Southwestern Christian Advocate. It was heartily endorsed by each pastor pledging the sending in his quota. Prof. R. H. McAllister, Business Manager was with us and well represented the Southwestern. He was there in the interest of the Southwestern and he talked about that and that only. He is the man needed on the field, a man who sticks to his text and gets results.

Dr. E. M. Jones, Area Secretary as usual places the Centenary before the Conference in such English as could be clearly understood.

Prof. J. H. Sutton, A. M., President of the Central Alabama Institute was present and met many old and new students of the school. He delivered a masterful address, stressing the place which Central Alabama Institute has in the life of the youth of Alabama. It was heard about the ground "That the new President seems to be the man." Rev. J. W. Martin pastor at the College was introduced behind this address to preach the Educational Sermon, which he did. Taking his text from Prov. 4:5.

Revival sermons were preached and well preached by the following ministers who demonstrated that they were shepherds at home among their sheep. Rev. W. J. Smith, L. Jenkins, P. G. Goin, R. H. Moor, P. Y. Wofford, J. W. A. Usher and E. Green.

The Rev. R. R. Williams, District Superintendent of the Marion District brought greetings from his District. He also deplored the shortage in the ministry, and urged that more young men consider this one chief calling. The writer responded to this address.

The literary part of our District was looked



after by the faithful laymen and laywomen. The Missionary Society of the District under the Presidency of Mrs. B. Moor is alive. Mrs. Moor has done much to bring the work up to the standard.

Sunday was a great day in Gadsden, Dr. C. L. Dunn the Superintendent was at his best in a sermonic way. From every pulpit was heard the voice of God crying through many of our preachers.

Truly history was made, seed were planted for a larger and better crop for the next year. Long may the work of the District live. —R. M. Davis, Reporter.

### ALEXANDRIA DISTRICT CONFERENCE

The Alexandria District Conference was held at Newman M. E. Church August 16 to 20, 1922, the Rev. Robert Wilkin, pastor. Rev. George C. Hayward, district superintendent, presided.

At the first day morning session the devotions were conducted by Revs. W. H. Lang and W. L. Dyar. The Sacrament of the Lord's Supper was administered by the Rev. G. C. Hayward assisted by the Revs. W. H. Lang, Robert Wilkin, W. L. Dyar, J. D. H. Frazier and J. H. Thompson. The following organization was effected. Mrs. Lillian Veal was elected secretary, with Rev. F. J. Thomas, assistant. Rev. B. R. Jackson was elected statistician, assisted by Rev. W. C. Hayward. Treasurer, Rev. Robert Wilkin. Treasurer for Episcopal Residence and Episcopal Fund, Rev. W. L. Dyar. Treasurer for Minute Fund, Rev. G. C. Hayward. For District Parsonage, Mrs. C. B. Hayward. Postmaster, Bro. Alexander; reporter, to the Alexandria Daily Town Talk and the Southwestern Christian Advocate, J. H. Thompson.

The several pastors presented very encouraging reports of their charges, some under very trying conditions. The following general conference officers were introduced and addressed the conference: Rev. L. H. King, D. D., editor of the Southwestern Christian Advocate; Rev. E. M. Jones, D. D., area executive secretary; Rev. H. B. Hart, D. D., of Greenwood, Miss.

Newman's Choir rendered music throughout the session, with Miss Maud Hutchinson, pianist and Mrs. Sarah Sullivan, organist. Prof. J. B. Lafargue represented Mayor Foisy, delivering the welcome address, which was well received; J. H. Thompson, in well chosen words, responded on behalf of the conference.

The second day morning session convened at 9:30 a. m., Rev. G. C. Hayward, district superintendent, presiding. The devotions were conducted by Revs. L. C. Thomas and J. C. Clark, followed by reports, after which Dr. E. M. Jones addressed the conference upon the ten year extension plan of the Centenary project of the church. At this juncture Miss Helen Compton of Pineville read a fine paper. Dr. L. H. King addressed the conference in the interest of the Fiftieth Golden Year of the Southwestern Christian Advocate. He made every layman as well as pastor see his duty and opportunity to help do a big job for the Kingdom's interest and hu-

manity. Long live Dr. L. H. King and the Southwestern.

Rev. J. W. Turner, district superintendent of Lake Charles district, was then introduced and addressed the conference upon ministerial support and church activity. Rev. H. J. Wright, retired minister, was introduced and addressed the conference.

Mrs. M. B. Wilkins was introduced and read a splendid paper before the conference; subject: "The Helps and Hindrance of Negro Education."

The every member canvas was discussed by Revs. W. H. Lang, Robert Wilkin, W. L. Dyar, J. H. Thompson, and Lewis Jackson. Rev. W. C. Hayward delivered a great sermon. Dr. H. B. Hart delivered a fine address.

Thursday night, August 18, J. H. Thompson delivered the introductory sermon from Ps. 8:3-4.

The recreational program was rendered by Mrs. L. C. Eckley and C. E. Bassett.

At the fourth day morning session, after devotions, the morning message was delivered by Rev. J. W. Turner, district superintendent of Lake Charles district.

The total Centenary monies raised to date are \$2,200.

The Epworth League work was taken up. Very encouraging reports came from Newman, Pineville, Boonville and Natchitoches.

At the night session the doctrinal sermon was delivered by Rev. R. E. White.

On Saturday at 2:30 p. m. the program of the Woman's Home Missionary Society was taken up. Mrs. Lucy Davis presided. The report of the president was replete with great work that has been accomplished. Collections reported at Baton Rouge convention in June was \$87; Money raised here at conference, \$976; grand total raised to date, \$9676 for the following causes: Peck Home, \$3.50; for conference minister, \$475; Public, \$1.51. The following officers were elected: President, Mrs. Lucy Davis; first vice president, Mrs. C. B. Hayward; secretary, Mrs. Mary E. Jones, treasurer, Mrs. Mary B. Wilkin; corresponding secretary, Mrs. Lillian Veal; chaplain, Mrs. Rosa Johnson; secretary for young people's work, Mrs. L. C. Eckley; secretary mite box, Mrs. Ludella Hamilton; secretary for children's work, Mrs. M. C. Lindsay.

Following this the Ladies Aid Auxilliary's work was taken up. Mrs. Carrie Strahorne presided. The several representatives present presented fine reports, viz: Newman. Mrs. Carrie Strahorne, vice president, read a fine report. With 15 ladies in number, they had raised \$250 for church work and \$5.50 for district on Centenary. Mrs. Mary Scott reported for Boonville. They had raised \$77.19, but paid \$1 for district Centenary. The following tabulated report was now made: Raised for all purposes \$341.19. The following officers were elected for 1922 and 1923. District officers: President, Mrs. Carrie Strahorne; vice president, Mrs. M. B. Wilkin; secretary, Mrs. Maud Hutchinson; treasurer, Mrs. L. Westem. They placed in her hands \$8 for the Centenary Benevolences for their district. The educational sermon was delivered by Rev. W. L. Dyar. Text Hosea 4:8. The seat of the

conference was fixed at Natchitoches.

Fifth day, morning session, 9:00 a. m. Model Sunday School was conducted by James Smith and R. W. Calvin.

At 10 a. m. conference lovefeast was conducted by Revs. H. J. Wright and others. This was a spiritual blessing to all present. It was a Pentecost, full of love and the holy spirit.

At 11:00 a. m. the district superintendent was at his best when he delivered that masterful sermon which shall never be forgotten. Dr. H. B. Hart assisted in this great service. Splendid sermons were preached in the afternoon. Memorial service was held for Rev. P. C. Colton.

Very excellent resolutions complimentary to the pastors and memberships of Newman, Pineville, Alexandria Mission, Boyce and St. Paul, Boyce and Village and to all who had contributed to the success of the conference.

Thus closed one of the best sessions ever held on the district. Every delegate and pastor left with a broader vision and deeper sense to go back and put the Centenary program over by the annual conference, January, 1923.

The conference pledged suitable resolutions pledging full support and co-operation to put the Southwestern Christian Advocate quota over the top by July, 1923, and pledged to put all committees to work and report to Dr. L. H. King, editor, monthly. J. H. Thompson, Reporter.

### SARDIS DISTRICT

District Conference of the Sardis District Upper Mississippi Conference, met in Arkadelphia M. E. Church, August 23-27, 1922, with the Rev. M. T. Pulliam District Superintendent in the chair. The Conference elected the Rev. R. A. Simpson Secretary, and the Rev. D. D. Ried Statistician. Each afternoon was given to the following conventions, Ladies Aid, Epworth and Junior Leagues and the Woman's Foreign Missionary convention, from all of which fine reports were had. The entire session was fired up with the evangelistic spirit of the church. Dr. W. F. Isaiah, Superintendent of Evangelism of the New Orleans Area was on the job with his tent, which resulted in a strong revival throughout the session, with 9 souls happily converted and joined the church.

The Conference was also graced with the presence of Mrs. S. K. Philips the Annual Conference president of the Woman's Home Missionary Society, who spoke to the delight of all present, and left a wonderful impression on the mothers as to the care of their girls. Strong papers were read on vital subjects touching the program of the church. The Rev. E. H. Holmes and his good people deserve much credit for the royal entertainment they rendered during the session of the Conference. Too many good things can not be said of Mrs. S. T. Trawick for the interest he manifested as a churchman. Total amount raised \$502.00. Those who delivered strong sermons during the session were: E. O. Gilmore, P. R. Jenkins, L. W. Washington, Dr. W. F.



Isaiah, B. L. Lee, R. A. Simpson, W. H. McCarty, D. D. Ried, J. P. Watson, A. W. Ross.

Our next session will be held in Como, Mississippi.

### SPARTANBURG, DISTRICT.

The Sunday School Institute and Epworth League Convention of the Spartanburg District, South Carolina Conference, met at Blackburg, S. C., at Albert Chapel Church, August 31 to September 3, 1922. The District Superintendent is the Rev. Dr. J. C. Martin, Sunday School District Superintendent, Dr. G. Adams. The District President of the Epworth League is Miss Toye Melton. Miss Clouggeon Grey, was elected Secretary. Miss Nancy Brown, Assistant Secretary. Rev. C. B. Brown, Treasurer. Rev. C. James, was elected reporter to the Southwestern Christian Advocate. Miss Rosa Bell Hemphill reporter to the Watchman and Defender. Papers of interest were read by many of our young women.

Strong sermons were preached by the following Brethren: Revs. H. W. Davis, E. P. Bruce, A. S. Cottingham, J. B. Royal, A. McLeese, C. R. Ross, Dr. J. W. Moultrie and Samuel Jackson. The presence and instructions of our District Superintendent, Dr. J. C. Martin, was enjoyed by all. Dr. Moultrie our Area Secretary was present and spoke to the delight of the Convention. A number of the white citizens of the town visited our meeting and spoke encouragingly to us.

We regret very much to say that one of our preachers who is always present, could not attend the convention because of the death of his sister. Therefore, we deeply sympathize with the Rev. S. M. Miller, our pastor at Clover, S. C. The convention was really a success. Too much can not be said of Rev. J. C. Armstrong and the good people of Blackburg and Gaffney, who made it so pleasant for us. We have a District Sunday School banner and a District Epworth League banner. These banners are given to the School and League that bring in the most cash for Centenary.

The Sunday School banner was awarded to Rev. C. R. Ross of the York Circuit, Mrs. Mary Anderson brought the good report.

The Epworth League banner was given to the Rev. C. James of the Wellford Charge, Florence Chapel Church. Mr. C. B. Binnings is the live president of the Epworth League.

On Saturday afternoon many interesting games were played at the park under the supervision of Rev. C. James, C. B. Brown and Miss Clouggeon Grey, and Miss Nancy Brown. The Convention will meet next year on the St. James Charge, Rev. C. B. Brown is the pastor.

### LOUISVILLE DISTRICT.

The Fifty-second session of the Louisville District Conference, Methodist Episcopal Church, convened in Beaver Dam, Ky., August 30, September 3, 1922, Bishop F. D. Leete, D. D., District Superintendent R. F. Broadus, Pastor, J. M. H. Pinkney. De-

votional services were conducted by J. H. Bolling.

Opening Address, District Superintendent R. F. Broadus. Sacrament of the Lord's Supper was administered by the District Superintendent and ministers. This was a very impressive service.

Conference organized for business by electing the usual officers. I. F. White, Secretary, J. S. Henery, Treasurer, T. R. McMorris, Statistician, Secretary, Treasurer and Statistician choosing their assistants.

Reporter, Mrs. Zora B. Clark, Southwestern Christian Advocate; Mrs. E. A. White, Western Advocate; Mrs. Zora B. Clark, The Kentucky Methodist Review; J. W. Pinckney, city and company property.

A large number of visitors were in attendance during the session. The following persons were introduced: Dr. Davis, President of Walden University, Miss E. B. Arrington, Georgetown, Ky., Dr. H. M. Carroll, Lexington District Superintendent and the ministers and laymen.

Sermons and addresses, I. G. Penn the Louisville District's silver tongued orator and Rev. H. M. Carroll the Lexington District Key man, talked on Centenary and The Southwestern Christian Advocate. They made splendid appeals. Dr. Davis, President of Walden University, "The new Day," Dr. E. L. Gilliam, "Watchman what of the night," Mrs. M. Gray newly appointed matron of Walden University encouraged the parents to send their boys and girls to our own "Walden." Morning, afternoon, and evening sessions were held, and devotionals, in morning, evangelistic service at noon each day.

R. P. Threlkeld of Shelbyville, J. W. V. Hutchinson, Frankfort, Ky., W. P. Kellogg, Anchorage, Ky., T. R. McMorris, Leitchfield, Ky., Rev. J. H. Green, Rev. Joseph Small, Lagrange, I. F. White, Owensboro, Ky., talked about "Jesus and his Crucifixion."

The good people of Beaver Dam stand out for hospitality. Plenty and splendid homes were provided, also Taylor Mines, and Hartford, helped in the entertainment. Beaver Dam Band furnished music in the evening and for field day. Special vocal, under the direction of Mrs. Emma Kaye, Jackson Street, Louisville, Ky., Soloist, Mrs. Maggie Rogers, Mr. E. Taylor, Louisville, Ky., Mrs. Zora Bloomer Clark, Shelbyville, Ky., Evening of Welcome: on behalf of city, M. A. B. Likens, Baptist Church, Miss Lula Burch, Zion Church, Miss Lula Austin, Hartford Churches, Miss Agnes Brookins, Barnes Church, Miss Bessie Taylor. Response for Conference, W. C. Kellogge.

The Woman's Foreign Home Missionary Society and Ladies Aid met with this session of the Conference, which had a large delegation.

Officers elected for the coming year to Ladies Aid Society were: Mrs. Susia White, President, 506 E. St. Catherine Street, Louisville, Ky.; Mrs. Sims, First Vice President, Owensboro, Ky.; Mrs. Vicks, Recording Secretary, Beaver Dam, Ky.; Mrs. Mary Starks, Corresponding Secretary, Lagrange, Ky.; Mrs. Z. B. Clark, Financial Secretary, 1016 High Street, Shelbyville, Ky., Mrs. Hattie

Parom, Treasurer, 1501 S. 4th Street, Louisville, Ky.

Officers elected for the coming year to the "Woman's Foreign Missionary Society, were: Mrs. J. M. H. Pinkney, President, Beaver Dam, Kentucky; Mrs. R. F. Broadus, Vice President, Louisville, Ky.; Mrs. I. G. Penn, Second Vice President, Louisville, Ky.; Mrs. Jacobs, Recording Secretary, Beaver Dam, Ky.; Mrs. Levy Starks, Corresponding Secretary, Owensboro, Ky.; Maggie Slaughter, Treasurer, Louisville, Ky.; Mrs. Z. B. Clark, Supply Secretary, 1016 High Street, Shelbyville, Ky.; Mrs. Mary Woodward, Young Peoples Secretary, Beaver Dam, Ky.; Mrs. E. White, Children's Secretary, Anchorage, Ky.; Mrs. Hays, Extension Secretary, Chaplin, Ky.; Mrs. Sophia Roinson, Literary Secretary, Louisville, Ky.; Mrs. Emma Kaye, Mite Box Secretary, Louisville, Ky.; Mrs. E. Hinkle, Evangelistic Secretary, Louisville, Ky.; Mrs. Danzy, Thanks offering and Day of Prayer, Hartford, Ky.

Officers of the Home Missionary Society elected were: Mrs. M. C. Broadus, President, Louisville, Ky.; Mrs. Bowen, First Vice President, Louisville, Ky.; Miss Mayme Morton, Second Vice President, Louisville, Ky.; Mrs. S. Danzy, Third Vice President, Hartford, Ky.; Mrs. Amanda Grinter, Fourth Vice President, Litchfield, Ky.; Mrs. Amanda Jacobs, Recording Secretary, Beaver Dam, Ky.; Mrs. Clara Curry, Corresponding Secretary, Louisville, Ky.; Mrs. R. B. Scott, Treasurer, Louisville, Ky.; Young Peoples Secretary, Mrs. Z. B. Clark, Shelbyville, Ky.; Mrs. Levy Stark, Children's Secretary; Mrs. Norah Payne, Literary and Study Course, Secretary, Louisville, Ky.; Mrs. Price, Mite Box, Greenville, Ky.; Mrs. Essie DeHaven, Temperance Secretary, Owensboro, Ky.; Mrs. Mary Ramsey, Thank Offering; Mrs. Maggie Slaughter, Students Aid, Louisville, Ky.; Mrs. Lula Sullinger, Evangelistic Secretary, Hartford, Ky.; Miss Gilbert, War Reconstruction, Owensboro, Ky.; Mrs. J. S. Leggett, Contingent, Jefferson Town, Ky. Mrs. I. S. Leggett, presided over the Woman's Foreign Missionary Society meeting.

Mrs. M. C. Broadus, presided over the Woman's Home Missionary meeting. The Sunday School had a very splendid program.

Conference adjourned Sunday to meet at Leitchfield, Ky., next year.

### KANSAS CITY DISTRICT.

The Kansas City District Conference, Sunday School and Epworth League Institute, Woman's Home and Foreign Missionary Society, convened for its 29th annual session in Grant Chapel M. E. Church, Armstrong Mo., August 23-27, 1922, District Superintendent A. H. Higgs, presiding.

Organization effected as follows: B. F. Bateman re-elected Secretary. Assistants: Misses Mildred King and Claresa L. Bateman. R. G. Williams, P. M. Cason, W. W. Grant and J. Blaine Walker, Financial Committee. Prof. P. M. Cason, reporter to city paper; C. H. Warrick, reporter to the Kansas City Call; W. H. Wheeler, reporter to The



Southwestern Christian Advocate; Rev. E. J. Tenney, Post Master. J. B. Epps and W. G. Mosley were granted license to preach. Edward T. Carrington was recommended to the Annual Conference for Admission on Trial. The following Local Deacon's character passed: Robt. Jackson, Preston Overton, Edw. T. Carrington, J. W. Rhodes and G. A. Henson.

Local Preachers' License renewed: Geo. Harvey, Berry Garner, Harry Scott, Jack Evans, R. J. Vivian, J. L. Jones, Levi Miller, R. C. Long and J. B. Epps

Exhorters License renewed: James Bush, Jessie Estell, Allen Burton, Henry Graves, W. G. Mosley, Benj. Thomas, Jordan Ray, Jordan Neal and Robt. Campbell.

Welcome addresses on behalf of Sunday School, Mrs. Esmer Woods. "Epworth League," Mrs. Clara Payne. "W. H. M. Society," Mrs. Elizabeth Watts. "Ladies' Aid," Mrs. Georgia Moss. "Chrch." Mrs. Mamie McGowan. "Citizens and Bicity," Prof. P. J. Cacon. Response District Superintendent.

Friday evening was Religious Education and George R. Smith College anniversary. Dr. R. B. Hayes paid a great tribute to the Freedman Aid Society and the Board of Education. But his climax was the George R. Smith College in his wonderful address, "The Tragedy of An Unfinished Life." Rev. Dr. W. Jackson, who came by appointment of Dr. W. T. Wright our Area Secretary, filled a good place on our program. Dr. Jackson had a special conference with District Superintendent and organized the district so as to help raise the Centenary deficiency by the 31st of Oct. The District Bazaar, managed by Mrs. Griffin, was a success. Amount realized, \$52.00.

Many visitors were present. Among the outstanding ones were Dr. J. W. Jackson of the St. Louis Area; Prof. McAllister, Business Manager of the South Western Christian Advocate; R. B. Hayes, President of George R. Smith College, (his mother) Mrs. Martin, and Mr. J. Wilson, one of the Fathers of our church.

The religious and literary program was both interesting and profitable. The following papers and addresses were given: The four-fold aim of the Sunday schools—Reaching, teaching, winning and training the pupil for Jesus Christ. These provoked much helpful discussion. "Collection in church. Reformation Needed, etc." by Rev. B. F. Bowles, A. B. "Daily Vacation. Church Schools," Rev. J. Blaine Walker, A. B. "How to Make the League Go," W. G. Mosley. "Some Evils of Today," Mrs. Ada Woods. "Book Review. The Pupil and the Teacher." Mrs. Florence E. B. Gaither. (This was a bit out of the old order and was highly enjoyed.) Sermons preached by Revs. R. G. Williams, A. J. Williams, J. C. McGinty, B. F. Bateman, B. F. Bowles, J. B. Walker and W. H. Wheeler were of a high order and favorably received.

The Epworth League and Sunday School Institute, with Mrs. J. Blaine Walker, District President, presiding, was a pronounced success as also, was the Woman's Home and Foreign Missionary Society. Mrs. M. A. Ford, President, directed and brought about

an inspiring program. W. H. Wheeler delivered the sermon. Mrs. B. F. Bateman gave a touching address for the Woman's Foreign Missionary Society. She spoke feelingly and informingly of Miss Hattie Hooks, Missionary to Africa and the success of Sister Bateman's effort to send Sister Hooks an Encyclopedia and Dictionary was assured. Prof. R. H. McAllister made a strong and effective advocate for the Southwestern Christian Advocate. His talks were instructive and enjoyed by all.

Woman's Home Missionary Society officers elected: M. A. Ford, President; L. A. Wheeler First Vice President; Lizzie Watts, Second Vice President; Martha West, Third Vice President; Josie Walls, Secretary; Jennie Alegy, Assistant Secretary; Laura Griffing, Treasurer.

Sunday School and Epworth League officers elected: Mrs. J. Blaine Walker, President; Mrs. W. H. Wheeler, First Vice President; Mrs. S. H. Griffin, Second Vice President; Mrs. Sarah Neff, Third Vice President; Mrs. C. S. Walls, Fourth Vice President; Miss Verona V. Savage, Recording Secretary; Mrs. Jennie Allegy, Corresponding Secretary; Mrs. B. F. Bateman, Junior League, President. Rev. O. A. Johnson and R. G. Williams in a very appropriate manner, installed the above officers

The usual annual affair was an occasion for much delight. All the numbers were well received. The personnel of the Itinerant Sextette, viz: District Superintendent A. H. Higgs, Revs. B. F. Bowles, A. B., O. A. Johnson, H. Harrison, B. F. Bateman and Wm. H. Wheeler and wife, was somewhat unique. Mr. C. H. Warrick, often called the second Dunbar, gave several reading and a special on Monday evening following the Conference. Gross receipts during Conference were over \$350.00. Net, \$286.00 of which the largest part went to local church.

Words are inadequate to give due credit to the pastor, wife, and good people of Armstrong for the loyal, royal and generous treatment. Consensus of opinion was that this 29th Annual Session was one of the best, if not the best, in the history of the Kansas City District. The next session goes to Slater, Mo.

When you send in new subscriptions, if credit is expected on the Anniversary Quotas, be sure to state name of District, Charge and Pastor.

### MUSKOGEE DISTRICT

The Nineteenth Session Muskogee District Conference convened at Wewokee, Okla., in Park St. Methodist Church, August 26-30.

District Superintendent W. C. Conwell, pastors and delegates were enthusiastic for the success of the meeting.

The organization of the conference with J. D. Epps, Secretary, his assistants, and with others as helpers was effected.

The reports indicated a stubborn will to succeed with the work in general over the District.

District Superintendents C. R. Ross, Guthrie District and G. G. Logan, Topeka

District, both of the Lincoln Conference were introduced and expressed greetings from their district.

Prof. Robt. B. Hayes, President of George R. Smith College, Sedalia, Mo., was a bit extraordinary, but not at all beyond the expectation of his hearers: He spoke on "Religious Education and the Centenary."

J. D. Epps, made a wonderful impression on Religious Education through the Southwestern Christian Advocate, Central Advocate, Epworth Herald, and our entire Church Periodicals with his gripping address to the conference.

Some characteristics of Oklahoma is a hot summer, its increased time. Notwithstanding the Centenary hour coming at 3:00 o'clock in the afternoon. Revs. D. G. Franklin, A. W. Tolbert and W. L. Darius addressed the audience with zephyr effect.

The addresses of welcome were timely. Judge Adams, County Attorney is a real, jurist and believes in the law and emphasized the oneness of Christianity and citizenship in his address of welcome.

Revs. G. T. Holman, W. L. Darius, C. F. Simmons, E. M. Madden, S. L. Deas, A. W. Tolbert and H. M. Meals were the preachers during the conference. Their message enhanced the enthusiasm. Rev. T. C. Butler, the pastor, the membership and constituents were hospitable in entertaining the conference. The next session will be held at Osweco, Kas.

Every loyal Methodist home of the present generation will be designated by the Southwestern Semi-Centennial Honor Certificate hanging on its wall.

### Annual Conference Visitation 1922

ATLANTA AREA				
Conference.	Place.	Date.	Bishop.	
Savannah	Waycross, Ga.	Nov. 2	Richardson	
Georgia	Tallahassee, Ga.	Nov. 8	Burns	
Alabama	Boaz, Ala.	Nov. 8	Richardson	
South Carolina	Sumpter, S. C.	Dec. 6	Richardson	
Atlanta	Griffin, Ga.	Dec. 13	Clair	
BUFFALO AREA				
Central New York	Syracuse, N. Y.	Sept. 27	Waldorf	
Genesee	Rochester, N. Y.	Oct. 4	Berry	
CHATTANOOGA AREA				
Holston	Rockwood, Tenn.	Oct. 11	Bristol	
Central Tennessee	McLemoresville, Ten.	Oct. 18	Bristol	
Tennessee	Lebanon, Tenn.	Oct. 11	Clair	
East Tennessee	Blairsville, W. Va.	Oct. 4	Bristol	
Blue Ridge	Stateville, N. C.	Nov. 2	Wilson	
North Carolina	Laurinburg, N. C.	Nov. 8	Wilson	
CHICAGO AREA				
Rock River	Princeton, Ill.	Oct. 4	Nicholson	
CINCINNATI AREA				
Ohio	Logan, Ohio	Sept. 13	Anderson	
Northeast Ohio	Mansfield, Ohio	Sept. 19	McConnell	
Kentucky	Barboursville, Ky.	Sept. 27	Anderson	
HELENA AREA				
N. Dakota	Mandan	Oct. 11	Richardson	
INDIANAPOLIS AREA				
N. W. Indiana	Brazil	Sept. 27	Leete	
NEW ORLEANS AREA				
Central Alabama	Huntsville, Ala.	Nov. 8	Jones	
Texas	Palestine, Texas	Nov. 1	Clair	
West Texas	San Antonio, Tex.	Dec. 6	Jones	
OMAHA AREA				
Upper Iowa	Mason City, Iowa	Sept. 27	Richardson	
N. W. Iowa	Ft. Dodge, Iowa	Oct. 3	Richardson	
N. W. German	Colesburg, Iowa	Sept. 7	McConnell	
PITTSBURGH AREA				
West Virginia	Farmount, W. Va.	Sept. 27	Mitchell	
Pittsburgh	Dormont Pa.	Oct. 4	Anderson	
PORTLAND AREA				
West Norwegian				
Danish	Portland, Ore.	Sept. 20	Burns	
Pacific Swedish	Berkeley, Calif.	Sept. 28	Burns	
ST. PAUL AREA				
N. Minnesota	Chisholm, Minn.	Sept. 27	Shepard	
Dakota	Rapid City, S. D.	Oct. 4	Shepard	
ST. LOUIS AREA				
Southern Illinois	Alton, Ill.	Sept. 27	Leonard	
Little Rock		Dec. 13	Quayle	
SAN FRANCISCO AREA				
California	Santa Cruz	Sept. 27	Quayle	
California German	Pasadena	Oct. 5	Quayle	
South. California	Fresno	Oct. 11	Quayle	
WICHITA AREA				
Oklahoma	Ponca City	Oct. 14	Leonard	
Southern German	Requin, Tex.	Nov. 1	Waldorf	
Gulf	San Antonio, Tex.	Dec. 13	Waldorf	
Southern Swedish		Dec. 7	Waldorf	



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

OCTOBER 1, 1922

Subject: The Birth of John the Baptist

(Luke 1.)

In round numbers, about four hundred or four hundred and fifty years intervened between the events of our last lesson before the review and the present one. We remarked in the review that the Jewish religion went through some very severe trials during this intervening period, but came out of them all uninjured. While this was true, we did not mean to give the impression that all the people remained loyal to the religion of Ezra and Nehemiah. That is never true in the case of any religion in a country that is open to outside influences. This is a Christian nation. But there are many people in it belonging to religious organizations that are not Christians, and many who profess to be Christians are so chiefly in profession and not in any honest endeavor to live up to the teachings of this religion. So it was with the Jews. They were human beings like we are.

They became divided into two groups, which were at the same time political parties and religious factions. The Sadducees comprised the group from which the high priest was appointed. They were the aristocracy which as a class, as you know, usually does not manifest too much zeal in religion. They were the rulers whose interest centered in the temporal or political welfare of the nation, no matter what happened to its spiritual welfare and no matter how questionable the policies adopted in pursuance to its political welfare. They were the "free-thinkers" in religion who represented the liberal tendency, chafing under the old regime of the "laws of Moses" in favor of the more up to date Greek civilization. The Pharisees believed in loyalty to the "laws of Moses" at any cost. They were interested in the coming kingdom of God, no matter what happened to the temporal kingdom on earth. As a matter of fact, on one occasion Jerusalem was captured by the enemy because the people refused to fight on the Sabbath. They were anxious for national freedom and opposed to foreign influence. But they believed that a condition of realizing this freedom and of best serving permanently the nation's welfare was strict obedience to the "laws of Moses." In a general sense, though with due allowance for exceptions, the division between these two classes was about the same as the difference in our country between the ruling class and the unsophisticated religious folk of workaday life on the other. There were two other divisions: the publicans and the sinners. The publicans were

men who had formed a contract to collect the hated taxes which the foreign government exacted of the Jews, and therefore they had to reverence the king or emperor, and even worship him should he require it. The sinners were people who had fallen into flagrant violations of the "law of Moses." We note these classes here because they will be referred to ever and anon in our lessons for the next six months.

The Pharisees were, therefore, the strictly religious class from which came the religious leaders and teachers. They longingly hoped for and expected the coming of the Messiah and the kingdom of God. On the whole, there was not much spirituality about their religion. But some of them were given to genuine religious piety. Among these were the priest Zechariah and his wife, who were to become the parents of a godly hero of righteousness. The story of the birth of their son is very beautifully told in our lesson passage for today. To recast it into more prosaic and rational terms would destroy its beauty. But to do so, we hope, will bring out more clearly its more practical lesson for us people of today.

Zechariah and Elizabeth had been married for many years without becoming parents. They had about lost all hope of being thus blessed by God in the ordinary way. So, like Hannah (I Sam. 1:10-11), they often prayed for a child, and for a male child, and that he might have a serviceable place in the establishment of the kingdom of God on earth. This was the second great burden on their hearts. The first burden was for the coming of the Messiah and the kingdom of God. Their every private prayer contained these two petitions: that the Messiah and the kingdom of God should come, and that they might have a son who would have a definite place in helping to establish this kingdom. (Luke 1:14-17.) As Zechariah was before the altar that day burning incense, he was almost overwhelmed by these two burdens which lay as a twin mountain on his pious soul. He was praying. Then by a triumphant faith he felt in his heart the conviction that his prayer would be answered. This was the one time that he ventured to pray, believing that he had what he was asking for. (Matt. 21:22.) And he got it. To be sure, as sometimes happens, some little doubt arose in his mind. This conviction seemed almost too good to be well founded (Luke 1:18), but his faith triumphed over all doubt. And imagine the unutterable joy that came into his heart with this assurance! He there decided to name the

boy, when he should be born, Jobanan (John). "Jehovah had mercy!"

But the inward attitude of Elizabeth before and after the conception of this boy did much to determine what sort of a man he would be. In hoping and believing that he would be another Elijah in denouncing sin and turning men to righteousness (Mat. 3:1-v; 4:5) she helped the spirit of God to make him another Elijah. We often make the mistake of supposing that the spirit of God can operate best in a person after he is born, and especially after he has grown up. But that spirit can work very effectively through the mother before the birth of the child. There is such a thing as prenatal or congenital influence, and that not only in a physical, but also in a spiritual sense. We rightly emphasize the importance of John in preparing the way for the kingdom of God. But let us parents remember that before the man John was the boy John, whose spiritual nature had to be cared for; and let us prospective mothers remember that before the boy John was Elizabeth, who, through the aspirations and emotions of her righteous soul, founded upon genuine piety, did much to determine what the boy and the man John would be. Every prospective mother has the inestimable privilege of becoming an Elizabeth and bringing into the world a boy John who will become a man John. The kingdom of God needs more Johns!

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, October 1, 1922

"He shall be great in the sight of the Lord"

(By Rev. D. D. Martin, D. D.)

John the Baptist was great from his birth. He inherited the moral and religious excellencies which always make for greatness. His parents had a high purpose concerning him. There was a prenatal consecration with which they did not interfere after his birth. He was a fond mother's contribution toward the coming of the Kingdom in the world. Men who have been of the greatest service to the church had devoted mothers, who reared their child to the work of God in the world.

Many mothers have given their sons to the ministry of Christ or to become His missionaries to spread the Gospel of hope in dark lands. This is the ideal Christian parentage. If we had the divinely called in sufficient numbers the problems caused by sin and hatred, as well as superstition and darkness, would soon be solved. We need more homes which are growing children for the service of the Church, and more parents who have a single eye to God's work and glory in their relation to child life.

Every missionary who is true to the teaching of the Cross is great in the sight of the Lord. He is preparing the way of the Lord among the heathen in the world. Like John, they also find the people prepared to receive them. How helpless would missionaries be if the Spirit had not prepared the hearts of those to whom

they are sent to minister. The eagerness with which they receive the Word is evidence that God is in the work.

John drank no wine, neither in other ways was he self-indulgent. He abandoned himself to the work to which he was called and girded himself with strength to do the work. Missionaries are compelled to pass through temptations of the severest test; only the strong can withstand and be real overcomers. It is then quite necessary that all who are to be the forerunners of the coming Kingdom to the ends of the earth should refrain from all indulgence that would weaken the fibre of being, moral and spiritual, physical or mental; and as real giants called to the work, make ready for the coming of the King.

GAMMON SEMINARY.

## District Rounds

### MERIDIAN DISTRICT

#### Fourth Round

Hickory, Sept. 23-24; Lake, Sept. 24-25; District Group Meeting, Sept. 29; Forest, Sept. 30-Oct. 1; Chunky, Oct. 7-8; Haven Chapel, Oct. 11; Rose Hill (Meridian), Oct. 12; Philadelphia Circuit, Oct. 13; Philadelphia, Oct. 14-15; De Kalb, Oct. 17; Scooba, Oct. 18; Lauderdale, Oct. 19; Union, Oct. 21-22; Southside, Oct. 23; Meridian Circuit, Oct. 28; Daleville, Nov. 4-5; Fort Stevens, Nov. 11-12; Montrose, Nov. 18-19; Garlandsville, Nov. 19; Preston, Nov. 22; Hose Hill Circuit, Nov. 25-26; Lillian, Dec. 2-3; St. Paul, Dec. 8-10.

The District Group Meeting will be held at St. Paul M. E. Church, Meridian, Miss., September 22, at 9 a. m. The pastor of each charge in the district and one leading layman of each charge will attend without fail. My brethren, remember the fifth Sunday in October is the last date set for those who are not "over the top" with centenary to report. Regardless of whatever else is accomplished by you this year, your work will not be counted a success unless you secure your full quota of new subscriptions and collect your full apportionment for the Episcopal residence.

WM. McMORRIES, D. S.

### SEDALLA DISTRICT.

#### Third Round.

Otterville, October 2-8; Marshall Creek, 9; Appleton City, 10; Windsor, 11; Versailles, 12; Tipton, 13; Centerville, 14-15; Holden, 16; Chilhowee, 17; Georgetown, 20; Sweet Springs, 21-22; Houstonia, 23; Warrensburg, 28-29; Dresden, 30; Rolla, November 1; Lebanon, 2; Marshallfield, 3; Greenfield, 4-5; Jolly, 6; Neosho, 7; Joplin, 11-12; Carthage, 18-19; Butler, 25-26; Springfield, 25-26; Fulton, December 2-3; New Bloomfield, 2-3; Columbia, 9-10; New Franklin, 11; Sedalla, 16-17; Clinton, 23-24; Benton Circuit, 30-31.

Dear Brethren:—Our District has many great causes to espouse. Let me call your attention to some of them. The saving of souls, raising the full Centenary quota, helping to make the Southwestern Christian Ad-

(Continued on Page 16)



"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE DEPT.

Topic for October 1—What We Are and Why

I desire a League offensive and defensive with every soldier of Jesus Christ—Wesley.

If You Are the President

Call a cabinet meeting now to plan for Rally Day.

Ask the fourth vice-president to make arrangements for the League to go to the radio station in your town to hear the Rally Day message which will be broadcasted during the hour between 4:30 to 5:30 by Dr. Charles Guthrie, the General Secretary of the Epworth League.

Everyone who knows Dr. Guthrie will say at once without anyone suggesting it, "We can't afford to miss that." And the Leaguers who do not know him, ought not to miss this chance to become acquainted. The largest transmitter in the world, with sending radius of 3,000 miles will be used. The wave length is 400 meters. So take your whole chapter to this radio club for an hour's service on Rally Day. Then go over to the church for a fellowship hour. Why not have a short "sing" around the piano and a Bible "spell down" and "reads" of course? Everybody will be ready then for a good live meeting that will begin promptly at 6:30 the hour at which it was announced.

You Are the First Vice-President

Ask yourself:

What is the next thing my department ought to do for the League? What is the best thing my department can do for the League?

Do we need new methods of work? Do we need more a new devotion to Jesus Christ?

Is there anything I can do to get a hundred per cent attendance and participation?

You Are the Second Vice-President

Can you give a reason for Mission Study in the Epworth League?

(The department of Mission Study and Stewardship of the Central Office will be glad to supply you with material and furnish you suggestions.)

Do you know that next Sunday is Mission Study Promotion Sunday? Tell about it at this rally meeting—give your Leaguers just enough to whet their appetites for more.

Do you know that the Mission Study books for this year are: "J. W. Links Black" for the fall term (to be held outside of the devotional meetings) and "India on the March" to be used in the devotional meetings from January 14 to February 18, 1923.

You Are the Third Vice-President

Try to answer these questions for the benefit of your Epworthians:

1. What kind of service is most needed in our community?

2. How many young people are there who are not being reached by the Epworth League program who really belong to us? In what way can we help them?

3. Have we any responsibility in law enforcement? How can we best aid in this important phase of work? (If you have not had a copy of Law and Order and the Epworth League, send to the Central Office for it.)

If You Are the Fourth Vice-President

Put up a social program of which your organization will be proud.

Arrange for your Leaguers to hear the General Secretary's message.

Plan a fellowship hour of value. (It will not have to be long but every minute should be used.)

Ask some of your committee to decorate the League room. The League emblem should have a place; League pennants can be displayed; the League Motto ought to be written or printed on the blackboard.

If You Are the Treasurer

After the other officers have outlined their programs and plans for the year, you will want to suggest how these activities are to be financed.

Perhaps it would be interesting to write the budget on the blackboard so that everyone can see just how the money is spent.

If You Are the Secretary

You have a great task—to get all of the members and friends of the League out for this service.

Be sure to include in your invitations the announcement of Dr. Guthrie's message which will be broadcasted from Chicago between 4:30 and 5:30.

Just remember that the Leaguers will become exceedingly enthused about the League program if they are not present to hear it outlined.

Tie up members to a definite program. Read the assignment to committees, being sure that each member has a place.

If You Are the Junior Superintendent

Ask the Seniors to invite the Juniors to hear the radio message.

Try to impress upon the Seniors that some effort put forth to keep the Juniors interested will mean a more efficient Senior chapter next year and every year thereafter.

Outline the outstanding features of Junior League work. Make it impossible for anyone to go away from the meetings saying, "It really does not matter whether we have a Junior chapter or not."

If You Are the Chorister

On you will depend to a large extent the success of the meeting. Sing at least one new song and choose others that are worth singlag: "It May Not Be Our Lot to Wield"; "Forward Be Our Watchword"; "O, Master, Let Me Walk With Thee"; "Go Forward, Christian Soldier"; "Stand Up, Stand Up for Jesus."

If You Are A Mere Member

Make a resolve that this year you will give to the church and League your very best.

Go to the meeting ready to take part in some way—by prayer, by helping in the singing or by a brief word.

Ask yourself, "What are we here for?" Answer the question, giving an account of yourself first.

Why not introduce your chum to the League crowd and spirit tonight?

After the service is over, tell two or three or more folks that you are glad to see them.

Quarterly Conferences

MOUND BAYOU, GA.—Our third quarterly conference was held Sept. 8, with Dr. J. M. Marsh, district superintendent, presiding. The superintendent emphasized the program of the great M. E. Church to the delight of the members of the quarterly conference. Sunday, Sept. 10, he was at his best and preached a strong sermon from Matt. 5:14, "Ye are the light of the world." The sermon will linger long in the hearts and minds of those who heard it. Sixty-five were served the Holy Communion. Paid the district superintendent in full, \$23.50. On Wednesday night, Sept. 6, the members and friends of Wesley M. E. Church stormed their pastor and his wife, and laid on the table 90 pounds of good things for our comfort. We welcome them any time, for they are interested in the cause we represent. We hope to put the Southwestern in every home in this community on or before next district conference.—B. W. Wynn, Pastor.

MAYSFIELD, TEXAS—Our fourth quarterly conference was held at Milan Grove, Superintendent T. H. Wyatt presiding. The meeting was well attended. All officers were present with good reports, which showed much progress along all lines. After the business session the superintendent gave us a wonderful lecture, which was very inspiring. He preached at the morning and evening services. Sacrament at 3 p. m. was administered to 110 persons, and at night Rev. J. S. High delivered an able sermon. He made a great impression on all who heard him. Our pastor, Rev. John Coe, has led us well this year. His leadership has been inspiring and helpful. We are now planning for a big drive to pay up all claims before the annual conference. We hope to send our pastor to the conference with a round report. Total collection for the quarter: For the district superintendent, \$48.52; for the pastor,

121.63; centenary, \$10.00. Total, \$80.15.—C. W. Renfro, Reporter.

WESSON, MISS.—Our third quarterly conference of the Wesson Charge was held August 19-20. All reports showed much improvement along all lines. Our Superintendent, G. W. Smith was at his best on Sunday. He preached to the delight of all. We paid this quarter, \$25. We have just closed our revival on the charge with much success. Twenty-three were added to the Church. Rev. A. L. Bohannon, pastor, was assisted by Rev. J. W. Dunn of Hammond, La., Rev. J. C. Clay of Haymond, Miss.—Mrs. A. L. Bohannon, Reporter.

PORTER, OKLA.—On September 6-7, our second quarterly Conference with Rev. W. C. Conwell presiding was a success. Several of our officers were out with good reports. The District Superintendent was at his best. He preached two strong sermons to the delight of all. Several of our white friends were out and made known their approval. Prof. T. J. Gordon was elected our delegate to the Sunday School and Epworth League Convention that will convene in Boley, September 28-30. We paid our quarter in full and sent our Superintendent away knowing that Morris Chapel is moving onward and upward. We hope to build a new church soon. Our aims are to go over the top, this year.—R. B. Surratt, M. D., Reporter.

SUBLIME CIRCUIT—The fourth quarterly conference was held at Greenville, September 9-10, Rev. I. G. Browne, District Superintendent, presiding. A number of officers were present with good reports.

The Superintendent lectured to the people Saturday night on a grand subject: "One great central idea." and it made a lasting impression on many of the people.

Sunday the District Superintendent preached two soul stirring sermons, and the spiritual tide ran high. The District Steward made a fine report. Paid in full and \$5.06 on what was not paid on the other conference rounds. The Sunday School Superintendent, Mrs. Alice Payne, Jr., and her scholars made the District Superintendent a present of \$4.00, for his wonderful services to the Sunday School, making his a total of \$20.06.—Mrs. Alice Payne, Jr., Reporter.

OGEECHIE, GA.—The fourth quarterly conference of the Charles-town charge was held at Springhead M. E. Church, Sept. 9-10, with our great Superintendent presiding, Rev. J. S. Stripling. The Superintendent looked into all phases of the church. All reports showed splendid and the greatest increases in the history of the charge. On Sunday, the District Superintendent delivered a great heartfelt message to us. From the sixth chapter, third verse of Nem. Subject, "The message of the workers. It was real spiritual food to every hearer. The Superintendent preached an inspiring sermon from Acts, third chapter, sixth verse, Subject, "The healing power of the preacher." Through the leadership of such a noble pastor as we have in the person of Rev. J. W.

(Continued on Page 14)



## WHAT THE CHURCHES ARE DOING

**FAIRMOUNT HEIGHTS, D. C.**—A grand reception was tendered the pastor, Reverend W. H. Williams and family by the members and friends of Fairmount Heights, M. E. Church, August 31, 1922. Attorney A. E. Briscoe of Baltimore, Md., was master of ceremonies. The following pastors bore fraternal greetings: Rev. R. E. Queen of Jones M. E. Church, Benning, D. C.; Rev. L. A. Carter of Simpson Memorial M. E. Church, Washington, D. C.; Rev. Barber of the Adventist Church, Alexandria, Va.; Rev. W. Campbell of the First Presbyterian Church, Fairmount Heights, D. C.; Rev. D. D. Turpeau, D. D., District Superintendent of the Washington District. The Baltimore and Pittsburgh Districts were represented by Rev. S. H. Brown, D. D., of Ashbury M. E. Church, Baltimore, M. D., and Rev. R. A. Hart of Cumberland, M. D., respectively. The principal address was delivered by Bishop M. W. Clair, D. D., L. L. D. All spoke in high terms of the achievements by the pastor and his good people.

The pastor and family were given a hearty welcome into the new parsonage on the occasion as they were just from the South, where they spent their vacation with families and friends. While in Alabama, he was the guest of Rev. R. R. Williams, District Superintendent of the Marion District, Central Alabama Conference, and filled the pulpit for him during the quarterly conference at Akron, Ala., where the good pastor made it pleasant for both. In Meridian, Miss., he served Rev. Jordan, at the Tabernacle M. E. Church, Rev. J. W. Wheadon, Haven Chapel, M. E. Church, Rev. D. L. Morgan, St. Paul M. E. Church. The pastor's report of the District Conference showed steady progress in the work of the Church.

**BROOKMAN, GA.**—A week of achievements. New Hope Church of the Waynesville Charge, Savannah District, under the leadership of Mrs. Lula Wright, has been quite busy during the week getting their church celled to entertain the fourth quarterly conference. The ground also was nicely cleaned, which showed that church pride still lives in Brookman. The district superintendent was paid in full and a nice little sum was given the pastor. The Ladies' Aid made up a surprise box and presented it to the pastor's family. The ex-district superintendent, Rev. James Jackson, was kindly remembered and a small purse was sent to him. Sunday was a high day. The sermons preached by the district superintendent were highly enjoyed. The pastor, Rev. B. F. Freeman, is pushing things. His winding up drive for centenary, pastor and the Southwestern is well planned.—Lola Richardson, Reporter.

**MERIDIAN, MISS.**—Sunday, Sept. 3 was a high day at Mt. Salem M. E. Church, Southside Charge, Meridian, Miss. It was entrance day into our new church, which we have striven so hard to build for quite a while, being led by our wide-awake pastor, who believes in bringing things to

pass. The members of St. Elizabeth Church worshipped with us during the Sunday School hour, after which our pastor preached a soul-stirring sermon. Dr. Alexander, together with his congregation, also worshipped with us. In the afternoon Rev. W. M. Emerson and Dr. D. L. Morgan were with us. Rev. Emerson preached an inspiring sermon to the delight of all who heard him. The Southside Charge is in splendid condition, as we have raised all of our benevolences and can be counted on to raise our full quota of subscriptions to the Southwestern Christian Advocate and all other requirements.—W. P. Ward, P. C.

**DENISON, TEX.**—Haven Chapel M. E. Church, is still on the upward move. We are struggling to keep our pastor, Rev. Jesse J. Hardemon, who is serving this charge his third year. He is still popular with the membership and other denominations of the city as a strong preacher and a strong Pastor. Three years ago he came to this charge and found 77 members and a salary of \$600.00 and today we find 162 members and a salary of \$1040.00. He has started and hope to complete a new parsonage by the first of October; a parsonage that the Dallas District and the West Texas Conference will be proud of; the contract having been let to Mr. S. O. Kelly, and it is to be a frame building as follows: Living room, Bath room, Kitchen, Dining Room, Bed Room, Front Sun Porch, Back Porch, Pantry.

We have raised our full Centenary quota and \$4.00 over, and hope to have every dollar that is due this charge for all causes by the Annual Conference.

**OPELIKA, ALA.**—St. Paul, beautiful for situation, small, but not least in Zion. Rev. C. R. Perry, the man of God, is leading the Lord's hosts in Opelika. The crowd has been far too large to accommodate during these days of revival. Forty-seven were converted and twenty-eight joined the church. Our need is a modern church building. Our prayer and hope is that it shall not longer be deferred. Rev. Perry has given excellent service here. If those at the head of things in the church could only see the future that awaits this plant of our Methodism in Opelika they would throw their full strength to St. Paul. Please note we are not asking for a change in pastors, but a change in church building, and those concerned are asked to help us put it over.—Mrs. C. B. Lindsey, Reporter.

**PULASKI, VA.**—Clark's Chapel: We wish to report the splendid success we enjoyed in our recent week's meeting that was so beautifully conducted by our worthy pastor, Rev. J. G. Nash, which began August 27 and extended through September 3. It was a meeting that was a benediction to our community, both spiritually and financially. During that week we had with us some of the choicest and best speakers the East Tennes-

see Conference affords, who rendered services to us that will ever dwell within us. On Monday night, the 28th, Rev. Harry L. Johnson, of Rural Retreat, a man of God, brought the message of light and truth to all that were in darkness. Tuesday night Rev. L. N. Hamilton of Marion, Va., delivered a sermon that was felt and enjoyed by all. Wednesday night Rev. W. W. Ward of Wytheville, Va., was with us and our hearts burned within while he talked with us by the way. Thursday night our district superintendent favored us with one of his soul-stirring sermons that would compel even the wayward man to stop and turn aside. Friday night Rev. A. S. Mitchell of Christiansburg, Va., was with us, who declared that the riches of God are unsearchable. And last, but not least, were Rev. B. J. Martin of Pulaski Station, who preached a glorious sermon Sunday at 3 p. m., and Rev. J. C. Sherrill, D. D., who spoke to us at 11 a. m. and 8 p. m. Sunday with such power, eloquence and force that only a man of God such as he could possess, and all were wont to follow and to serve that same God he so beautifully illustrated to us. Two members were united with the church and the captains for the rally realized quite a neat little sum for the centenary. The leaders were: Mrs. D. A. Clark, \$24.05; Mrs. Emma Austin, \$13.40; Mrs. P. E. Calloway, \$7.75. I am confident I voice the sentiments of all in saying that this meeting has done much for the upbuilding and improvement of our Redeemer's kingdom. Yours for service in the Master's cause. Rev. J. G. Nash, pastor. Rev. W. L. Saunders, district superintendent.—Mrs. E. Z. Ward, Reporter.

**CARLOS, MISS.**—Sunday, August 13 was a great day at Pilgrim Rest M. E. Church. We had services in our new church. Our pastor, Rev. Frank Smith, preached at 11 o'clock; Rev. V. N. Harris, of the Baptist church, preached at the 3 o'clock service, and Dr. G. M. Smith, our district superintendent, preached an able sermon at night. Our membership is very small, but by the help of the Lord we are doing great work here at Carlos. Collection for the day was \$50.00. On September 10 we had an inspiring prayer service. Collection \$20.05. We are planning a great rally for October 8.—Reporter.

### QUARTERLY CONFERENCE

(Continued from Page 13)

Brown, the charge is doing more for God than ever before.

The laymen are learning to co-operate with the pastor. We give thanks to God, the Bishop and District Superintendent for sending us such a great leader. With comments to the charge the District Superintendent declared that the Charlestown charge stands at the top of the mountain. The grand total of collections for the Conference was \$88.05. The conference closed with a impression on the people with a wider and higher vision in Methodism.—Miss A. Burns, Reporter.

**MERSHON, GA.**—The fourth quarterly Conference of the Waycross Dis-

trict, Savannah Conference was held with St. James, M. E. Church, Oysterman, Ga., District Superintendent J. H. Pinkney in the chair. The report of the officers showed an increase along all lines. The District Superintendent was paid in full for the quarter. On Sunday morning, Sept. 10, the love feast service was a great spiritual revival and was well attended. The District Superintendent preached an able sermon at eleven o'clock, which was highly appreciated by all present; he also gave a grand lecture on Centenary in the afternoon preached another soul-stirring sermon which will be long remembered by all. The District Superintendent assisted by the pastor, administered the Holy Communion to a large crowd.

This charge is steadily progressing under the leadership of J. H. Cole pastor; this is his third year. May God bless our pastor and District Superintendent, and may they live long to carry on the great work.—J. K. Bevel, Reporter.

**FRANKLIN, TEXAS.**—Our fourth and last quarterly Conference was held August 26-27, at Chapel Hill M. E. Church, with Rev. B. R. Booker, District Superintendent presiding. After the meeting Saturday he was called away to attend the funeral of Dr. Durnham, at Houston, Texas. Sunday we had a glorious service, Rev. Conner preached an able sermon. The Lord's Supper was administered to a large crowd. Raised \$26.50 for District Superintendent. May God's blessings ever be upon him.—Josephine Gray, Reporter.

### PASTOR PERSENTED

GOLD WATCH AND CHAIN.

**WASHINGTON, PA.**—A group of members and friends of the John Wesley M. E. Church, tendered the pastor, Rev. E. A. Love, a genuine surprise party last evening on the occasion of his birthday. The basement of the church was finely set for the occasion and a splendid banquet was served at the end of which the pastor was presented with a beautifully engraved gold watch and chain. Mr. Frank Coleman of Washington, D. C., a close friend and classmate of Rev. Love at Howard University, made the presentation speech. Mr. Cole was formerly a 1st Lieutenant in the 368th Infantry of which Rev. Love was chaplain and is now visiting his former "buddy." Rev. H. G. Hood, pastor of the Nazareth Baptist Church and Mr. John Cordeck a local preacher at the St. Paul A. M. E. Church were among those present and made speeches during the evening. Members of the several churches contributed toward the gift for Rev. Love showing the high esteem in which he is held in this community. The committee directly responsible for the affair were: Mrs. Robert Gaines, Mrs. Eliza Patterson, Mrs. Edward Wallace and Mrs. Robert Woods. Archie Hargrave, Secretary.

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**GRAHAM**—Sister Bella T. Graham, wife of the Rev. R. A. F. Graham, until recently pastor of the Cambridge Circuit, Cambridge District, Delaware Conference, M. E. Church, passed to the Great Beyond on Aug. 9, 1922. For many years Sister Graham held a prominent position in social and religious circles throughout the cities of Philadelphia and New York. After graduating from the West Philadelphia High School, the School of Fine Arts, the St. Joseph Conservatory of Music, and spending two years in the University of Pennsylvania, she realized that if she would best serve the race of which we are so proud she should derive information from other sources. Hence on two occasions she traveled to Europe and spent most of her time in Paris, France. Returning to the United States she lived in Philadelphia and New York, respectively, and in both cities she conducted a conservatory of music and a millinery shop. She was a life-long Methodist, as her parents were, her father having been a Methodist preacher for many years in the city of Philadelphia. Leaving New York, she came to Lawnside, N. J. where she was an active worker in the Mount Zion M. E. Church. She resided at this last named place until December 27, 1921, when she was happily married to the Rev. R. A. F. Graham, and heartily entered into the work of the Cambridge Circuit with her husband. Here her ability, whether in music, millinery, or social work, became indispensable and her devotion to the work, coupled with her husband's strenuous efforts, actually brought

the Cambridge Circuit to the golden age of its history.

But it was not hers to see the actual fruits of her labors for on August 9, just a little over seven months after she was married she fell asleep only to awake on the resurrection morning. Her passing is an irreparable loss, not only to her husband, but to the local Church and community. She is survived by her husband and a number of relatives. The Rev. J. DaCosta Harewood officiated at the funeral service.

"Sleep on, beloved, sleep and take thy rest,

We loved thee well, but Jesus loves thee best.

Good night! Good night! Good night!

R. A. F. Graham.

**JACKSON**—Mr. Nathan Jackson, a faithful member of St. Paul M. E. Church, Pass Christian, Miss., died in full triumph of faith August 5, 1922. He was loved by all who knew him.

**CLARK**—Mrs. Josephine Clark, one of the oldest members of St. Paul M. E. Church, Pass Christian, Miss., died August 3, 1922. She was faithful and loyal until the end came. May the Lord bless her niece, Mrs. Ida Raty, who administered to her so faithfully.—Reporter.

**SMITH**—The life and last testimony of Sister Lydia Smith, daughter of James and Rebekah Smith, a native of Woodville, Miss. Born 1863. Died at Jackson, La., August 30, 1922, at 4:15 a. m., in full triumph of faith. The last sacrament was administered Tuesday night at 9:30, seeing the end was near. Sister Lydia Smith leaves five sisters and two brothers to mourn her loss. She came to Jackson in 1910 from Woodville and became a member of Magnolia M. E.

**HOLMES**—Sister Rosana Holmes, George, Miss., departed this life August 16th in full triumph of faith. She was the grand daughter of Mr. Silas Buchanan, the oldest local preacher on Craig Circuit. The funeral services were conducted by Rev. T. A. Adams—A. A. Check, Reporter.

**SMITH**—Sister Emily Smith George,

## AGAIN YOU HAVE FORGOTTEN

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To

## SOUTHWESTERN CHRISTIAN ADVOCATE

631 Baronne Street

New Orleans, La.

Miss., departed this life September 6, at the age of one hundred and two. She was born in 1820. She joined the church in 1868 and lived a consistent christian. Sister Smith's last words were, "Tell Jerusalem members goodbye, I am going home." She is survived by a husband, one son, the Rev. F. G. Wilborn, now pastoring in the Upper Mississippi Conference, and a number of relatives and friends. The funeral services were conducted by the Pastor Rev. D. R. Bentley—A. A. Check, Reporter.

Church, of which she remained a faithful member until death. She did her whole duty to her church, answering every call of duty. She was attached to Sister M. E. Robinson, her daughter-in-law, at which place she spent her last moments on earth. The church has lost a sister beloved, but Heaven has gained an-

other soldier of the cross.—Rev. O. C. Daigle, P. C.

## MARRIAGES

**IRVING-HARRIS** — Mr. James G. Irving and Miss Myrtle Albert Harris. Mr. Irving is a prominent young churchman of Oklahoma, and the bride is the charming daughter of the Rev. and Mrs. A. B. Harris, the popular pastor of St. Mark M. E. Church, Washington, La. She is a teacher in the public schools of New Iberia. She fills a position in Douglass Institute. She is a graduate of New Orleans University.

This was, indeed, one of the most beautiful weddings that has ever taken place in Washington. The decorations were superb. All white. The wedding march, "Flower Song Bluebird," by Gustav Langs, was played by the bride's mother, Mrs. A. B. Harris. The bride's dress was silk lace over crepe meteor and a wreath of orange blossoms. The maids of honor were Misses Calile C. Bazile, Rebecca Piert, Irene Castine, Edmonia Bazile, Rosa Taylor and Lucile Brown. Each carried a beautiful bouquet of carnations and ferns. The Rev. T. R. W. Harris and Miss Thelma Harris, brother and sister of the bride, were best man and bridesmaid.

(Continued on Page 16)

## THE FORTIETH SESSION

—OF—

## GAMMON THEOLOGICAL SEMINARY

Opens Tuesday, September 26th 1922

### COURSES OF STUDY

CERTIFICATE COURSE: RURAL STUDIES: MISSION COURSE: ENGLISH DIPLOMA COURSE: GREEK-ENGLISH COURSE: DEGREE COURSE: POST GRADUATE COURSE.

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## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Philadelphia	Newark, N. J.	Sept. 26-28	J. T. Fletcher
So. Philadelphia	Middletown, Del.	Oct. 17-19	James H. Scott
Salisbury	Marion, Md.	Oct. 3-5	J. W. Jewett
Centerville	Denton, Md.	Oct. 24-26	R. H. Wallace

### SPECIAL NOTICE

There will be a District Convention of the Woman's Home Missionary and Ladies Aid Societies, Sunday Schools, and Epworth League at St. Peters Church, Lake Providence, La., October, 25-29, 1922. Let each department be represented at this convention. Elect and send a delegate from every Church on the District. T. A. Hampton, Dist. Supt.

The second quarterly meeting of the District Woman's Foreign Missionary Society of the Louisiana Conference will be held at the Peoples M. E. Church, St. Andrew and S. Franklin St., September 25, at 8 p. m. All local auxiliaries are asked to be present with their reports. A program will be rendered. All pastors are invited. Mrs. E. A. Brantley District President, Mrs. Lucy D. Walker, District Secretary.

I wish to inquire for my brother, Anderson Baker. He left Union Church in 1900. When last heard of he was living at Raleigh, Tenn., R. No. 1, Box 202.

Any information concerning his whereabouts will be gladly received. Address Candice Gipson or Rev. I. C. Rucker, our pastor, Union Church, Mss. CANDICE GIPSON.

### DISTRICT ROUNDS

(Continued from Page 12.)

vocate self-supporting, and to raise our apportionment of the Conference Claimant and Episcopal Fund.

Let me urge especially upon you to put forth every effort possible and legitimate to make the Southwestern Christian Advocate self-supporting. Do not forget brethren, that the test of ministerial efficiency is how we meet these vital issues, and appointments as are based on ministerial efficiency. L. R. Grant, Superintendent.

### LAKE CHARLES DISTRICT

#### Fourth Round

Leesville, Oct. 14-15; De Ridder, Oct. 16; Longville, Oct. 17; Spring

### WALDEN COLLEGE

Large New Beautiful Site. College organized to suit advanced standards and to do well what is undertaken.

#### Courses

Junior College, emphasizing two years standard college work above approved high school: Arts course; Science or Pre-Medical; Teacher Training.

High School; Music; Home Economics. Practice School: Seventh Grade, Eighth Grade; Kindergarten.

Fifty-sixth session begins October 2nd. For information Address

T. R. DAVIS, President

WALDEN COLLEGE, Nashville, Tenn.

Creek, Oct. 21-22; McNary, Oct. 22; Oakdale, Oct. 23; Waxia Circuit, Oct. 27; Eola Circuit, Oct. 28-29; Teche, Nov. 10; Washington, Nov. 11-12; Opelousas, Nov. 12-13; Lottie Circuit, Nov. 17-19; Crowley, Nov. 23; Guyden, Nov. 24; Briggs, Nov. 25-26; Lafayette, Dec. 7; Cade, Dec. 8; St. Martinsville, Dec. 9-10; St. Peter, Dec. 15-17; St. Paul, Dec. 17-18; Hubertville, Dec. 23-24; Olivier, Dec. 24-25; New Iberia, Dec. 31; Iowa, Jan. 10; Welsh, Jan. 11; Lake Charles, Jan. 14-16; Lake Arthur, Jan. 18; Lake Charles Mission, Jan. 17; Eunice, Nov. 9.

Dear Brothers—This has been one of our best years. Fifteen churches went over the top on Easter. Let us raise our quota for the Southwestern and the Episcopal residence. Don't forget to raise Episcopal funds and conference claimant funds. See to it that a W. H. M. Society is organized in every charge.

Yours for success,  
JOHN W. TURNER, D. S.

### MARRIAGES.

(Continued from Page 15)

Master Willie Moore, Jr., was ring-bearer. Little Miss Hazel James was flower girl. Miss Azora Castine was train-bearer. The train was led to the altar by Rev. A. B. Harris, the father. The ceremonies were performed by Rev. J. W. Turner, D. S., Rev. R. F. Long and Rev. J. H. Thompson.

VANHOOSE-PRINTICE—Mr. T. S. Vanhooose and Eliza Printice were happily united in wedlock August 19, 1922, at 8 p. m., at the home of the bride's brother, Mr. O. B. Printice. Rev. J. N. Hooey, the bride's pastor, officiated. Mr. Vanhooose is a fine layman in the A. M. E. Church, and Miss Printice a true and tried member in St. Paul M. E. Church, a class leader, and in the last District Conference was elected Secretary of the District Ladies Aid.

We bespeak for them a happy sail upon life's sea.—Reporter.

Rev. and Mrs. Cornelius Spears announce the marriage of their

daughter, Pearl Cornelia, to Dr. J. Phyrnin Taylor, Wednesday, August 16, 1922, in Kansas City, Mo.

husband, Rev. J. J. Woolridge, our pastor. We are thankful also, that she has improved.

A. M. ARRON,  
Jeanerette, La.

### REV. S. W. OWENS INJURED.

WOODLAND, LA.—Rev. B. W. Owen, pastor of Mt. Carmel M. E. Church, was seriously injured recently when a horse fell with him, spraining his knee. He is now confined to his bed, under the care of two physicians. We ask the prayers of everyone for his recovery.—Mrs. E. Davis, Reporter.

### CARD OF THANKS

We wish to thank the many friends and members for their kindness to Mrs. M. J. Woolridge, who was taken seriously ill during the absence of her

WANTED—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Boggess, Supt., St. Louis.

### NOTICE

About November the first, there will be organized in Nueve Laredo, Tamaulipas, Mexico, what will be known as

INTERNATIONAL RACE ADJUSTMENT SOCIETY

Address with stamp  
W. L. SPENCER,  
Baton Rouge, La.

## CENTRAL ALABAMA INSTITUTE

THE SCHOOL THAT EMPHASIZES CHRISTIAN CHARACTER, SCHOLARSHIP AND TRUE LEADERSHIP

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College Preparatory, Normal—Teacher-Training, English, Industrial

### SPECIAL COURSES:

Music, Commercial, Domestic Art, Domestic Science

The Institution offers exceptional opportunities to young men and women, who are ambitious to acquire an education that will fit them for the responsible duties of Christian Citizenship.

The Faculty, the majority of whom are graduates from some of our leading institutions, has been selected with the greatest care and diligence.

The buildings are modern well equipped with electric lights, steam heat and baths.

The campus comprises forty (40) acres with an up-to-date park for foot ball and baseball.

Everything possible is done for the comfort and happiness of the student body.

FALL TERM BEGINS SEPTEMBER 20, 1922

Address: West End Station, Drawer B. Birmingham, Ala.

W. H. SUTTON, President

## RUST COLLEGE

Holly Springs, Mississippi

Widely known for its beautiful and healthful location, its competent Faculty, its high educational ideals and thorough work will begin its FIFTY-SEVENTH session September 20, 1922.

For Fifty-Six years Rust College has had remarkable success in training Negro Youth for service and leadership.

The Faculty has been enlarged and all Courses strengthened.

The Rates are moderate and the advantages offered unusual.

Write for Illustrated Catalogue.

M. S. DAVAGE, President.

## New Orleans College And Gilbert Academy

### NEW TERM OPENS

Sept. 18, 1922. Sept. 18, 1922.

For catalog and other information Address

CHARLES M. MELDEN, President.  
5318 St. Charles Avenue  
NEW ORLEANS, LA.

## PHILANDER SMITH COLLEGE A COLLEGE OF HIGH STANDARDS AND PROGRESSIVE METHODS

The aim of the School is to fit for effective service in Church and State by imparting culture, character and purpose. The following departments are maintained: COLLEGE, PREPARATORY, TEACHERS' TRAINING, COMMERCIAL, MUSIC AND GRAMMAR SCHOOL. Twenty-four competent instructors make up the teaching force. These teachers were educated in the leading schools of the country and many of them are experts in their line of work.

A splendid student body, numbering more than five hundred, is enrolled annually.

Next Session begins September 20, 1922

For Catalog or further information, address the President

REV. JAMES M. COX

LITTLE ROCK, ARK.



# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

Vol. 44

New Orleans September 28, 1922. No. 39.

THE METHODIST BOOK CONCERN,  
Publishers

## Thy Will Be Done

O Thou Who art our Heavenly Father,  
The One and Only God,  
We, Thy children of every race and nation  
Creed and clime,

Lift up our hearts to Thee with one accord.  
At last our eyes are opened to the hideous  
possibilities of our competing  
nationalisms.

Help us to redeem our lesser, narrower  
patriotism by adding thereto the  
higher consecration which knows no  
frontiers and looks on every man as  
brother.

Guide us in our holy purpose to become  
knit together into  
One Family,  
One Human Brotherhood,  
One Federated Government of the World,  
Bless us as we thus strive to substitute  
Federation for Anarchy,  
Law for War,  
Love for Hate.

Then at last shall Thy will be done  
and the earth become a safe and happy  
place for little children,  
Amen.

—From the Indian Witness

LAW ENFORCEMENT CONFERENCE, NASHVILLE, TENN.

October 3-6, 1922. Lets Go.



## "VERY ENCOURAGING"

These are the words with which Bishop E. G. Richardson, Resident Bishop of Atlanta Area, characterizes the effort of the Negro membership of his area in response to the call of the Church for sacrificial giving.

We are glad of Bishop Richardson's testimony concerning our brethren. This is as it should be. The Bishop has abandoned himself without reserve to advancement of every interest of his large and growing area. The care of the churches, the endowment of the large schools of his Area and the promotion of Centenary Collections and projects have engrossed his time and strength with ceaseless exertions. That his efforts should meet with ready and encouraging response from such a favored Area, is of course, to be expected.

When it is considered also that the Methodist Episcopal Church in a multitude of ways and for more than a Century has been the unfailing, sacrificing friend and champion of Christian opportunity and largest development for the Negro, it would be the part of ingratitude did not the Negro now respond encouragingly to the soul cry of his church for special giving to assist this church in maintaining her moral leadership in the compelling task of kingdom building.

The Negro in the Church and out of it must ever remember that since emancipation, the greatest moral movement in the interest of racial development has been the Centenary Movement, itself inspired by the glorious history growing out of the religious activity of a Negro a hundred years ago. The Centenary movement with its results

is ramifying every department of American Church and civic life, improving ideals, expunging racial bitterness, reducing racial prejudices, giving emphasis and impulse to the spirit of good will and brotherhood among the different groups of men in the world. This directly and indirectly is a god-send to the disadvantaged groups of the world. It should and must be put on the credit side of the ledger to the praise of the Centenary. He speaks foolishly who decrys the Centenary. He is ungrateful who withholds his gifts to the Church now while the crisis is eminent. The Negro last of all must do this. He will not do it.

Not only the Negroes of the Atlanta Area but the Negro membership of Chattanooga and New Orleans Areas, as well as of every Area in the Church, should, and must, out of a sense of inescapable gratitude, respond to their obligation and give liberally now.

Three hundred Negro members at least must be found who, realizing this situation, will give \$100 each by October 31st. of this present year. There was never before such an urgent call to the race within the Church, and the opportunity for superb, unselfish service was never so pressing as now. The showing which the Negro members make now will forever register the measure of their capacity to keep step with the advancing exacting program of the church and indicate our ability to share the spirit and larger idealism of the church.

We plead with Methodist Negroes everywhere to respond; to SACRIFICE if need be in this particular crisis and help save the cause of the Church.

## THE OFFICIAL BOARD AND THE SEMI-CENTENNIAL ANNIVERSARY OF THE SOUTHWESTERN CHRISTIAN ADVOCATE

We will have gone a long way in constructive Kingdom and Church work when we realize that the work of the church is not to be done by the Pastor. This of course does not refer to the preaching function of the minister. It does refer to the other educational, and the social activities of the church. In these to be sure, the Pastor should be the moving conceiving spirit, the unifying director of that which must be done, in the nature of the case, by his membership. The pastor, because of his primacy in spiritual leadership among the people, will of course determine the number and nature of the activities in which his church engages, interpreting and appraising their value in the total religious program of his church, but the efficient performance of these things, their successful execution must rest with the laymen, the whole people. This will apply to every problem of church activity. From the President's report of a live laymen's association somewhere in Methodism we take this significant statement: "We believe it to be our function to intelligently study the problems of the Christian Church, and then to deliberately recognize and voluntarily assume our fair share of the responsibilities for their solution. We would not willingly be blind either to their existence or callous to their call to duty."

Such a fine sense of responsibility and duty on part of the laymen of Methodism is grow-

ing and spreading everywhere and should be utilized. The Semi-Centennial Anniversary of the Southwestern Christian Advocate affords our laymen their superb opportunity for study of a challenging church problem. For them to rise to the height of appreciation of the significance of this occasion for racial self-respect would of itself, be a splendid achievement.

District Superintendents and Pastors will be more successful in raising their Anniversary quotas if they will carry this problem of self-support for their official church organ into their Quarterly Conferences and Official Boards there to be discussed and intelligently acted upon by those bodies. To get the Southwestern placed upon a basis of self-support is more than an individual's objective. It is an achievement for a group. The achievement will mean but little to the individual Negro Methodist in comparison with its significance for our whole Negro group. It should therefore be a mass achievement. It should provoke group consideration. The task should become the constant discussion and study of Sunday Schools, Epworth Leagues, Women's Auxiliaries, Boards of Trustees, Study Classes, Official Boards, Quarterly Conferences of every Negro church in Methodism.

Thousands of Negro Methodists do not know, have never heard the facts concerning the Southwestern's support and career. Tell it to them. Invite discussion. Worth-while

action is based on intelligent conceptions of relationship and duty. WHEN NEGRO METHODISTS KNOW THE MEANING OF THIS ANNIVERSARY TO CROWN FIFTY GOLDEN YEARS WITH SELF-SUPPORT, they will do the task.

A certain Laymen's Association has made the following wise recommendation which we heartily endorse and pass down the line as typical of the spirit and purpose of the laymen when they are properly aroused; "We would recommend that wherever possible, after a vigorous campaign for subscriptions to the Southwestern Christian Advocate has been made, that the Official Boards of the local churches subscribe for enough copies to furnish every family a church paper."

For if this were done it would be possible thus to perpetuate the usefulness of our church organ on a basis of self-support rather than of CHARITY. Here is the task of the Official Board. Let them decide by official vote that the Anniversary quota of their church shall be raised. It is the task of the local church to see that its quota is raised.

## BISHOP MATTHEW W. CLAIR IN NEW ORLEANS.

The City of New Orleans, particularly Methodism, is all astir over the coming of Bishop W. M. Clair to the city, the guest of Bishop Jones and the New Orleans Area. It will be recalled that Bishop Clair was one of the two first Negro Bishops ever elected by the Methodist Episcopal Church as General Superintendent. While Bishop Clair in the economy of our general itinerant system was assigned to a foreign Episcopal Area with Liberia as his residence, he is Co-ordinate General Superintendent with the other Bishops who reside in the home field.

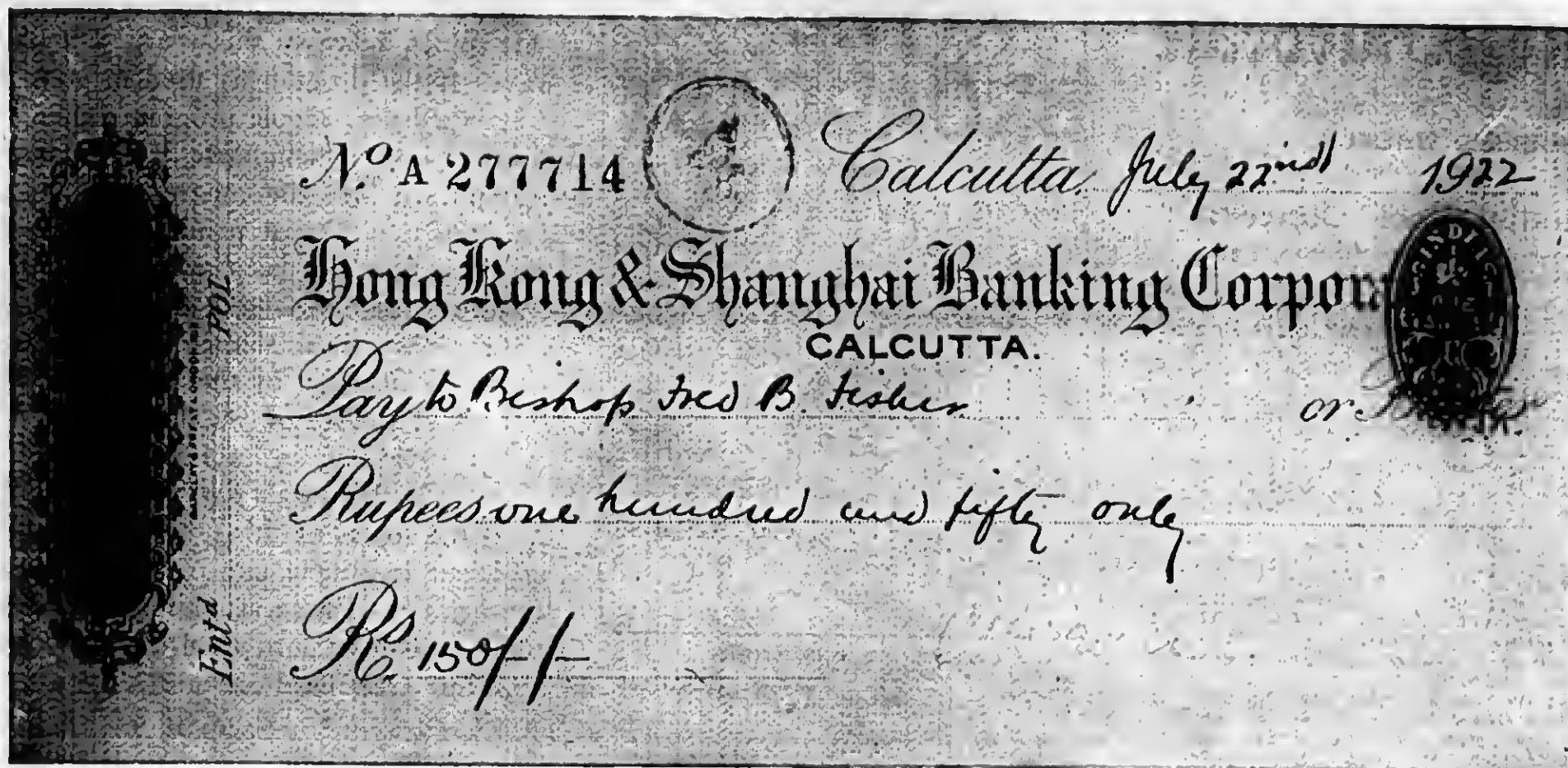
Bishop Jones and New Orleans Methodism are to be congratulated on procuring the presence of Bishop Clair in a visit to the New Orleans Area on his first return to the States after a two year's absence in his Liberian field. On his visit to New Orleans and this vicinity it is hoped the Bishop will tell us so convincingly of the opportunities and requirements of Africa's condition as to thoroughly arouse the American Church to action in a large and substantial way on behalf of that belated, benighted land.

Concerning Africa's needs, sometime ago, the Southwestern Christian Advocate carried an editorial story to which, Bishop Clair, replying, said "I thank you for your interest in our work. If we expect to do anything worthwhile in Liberia, our people must do something in the line suggested by you. We need \$100,000 to make a creditable showing." While the procuring of these funds will not be the immediate purpose of the Bishop's visit to these parts, it is ardently hoped that his more extended return visit to this Country will result in such an awakened Church and such an aroused missionary sentiment for the neglected people of the African field as shall result in largely increased resources and facilities for the Liberian Area.

(Continued on Page 4.)



# YES, THIS IS THE CHECK



The man who signed it was for years a missionary in India. Now he is on his back, a victim of that climate. He knows what the Centenary slump means on the other side of the world. So he has sold his household goods and this is the check.

Handwriting experts have announced that by the use of a microscope a person's heart-beats can be determined by his handwriting. It is said that the pulse makes a little jerk in the writing which is clearly perceptible to the practiced eye.

There is a great deal of writing in which it is possible to determine the presence of a "heartbeat." The great passages in the Epistles of Paul, for instance, reveal the beats of a great and yearning heart behind the hand. So it is with old letters which everyone cherishes. The ink perhaps has faded a quarter of a century ago, but yet as one looks at the letters he feels again the beating of a heart.

A piece of writing with a heart-beat behind it was received only a few days ago by Bishop Fred B. Fisher of Calcutta, now in this country engaged in presenting before audiences the present world situation and missionary emergency.

This writing was in the form of a check, but it was not the actual contribution of \$50 which touched the heart of Bishop Fisher as he read it, but the noble story of the rare sacrifice which lay behind the gift. It is the story of one of the most distinguished missionaries of the Methodist Episcopal Church now invalidated at home in this country, lying on a bed of sickness. His story will quicken the pulse of the whole Church when it is read.

A photograph of this check is reproduced herewith. The actual check was printed in red—very naturally and appropriately, as it were, for it represents the red blood of sacrifice.

A letter eloquent in its very simplicity and absolutely unconscious of any gesture of heroism accomplished the check. This letter is reproduced below.

This missionary has given sixteen years of devoted services in the Bengal Conference. He is one of the most distinguished Bengali scholars in any mission. He is said by competent scholars to be a better Bengali scholar than any native. He has served as the head of two great schools, and as District Superintendent of three different districts. He eagerly went into malarial countries and there developed the insidious disease mentioned in his

letter which made it necessary for him to be brought home an invalid.

When he came home his work as a District Superintendent had to be cared for by dividing the district and putting in an unexperienced missionary on one-half of it and an untrained native leader on the other half, because there was no one to send in his place.

The moving power of the letter is in the absolutely unlimited devotion to the work of Christ which it reveals. When one is in the presence of such deadly and selfless earnestness, he must pause before it in reverence as before something holy. Here is the letter: Bishop Fred B. Fisher, D. D.

Hingham, Mass.

My Dear Bishop Fisher:

My heart is very heavy. I have been pondering over the fact that the Centenary subscriptions are down by two millions—another drastic cut in appropriations to the field! And here I am after sixteen years of service, on my back, in a fight with an insidious disease—helpless—and as I lie here have to read the news that the Methodists are not measuring up \* \* \*

You and I know what it means in Bengal and Burma, and in India generally—just to mention our own fields. I could only cry out in my soul in anguish, "Oh, God! help!" Sometimes I feel like wrapping a blanket about me, and going into some of the big Chicago churches on a Sunday and shout the truth to them. I suppose they would arrest me for a lunatic before I reached the pulpit. Sometimes I think that some sort of divine lunacy—is that a contradiction in terms?—is needed to rouse the people to this desperate situation.

What can I do? Well, here, I enclose this cheque. Send it on to India—its only \$50, in two millions, but perhaps it will bear fruit. We sold off our few possessions, pictures, etc., not knowing how soon if ever India would see us again—there wasn't much, but we can easily sacrifice—we've learned the secret in these past sixteen years. \* \* \*

A friend told me the Board couldn't send her brother back in his field, even though she had offered to buy the transportation \* \* \* Words fail! And yet we live on, as in a dream.

Faithfully yours,

A tragic fact connected with the situation is that there is in the United States a man providently prepared to take up that very type of work in Bengal, a man who has taken his doctors degree in Sanskrit in John Hopkins University. Yet it is impossible for the Board of Foreign Missions to send this man out, eager as he is to go, simply because there is no money to send him.

When the Church has had these facts laid before it, when it has felt the heartbeat of that noble, self-sacrificing missionary, will not scores and hundreds of people match this check by taking one or more of the \$100 units? The Church is seeking between now and October 31, 20,000 units of \$100 each. Surely such a challenge will be met again and again and again.

Subscriptions for these units of \$100 to match the sacrificial gift of this missionary should be mailed to the Treasurer of the Committee on Conservation and Advance, Rev. Morris W. Ehnes, 740 Rush Street, Chicago, Illinois.

## BISHOP FISHER REPORTS ON FIRST WEEK OF TWENTY THOUSAND UNIT CAMPAIGN

Dear Bro. King:

In the midst of this strenuous but inspiring campaign, I must stop to report the good news of victories already achieved. My experience proves that the heart of the church is right. We are receiving spontaneous offerings on an unusual scale,—individuals springing to their feet and taking one, five or ten units of a hundred dollars each, church officers underwriting both the original and the new allotments. God grant that the victorious note coming from many sections of the church may speedily become universal. The living Christ is at work among us. We dare not fail Him. Let superintendents, pastors, men and women, pour sacrificial cash offerings into the treasury before October thirty. The time is short. Only immediate response will avert disaster. Not retreat but advance awaits us.

FRED B. FISHER.



# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
PUBLISHED WEEKLY  
BY

## The Methodist Book Concern

At 631 Barrenne Street, New Orleans, La.

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When change of address is desired, be sure to give the old as well as the new address.

There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

★ ALL NEEDS SUPPLIED:—  
The Lord is my shepherd; I shall not want. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.—Psalm 23:1, 6.

## Personal and General

The Annual meeting of the Board of Education of the Methodist Episcopal Church will be held December, 13-14.

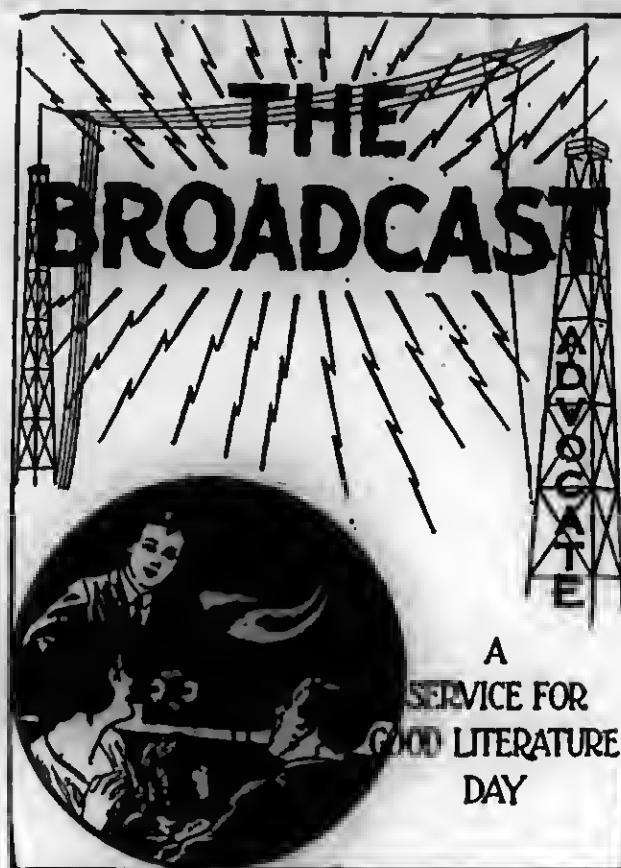
Dr. Earl C. Clay, son of the Rev. Dr. N. R. Clay of Amory, Miss., has just hung out his shingle as dentist in Forrest City, Arkansas. It was our privilege and pleasure to drop into the Doctor's office a few weeks ago, and found it a model in cleanliness and equipment. Dr. Clay graduated this year from Meharry Dental College.

Miss Ethel L. Canthon of Winona, Miss., returned to Rust College, Holly Springs, Miss., where she will remain during the entire school year.

Rev. Dr. W. S. Sherrill the pastor of Haven M. E. Church, Hot Springs, Ark., has been appointed by Bishop Quayle a delegate to the National Prohibition, and Law Enforcement Conference, which is to be held in Nashville, Tenn., October 3-6, 1922.

Bishop Hartzell has recently spoken at Eight Chautauquas in four different states in the north. The audiences were large. His theme was, "Africa, Its Future Political and Religious Outlook." The Bishop will represent the Foreign Missionary Society at the Holston, Tennessee and Central Tennessee Conferences, and the Board of Education for Negroes at the Kentucky, West Virginia and the Rock River Conferences.

From Missionary News, published jointly by the Board of Foreign Missions and the Board of Home Missions of the Church we publish the fact that there are 67245 Ne-



THE METHODIST BOOK CONCERN  
NEW YORK PITTSBURGH CHICAGO KANSAS CITY BOSTON  
CHICAGO DETROIT PORTLAND, ORE. SAN FRANCISCO

### WARNING!

Brethren, it will not be possible for our office to give proper credits on Semi-Centennial quotas for subscriptions sent in unless they are accompanied by name of Pastor, District and Charge from which subscriptions are sent.

groes who have engaged in professions, among whom are:

Five hundred authors, 578 dentists, 1,279 actors, 59 architects, 123 chemists, 237 civil and mining engineers, 1,200 lawyers, judges, justices, 24,000 physicians and surgeons, 32,500 trained nurses, 1,000 Negro inventors who have been granted patents; 22,400 Negroes in the employ of the United States government; Negro landowners whose combined holding would equal Ireland in area; 500 homes and 64 banks and 398 newspapers; 500,000 Negroes who served in the American Army and Navy during the recent war; 5,000 men of the two Negro regiments which were cited for bravery; 200 Negroes of "Old New York's Fifteenth," each of whom received the Croix de Guerre; that Negro patriots' subscription to the United War Work Drive totaled \$2,000,000; that Negroes are the most religious of all Americans, eighty per cent of whose wealth is in church property.

Rev. and Mrs. John W. Robinson, 213 E. 50th Street, Chicago, announce the engagement of their daughter, Lucile Beatrice to Mr. J. Ernest Wilkins, attorney-at-law. The wedding will take place in the late fall.

### HE LOST NO TIME.

Dr. W. W. Martin, superintendent of the Fort Wayne District, apportioned the units assigned to his district to several charges. The result of his letter to one of the pastors of one circuit charge is interesting and inspiring: "Last night at 11 o'clock my door-bell rang and I found Russell A. Renstermacher at the door. He said that as he had received my letter to pastors he went to the Lord in prayer about the Emergency Fund. Following his impression he called a meeting of all officials of both churches on the Leo Charge for last night. At the meeting he explained matters

The Good Literature Day Program is ready for distribution.

More than that—its worth distributing!

It comes in waves this year. They will be permanent waves if the program is used in your church.

It is a brief, simple program called "The Broadcast". As the title might indicate, it is somewhat up-to-date.

It puts before the congregation the major subject in a way that is almost painless. Even the stout man in the back pew will keep awake!

Here are a few of the topics discussed—

Are we a Nation of Nine Year Old?

Come out of the Kitchen!

The Art of Staying Awake.

Reading as an Indoor Sport.

Better meals for the Mind.

Free copies of this program will be sent in quantity sufficient to supply any church by the Methodist Book Concern. Send request stating number of copies desired to The Southwestern Christian Advocate, 631 Baronne St., New Orleans, Louisiana.

and then stated that he expected to carry his full quota for his charge to the District Superintendent the same night, and true to his pledge to them he brought me \$142, the full quota for his charge. How is that?"

## BISHOP MATTHEW W. CLAIR IN NEW ORLEANS

(Continued from Page 2)

While within the Area, the following appointments for the Bishop were designated by Bishop Jones: Sunday 11 a. m. Wesley Church; 3 p. m. Mass meeting, Mount Zion Church; 8 p. m. First Street Church. Monday night, Banquet at the People's Methodist Episcopal Church, the topic of discussion being "New Methodism"; Tuesday, September 19th, Bishops Jones and Clair will be the distinguished guests of Houston, Texas, Methodism; Wednesday at Austin, Thursday at Fort Worth and Friday at Shreveport, Louisiana.

The Bishop's tour will be strenuous, but the Methodism of New Orleans Area will make his stay assuredly pleasant and profitable to him. We welcome Bishop Clair with open arms and assure him the lavish liberality and love of all the people hereabout.

### AN UNKNOWN SAINT.

On the first day of September there went into the office of the Treasurer of the Committee on Conservation and Advance, a modest little woman who was unwilling to see anybody except the Treasurer. She opened her handbag and handed him six ten dollar bills saying that she wanted this \$60.00 to go to the Board of Foreign Missions to help toward the deficit. She and her mother are very deeply interested in the extension of the Kingdom and with tears in her eyes she said: "We know the heathen need the Gospel and we want to do everything we can to help them receive it. Here is \$60.00 which we have not used out of our tithe. We simply want it to go toward the foreign missions." When asked her name she refused to give it, requesting that the voucher be marked "unknown."



## Special Reduced Railroad Rates Have Been Granted Delegates Who Will Attend Coming Law Enforcement Conference At Nashville, Tenn.

In order to obtain benefit of these reduced rates each delegate must first obtain identification certificate for use in purchasing their tickets at starting point. The way for each delegate to get the necessary identification certificate mentioned is to write at once to Dr. J. N. C. Coggin, Conference Director, Headquarters Colored Y. M. C. A. Building, Nashville, Tenn., giving name and address of himself (or herself) and name and address of dependent member of his (or her) family who desires to attend the Temperance, Public Morals and Law Enforcement Conference. (Interdenominational (Col.) to be held at Nashville, Tenn., October 3-8, inclusive, 1922.

Unless this identification certificate is sent from the Headquarters (Colored Y. M. C. A., Nashville, Tenn.) and used by each delegate in purchasing his or her railroad ticket at the starting point (before coming to the convention), the special reduced round trip railroad rates will not be granted.

These special reduced railroad rates have been authorized on practically all lines throughout the country, including the Southeastern, Southwestern, Western, Central, New England, and trunk line passenger associations, excepting those stations located on New Orleans Great Northern railroad.

The fare for round trip tickets on all railroads will be one and one-half fare (from starting point to Nashville and return.) Tickets on sale from September 29 to October 5. Final return limit October 13, (that is delegates must leave Nashville after the convention in time to return home by October 13.

In the case of Missouri, Kansas, Arkansas and Louisiana, these special tickets will be placed on sale from September 29 to October 5, inclusive, with final return limit of October 13, 1922. In case of Oklahoma and Texas, tickets will be on sale from September 28 to October 4, inclusive, with final return limit October 14.

Western passenger association, selling dates September 29, October 5, inclusive with final limit of October 13, 1922, from Illinois, Iowa, Kansas, Minnesota, Missouri, Nebraska, Northern Michigan, North Dakota, South Dakota and Wisconsin, also, from Jules, Colo., September 28, October 4, inclusive, with final return limit of October 14, 1922, from Colorado, (except Julesburg), Idaho, Montana, New Mexico, Utah, and Wyoming.

The Local Committee at Nashville has made arrangements to care for the delegates attending the Law Enforcement Conference at the rate of \$1.50 per day for each delegate.

### "LISTENING TO HIM"

By Mrs. Ada F. Sanders

An address to the women of the Louisiana Conference, Woman's Home Missionary Society in Annual Session at Baton Rouge, La., June 16-18, 1922.

"Onward Christian Soldiers,  
Marching as to war,  
With the Cross of Jesus  
Going on before!  
Christ, the royal Master,  
Leads against the foe;  
Forward into battle,  
See, His banner go!

Judging from the enthusiasm manifested in the meetings of the Woman's Home Missionary Convention, these consecrated Christian women certainly have taken the words of this warrior hymn for their motto and are letting the banner of Christ lead on before.

In one of his most excellent sermons Charles Edward Locke tells of the wonderful achievements of those who have listened to the voice of God.

Using his own words he says; that women have listened to God's voice and have gone forth as messengers of the New Day. "The women who published the good tidings are a great host." Tiny Miriam listened to God and found Moses' mother for her baby brother. Deborah listened, and became a wise leader in Israel. Beautiful Esther listened, and saved her people. Ruth listened, and became the lovely ancestress of her Lord. Exquisite Mary listened, and became the mother of God. The sisters of Lazarus listened, and the world is filled with the odor of their ointment. Mary Magdalene and the other Mary and Salome and the wife of Herod's steward followed the angry mob without the gates, even unto the top of Golgotha, and they saw and they listened, and

were the first at the sepulcher as it began to dawn toward the first day of the week; and they listened when the angel in white said: "He is not here for He is risen," and they became prompt heralds of the resurrection on the first radiant Easter morning.

From the beginning women have listened when Christ has spoken and, unlike any other religion, the gospel of Christ is a woman's gospel as well as a man's. All other religions left the woman out, and when the women are forgotten the children are neglected; but the religion of Jesus will become universal and triumphant because he glorified motherhood and childhood in his birth, and virility, and manhood in his achievements. His voice was lifted in behalf of a timid woman whose heart prompted her to tender fragrant ministry when he said, "Let her alone; she hath done what she could," and the listening women heard those gallant words and went out to do what they could for Jesus. The women were there that day when Jesus rebukingly said to his disciples: as the mothers wanted to bring their babies to him for a blessing, "Suffer the little children to come unto Me and forbid them not" and those anxious women, listening, went away with grateful hearts to tell their children of the Blessed Lover and bring them up to adore and obey Him. The world belongs to the good woman and good women will in the end get everything they want from God and man.

Susannah Wesley was a listening woman, and what a mother and what a home; and what holy inspirations her boys drew out of her loving bosom. Barbara Heck listened, and told those early back-sliden Methodists of America what God had said to her. Catherine Booth listened, and the Salvation Army. Frances Willard listened, and the Woman's Christian Temperance Union.

Are the women of the Home Missionary So-

ciety listening to the voice of God? They are listening as never before.

If I were a prophetess, I might foretell great things for them. With my mind's eye I can see, and not in the distant future, the Woman's Home Missionary Society of the Methodist Episcopal Church of Louisiana in convention assembled in one of our largest churches, with the edifice packed to the very doors, with eager, and enthusiastic delegates, and visitors from every church in the state. These are women who have listened to the voice of God and having listened are heeding the call.

I see the young people coming up in the church like a forest of young, green, tender trees nourished and strengthened by the Woman's Home Missionary Society. I see the burdens of the overworked ministers made easier, and his hand sustained by these noble women. I see helpless children protected and defended. I see the aged and infirm loved and tenderly cared for. I see homes and schools established and supported for the care of our young girls. I see thousands of dollars pouring into the coffers of this organization for the fostering of this good work and before all I see the banner of Christ held high, and leading on before.

Let me say to the women of the organization be strong, be courageous, support your noble leaders. The church will be praying for your success. May you go on growing larger and stronger each year until the whole Methodist Episcopal Church will have its eyes on the Woman's Home Missionary Society of Louisiana.

"With God in the lead, victory is yours  
Victory's palm awaits you.

And in the end you will hear the welcome  
Faithful ones, well done."

—ADA F. SANDERS.



## THE SESQUI-CENTENNIAL OF THE ORGANIZATION OF THE 1784 METHODIST EPISCOPAL CHURCH 1934

A Call to World Methodism For Its Observance.

By E. L. Watson.

Methodism is the mightiest religious movement since the Lutheran Reformation. Though born in England, America has been the scene of its greatest development. Roosevelt claimed the Methodist was the true religious type for America. He is the best expression of the religious democracy of the United States. The warming of Wesley's heart in Fetterland (1738) thus grew to a conflagration at the Christmas Conference of 1784. It is not too much to claim that what happened in Lovely Lane has had more influence on the religious life of America than any other even in the historical career of the churches. Plymouth Rock, with all its glory, must yield to Lovely Lane in the world influence born there. Vice President Coolidge credits the Missionary as the real convener of the Disarmament Conference. They are the apostles of good will among the nations.

That Methodism has had a large part in the creation of missionary evangelism goes without saying. The Methodist Episcopal Church has led the world in this enterprise. Her centenary is the greatest lap forward ever engineered by a church body. So that here has been a mighty contribution toward Christian Internationalism.

One must not forget the felicitous phrase of the late lamented Dr. John F. Goucher, "The Coetaneous Rise of Methodism and Anglo Saxon World Supremacy." The providentialness of the Christmas Conference has startling historical proof. The spread of Methodism round the world is the outstanding religious phenomenon of the last one hundred and fifty years.

To observe the One Hundred and Fiftieth Anniversary of its organization is both wise and necessary. It gives American Methodism a golden opportunity to realize many desirable goals. Why not for example make December the 25th, 1934 the glorious hour for the reunion of all American Methodisms? There could be no better way of celebrating the anniversary. A united American Methodism would be invincible; our unity would give spiritual sovereignty to the denomination. It is our separations which weaken us and prevent us realizing our maximum influence. All Protestantism would rejoice.

There are multiplied other uses to which the celebration of this outstanding historical hour could contribute. World Methodism would join with America in its observance.

It is not too early to make the preparations. General Conferences of all the Methodisms, together with Boards and Societies should take early action to this end. The Commission on Conservation and Advance, is by coincidence considering programs covering the ten years following the close of the five year Centenary period. Good strategy requires that 1934 be thus the terminus ad quem of carefully laid plans culminating in the Semi-Centennial hour. A historical review of our past with its failure and successes could be made a quickening power in the entire church.

Of course Baltimore is the place of assembly,

and it would seem appropriate that First Church, the lineal descendant of Lovely Lane, should be the host of the Conference. The historical association in and around the city would contribute much to a renewal of denominational enthusiasm.

If a word of caution is in place, stress ought to be laid on money, but on the greater spiritual values; on Christian experience, religious education, evangelism and missions. Also upon the recruiting of the ministry and social service. Someone might arise to organize a "League of the Warm Heart" to bring back the original glow of Fetterlane, and rekindle the witness of the spirit of the souls of Methodists.

It is none too early to begin preparations for this stupendous hour. Perhaps the approaching meeting of the Board of Bishops convening at Mt. Vernon place, Baltimore, where in 1884, the hundredth celebration of this event was held, would be a good time to launch this enterprise. The Francis Asbury Memorial Association makes the above proposition with the hope that Methodists from everywhere will now begin to prepare for what ought to be a reviving influence in the church.

Every loyal Methodist home of the present generation will be designated by the Southwestern Semi-Centennial Honor Certificate hanging on its wall.

### LET THE CHURCHES HOLD FAST!

By Samuel McCrea Cavert, General Secretary,  
Federal Council of the Churches.

"To think without confusion clearly" on an issue so confused as is the prohibition question today is not easy. But amid the welter of propaganda there are at least two fundamental facts that must be kept always in the foreground and in support of which every church in the land ought to be a powerful center of educational influence.

1. *The tendency to treat the Eighteenth Amendment as if it were not as integral a part of the Constitution of the United States as the First or the Nineteenth, is fraught with social peril.* One wonders, therefore, in what misguided moment a periodical of the dignity and prestige of the Literary Digest could ever have been led to conduct a poll in which people are asked to vote as to whether they are in favor of enforcing the Eighteenth Amendment. Put in synonymous words, it become an insult to any loyal citizen: "Do you believe in supporting the national Constitution?"

It is entirely proper, of course, for those who do not believe in prohibition to work for the repeal of the Eighteenth Amendment (even in face of the fact that it was ratified by the largest vote ever given to any amendment!) but to try to nullify it while it is still a part of the basic law of the nation is elemental disloyalty to America. Suppose we all decide

against enforcing the parts of the Constitution that do not exactly suit us at any time—what then? Let the Churches sound over the land President Harding's ringing statement:

"Whatever breeds disrespect for the law of the land is a force tending to the general breakdown of the social organization."

To that let them add such words as those of the Judicial Section of the American Bar Association at its last session:

"The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetite or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders both men and women, disobey and scoff at this law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragons' teeth and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

2. *The appeal in behalf of beer and wine is tantamount to an appeal for the return of the saloon.* For how are beer and wine to be distributed? The well-to-do could buy in quantities for use at home, but the ordinary man must buy his daily portion by the glass. And he could get it, so far as we can see, only in one of two ways: either from any store that cares to dispense it, like soda water or groceries, or else from places especially licensed for the business. In the first case, we would be moving back about a hundred years to the period before the rise of the temperance movement, when Abraham Lincoln's store was expected to sell liquor along with sugar and tea. In the second case we would be face to face again with the outlawed saloon.

Before we are called upon to vote upon beer and wine, let the beer-and-wine folks tell us how they expect to prevent the return of an institution that impoverished countless homes, undermined the public health, fostered crime, corrupted political life and proved itself the enemy of every good influence in American life.

To vote for beer and wine is to vote for the return of the saloon. If the Churches will make that as clear as daylight, there need be no fear that the temptation of liquor will waylay our men and boys on every street.

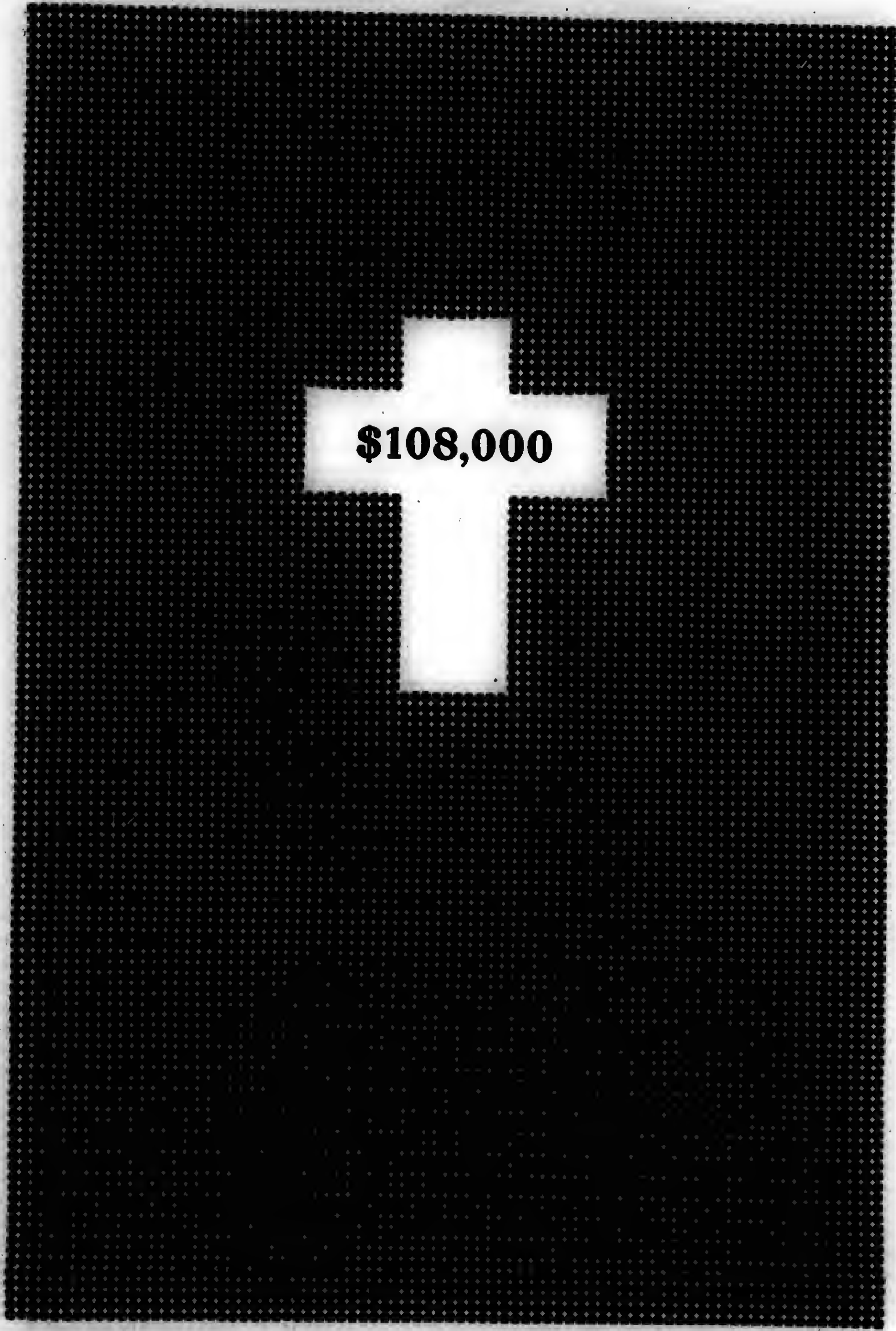
### SETTING THE PACE

Every president of the schools supported by the Board of Education for Negroes, of the Methodist Episcopal Church together with the Corresponding Secretaries of the Board have subscribed individually \$100 each toward the "I Will Maintain" Fund. This is in addition to their individual Centenary pledges.

When you send in new subscriptions, if credit is expected on the Anniversary Quotas, be sure to state name of District, Charge and Pastor.



# "I WILL MAINTAIN"



Each of the above dots represents two of the \$100 units in the "I Will Maintain" campaign. The white space occupied by the Cross represents 1080 Units, or \$108,000 reported as subscribed up to September 16. Each week until October 31, the end of the Campaign, the results will be shown by the expanding Cross. This fund represents new and additional Centenary Subscriptions for the purpose of forestalling a tragic cut in the appropriations of the Board of Foreign Missions and the Board of Home Missions and Church Extension at their Annual Meetings in November.

All "I Will Maintain" payments should reach Morris W. Ehnes, Treasurer, Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois, before October 31, 1922. Centenary credit will be given to the local charge and an Honor Roll certificate will be issued for each contribution of \$100 or over.



## REPORT OF DISTRICT CONFERENCES

### THE OPELIKA DISTRICT.

The Opelika District Conference was held at Sylacauga, Alabama, August 9-13. It was the greatest Conference ever held on this District. Never before was the District favored with such distinguished visitors as Dr. L. H. King, Editor of The Southwestern Christian Advocate, Dr. D. D. Martin of Gammon Theological Seminary, Dr. G. W. Lewis of Birmingham District, Dr. H. Sutton President of Central Alabama College, Dr. Nabors of the Methodist Church, South, Dr. Wm. Jones, Sunday School Agent, Rev. P. W. Wofford of Birmingham District, Prof. S. C. Walker of Central Alabama College.

Tuesday night marked the beginning of the Conference with a sermon by Rev. I. B. Points.

Wednesday morning at 8:30 a. m., Devotions. At 9:00 a. m., Communion Service was conducted by the District Superintendent Dr. J. N. Wallace. After the great feast, organization and business followed. Rev. J. R. Hauser was elected secretary of the Conference. At 11:30 a. m., Rev. D. G. Toney preached. At 2:30 p. m., Sunday School Convention assembled. Helpful papers were read by the young ladies and discussed by the Conference. At 5:00 p. m., Recreation and Rural Games were conducted by Rev. F. W. Williams. At 8:00 p. m., Missionary sermon by the writer. After the sermon, Dr. L. H. King, the Editor of the Southwestern Christian Advocate was given an opportunity to represent the paper. He urged the people to subscribe and read the paper. He said, "It is impossible to know and love the great Church unless its members read about it." His talk was gratifying and inspiring to all. Dr. Nabors of the Methodist Church South in response to Dr. L. H. King gave a well prepared address.

Thursday morning at 8:00 a. m., business and discussion, "How I keep the Southwestern before my Church." In discussing this subject there were many helpful thoughts brought out. At 11:00 a. m., Rev. H. H. Nunn preached. At 2:00 p. m., the Epworth League assembled for its program. It was interesting. At 8:00 p. m., Dr. G. W. Lewis of the Birmingham District preached a helpful sermon. Appeal Rev. V. D. Oatman.

Friday morning at 8:00 a. m., Devotion and Conference business. Roll call by charge and report of Centenary Vouchers and Cash.

Saturday's meetings were full of life and spirit. Helpful topics were discussed.

Sunday morning at 9:00 a. m., Sunday School. At 10:00 a. m., love feast. At 11:00 a. m., sermon by Dr. J. N. Wallace District Superintendent. At 8:00 p. m., sermon by Rev. F. W. Williams. Sunday night brought the Conference to a close with 23 accessions and converts added to the Church. Total collection during the week was \$110.45. One of the special features of the District Conference was the report made by the District Superintendent Dr. J. N. Wallace. The report showed co-operation by all of the men on the District. His ruling was kind

but firm and brotherly. The business went forward with dispatch. There has been an increase already of more than ten per cent in membership over the District.

Every pastor is his own evangelist. The Economic Conference was something new in the history of the District. Prof. Frank Many and Prof. D. D. Crawford were of special value in discussing the economic life of the people of the District. Many helpful things were said.

The Centenary collection up to date shows that it is double of what was reported last year. We hope to keep up this same record up to the Annual Conference. It can be done and it must be done. We have a leader who is prepared to show and teach us how to put things over.—D. D. Dyer, Reporter.

### TUPELO DISTRICT.

The fifty-third session of the Tupelo District Conference was a record-breaker. It convened at Algoma, Miss., August 15-20, 1922, with the district superintendent, Rev. W. H. Golden, presiding.

The Epworth League Convention, under the presidency of Mr. M. J. Shannon; the Ladies Aid convention presided over by Mrs. Q. V. E. Crump, and the Woman's Foreign Missionary Society convention, under the wise and efficient leadership of Mrs. W. H. Golden, convened with the district conference, each using a day. These five days were brim full of hard and efficient work. The conference organized by electing J. M. Walton secretary and he chose for his assistants Miss Robie Rodgers, Miss Delorse Marshall and Rev. Silas J. Mack.

Rev. A. G. Marshall was elected statistical secretary and chose E. A. Boyd and M. J. Shannon for his assistants H. F. Cook, A. G. Marshall, and S. J. Mack were elected stewards of the conference. J. M. Walton was elected treasurer.

The district superintendent read a splendid report which showed progress along all lines of church work. All the pastors save one reported their work. The Verona charge was reported by one of the stewards, Ed Belle, the pastor, Rev. S. D. Troupe, having recently deceased. When this charge was called the conference joined in singing, "I will meet you in the city, etc." and stood with bowed heads while J. M. Walton invoked the blessing of God upon the bereaved widow, family and charge. Splendid reports were made by local preachers, class leaders and Sunday School superintendents.

Steps were taken in some of the charges to organize and foster regular training classes in Sunday School work.

The District Epworth League with M. J. Shannon as the president reported \$180.00. There were some excellent papers read on the following topics: "The necessity of screening against the house fly and mosquito." "The developing influence of the Epworth League upon the young life of the church." On these subjects well prepared papers were read by the following: Misses P. L. Tubbs, Ethel B. Cates, Mrs. Winnie Hickman, Mrs.

Nannie Mae Davis, Misses Marie Walker Ruby Ezell, Mrs. Mattie Tucker, and Misses Maze, Eula Long.

The Ladies Aid presided over by Mrs. Q. B. E. Crump made an advance step. There were encouraging reports from nearly every charge. There were \$154.00 laid on the table by delegates, and creditable papers read on the following subjects, "The best methods of enlisting the service of the young ladies of the church." The Ladies Aid as a promoter in home economics in organizing canning clubs."

The following named delegates read excellent papers on the above subjects: Misses Mary Ella Wair, T. M. Foster, Angeline Friffin, Ethel Hamilton, Clytee Prophet, I. B. Anderson, Lillian Tery and Mr. John Ray.

The Woman's Foreign Missionary Society of the district was wisely managed by Mrs. W. H. Golden, its devoted and well informed president. This auxiliary of the church brought up for benevolence \$162.00 and laid it upon God's altar for the good of the cause that they so much love and represent. The following topic was represented with good papers. Topic: "The work of the Woman's Foreign Mission Society in promoting the 'white cross movement' in the district." Those reading upon this topic were, Mrs. Sarah Dobbs, Miss Helen E. Spears, Mrs. S. H. M. A Turner, and Miss Annie Mae Robinson.

A. G. Marshall and J. M. Walton represented the Southwestern and secured 54 cash subscribers to our great church paper. J. M. Walton brought 17 of these from the town of New Albany.

The following named visitors were present and introduced to the conference: Dr. W. F. Isaiah. Prof. E. H. McKissack, Dr. M. S. Davage President of Rust College, Dr. Howard M. D., of Holly Springs, Miss., Rev. L. A. Armstrong, Rev. Moore of the Baptist Church, Rev. M. C. Pulliam District Superintendent of the Sardis District, Mrs. M. F. Ferguson Superintendent of the young people of the Woman's Home Missionary Society of the Upper Mississippi Conference and Prof. Broyles of Okolono Industrial College. All these visitors gave brief addresses upon vital subjects. Dr. Davage made an elaborate address in presenting the great work and working force of Rust College, and Dr. Isaiah the Superintendent of Area Evangelism of New Orleans, was often before us and especially at the close of the preaching service pleading with men to give their lives to Christ. There were 19 precious souls converted to Christ. This record breaking conference started with the fire ablaze on God's Altar. The first sermon was preached on Tuesday night by J. M. Walton pastor of New Albany, Miss., on the subject of "Prayer and the power of prayer" at the close of which two were happily converted and added to the church. On Thursday night it seemed that we had reached our spiritual climax when the Rev. N. R. Clay pastor of Amory, Miss., took for a text Isaiah 40:8. Subject, "The indistructibility of the word of God" His hearers were electrified. At the close of the sermon. Dr. W. F. Isaiah made one of his matchless pleas for souls



and there were 6 happily converted. There were strong persuasive sermons delivered by the following named men: Rev. H. F. Cook, Rev. C. E. Moody, Rev. J. C. McGee, Rev. W. B. Rodgers, Rev. A. E. Franklin and Rev. A. G. Marshall.

Epworth League officers, elected for the ensuing year: President, M. J. Shannon; First Vice-President, Mrs. Winnie Hickman; Second Vice President, Mary L. Davis; Third Vice President, Miss Sudie Belle; Fourth Vice President, Miss Magnolia Steele; Secretary, Miss Mamie Campbell; Corresponding Secretary, Miss Agnes Hyde; Treasurer, Mrs. Nanie Mae Davis.

Ladies Aid Officers elected for the ensuing year: President, Mrs. Q. V. E. Crump; First Vice President, Mrs. N. H. Isom; Second Vice President, Mrs. Eddie Novel; Third Vice President, Mrs. Sarah Gibson; Fourth Vice President, Mrs. Mimie Mitchell; Recording Secretary, I. V. Anderson; Corresponding Secretary, Mrs. F. Doxey; Treasurer, Miss Erlean S. Shumpert; Organist, Mrs. Lottie Bigham.

W. F. M. Society officers elected for the ensuing year: President, Mrs. W. H. Golden; First Vice President, Mrs. Erline Shumpert; Second Vice President, Mrs. Fannie Smith; Third Vice President, Mrs. Minnie Mitchell; Secretary, Mrs. Mamie Campbell; Recording Secretary, Mrs. Emma Elsie; Corresponding Secretary, Miss Sudie Belle; Assistant Corresponding Secretary, Miss Delorese Marshall; Treasurer, Mrs. Rachel Hodley; Secretary of Young People Work, Q. V. E. Crump. This closed the record breaking session of the Tupelo District Conference. The greatest number of converts of any previous conference was converted during this session 19 in number.

The general church made no mistake in appointing W. F. Isaiah to this high and exalted place of Director of evangelism in the church. Long may he live to carry on this well begun work in this Area.

#### SEDALIA DISTRICT

The Twenty-sixth session of the District Conference, Sunday School and Epworth League Convention of the Sedalia District, Central, Mo., Conference, convened with the members and friends of Wesley Chapel M. E. Church, Neosho, Mo., August 16-20 1922.

The alert and wise pastor of this faithful church, Rev. J. A. Holt, assisted by the Rev. S. Ray, pastor and congregation at Joplin, Mo., made elaborate preparations for all who attended.

Ministers, delegates and visitors were graciously received and welcomed by the host and hostess. Mrs. C. W. Fuel Cather, Prof. J. H. Clendenen and Mayor H. H. Knox.

The Rev. W. A. Bohanan of the New Franklin Circuit responded to the welcome address on behalf of the Conference.

The District Superintendent, Rev. L. R. Grant, gave an account of his work since the last District Conference. Under his administration of the Church, pastors and Centenary have been ably supported and cared for. His report was gratifying and gave much inspiration to the members of the Conference, because it was of work really

accomplished.

The Woman's Home and Foreign Missionary Society was presided over by Mrs. S. A. Abbott and Mrs. L. R. Grant respectively held instructive and inspiring meetings at appointed hours.

The Sunday School and Epworth League met each afternoon of the Conference with Mrs. Christine Diggs, President, Mrs. Marie Hyan White, Secretary. Discussions of the Ways and Means of keeping these auxiliaries an influential force in the church and community, was the principal work of their sessions.

Mrs. Marie Hogan White, was elected president for this ensuing year, with Miss Ruth Broadus Fayette, Secretary. The work of Miss Diggs who had served for six years was highly complimentary. She retired under protest.

Friday evening George R. Smith College anniversary was observed. President R. B. Hayes was present and in a forcible and impressive address brought the College and its work before the Conference.

Dr. J. W. Jackson, in interest of the Centenary also an authorized representative of the Centenary Board, delivered an interesting lecture with stereoptican views on Africa.

During the session of the following Ministers delivered helpful in inspiring sermons. Revs. Spencer Ray, C. S. Webster, A. E. Diggs, W. A. Bohanan, H. Overton, W. F. Walker, E. F. Pate, and Dr. J. W. Jackson. Prof. Clendenen, wife and choir of the Baptist Church inspired the Conference with their singing throughout the sessions.

The Conference adjourned Sunday evening under the benediction of the Holy Spirit. Pastors, delegates and visitors went home feeling that the will of the Lord had been accomplished.

The Conference adjourned sine die to meet in Fayette, Mo.

#### MONROE DISTRICT.

The Third Annual Session of the Monroe District Conference convened at St. Paul Methodist Episcopal Church, Monroe, La., Wednesday, August 25 to 27th, 1922. The conference was called to order promptly at 2:30 p. m., by Rev. T. A. Hampton, District Superintendent, who conducted the devotional exercises. Communion was administered by the District Superintendent, assisted by Rev. T. P. Norris and M. C. Harrison. The conference organized with the following officers: Rev. T. P. Norris, Secretary; Miss Pfenetta Brannum, assistant; A. N. Brannum and Mrs. Alice William, stastician; Rev. W. H. Jones and Mrs. Lottie Daniels, reporters; M. C. Harrison, treasurer. The welcome address on behalf of the white churches of Monroe was delivered by Dr. A. W. Waddil, pastor of the First Methodist Episcopal Church, South. Dr. Waddil's words of welcome spelt words of inspiration to all who fortunately heard him. Rev. I. L. Turner responded. The Conference was well attended and very interesting throughout the session.

Rev. B. J. Reddix brought greetings from the Area Office and the Southwestern Christian Advocate. Rev. L. H. Smith brought greetings from the LaTeche District, Rev. J. E. Rolax, District Superintendent of the Shreve-

port District was a very welcome visitor. His visit was full of sunshine. He handled the gavel at intervals with dignity and ease. Rev. J. O. Brown brought greetings from the Shreveport District. Rev. G. Robinson was also a welcome visitor.

This is Rev. T. A. Hampton's first Conference as District Superintendent. One would have taken him for an old veteran on the job so well pleased was the whole conference that a rising vote of thanks was given him for the most excellent manner in which he carried out the business of the conference.

Excellent papers were read and discussed on the following subject: "Tithing," Rev. T. P. Norris; "Stewardship," Rev. S. A. Davis; "Evangelism," Rev. W. H. Jones; "Life Service," Rev. F. D. Thomas; "The Failure of the Rural Church," Rev. I. L. Turner.

The Evangelistic services were conducted by Rev. W. H. Jones, F. D. Thomas, H. Daniels and John McKee. The following brethren preached very impressive sermons: Rev. F. D. Thomas, S. A. Davis, H. Daniels, I. Williams, T. P. Norris, S. Raimsey, Henry Williams, B. A. Adams. I. L. Turner preached the Missionary Sermon and W. H. Jones preached the Educational Sermon.

Rev. John McKee was a very welcome visitor from the Shreveport District.

The District Superintendent's report was a well prepared statement of his stewardship from every point. His report showed constructive work. Rev. T. A. Hampton is beloved by all; he is making good. A fine suit was presented him by the humble pastors of the district and laymen.

Rev. W. H. Jones and T. P. Norris went over the top with their Centenary at this Conference.

A beautiful bouquet was presented by Mrs. A. W. Waddell, the wife of Dr. A. W. Wadell, pastor of the Methodist Episcopal Church, South. Mrs. Waddell is a great helper to our church (St. Paul) here. All stood and sang, "Glory, Glory, Hallelujah," as a mark of our appreciation for the same.

Telegrams was received from our own Dr. C. M. Melden, president of New Orleans College, the Conference pledged itself to do more to increase the student body of this college, and assist Dr. Melden in every way possible. A telegram from Rev. T. B. Oville was also read, Rev. Oville has just left this district. He wrought well for six years over this territory.

Saturday was a high day for the Woman's Home Missionary Society, the reports from the auxiliaries showed progress in all lines of church activity. The officers were elected for the ensuing year.

The District Superintendent preached at 11 o'clock, the sermon was impressive, showing that preparation and prayer had preceded the delivery. The model Sunday School and love feast was a source of joy to all. Rev. T. P. Norris preached the closing sermon. Many came forward for prayer at each service.

The choir from Mt. Nebo Baptist Church and St. Paul Methodist Episcopal Church furnished excellent music throughout the Conference. Solos from St. James were quite a treat. Mrs. Lottie Daniels, the accomplished pianist, played for St. James, while Mrs. M. C. Harrison played for the choir. The next seat will be at Bastrop.



The Sunday School, Epworth League and Woman's Home Missionary Convention will convene at Lake Providence, October 25 to 29, 1922.

Thus passed into history one of the greatest meetings of the Monroec District.

Too much praise cannot be given to Rev. M. C. Harrison and his good people for the splendid care of the Conference. No charges whatever to ministers and delegates.—W. H. Jones, reporter.

#### LEXINGTON DISTRICT

The Lexington District Conference is presided over by Dr. H. M. Carroll one of the younger men of the Conference. Dr. Carroll did splendid work in Chicago and by his untiring efforts gave us the Fulton St. Methodist Episcopal Church, serving this congregation for more than eleven years.

Dr. Carroll is a big brother to every man on his District and always rings true, laymen as well as Ministers honor him and believe in and fully supports his leadership.

He does not know the "Big Stick" method nor does he menace his brethren with the "I'll tell the Bishop" stunt, or the "Bishop said." His is a direct appeal to a sense of honor, a responsibility, and brotherly cooperation. By this method he not only wins but lives in the deepest affection of his co-laborers.

Dr. Carroll called his conference to order on Wednesday afternoon, August 23, with the usual devotions, followed by the organization of the Conference. Rev. J. W. White was elected secretary and appointed his assistants, after which the District Superintendent announced the committees.

The literary program was of high order discussing every phrase of our church life and its program of life as well as soul redemption. The major discussions were on the problem of the young life of the church and community. These discussions were led by the laymen some of whom were High School Principals and teachers in our public schools.

Quite a storm center was created around the subject of "What shall we give our young people as substitutes for what they must give up when they come into the Church." Quite a number of suggestions were offered such as a larger social program, more liberal allowance of amusements, Community House activities and etc.

Rev. William Bush of Versailles answering these suggestions shouted "What shall we give them, what shall we give them," then raising his Bible, he cried out, "I have it here, give them Jesus unfettered, unhampered, uncompromising and let us stop apologizing and pussy-footing, let us lift Him up in life and word, and he will give them the mind and guide us in holding them to a program which will not dissipate their Christian life. This was one of the most interesting discussions on the program.

One of the highest peaks of the conference was the great lecture by Doctor E. A. White, whom all the men delight to call Major General. He has won his spurs by hardships, knocks and sacrifices.

We all delight to honor him, his lecture was a masterpiece of eloquence and logic, it

thrilled the great audience that filled the church on Thursday night.

Another happy moment was the introduction of Prof. Davis of Waldon College. He simply captivated the Lexington District Conference by his fine appeal and the exhibition of his soul which shown through his great personality. The Lexington District plans to stand by dear old Waldon and Prof. Davis.

The Board of Sunday Schools sent one of their experts who conducted the Sunday School Institutes, presided over by Mr. J. C. Henderson. The Epworth Leagues conducted a fine institute directed by Miss Elizabeth Parker, who was elected District President for the next year.

The Centenary and Evangelism was given into the hands of a District Committee and a six weeks intensive campaign was ordered beginning the third week in September and closing the fourth week in October.

The Conference took definite action and pledged each Pastor and charge to secure their full quota of subscribers to the Southwestern Christian Advocate. The District Superintendent appointed a committee charged with the responsibility of putting this campaign over.

The Woman's Home Missionary Society and Woman's Foreign Missionary Societies held their anniversaries on Friday afternoon presided over by Mrs. D. R. Hickman of Maysville.

Winchester is an ideal community and lark M. E. Church with her wide awake and efficient Pastor Dr. Hayden gave the Conference a fine entertainment.

Among the distinguished visitors present were, Dr. E. A. White, Superintendent of the Indianapolis District, Dr. R. F. Broadus, Superintendent of the Louisville District, Mrs. Mary E. Jones, Evangelist of Miss., Dr. Davis, President of Waldon College, Dr. Walker, Presiding Elder of the C. M. E. Church and Dr. B. F. Smith of Park St Church, Cincinnati.

#### OCALA DISTRICT.

The twenty-ninth session of the Ocala District Conference was held at Mt. Zion M. E. Church, Reddick, Florida, August 24-27, 1922. Conference opened Thursday, 3:00 p. m. Devotional exercises was conducted by Brother Moses Wheler, who lead in a fervent prayer. The Conference organization then went into effect. Roll was called and most of the brethren were present. Rev. A. Emanuel, was elected Secretary, and was allowed to choose his assistant, Miss Margaret Cheesbrough, was selected. Rev. A. Williams, was elected Treasurer, Rev. Wm. McLeod, Assistant, Prof. S. K. Kelley, Statistical Secretary, Mrs. Frank Kollings, Assistant. By order of the Conference, Rev. Geo. Williams, was appointed Reporter for the Southwestern Christian Advocate, Prof. S. K. Kelley for the Jacksonville Times. At 8:00 p. m., Devotional Exercises were conducted by Brothers J. F. Ryer, Joseph Lee. Rev. A. E. Williams preached a splendid sermon to the delight of all that heard him.

Friday morning Devotional Services were conducted by Brother Trapp, following this

was the administration of the Lord's Supper by the District Superintendent, assisted by Revs. A. Emanuel J. M. Emanuel. The morning session was devoted to reports of Pastors, Local Preachers, District Stewards, Class Leaders, Woman's Home Missionary Societies, Ladies Aid. Mrs. M. M. Goode was there representing the Mite Box, Missionary Cause. Too much praise cannot be given the Ladies Aid Society of the Ocala District. This society is just a live wire that runs through the entire district. Visitors to the Conference were: Rev. Denis Johnson, Mrs. S. S. DeBose, wife of the District Superintendent, Prof. J. P. Miller, Principal of Cookman Institute, Jacksonville, Florida, Rev. J. D. Limbrick of the Jacksonville District, and Rev. Johnson from the Atlanta District. The District Superintendent read his annual report. This report was the best in the history of the District.

Friday evening at 8:00 p. m., welcome addresses were delivered by Mrs. Katie Simonds, Miss Margaret Cheesbrough, Miss Lillie M. Evans, Miss Cornelia Moore, Response Prof. S. K. Kelley, Rev. Geo. Williams, and Brother G. W. Carrell Brother I. P. Miller, Principal of Cookman Institute was introduced, the Conference greeted him with applause and great joy. His speech was a master piece from start to finish.

Rev. J. D. Limbrick from the Jacksonville District was introduced, he gave a short spicy speech. The quotas for the Southwestern Christian Advocate were given each pastor by the District Superintendent. Rev. Denis Johnson one of the retired ministered was in attendance, and he also addressed the Conference. The Brethren were delighted to have him in their midst. The good people at Reddick presented their pastor, Rev. J. M. Tramel, a fine suit of clothes. Brother Tramel when last seen was all wreathed with smiles.

Saturday afternoon the District Superintendent was director of Social Recreation. Many new plays were introduced and enjoyed by all.

Sunday morning the Sunday School was taught by the District Superintendent. A splendid Institute it was.

The District Superintendent preached a great sermon Sunday morning. The Holy Spirit was there, and all felt gratified. Rev. A. Emanuel, preached at 4:00 p. m., he was at his best. The fire burned, men and women shouted together for joy.

At 8:00 p. m., Rev. J. J. Williams preached an able sermon all enjoyed the message. Centenary collection was \$739. Total number of members, 1070. The people at Reddick and their good pastor, Rev. J. M. Tramel spared no means in trying to make it pleasant for us. We all enjoyed our stay at Reddick.

#### HOUSTON DISTRICT

The Houston District of the Texas Conference, with the Woman's Home Society, Woman's Foreign Missionary Society and the Ladies Aid Societies, has just closed one of the most remarkable District Conferences ever held in Texas.

The Conference opened Wednesday morning with St. James M. E. Church, Houston,



the Rev. Lucius V. Harrison, pastor. The Rev. A. W. Carr, D. D.; presiding as District Superintendent. The Church was dressed up in a fresh coat of paint outside, nicely varnished and stained inside, beautifully lighted and cool with ceiling electric ceiling fans. Five hundred people joined in singing, "Come Thou Fount."

Dr. Carr, the District Superintendent, read the 13th Chapter of the First Cor; which brought forth a message of Love. The Robed Choir of St. James sang and Rev. S. A. Andrews led us in prayer. Solemnly, the Sacrament of the Lord's Supper was taken.

The door of our hearts were swung open, Jesus came in, we sang again and Deaconess Rosa Simpson sent up petition to God for the continued presence of Jesus. Jesus stayed, He abides with us yet.

Rev. L. V. Harrison was elected Secretary, Rev. G. D. Belcher, Treasurer, Rev. J. S. Scott reporter to the local press, and Dr. Woolfolk, reporter to The Southwestern Christian Advocate, L. A. Thigpen and Rev. Chas. Atherton were elected president of vocational recreation and religious education, respectively. Brother Perry Mack of the local church made the welcome address, which was responded to by Rev. Van H. McKenney, on behalf of the Conference. Welcome on behalf of the citizens of Houston, Prof. Chas. Atherton; on behalf of all other denominational interest, the Rev. J. I. Donaldson. To these welcomes, Dr. E. M. Jones, Area Secretary, responded in a pleasing manner.

Dr. Haywood of the Alexandria District of the Louisiana Conference was introduced and brought us greetings from his conference. Rev. Mask, pastor of the C. M. E. Church, Dr. Redman, a evangelist of the C. M. E. Church and Dr. C. B. Young of the A. M. E. Church were brought forward and introduced to the Conference, their words of greetings and encouragement were warmly received.

While we were yet happy, Rev. N. W. White preached a soul stirring sermon at 11:00 o'clock, Rev. Overton prayed the closing prayer. We adjourned the morning session for dinner which was elaborately served at the Church. The District Expenses were raised, as the charges reported, in the afternoon session. Rev. J. S. Scott was at his best in his address on Stewardship, the message was brought home to our hearts. His address was followed by a lecture and demonstration on "Caring for the Baby" by Miss E. V. Hunter of the State Extension work. Our own Deaconess Simpson reported in detail the work she has done through the Conference, her report showed that she had done a much needed work in many of the charges, we were made to feel again that she is invaluable, especially in the small towns and rural districts. Dr. E. M. Jones, the Area Secretary favored us with a feeling lecture on "The Sore spots in Our Church," he not only told of the sore spots but gave us the salve to anoint them.

Our hearts being already strangely warm, Rev. Beal of the Beaumont District kindled the fire with a burning sermon at night. Thursday morning Dr. Vauters, representing

the American Bible Society addressed us in a pleasing manner. Dr. E. M. Jones mentioned the Area Episcopal Residence and a check for \$16.00 was given him for this cause, every pastor is now working for its success and realization.

While the regular business of the Conference went on, the women held their meeting separately, Mrs. W. H. Logan, presiding over the Woman's Home Missionary Society, while Mrs. M. B. Texas, presided over the Ladies Aid Society. These meetings were largely attended, many were turned away from the church. Mrs. L. V. Harrison had an exceptionally fine program introducing the Mother's Jewels, Queen Esther Circle Girls and the Young women of the District. Deaconess Simpson was present and made her report. Able papers were read by Mrs. V. H. McKenney, Mrs. M. J. Covington, Mmes. E. R. Speed, E. B. Cebun, M. C. McCoy, Miss Mildred Brooks, Mmes. M. A. Smith, M. Alberts, L. Fagans, Miss F. A. Butler and others. Miss Ida Winfield, Mrs. Pinkie Williams and others gave helpful paper pertaining to the Ladies Aid Societies in our local churches.

The women's meetings were also spirit filled, and more than \$500 reported. Evening estine District preached a great sermon, found us back to services. The prayer-meeting was great, Rev. J. P. Belcher of the Pal-souls were revived, our cups ran over.

Friday was a busy day, Dr. Carr is to be given credit in the manner in which he dispatched the business of the Conference, and the harmony maintained throughout the Conference. Professor V. Looper of the State Extension addressed the Conference, whose words with reference to the farmer were full of interest and information, the Federal Loan System was fully explained. Dr. E. O. Woolfolk addressed us forcefully on the importance of the Southwestern Christian Advocate.

Rev. T. S. Pryor of Port Arthur, Beaumont District, was introduced and brought us greetings from his district. Dr. Lindsay, a local physician was introduced. The Conference went on record, adopting a resolution to erect a monument over the grave of the lamented Dr. Wade Hampton Logan, our former District Superintendent. Rev. S. M. Bolden of Bryan Station was introduced to the Conference. Rev. W. M. Fortson made a strong plea for the support of the Conference Claimant Fund, his speech was touching. The District Superintendent and Rev. S. A. Pryor commented upon this subject also.

Prof E. L. Gorda of the State Y. M. C. A., work was introduced to the Conference. Dr. Mitchell, the Dentist, spoke to us at length upon the important subject of 'Caring for the Teeth.'

At 11:00 o'clock Rev. S. A. Andrews preached. Dinner was served, to our great surprise, but open delight the dinner was more elaborate than the day before. Dr. Willis J. King, of Gammon Theological Seminary brought forth from us a thunder of applause as he entered the afternoon session of the Conference. After introducing him, the reports from the class leaders, and local preachers were taken up.

At six o'clock special cars took us out to Boynton, the greatest Institutional Church of the Area, we entered the main Auditorium, spacious, beautiful, comfortable and attractive. Here Dr. W. J. King addressed us, Rev. E. O. Woolfolk presiding. Then we visited the moving picture and lecture room going through the partition doors, which open, into the main auditorium, and used for overflows, which, when opened, afford 3000 seats. From thence to the roof gardens, the only thing of its kind in the city, then to the Cafeteria furnished in the very latest style, then we entered the reading room, next to it is the Pastor's Study on one side and the Y. M. C. A. Offices on the other side, then we passed down by the office of Mrs. W. H. Logan, the Directress of Religious education. From that office we entered the "Gym" where we found a spacious pool of clear water, some of us secured bathing suits and took a plunge. Night found us back to St. James, where Rev. H. R. Smith of Angleton preached as never before.

We had a splendid session Saturday morning, \$27.50 was reported towards the Epworth League Institute Expense. Reports came in from all sources. Many visitors had been among us, including the Rev. W. D. Lewis, District Superintendent of the Beaumont District. Many souls had been taken into the church and \$7005.00 were raised during the Conference including Centenary.

The citizens of Houston donated the use of their cars to the Conference Saturday afternoon and we took delightful auto rides over the city, visiting some of the eleven Methodist Churches here. Rev. M. Fountain preached at night. Sunday morning opened with a fine Sunday School. At 11:00 o'clock the District Superintendent, Dr. A. W. Carr preached a masterful sermon to a capacity house. The closing sermon was preached by the Rev. B. R. Booker, District Superintendent of the Palestine District. After the reading of resolutions the greatest Houston District Conference adjourned to meet next year at St. Paul, Galveston.

### Annual Conference Visitation 1922

ATLANTA AREA			
Conference.	Place.	Date.	Bishop.
Savannah	Waycross, Ga.	Nov. 2	Richardson
Georgia	Tallapoosa, Ga.	Nov. 8	Burns
Alabama	Boaz, Ala.	Nov. 8	Richardson
South Carolina	Sumpter, S. C.	Dec. 6	Richardson
Atlanta	Griffin, Ga.	Dec. 13	Clair
BUFFALO AREA			
Genesee	Rochester, N. Y.	Oct. 4	Berry
CHATTANOOGA AREA			
Holston	Rockwood, Tenn.	Oct. 11	Bristol
Central Tennessee	McLemoresville, Tenn.	Oct. 18	Bristol
Tennessee	Lebanon, Tenn.	Oct. 11	Clair
East Tennessee	Blairfield, W. Va.	Oct. 4	Bristol
Blue Ridge	Statesville, N. C.	Nov. 2	Wilson
North Carolina	Lantraburg, N. C.	Nov. 8	Wilson
CHICAGO AREA			
Rock River	Princeton, Ill.	Oct. 4	Nicholson
HELENA AREA			
N. Dakota	Mandan	Oct. 11	Richardson
NEW ORLEANS AREA			
Central Alabama	Huntsville, Ala.	Nov. 8	Jones
Texas	Palestine, Texas	Nov. 1	Clair
West Texas	San Antonio, Tex.	Dec. 6	Jones
OMAHA AREA			
N. W. Iowa	Ft. Dodge, Iowa	Oct. 3	Richardson
PITTSBURGH AREA			
Pittsburgh	Dormont, Pa.	Oct. 4	Anderson
PORTLAND AREA			
West. Norwegian	Berkeley, Calif.	Sept. 23	Burns
ST. PAUL AREA			
Dakota	Rapid City, S. D.	Oct. 4	Shepard
ST. LOUIS AREA			
Southern Illinois	Alton, Ill.	Sept. 27	Leonard
Little Rock		Dec. 13	Quayle
SAN FRANCISCO AREA			
California German	Pasadena	Oct. 5	Quayle
South. California	Fresno	Oct. 11	Quayle
WICHITA AREA			
Oklahoma	Ponca City	Oct. 14	Leonard
Southern German	Sequin, Tex.	Nov. 1	Waldorf
GnK	San Antonio, Tex.	Dec. 13	Waldorf
Southern Swedish		Dec. 7	Waldorf



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

OCTOBER 8, 1922

### The Birth and Childhood of Jesus

(Luke 2)

The Gospel of Luke is easily the most beautiful book of the New Testament. We had an evidence of that in the story of the birth of John in our last lesson, which is not to be found in either of the other Gospels. And we have further evidence of it in our lesson today in the story of the birth of Jesus, which is not to be duplicated from either of the other Gospels. It would be hard, not to say impossible, to find in any literature anything to surpass in beauty this account. In some other heathen literature we have mythical stories of a god becoming the father in a physical sense of human beings. So the Pharaohs of Egypt, after the fifth dynasty, considered themselves holy sons of their god—Re. So Pythagoras and Plato and others have been considered by their ardent admirers sons of a god. But we find nothing to approximate in beauty our present account of the birth of Jesus. And no other person except Jesus has come into the world and given such unquestionable evidence of being in a unique sense the Son of the living God. In this account the highest heaven meets the lowest earth, not in midair, but on the earth. And the poor damsel of Nazareth finds the highest favor with God of all others of her sex who have come into the world: the humblest daughter of man is honored with the motherhood of the incarnate God. The cow munches in the stall while the divine infant lies in the feeding trough as a cradle. But out and up yonder in and above the field a heavenly choir is acclaiming the advent of this long hoped for child with a "Gloria in excelsis Deo!"

How inspiring ought this thought be to all the lowly born sons and daughters of men—that the greatest person that has ever appeared in the history of the world, the Son of God, arise from among their class and not from among the aristocracy! It ought to be an impelling incentive to them to strive, in spite of the lowliness of their birth, to make for themselves a place of honorable service in the world. For was not that God's purpose in having His Son born in that lowly condition? It was not an accident that Jesus was born from among the common folk. It was not an accident that He chose his apostles from among the common folk. It was not an accident that throughout the Christian centuries the rank and file of the peoples who have been the main support of the Christian principle have been common folks. Indeed, it was not an accident that throughout the history of the world the great religious leaders and social

reformers have arisen from among the common folks. Likewise it was not an accident, as we saw in our last lesson, that it was the common folk and not the aristocracy that kept alive the religion of Jehovah during the latter centuries of the Jewish commonwealth. If God has blessed the aristocracy with abundant earthly goods, He has certainly highly honored the common folks by using them in places of the highest altruistic service in the world. But the crowning honor of all is that such a person as Jesus was born from among them! And we may seriously wonder whether He would have become what he did become had he been an aristocrat. With God all things are possible, of course, but—! At any rate, it would have been much more difficult for him.

For, be it remembered, Jesus was not what He was simply because of his divine parentage. But He became what he was through a persistent, honest and earnest effort with the help of his Father. We have abundant evidences of this conclusion running through the New Testament. The only reasonable explanation of His temptations in the wilderness is as a moral effort on his part—an effort in which he had deliberately to choose between a base and a high motive. His frequent going aside secretly to pray indicate the source of his great spiritual and ethical strength. He learned obedience and was made perfect by the things which he suffered. (Heb. 5:8-9.) And Luke tells us that (between twelve and eighteen years of age) he advanced in wisdom and stature, and in favor with God and men. To suppose that he was what he was without any real effort on his part to become that, would make his entire career predetermined in his every act, would deprive him of the exercise of any real will-power in choosing one way or the other, would deprive him of being any actual example unto us human beings who must choose our way out of conflicting alternatives, and would deprive him of the glory of having really triumphed over temptations and sin, and of having overcome the world. Understand what we are saying: Jesus was the Son of God in a unique sense. But to some extent it was within his power either to maintain or to forfeit this sonship by becoming good or bad as he grew into manhood, as it is in our power to do. But through a godly effort on his part, ever strengthened by the spirit of God for which he frequently prayed and which was given to him in no stinted measure, his character be-

came permanently established in a righteous tenor, so that at the end of his earthly career he could pray the Father to glorify him with himself with his former glory, because he had not shirked his duty, but had accomplished the task given unto him to accomplish. (John 17:41.) Such a thought as this ought to fire us all who profess to be his followers to a godly effort to become in our character more and more like him (Phil. 3:12-14) until eventually our character will have become so established in righteousness that practically we cannot deliberately choose the wrong, even though theoretically it is still within our power to do it.

But perhaps deeper than the passionate effort on Jesus' part to become what he was, was the careful influence of his godly mother on him during the plastic and formative years of his childhood. Mary belonged to that class of the Pharisees who, as we said in our last lesson, were looking above and beyond the "law of Moses" for something deeper and more fundamental—who were given to a genuine religious piety—whose hope of hopes was for the coming of the Messiah and the kingdom of God. In this hope she carefully instructed her son, and as he advanced in years he increased also in knowledge of the word of God. One will hardly overestimate the influence of Jesus' mother on him during his childhood. We trust we will not be misunderstood when we say that, even with the Father whom he had, Jesus would not have become what he did become had he not had such a mother as he had. The lesson in this for us today is palpable.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, October 8, 1922  
"And the child grew, and waxed strong"

(By Rev. D. D. Martin, D. D.)

He was placed in the world where children grow in a Christian home. Jesus had a good mother, and let us not be so afraid of imitating the Roman Catholics that we fail to give to Mary the honor which is her due. It was a home of simplicity and of faith. It was a home of industry and of love. Such a home as the heathen world needs to give promise to childhood and stimulus to parental love. How can children grow and become strong where there is no childhood provided for, but ere the period of infancy is passed, in the early and tender years of childhood the neck must bend to the yoke of slavery or the cruelty of superstition.

As the child grew so did the kingdom he came to establish in the world grow. It was with small beginnings, but the rootlets took a strong hold on the life of humanity, and the childhood and youth as well as the earth ministry of Jesus can never be effaced from the records of time. He grew in every act of mercy, in every miracle performed, in every bold rebuke administered to those who were false leaders and teachers of the people, in every prophesy of his lips that caused the hearts of humanity to

hurn. He grew until by the might of his victory over death the earth shook and trembled, and the heavens bowed and veiled their faces, and He was recognized as none other than the Son of the Living God.

As the child grew so has His kingdom grown. From a small beginning the earth is now full of the knowledge of God. Whole nations are trembling at His might and accepting His government. Christian nations now rule the world. There is a desperate struggle with the powers of darkness, and the earth seems to be reeling and tottering, but He who walked the tempestuous waves of Galilee is walking through these days in the midst of the years, making known His power to rescue and save a world. The number of His followers are increasing in every land, and soon all the kingdoms of this world will become the kingdoms of our Lord and his Christ.

GAMMON SEMINARY.

### Quarterly Conferences

ITALY, TEXAS—Our fourth quarterly conference was held at Italy, Texas, Sept. 9 and 10, with our district superintendent presiding. All the officers made good reports. The quarter was one of the greatest in the history of our church. Sunday morning our district superintendent, Rev. J. W. Warren, preached a wonderful sermon. At 3:30 p. m. an excellent program was rendered by the Junior League. Many good papers were read and solos sung. Miss E. Hardemon, paper on "Education; Miss Era Lome, paper on "Thrift; Miss Cleo Lawton, paper on "Industry." All were rendered with brilliancy. Mrs. Fred Roberson, solo, "His Eye Is On the Sparrow;" Miss Katie Roberson, solo; Miss Alma Roberson and Miss Mildred Sims, duet, "He Knows It All." The whole audience was thrilled and many others, such as Rev. Prince, pastor of the leading Baptist church here, and Rev. Love, Rev. James and Rev. Campbell, all spoke of the splendid program rendered by the Junior League, of which Mrs. Francis Warren is president.

At 8 o'clock Rev. Warren preached another sermon. Amount raised was \$45.30. Paid the district superintendent in full. We are planning a rally for pastor's salary. I know we will succeed. Our beloved pastor came to us in February with this motto, "Let's go," and by God's help and his leadership we have made things go. I feel that the conference knew our need and God heard our prayers by sending us Rev. J. W. Moulton and his dear wife.—Maggie Carter, Reporter.

MATHERVILLE—Our third quarterly conference convened at Mount Levy M. E. Church, Sept. 16-17. Dr. W. H. Smith was in the chair. Good reports from leaders. Conversions during quarter, 11; raised \$25.00; paid pastor \$125. Dr. Smith preached a soul-stirring sermon. Rev. William Emerson preached at night service, his text being "When I see the

(Continued on Page 16)



"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

Topic for October 8—Getting the Facts  
to the Folks—Mission Study  
(Acts 18: 1-11.)

One "If" and Five Requests

"If I were now a member at Pleasant Hill," said an Epworthian who was, once, "I should ask our second vice-president to do five things in the next five days.

"First, I should ask her (or him) to make up her (or his) mind that there should be a mission-study class at Pleasant Hill this fall.

"Second, I should ask her (or him) to help a little group of us to make up our minds that we would be in the class.

"Third, I should ask her (or him) to report on a postcard these two determinations to the Department of Mission Study and Stewardship, 740 Rush St., Chicago, asking for a copy of the leader's manual for a class in 'J. W. Thinks Black.' They tell me this Manual is sent to any second vice-president who reports having planned a class.

"Fourth, I should ask her (or him) to send to the Book Concern for a copy of the fall text-book, 'J. W. Thinks Black,' so that she (or he) could read it through before the meeting.

"Fifth, I should ask her (or him) either to prepare for leading the meeting of October 8, or to offer all possible co-operation to the one who has been appointed as leader.

"With these five requests, I think I should have done as much as any member could do, in advance, to make Mission Study, Rally Day a success."

This is Mission Study Rally Day

The chief purpose of the day is twofold: to centralize thought and interest on the general theme, and to make possible the organization of one or more study classes.

The member designated by the second vice-president as leader of the class should have mastered the selected text-book before this meeting, at least sufficiently to be able to give an intelligent and interesting outline of the work it offers.

It is a fine opportunity for the presentation of facts, plans, and figures, showing what can be done in missionary work by the local church.

Suggestions for the Leader

Insist on the interest to be found in mission study. Prove it by examples from personal experience.

Set forth in some graphic way what our church is doing to-day among American Negroes."

If possible, display at the meeting a large outline map of the United

State and indicate on it the field for study. The best map is one with bold outlines and but little lettering or other detail.

A preliminary canvass should be made before the meeting, so that several members may be ready at the first call of the leader to state, "Why I am willing to join the class."

The general invitation may be made more direct if, during the meeting, enrollment cards are passed around among the members.

Do not be satisfied with the enrollment at this meeting. Let the second department make a personal canvass for members of the study class.

Begin the class work at once. If only six or eight are enrolled, never mind. The main thing is to begin.

Better Have a Class

No one can study such a subject as well by himself as in a class. The class gives touch of mind with mind. It furnishes new points of view. It makes each member a helper of the others.

Experts in research work can do their best work alone, but a mission-study class is not for experts.

Mass meetings are not the solution of the mission-study problem. They have very great excellencies, but, unless balanced by intelligent study, they give distorted and fragmentary views of missionary work.

A missionary reading circle may be interesting, but it does not set its members at work. It is "too optional."

The study class is responsible for the large gain in mission study which has been secured in the past few years. It furnishes orderly and systematic plans, taking up definite subjects, on which the members can make personal preparation.

District Rounds

ATLANTA DISTRICT

Fourth Round

Ariel Bowen, Sept. 17-18; College Park, Sept. 22-24; East Point and Hopeville, Sept. 28-Oct. 1; Decatur, Oct. 1-2; Marietta, Oct. 8-9; Foss Chapel, Oct. 8-10; Red Oak, Oct. 14-15; Battle Hill, Oct. 15-16; Palmetto, Oct. 21-22; County Line, Oct. 28-29; Fairburn, Nov. 3-5; Central Avenue, Nov. 12-13; Oakland City, Nov. 12-14; South Atlanta, Nov. 19-20; Rockdale Park, Nov. 19-21; Oxford, Nov. 25-26; Warren Memorial, Dec. 10-11.

Dear Brethren—We have just closed a great district conference. Now let us meet the great Clark University Endowment Rally, October 26, like Christian business men. Excuses and

frivolous explanations do not get us anywhere, for they have the ring of insincerity. It is the real valid work that counts.

Then let us move on to the Annual Conference at Griffin, Ga., December 13, not to apologize and beg for sympathy, but to make our reports like valiant soldiers of Christ and stand upon our merit like independent men. That is real religious business and anything less spells failure of the first degree. Let every local church officer and as many others as possible subscribe for the Southwestern Christian Advocate. We cannot put over the program of the Church if we do not read the literature of the Church.

Yours on the field,

C. L. JOHNSON, D. S.

JACKSON DISTRICT

Fourth Round

Tyler's Chapel, Sept. 30-Oct. 1; Morton, Oct. 7-8; Benton, Oct. 14-15; Canton, Oct. 20-22; Canton Circuit, Oct. 21-22; Yazoo, St. Stephen, Oct. 27-29; Yazoo Circuit, Oct. 28-29; Larkin, Nov. 4-5; Carthage, Nov. 11-12; Central, Nov. 17-19; Brandon, Nov. 18-19; Craig, Nov. 25-26; Couprie, Dec. 2-3; Pratt Chapel, Dec. 8-10; Jackson Circuit, Dec. 9-10; Pelahatchie, Dec. 16-17.

My Dear Pastors, Local Preachers, Exhorters, Officers, Members and Friends of the Jackson District—This round brings us up to the annual conference at Moss Point. The yearly task is not quite finished, though we have done well up to now. Let us finish our task. Let us report our 506 cash subscriptions for the fiftieth anniversary of the Southwestern, all our claims for the Episcopal parsonage, our 15 per cent increase in accessions, and our total centenary claims.

Faithfully yours,

L. W. PRICE, D. S.

MARSHALL DISTRICT

First Round

Ore City Circuit, Nov. 11-12; Ebenezer, Nov. 19-20; Maffaileu Circuit, Nov. 19-21; Zion and Edwards, Nov. 18-19; Jefferson Circuit, Nov. 25-26; Lasator Circuit, Nov. 25-26; Hawkins, Dec. 2-3; Toxarkana St., Dec. 8-10; Texarkana Circuit, Dec. 9-10; Mineola Circuit, Dec. 16-17; Woodlawn Circuit, Dec. 16-17; Concordia and Longview, Dec. 23-24; Dangerfield, Dec. 23-24; Smithland Circuit, Dec. 30-31; Harleton Circuit, Dec. 30-31; Pittsburg Circuit, Jan. 6-7; Lodi Circuit, Jan. 13-14; Marshall Circuit, Jan. 20-21; Queen City, Jan. 27-28.

Dear Brethren—Let us begin with the conference year raising our centenary and report the same monthly. Teach the people how to do effective church work. "Let the leader lead."

Yours in His name,

E. H. HOLDEN, D. S.

SARDIS DISTRICT

Fourth Round

Sardis Circuit, Oct. 14-15; Sardis, Oct. 21-22; Darling, Oct. 28-29; Coahoma, Nov. 4-5; Hernando and Mineral Wells, Nov. 11-12; Como Mission, Nov. 18-19; Lambert and Crowder, Nov. 25-26; Falcon, Dec. 2-3; Byhalia Mission, Dec. 9-10; Lula, Dec. 16-17; Sobino, Dec. 23-24; Cronshaw, Jan. 6-7.

Dear Brethren—Thus far you have

done well. We just closed a great district conference. We had eleven conversions and most of the charges brought splendid reports. Many, many thanks to you for your support in making my first district conference a success.

I am expecting every pastor to bring up a round report to the district conference at Como in November. Remember to put us over the top. It will take at least \$1.00 from every member in the district, and every pastor should bring his quota to the Southwestern.

We can go over the top, we will go over the top, we must go over the top.

M. C. PULLIAM, D. S.

WASHINGTON DISTRICT

Third Round

Simpson, Sept. 26; Fairmount Heights, Sept. 27; Randall Memorial, Sept. 28; Chicamuxen, Sept. 29; Pisgah, Sept. 30; Benning, Oct. 11; Fort Washington, Oct. 12; Washington Grove, Oct. 13; Laurel, Oct. 13; Bowie, Oct. 14; Ritchie, Oct. 17; Mt. Vernon, Oct. 18; Charlottetown, Oct. 19; Valley Lee, Oct. 20; St. Ingoes, Oct. 21; Haven, Oct. 23; Nash Memorial, Oct. 24; Oxen Hill, Oct. 25; Linden, Oct. 26; Pomoke, Oct. 27; La Plata, Oct. 28; Wayside, Oct. 28; Waldorf, Oct. 29; Lanham, Oct. 31; Upper Marlboro, Nov. 3; Nottingham, Nov. 4; St. Luke, Nov. 5; Brandywine, Nov. 7; Woodville, Nov. 8; Boyds, Nov. 9; Poolsville, Nov. 10; Barnesville, Nov. 11; John Stewart, Nov. 14; St. Marks, Nov. 15; Rockville, Nov. 16; Scotland, Nov. 16; Mt. Airy, Nov. 18; Damascus, Nov. 18; Central, Nov. 21; Mt. Zion, Nov. 28; Brookville, Nov. 23; Laytonsville, Nov. 24; Sandy Springs, Nov. 25; Colesville, Nov. 28; Asbury, Nov. 28; Ebenezer, Nov. 30.

Dear Brother—I hope you enjoyed a delightful vacation and that you find yourself greatly refreshed from the rest. The district conference is voted to be the best yet. God bless you as you go to the full task. This quarter should see your full quota of S. W. Christian Advocate paid up and your people reading the paper. The full drive is on for the 30 cents per member for the Episcopal residence. Get at it and report to Dr. Swartz, 9 East Franklin street, Baltimore, Md. Make an over the top drive for the centenary. Remember, only the man of vision sees his opportunity, others only see the opportunities of his successful neighbors. Call on me. I am ready to the extent of my power to help.

D. DE WITT TURPEAU.

1408 Hopkins St., N. W.

MONROE DISTRICT

Fourth Round

Bastrop, Oct. 6-7-8; Mt. Noho, Oct. 13-14-15; Mt. Siam, Oct. 20-21-22; Bulah, Oct. 22; Woman's Home Missionary, Ladies' Aid, Sunday School, Epworth League convention, Lake Providence, Oct. 25-29; Bonita, Nov. 3-4-5; Gaffion Mission, Nov. 7; Anderson, Nov. 9-10; Washington, Nov. 11-12; Lake Providence, Nov. 17-18-19; Wisner, Nov. 24-26; Sicily Island, Nov. 25-26; Caspir, Dec. 1-2-3; Fairbanks, Dec. 6; Jones, Dec. 8-9-10; St. Paul, Dec. 15-17-18; St. James, Jan. 7-8.

(Continued on Page 16)



## WHAT THE CHURCHES ARE DOING

**ST. CHARLES, MO.**—Sunday, Sept. 10, was quarterly meeting at St. Paul M. E. Church. The Rev. Cromwell preached an excellent sermon in the afternoon. The service was enjoyed by all that were present. At 7:30 p. m. the people gathered together for another spiritual treat, at which time the Rev. Leroy Woolrich, presiding elder, preached an excellent sermon, taking as his subject "Prayer." Little Rose Mary Shelton, the daughter of Mr. and Mrs. Tolle Shelton, was presented to Christ and thereupon christened by Rev. J. C. Guyton, P. C. Mrs. Bradford was given as godmother of little Rose Mary. The little baby is about six months old. May God's blessing ever rest upon her and her parents.—J. C. Guyton, P. C.

**AUSTIN, TEXAS**—Wesley Chapel M. E. Church Sunday School is progressing nicely. A full staff of teachers who are putting forth every effort to bring their work to a higher standard. On Sept. 1 the teachers royally entertained the entire Sunday School with an ice course on the playgrounds and all enjoyed an ideal evening. We earnestly beg the co-operation of the parents in helping to make our Sunday School a grand success. President R. N. Brooks and Professor Cook of Sam Houston are indeed loyal to us, and their sermons and talks are a source of enjoyment to all. They are indeed helpful to us in many ways. We extend a most cordial welcome to President Brooks and entire faculty and student body at any and all times. The Epworth League is growing rapidly. Mr. Carlington, president, with the help of Rev. Jacques, our pastor, is doing good work and each Sunday evening at the usual hour all enjoy the discussion of well prepared lessons. Some of the subjects are such as "John Wesley, Proclaimer of a New Life," and "How Am I Investing My Mind?" Each subject was well taken by all. The church seems to be putting on new life. Rev. Jacques is indeed a wide-awake pastor. He is one of those faithful workers for the uplift of God's kingdom. Rev. Jacques is the founder of Wesley playgrounds and every child of our race in Austin is invited to take part in some of the activities of the playgrounds. We extend a welcome to old and young. The literary programs are always interesting and nicely attended. Prof. J. M. Brew, formerly of Austin, now of Fort Worth, was indeed good in an "Original Poetical Recital." We wish for this young man a bright and prosperous future. The choir, under the direction of Mrs. C. L. Brown, is rendering excellent service. Mrs. Brown has given her service from early girlhood to Wesley and should be highly commended for her untiring efforts in making this choir one of the best in the city.—Reporter.

**MEADVILLE, MISS.**—The Rev. R. Jordan, our most worthy pastor of the Meadville charge, including three churches, has just closed a very successful revival at the three churches, August 30. The meeting ran for four

weeks. During the first week Rev. A. Lee, our pastor at Harriston, Miss., assisted him. The second week Rev. G. A. Britton of Kenolia, Miss., and Dr. J. C. Hibbler, D. S., came to hold his third quarterly conference, and preached three days and nights. The quarter was quite a success. The preaching during the entire revival was of the highest order—strong, forceful and convincing. We appreciate the help of the people of other churches more than we can tell. There were 59 conversions and accessions to the church. Sister R. Wilkerson, president of the Ladies' Aid Society, called the members together and they had one of the most spiritual meetings of the year. The Southwestern was presented as the official organ of the church, and two subscriptions were taken. We raised something over \$125.—H. L. Davis, Reporter.

**WEST POINT, GA.**—The revival at Cannon Chapel M. E. Church was a success, running from Aug. 20 to 27. The Rev. S. D. Bankston, pastor of Greenville charge, preached seven able sermons, which were enjoyed by all present. Each night the attendance grew with interest. The people of West Point predict a great future for this strong young man. Seven precious souls were added to the Master's kingdom, which makes a total of 50 souls added during the pastorate of Rev. J. F. Robinson, who is sparing no pains in pastoring the people. Collection during the week, \$45.88. Rev. J. F. Robinson, P. C.—E. L. Johnson, Reporter.

**HIGH SPRINGS, FLA.**—Mikesville Charge: We just closed out a glorious revival on Sunday night, under the leadership of our beloved pastor, Rev. G. M. Hearst. For one week services were held both day and night, and nine souls were happily converted. Our pastor became ill during the meeting and the new converts were not received into the church on Sunday, but will be taken in on the third Sunday in the month.—Candace King, Reporter.

**LAKE CHARLES, LA.**—On Thursday night, September 7, a Debate was held, subject: "Resolved, that the hope of Reward influences men more than the fear of Punishment."

The characters were, Mr. A. C. Washington, affirmative, and Miss Mary Waters, Negative.

The Negative won by 9 points to 5. A wonderful time was enjoyed by all.

Mrs. Naomi Caroline was elected President of the Junior Epworth League. Alan Gordon, Assistant Secretary, has fully recovered from illness and resumed his duties again.

Mr. Frank J. Davis, Chaplain and Joseph Prater, Nathan Brown, active members are on the sick list. Lewis Dervis, Secretary.

**SHUQUALAK, MISS.**—Our work here is progressing fine. We will soon enter our new church. Too much cannot be said of our good Baptist friends who have been so nice to us in our great struggle. We have been

using their church for services ever since we have been out of doors. On last Sunday the pastor, Dr. Flinn, being with them, they raised for us \$8.72. May God continue to bless them and the good people of this place.—Mrs. H. Y. Saulter, Reporter.

**COVINGTON, GA.**—Our Ladies' Aid Society, under the untiring and efficient leadership of Sister Maud Morris, led the entire Gainesville District when the reports were all in at our last district conference, in work done for the Master's cause. This has been the goal of the president and her co-workers all the year. They work for their church, they do big things, they are going to do bigger things. Our church is justly proud of them. The solo numbers contributed by our Sunday School, in the person of its superintendent, Sister Mary L. Bass, to the Saturday night Young People's Literary program of the district conference were pronounced as special features by the conference, as they encored the singer. Our pastor, Rev. A. B. Keeling, assisted by Revs. N. D. Shamborguer and George W. Brower, has just closed a successful revival. Rev. Keeling has been appointed a delegate by Bishop E. G. Richardson to the national conference of colored representative leaders on Temperance, Public Morals and Law Enforcement, to be held in Nashville, Tenn., October 3-6, under the auspices of the Board of Temperance of the M. E. Church. He will register our solemn and righteous vote FOR temperance, public morals and law enforcement as one of the negro's strongest contributions for the success and security of our race and nation.—Reporter.

**ROCHELLE, FLA.**—We are now in the midst of a great revival meeting and eight members have been added to the Church. Our church is making the pastorate of Rev. W. B. Hester, and we trust he will come back to us for another year. The following assisted Rev. Hester in the revival: Revs. K. W. Moses, J. W. Divine, J. J. Williams, T. Jacobs, Robinson of the Baptist Church, W. M. Davis and F. H. Harris. Our church is very much alive.—Sam White, Reporter.

**UNION CHURCH, MISS.**—We have just closed our revival with great success. At Bell Hill six precious souls were added to the church. We began at Hickory Block on August 27 and closed on August 31 with 43 accessions. The Rev. B. W. Robinson, pastor at Bnde, Miss., rendered valuable assistance.—I. C. Rucker, P. C.

**PEORIA, ILL.**—St. Luke Church this year, under the leadership of Rev. A. E. Miller, has taken on new life and is moving on to success. The debt on the church has been reduced, the membership increased, and so far this year about \$50.00 has been raised for centenary. The future of this church looks bright and the members are indeed proud of their leader and pastor, Rev. A. C. Miller.—Mrs. M. Richardson, Reporter.

**BONITA CHARGE**—Our revival has just closed and we are proud to report that we had eight converts and three accessions. We are indeed proud of our Pastor, Rev. S. A. Davis, as he is doing much for our church here. We are favored often with the pres-

ence of a number of our white friends.—S. King, Reporter.

**NORFOLK, VA.**—John Wesley M. E. Church, last Wednesday night as usual, we attended our class meeting; about 20 or 25 members and some visiting members of other denominations. We had a great meeting spiritually.

Having dismissed the congregation about 10 o'clock. We all went home (as supposed,) and the pastor was preparing to retire for the night, but just before he sent up his petition to his heavenly father for his protection through the night he heard several voices singing: "When the Saints go marching in—I want to be in that number," etc.

I went hastily to the door; some one having already turned on the light; and there standing before the door a seven passenger auto, owned by Mr. J. D. Murry one of my officers, and in the car sat several of my members singing the song mentioned above; led by Sisters M. J. Thompson, who was the promoter; creating the storm that had its origin in a cosy little store owned and controlled by Mr. and Mrs. H. Wycoff, just two doors west of our Church.

The contents of the storm were poured on the floor, and a song and prayer was had; then some brief words from Messrs. H. Wycoff, S. B. Lester, W. N. Thompson and others, they bade up good night, leaving in our possession groceries to the amount of \$20.00 or more.

Our hearts were made glad and we rejoice in such storms.

The membership here is very few but among the few, we have some loyal, faithful and true ones. We pray God's richest blessings on them, one and all. J. R. McNair, Pastor.

**NORTH CARROLLTON, MISS.**—On August 5 our church at Mount Olive gracefully stormed us with more than a hundred pounds of groceries, chickens and other things of value. Our church this year is in advance along all lines to what it was last year. We have raised about all our centenary and paid up the district superintendent. We are somewhat behind with the pastor, but think that the \$100 rally the stewards have well in hand for the fourth Sunday in September will bring us ahead. We have had a splendid revival, through which many were added to the kingdom. We have added 14 this year to the membership of the church. We have a good district superintendent in the person of Rev. J. M. Marsh, who is trying to bring the district to the high water tide, both spiritually and financially.—Emmett A. Mays, P. C.

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**HARRISON**—Rev. Henry G. Harrison, a retired minister of the East Tennessee Conference, died Sept. 10, 1922, at Tipton, Va., aged 60 years. He was admitted a full member of the conference in 1906. After traveling a number of years he retired and settled down at his old home and birthplace, Mudfork, Va. He had been in failing health for a number of years, but fought his disease as a soldier and kept on his feet most of the time, until just a few days before his death. When in the active work he was very earnest and successful in his labor, and many souls were saved in revivals which he held while pastoring some of the best charges of the conference. He was trained for the ministry and was prepared for the work which he so much desired to do. He leaves a devoted wife, two sons, two daughters, a brother and many friends to mourn his loss. The funeral was conducted by the pastor, Rev. W. M. Johnson, assisted by Brother H. Sinkford and others.—Reporter.

**TEAGUE**—After an illness of 8 months duration, Mrs. Caroline Teague, wife of R. D. Teague, a very faithful and loyal member of Lee Tabernacle M. E. Church, Navasota, Texas, was called from her earthly labors on a recent date, at the age of 65 years. She was born in St. Mary's Parish, La., in 1857. She came with her mother to Houston, Texas, in 1871, and was converted and joined Mt. Vernon M. E. Church in 1872, under the pastorate of the sainted Rev. V. M. Cole. She soon moved

from Houston to Conroe, helped to organize the M. E. Church there. She was its leading member for nine years. After which she was united in marriage to R. D. Teague. They at once moved to Navasota, Texas, and joined Lee Tabernacle Church, where she remained until her death. She was an untiring Christian worker, a devoted wife and a loyal supporter of every worthy cause. The funeral services were conducted by the pastor in the Lee Tabernacle Church. The funeral sermon was preached by Rev. S. M. Bolden of Bryan, in the presence of a host of relatives and friends. Her remains were laid to rest in Navasota Cemetery. G. W. Carter, Pastor.

**BLACK**—Andrew Black, of Bentonville, Ark., was born March 2, 1851, died August 31, 1922. Age 71 years. He was a faithful Christian to the last, bearing his afflictions as only God's children can do. He professed faith in Christ several years ago and never forgot the God in whom he had placed all trust. He leaves a wife, son, daughter and other relatives to mourn his departure. "Though you've left us, precious loved one, and we hear your voice no more, we are safe in our confidence that we'll meet on yonder shore; though a voice we loved is still, a place is vacant in our home which never can be filled."—Rev. G. W. Weir, Pastor.

**BLUITT**—On September 2, Sister A. B. Blutt the wife of Rev. A. B. Blutt, our Pastor at Money's departed this life, at Falcon, Miss. Sister Blutt had been a member of the M. E. Church for many years. She had traveled with her husband in all of his works, and stood by him in every way to make him succeed.

At the time of her death she was a member of Thirkield Chapel M. E. Church at Falcon, and was the president of the Woman's Home Missionary Society, she was a faithful Christian, a devoted wife, and a loving mother.

She leaves two children, a husband and a host of friends to mourn her

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loss. Her funeral was largely attended.—Miss Willie B. Holmes, Reporter.

**MOSLEY**—Sister Lavenia Mosley was born February 22, at Maysfield, Tex., and died August 6, 1922. Sister Mosley lived a consistent Christian life. She leaves a husband, one daughter, two sons and a number of relatives to mourn her departed life. Rev. John Coe officiated.—C. W. Renfro, Reporter.

**HUNDLEY**—Sister Candies Hundley died August 26 in Lovejoy, Ill., where she was living with her daughter. Her funeral was held on Friday at 2:30 p. m., at John Wesley M. E. Church, Durant, Miss. Funeral services were conducted by Rev. F. J. Talbert of Lexington, Miss. Sister Hundley was 73 years of age. She leaves one daughter, two sons, five

grandchildren, six great-grandchildren and a host of friends to mourn her departed life.—Samuel R. Ingram, Reporter.

**BRAXTER**—Brother Eugene Braxter was born in Queen City, Texas, June 9, 1894, and died at his home after an illness of long duration, Sept. 3, 1922, in full triumph of faith. He was married May 19, 1917, to Miss Adine Butts, of his home. To them were born five children, all of which survive him. His funeral was largely attended and the floral offerings were many. Brother Baxter was converted and joined Bethel M. E. Church in the year 1914. Papers of condolence were read by Mrs. Katie Benjamin, Mrs. Lola White and Mr. Erie Kimball. The funeral services were conducted by Rev. T. H. Edwards, pastor, and his remains were laid to rest in Queen City. He leaves to mourn his death, a mother, father, five brothers, one sister, a wife and five children, also a host of friends.—T. H. Edwards, P. C.

**GOODEN**—Sister Roberta Gooden, Maysfield, Tex., was born in 1898, and died September 3, 1922. She was faithful to her Master and to the Church, serving one year as president of the Cradle Roll Department and was loved by all who knew her. A husband, four sisters and three brothers survive her. Rev. John Coe, Pastor.—C. W. Renfro, Reporter.

## THE FORTIETH SESSION

—OF—

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## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Philadelphia	Newark, N. J.	Sept. 26-28	J. T. Fletcher
So. Philadelphia	Middletown, Del.	Oct. 17-19	James H. Scott
Salisbury	Marion, Md.	Oct. 3-5	J. W. Jewett
Centreville	Deuton, Md.	Oct. 24-26	R. H. Wallace
Cambridge	Berlin, Md.	Oct. 10-12	D. H. Hargis

### NOTICE

To the Members of the Tennessee Annual Conference:

Dear Brethren—I have secured reduced rates to our annual session to be held in Lebanon, Tenn., October 11-19, 1922. Reduced rates will be granted on the certificate plan. I will send each pastor a card setting forth the plan from the office of the chairman, W. H. Howard, Atlanta, Ga. Selling dates, October 7-13; validation dates, October 16-17; last honoring date, October 19.

J. A. W. MOORE, Sec'y.

Gordonville, Tenn.

To the Woman's Home and Foreign Missionary Societies of the Central Missouri Conference: The Funk-Wagnall Dictionary and maps which Sister Hattie Hooks, our own product of Grand Cess Missiou, Cape Palmas, Liberia, West Africa, has asked for, can be sent from our Methodist Book Concern in New York. Dictionary, \$16.00; maps, \$7.50. Total, \$23.50. Sister Bateman of Blackburn, Mo., at present enrolled in George R. Smith College, has in cash \$6.00, paid by Dr. W. H. Wheeler, O. H. Johnson, W. L. Lee and others at the Kansas City District Conference. Sister Bateman will give a complete list of all who have contributed to this worthy cause. We hope to be able to send the \$23.50 at least by November 1, so that Sister Hooks will receive it by Christmas. All who will assist, send money to Mrs. B. F. Bateman, L. B. 285, Blackburn, Mo., or to George R. Smith College.

MRS. B. F. BATEMAN.

Brethren of the Texas Conference: You will recall the fact that we passed a resolution at the Annual Conference, Beaumont, Texas, establishing a Sinking Fund for the retired ministers of the conference—a home fund. That resolution calls for five (\$5.00) dollars from each charge and one (\$1.00) dollar per member of the Conference, making six (\$6.00) dollars in all. Brother Pastors: Let me urge you to see about collecting this amount at once, so that you may not fall an imperative need. Just think of a young man entering the ministry now, and if this plan is kept going by the time he retires there will be a handsome amount from which the Conference will be drawing a fine interest. Come, let us stand by this resolution and make it a success.—J.

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The District Conference voted unanimously for Epworth League and Sunday School Convention. This convention will take place October 19 at St. Matthew Methodist Episcopal Church, Algiers, La. Every minister from every charge on the New Orleans District is expected to be present and two delegates from each church. Brothers, let us make this convention worth while, for by the saving of our young folk we perpetuate the future church. Mrs. M. Estavan, president of Epworth League, M. R. Walker, District Superintendent.

### DISTRICT ROUNDS

(Continued from Page 13)

Dear Brethren—From all accounts, we have just closed one of the best conferences in the history of the Monroe District. But, be it remembered that the centenary, Southwestern quota, conference claimants, Episcopal fund and Episcopal residence will be a part of our annual report. Let no one retard you, or do not disappoint yourselves. Let the various committees be ready to report. Organize your church. Get a hold on your young folks. Give them a chance. Come to Lake Providence and help us get our auxiliary in the district started. We will be glad to have Mrs. Turner, the state president, or some of the other state members to come with us.

T. A. HAMPTON, D. S.

### ST. LOUIS DISTRICT

#### Third Round

Hannibal, Oct. 21-22; Louisiana, Oct. 22-23; Bowling Green, Oct. 28-29; Clarksville, Nov. 1-2; Curryville, Nov. 4-5; Troy, Nov. 11-12; Moscow, Nov. 13; Elsherry, Nov. 18-19; Forestelle, Nov. 21-22; Truesdale, Nov. 23-24; Peoria, Nov. 25-26; Buffalo, Nov. 25-26; Springfield, Nov. 24-26; Jacksonville, Dec. 2-3; Union Memorial, Dec. 2-3; Webster Grove, Dec. 9-10; Kinlock Park, Dec. 9-10; St. Charles, Dec. 12-13; Poplar Bluff, Dec. 14-15; Fredericktown, Dec. 16-17; Farmington, Dec. 17-18; De Soto, Dec. 20-21; Festus, Dec. 23-24; East St. Louis, Dec. 30-31; Samaritan, Dec. 31-Jan. 1; Asbury, Jan. 7-8; Howard Place, Jan. 8-9; La Salle, Jan. 14-15; Gratiot Station, Jan. 15.

Dear Brothers of the St. Louis District—You said at the district conference at Festus, Mo., that you would stand by the district and do your part in putting over the district program of our great Church. I am depending on you to do your best. Start an evangelistic campaign in

your charge, put a Southwestern in every home, raise every dollar of your centenary pledge and send it to the treasurer as soon as you receive it, collect the Episcopal claim, and do not forget the retired minister, because you are traveling that way yourself.

Yours in the work,  
LEROY WOOLRICH.

### QUARTERLY CONFERENCE

(Continued from Page 12.)  
Blood." It was an inspiring sermon.—R. Lang, Reporter.

MACON, MISS.—Our third quarterly conference convened at Rock Hill Church, Sept. 9-10. The ladies of Rock Hill served the conference with a splendid basket dinner, after which the district superintendent, Rev. J. H. Talbert, called the meeting to order. A number of the officers were present and the reports showed improvement along all lines. We all enjoyed the address of the district superintendent. In his pleasant and forceful way he impressed us with the necessity of doing our share of the work of the church. On Sunday the district superintendent preached and administered the sacrament to the people of Rock Hill. Sunday night he came to New Hope, where a packed house awaited him. Our pastor, Rev. Kinard, is working hard to bring the work up to a high standard. Collection \$61. Paid district superintendent. We are now on a big drive to bring up our full quota of centenary. Wish us success.—Mrs. Mary W. Davis, Reporter.

ROCKY FORD, GA.—Our fourth quarterly conference met at Grace Chapel M. E. Church, August 19-20. The district superintendent, Rev. J. S. Stripling, presided. Devotional service was conducted by the pastor, Rev. H. R. Dixon. Prayer by Brothers Nud Thomas and James Reddick. Scripture reading by the district superintendent, J. S. Stripling. The district superintendent preached a soul-stirring sermon; text, Jer. 6-3. On account of a funeral the Sunday services were carried to Horse Creek Church. The district superintendent was at his best at high noon. The quarterly conference members were present with good reports. Raised during the quarter \$47.37. Under the pastorate of our faithful pastor, Rev. W. R. Dixon, the charge is moving on nicely. Plans have been put on foot for the completion of Grace M. E. Church and the work has begun. A great centenary and pastoral rally was placed on foot at each church on the charge, which was successful. Raised during the rally \$217.92.—Ora B. Parker, Reporter.

### C. C. NOTES

WESLEY M. E. CHURCH—The Epworth League of Wesley M. E. Church, true to its tradition and under the able management of its president, Rev. Buchanan and the most competent literary manager, Miss Bonita Mack, rendered a most beautiful program Sunday, Sept. 10. The attendance was fair. The president, who had a very important engagement, after addressing a few words of encouragement and high commendation, asked to be excused, turning over fully the League to the literary manager, Miss Mack. The program was as follows: "Yield Not to Temptation," the league; prayer, Rev. Stunns; song, "Jesus is Tenderly Calling," the league; Scripture reading, first psalm, Mrs. Beatrice Slush, representing First Street Church; paper, "Good Christians and Good Citizens," Brother Vickums, representing the Protestant Episcopal Church; Scripture reading, Isaiah, 53rd chapter, Mrs. Carter, one of our new converts; remarks by the president, Rev. W. B. Buchanan; solo, "Saviour, Thy Dying Love," Mrs. Olivier Carpenter; the Nicene Creed, J. W. M. Francis; piano solo, Miss Hattie W. Stanley; remarks, Rev. Stunns; paper, addressed to the league, Miss Mildred Williams; poem, Miss May Thompson; recitation, "The Sunshine," Leola Thompson; closing remarks by the literary manager, Miss Bonita Mack.

We had three visitors present. The program was grand in its entirety. Those who were absent missed a fine treat. The program was closed by the singing of Hymn 225 and benediction by Rev. Stunns.

### CARD OF THANKS

To the members of Shiloh M. E. Church and Friends: I take this method in thanking Sister Emma Matern and Brother Lewis Scott, who led the host for over 100 pounds of choice groceries given me on August 23. May the God of peace bless them with plenty. The presentation speech was made by Rev. C. D. C. Bryant and responded to by the pastor.

D. A. LANDRY, P. C.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

Vol. 44

New Orleans October 5, 1922. No. 40.

THE METHODIST BOOK CONCERN,  
Publishers

## The Teachings of Jesus

- ¶ The poor in spirit possess the Kingdom of Heaven.
- ¶ They that mourn shall be comforted.
- ¶ The earth shall be inherited by the meek.
- ¶ They who hunger and thirst after righteousness shall be filled.
- ¶ The merciful shall obtain mercy.
- ¶ The pure in heart shall see God.
- ¶ Those who make peace shall be called God's children.
- ¶ The Kingdom of Heaven is the possession of those who are persecuted for the sake of righteousness.
- ¶ Heaven contains great reward for those who, for the sake of Jesus, are falsely reviled and evilly spoken against.

**GOOD LITERATURE DAY, OCTOBER 29th.**  
**PASTORS RAISE YOUR QUOTA!**



## THE AMERICAN CHURCH HAS FAILED

Failure of the American Senate to pass the Dyer Anti-Lynching Bill was the failure of the American Church in the most significant moral issue before the nation since the anti-slavery struggle. The issue was clear cut.

The question to be answered was plainly whether the Christian Church of America would throw its moral weight and religious sanctions against the unlawful taking of human life at the hands of bullying blood-thirsty mobs. To this question the Church answered "No."

The American Senate that voted upon this question was three-fourths Christian. These men were representative products of American Christianity. Through them the virility, or lack of it, in the American Church exhibited itself to the nation and to the world. Their failure was as surely the failure of the Church as their success would have been most surely a victory for the moral forces of the church. There is something vitally wrong with the Church of Jesus Christ when it has not within itself the power of moral discipline, incentive, and dynamic to constrain its representatives to take an unequivocal stand for Right in times of great moral crises like this through which we are passing.

One of the fundamental teachings of Jesus Christ to which the Church must cling with unyielding tenacity is the value and worth of the individual—the sacredness of human personality. There is no moral weakness, no ethical relapse of our social system today so subversive of this fundamental conception of Christianity as is the lynching evil aimed at by the Dyer bill. For the Church to withhold its sanctions and activities from support of this bill against wholesale clandestine murder of a helpless social group is for the Church to fail that helpless group, to fail the nation and to disappoint her Lord.

But even more than this, it is the business of the Christian Church to save society. This implies more than the salvation of the mere individual. The church must save the mass. It must leaven the whole. The Kingdom is a social rather than an individual concept. If the Church is to build the Kingdom it must create a Christian public

opinion and conscience that will support, and demand of the group, allegiance to those moral obligations that constitute a Christian social order. Here is the task of the Church. While it is loud in its advocacy of the suppression of the saloon and the liquor traffic, it must, in order to be consistent and efficient, labor with no less zeal for the suppression of the lynching evil. **The insistent cry of the Negro is that the American Church go to this business at once.**

It is to be hoped that the failure of the Church to inveigh against this evil is not due to her unwillingness or indisposition to advocate the cause of the Negro because he belongs to a different race group. When the American Church conditions moral action in favor of a disadvantaged group upon the color of that group, then that church thereby writes and seals its own condemnation at the bar of Christian public opinion throughout the civilized world. When the religious impulse to social activity fails to function toward any group because of color or race prejudice, that impulse suffers death and that moral enthusiasm is wasted. Surely the task of the American church is so huge and so fundamental for national prosperity and for the creation of an atmosphere of Christian social righteousness as not to admit of dereliction or delay in its performance.

Long ago Dr. Tocqueville observed that "The Christian nations of our age seem to present a most alarming spectacle; the impulse which is bearing them along is so strong that it cannot be stopped, but it is not yet so rapid that it cannot be guided; their fate is in their hands; yet a little while and it may be so no longer. The first duty which is at this time imposed upon those who direct our affairs is to educate the democracy; to warm its faith, if that be possible; to purify its morals; to direct its energies; to adopt its government to time and place, and to modify it in compliance with the occurrences and the actors of the stage. A new science of politics is indispensable to a new world. This, however, is what we think of least; launched in the middle of a rapid stream, we obstinately fix our eyes on the

ruins which may still be described upon the shore we have left, whilst the current sweeps us along, and drives us backwards towards the gulf."

What an opportunity the American Church has to determine the fate of our nation by educating public opinion, warming and inspiring the nation's faith, purging the nation's energies to the establishment of the fundamental Christian social principle of good will and mutual service. A leader in social thinking courageously says: "Probably no one would claim that there has been much organized effort on the part of Protestant Churches in the United States in the past to guide and control public opinion unless it be along a few lines like the suppression of the liquor traffic. Yet this is exactly what all Christian Churches must undertake if there is ever to be a Christian world. They must go into the business of creating an effective public conscience regarding all relations of individuals, classes, nations and races." Herein the American Church has grievously failed. It was bad enough that the American Church failed through the Dyer bill to outlaw lawlessness, but it is still a more serious indictment that the church of Jesus Christ after nineteen centuries has failed to create a sufficiently virile righteous public opinion in the foremost Christian nation of the earth to legislate against the wholesale murder of one weaker group by another stronger and better advantaged group. In this lamentable failure, the idealism of the Church suffers woeful impairment, as do also her influence and efficiency as a moral social factor in the affairs of the nation. And her enemies find in this her vulnerable point against which they amass their attacks with telling effect.

It will be a great day in the life of the nations when the Church of Jesus Christ will have herself become so transformed and emboldened by His spirit as to be keen to perceive her opportunity for Christian ministry to every group, and free from color prejudice, shall be active and alert on behalf of the whole human family. The Church has failed; God grant she may retrieve her lost prestige and power.

## A TIMELY SUGGESTION TO NEGRO FRATERNAL ORGANIZATIONS

In the State of Louisiana there is an organization known as the Knights and Ladies of Honor of America. It is one of that numerous family of fraternal organizations in our colored group that give themselves to the work chiefly of caring for the sick and burying the dead.

At its recent grand session the Knights and Ladies of Honor of America adopted a set of resolutions in part as follows: "Resolved that this organization launch out on a proposition of entering the business world to project business enterprises such as will furnish employment for our young people after they leave school."

Such a resolution is very timely and should receive more than passing notice from the leaders of similar organizations elsewhere. It is a fact that there is an increasing number of

Negro young people who find difficulty in getting congenial employment. This holds true of those who have not been educated and often of those who have been to school. If society were organized on the right basis, the situation with our youth might not be so grave. Because then there would be no such thing as race jobs and color positions. The individual would gravitate naturally toward that job among his fellow men for which he was best adapted on the basis of productive efficiency. Since this, however, is not now the case and we are confronted with a bi-racial industrial system, thousands of young Negro men and women are forced into places not adapted to their well groomed talents and often into idleness because they find nothing profitable to do. Not lack of thrift

and efficiency but racial prejudice forces this situation.

Definite relief for this situation up to a certain point could be found in the pursuit of some such course as is contemplated by the resolution here referred to. These societies that are caring for the sick and burying the dead are doing a commendable social service in that line. But along this new line they broaden the sphere of their legitimate activity and service to society. We understand that in the State of Louisiana alone, there is among Negro fraternal organizations combined a financial reserve fund of more than a half million dollars. This amount is hoarded chiefly in the banks. What would it mean to the industrial life of our people in the state if even half of this were released in business enterprises for the race. It would furnish not only remuneration and employment but much needed training.

(Continued on Page 4.)

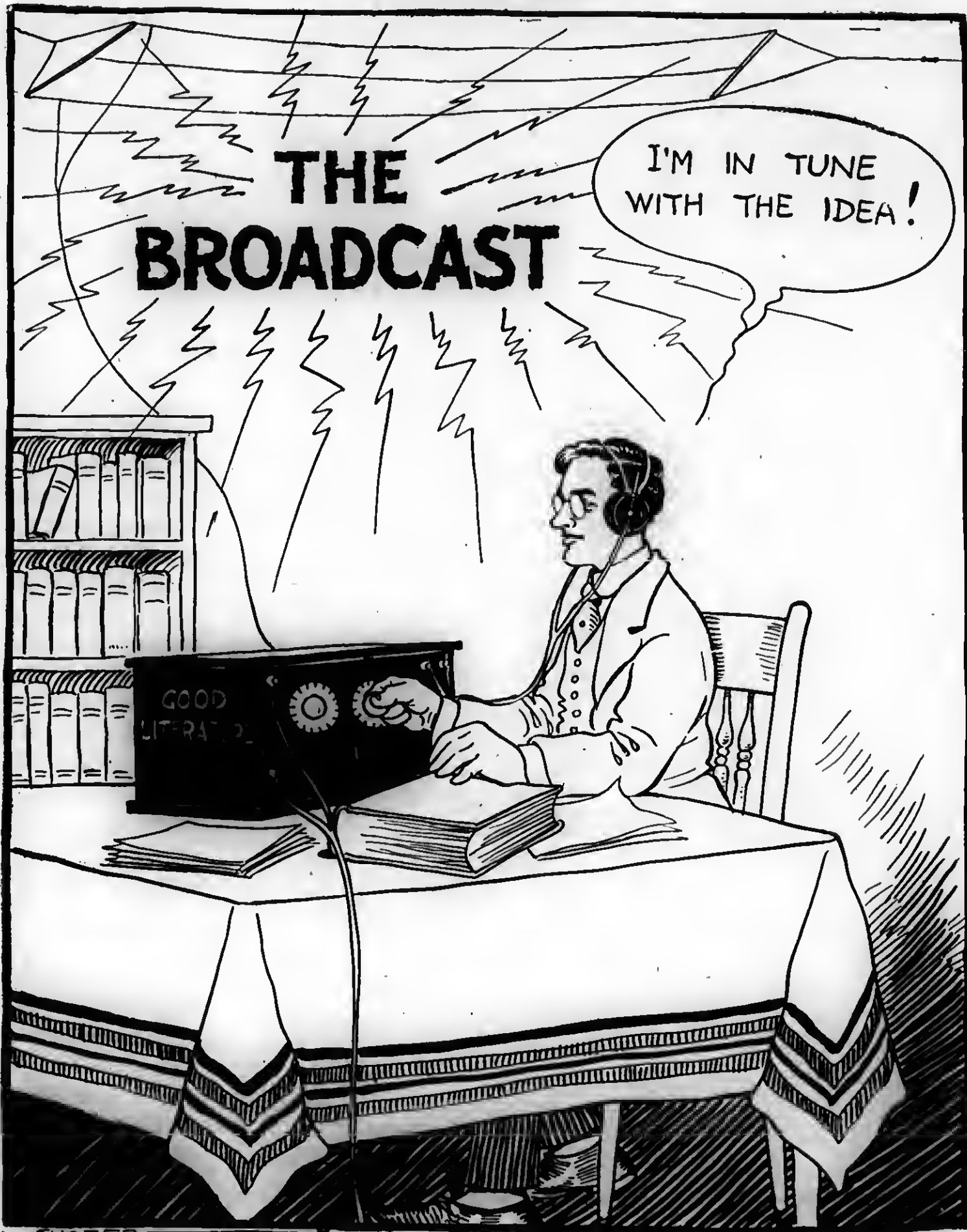


**ANNOUNCEMENT**  
**SUNDAY, OCTOBER 29th**  
**"GOOD LITERATURE DAY"**

A select program of unusual excellence has been prepared for the occasion, and is being "BROADCASTED" throughout all Conferences, Districts, and Charges—"Free of Cost." This program will be sent to pastors in quantities.

IT'S IN THE AIR"

OCTOBER 29



OCTOBER 29

On this day the Advocate campaign for 1923 will get under motion, and may we hope "be kept going" until the number of readers shall be equal to, or represent, the normal, healthy, invigorated membership of every charge. No family without an Advocate is the goal.

The universal observance of the day and cause means a revaluation of the literature of the church, in its relations to the members, as a home-character—and Kingdom-builder.

Therefore, and again, may the Keynote be sounded wherever Methodists are congregated—

***Good Literature Day, Sunday, October 29th***



# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
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BY

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**ALL IS WELL:**—Let not your  
heart be troubled: ye believe in God,  
believe also in me. In my father's  
house are many mansions: if it were not so,  
I would have told you. I go to prepare a  
place for you.—John 14: 1, 2.

## Personal and General

The Junior Choir of Asbury M. E. Church, Washington, D. C., was agreeably surprised on Friday evening, September 8, at the close of its regular weekly rehearsal, by a reception tendered it by its competent director, Mr. C. Sumner Beale, and his wife. The surprise came as a happy climax to the strenuous month of effort put forth by these young people in rendering the music for the Sunday services during the annual August vacation of the Senior Choir.

"The presence of 378 students on the Garrett Campus, coming from 195 colleges or universities in and out of Methodism, establishes evidence enough of the drawing power and worth of the faculty of Garrett Biblical Institute," wrote Dr. A. M. Harris, corresponding secretary of the Board of Education of the Methodist Episcopal Church, in a recent letter to President Stuart. "After four years of undergraduate training, students have learned how to pick their teachers. Scholarly attainments, teaching ability, spiritual power and a human and friendly attitude, all lend to the attracting force."

"Garrett is especially happy in this respect. The older members of its present staff are known throughout the Church for their high character and ripe scholarship. The writings of these men are accepted text books in educational institutions of our own and of other denominations. The evangelical thought of Methodism in the present generation has been greatly enriched by their contributions. Former students were willing and glad witness to the inspiration of the

class room to the wealth of intellectual and spiritual quickening, begotten of contact with such teaching and teachers."

"It is a matter of first importance that the Church should properly value the influence of such a school and of such a company of scholars. The future of Methodism is largely in the hands of these men. They are the present leaders of our future leaders and the influence of their personality and teaching will profoundly affect our Church life to the ends of the earth."

Invitations are being received for the marriage of Miss Helen Rust Thirkield, daughter of Bishop and Mrs. Wilbur P. Thirkield of Mexico City to Rev. O. W. E. Cook which is to take place on Saturday evening, October 7th, at Balderas Methodist Episcopal Church, Mexico City. Mr. Cook is Secretary of the department of Religious Education in the Union Theological Seminary in the Mexican capital where he and his bride are to make their home.

### TO OUR SUBSCRIBERS.

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Dr. C. A. Findley of Philadelphia while in the city of Colorado Springs, Colo., preached to a large appreciative audience at the First M. E. Church at 11:00 a. m. Sunday, September 10, and Tuesday evening following at 8:00 p. m. delivered his famous lecture on the American Flag at the Christian Church (white) to a large mixed audience under the auspices of the Peoples' M. E. Church of which the Reverend H. G. Kirkpatrick is pastor.

Dr. Findley, in company with Reverend Kirkpatrick and wife, also Mrs. C. Hodge, motored through the Garden of the Gods up to the wonderful Cave of the Winds into which he went and thence to Seven Falls, the most wonderful scenics of the Pike's Peak region.

Mrs. W. P. Kellogg, the wife of Reverend W. P. Kellogg, Anchorage, Ky., was sent as a delegate by the White Women's Auxiliary of the Presbyterian Church, Anchorage, Ky., to represent the colored community at their annual meeting held in Tuscaloosa, Ala., September 9-16. All denominations were represented. The Methodist Episcopal Church had the largest representation.

The annual meeting of the National Urban League will be held in Pittsburgh, Pa., October 18-20.

Rev. B. L. Jenkins of Atlanta, Ga., assisted his son-in-law, Dr. C. E. Taylor in a recent revival held in Thomasville, Ala. Seven souls were converted and five were added to the church.

The Southwestern Semi-Centennial Anniversary Honor Certificate is the Badge of loyalty and the sign of an intelligent Methodist.

Bishop R. E. Jones addressed a crowded house at Haddock Church, Sioux City, Iowa, recently.

Rev. J. O. Williams of Texas, and son, Rev. C. S. Williams, conducted a very successful revival at Haddock Church, Sioux City, Iowa, recently. Rev. R. M. Williams is the pastor.

In taking subscriptions, remember to give an HONOR CERTIFICATE to every annual cash subscriber whether new or renewal.

### A TIMELY SUGGESTION TO NEGRO FRATERNAL ORGANIZATIONS

(Continued from Page 2)

ing in the principles and methods of business and commerce. But suppose not in Louisiana alone but in every state where these fraternal orders have large holdings, a similar course were pursued, what an impetus and power would thus be given to the life of the race in the business world.

It is high time race leaders were seeing these possibilities and getting together for concerted action in helping our youth to find themselves and to hold their own in the intricate industrial situation into which they are born and are growing up. Since so many doors are closed by society in the face of our boys and girls because of the color of their skins, let us use our massed capital wherever possible to open doors of our own for the youth of the race.

### A STRIKING PHENOMENON IN MODERN EDUCATION

"Perhaps the most striking phenomenon in the history of modern education is to be found in one of our own theological schools," said Bishop Nicholson recently. "Here is a school founded about seventy years ago and made possible by a gift of land valued in 1853 at approximately \$25,000.00. From that small beginning we now have one of the outstanding theological schools of the country, which has so conserved its original gift, that it now has, at the end of seventy years, without substantial gifts or other help from outside sources, an endowment of \$2,500,000.

That in itself is remarkable.—But the achievement is fairly staggering when you realize that during all this time it has educated five thousand students, who paid no tuition while in school and most of whom were given their rooms free of charge. In the last generation this school has not asked a cent of the church, into which in abundance it has poured its product, and yet the institution has never gone into debt.

With other theological schools suffering a loss in number of students year by year, in marked contrast to this school, our own Garrett Biblical Institute, has shown a steady increase. In 1912 the enrollment was 202, this last year the enrollment was 378, and if accommodations could be provided the number next year would be more than 400. I know of no similar school of our denomination or any other denomination that has a record superior to that."



## "MEN—THE UNIVERSAL DEMAND"

By Dr. J. E. Walker, President, Mississippi Life Insurance Company

This address by Dr. Walker was delivered to the graduating class and Alumni Association of Alcorn College, Mississippi, at its recent Commencement.

The evolution of the world has been by stages; and gradually we have marched from one stage to another—from the camel to the horse; from the horse to the steam-engine; from steam to electricity; until today we have invaded the heavens, and with the use of aeroplane blazed a highway in the blue expanse above.

These stages in civilization have been the result of much study. In fact most of the time of the world has been spent in studying. We have sought to know the contents of the earth, and strata by strata we have unfolded it. We have sought to know the mysteries of the stars and one by one we have counted, examined and named them. We have sought to know the secrets of science in a general way and have thus discovered a multiplicity of truths heretofore unknown.

The result of all this studying is a world of modern machinery, of improved implements, of advanced business enterprises, and of gigantic corporations. In fact the old world of the camel, the horse and steam engine has developed into a new world of business—of producers and buyers and sellers.

When I was a boy there used to be a familiar Slogan—"Business is business." But civilization has marched away from that old slogan and has adopted this new one: "Everything is business." Farming as well as merchandise, building as well as banking, domestic service as well as professional science, all is business. There is no duty, however, humble, that is not performed now according to the law.

The world has been making rapid strides during the last four years. This has been due largely to a rivalry that has existed among nations for commercial supremacy. Each of the great and powerful countries of the earth has been busily engaged in the preparation of their units, in order that they might attain the highest standards of productive efficiency. The result has been that the present century far exceeds all others in mechanical invention, in chemical discoveries and in advanced methods and appliances. This has called forth the organization of many business corporations, the building and equipment of numerous factories and the investment of an enormous amount of capital. Times were good and most of these business enterprises sprang into existence over night. Money was plentiful and capital was easily attained. Thus it was not a problem to get buildings, machinery and money for the transaction of business. The attainment of these was an easy task with the promoter, but when the time came to find a man who could organize the forces of the enterprise, who could touch the button that puts into motion, the entire machinery; who could produce the required amount of substance, and who could make the business a paying investment? The management ran upon a rock—a rock that has destroyed many prom-

ising institutions and left them drifting in the waters of bankruptcy.

I venture to assert that the scarcity of men, level-headed and practical men, has caused more failures in business than any other dozen essentials. A business may go without modern or even necessary machinery; it may go without proper and essential equipment, it may go without the necessary or acquired amount of capital, but no business can go long without the guiding hand of a strong and practical man. A supply of such men does not exist. Only occasionally we find one here and there.

We have been too busy in the past developing what we might call "learned men," and have not given enough time to the developing of useful men; therefore, the various enterprises of today that are struggling to become serviceable and profitable, find it a difficult task to secure men that can meet their requirements. However, we had as well learn now that the age that called for men who simply knew things has passed. The age that called for men who simply knew how to use their hands dates back still further. The age that required that a man be simply good is but a faint memory. The universal cry of the hour is for a real man—a man that can think, a man that can express his thoughts in the beauty of work, that can make his work a service to his fellow man. We do not need any more walking encyclopedias. We do not need any more human machines. We do not need any more "goodie-goodies"—whatever that may mean. We need practical men—men who do not falter when obstacles confront them. Men who do not give up because panics sweep the land. Men who do not become discouraged when everything goes wrong; men who do not make excuses for not doing the job. Men who can put it over and do it in an efficient and profitable manner. Such men are scarce; they have always been scarce. But there seems to be a greater scarcity to-day than at any time in the past. The supply has not kept pace with the demand.

When Aristotle walked the streets of Athens at noonday with a lantern in his hand looking for a man, the demand for men was not greater than the supply. When Napoleon rode down the long corridors of his Army, crying Great God, how scarce men are, there were General Ney and others upon whom he could depend. But, as we go from City to City, from community to community; from enterprise to enterprise and hear the silent but thunderous cry for men, my observations have convinced me that they have not answered. They have not been found.

The late world war opened our minds to a realization of this striking truth. It was during this period that the world spent most of its time in organized effort. The imperative demand for more of everything created a general activity in business and manufacturing circles; put into the hands of the people an abundance of easily made money and made the attainment of capital

an easy process. Enterprises were quickly started and many were they that set sail upon the ocean of business. Where are they now? They have ceased to exist. Prepared men to promote them could not be found. Our civilization and our educational institutions had not produced them. One of the great mistakes is, we do not prepare for specific duties.

We divide our energies and thereby lessen our capacities. We do not seem to understand that we live in a new age—an age in which the "Jack-of-all-trades" is no longer useful or popular. The man that can do a little of everything is not needed. What the world needs now is a man who can do one thing, do it right; thoroughly and better than it has ever been done before. There is not any need to-day of the strong man, or the man that can do ten men's work. That time too, is past. What the world needs is the man that can work ten men; who can see to it that each produces to the fullness of his capacity and renders service commensurate with the proceeds of his envelope. Then above all, we need men who can co-operate, for the time has come that no task can be performed alone. Just as all the machinery of our factory must work in unison for the greater possible results, even so must the men work if they are to perform their greatest function.

Governments do not dare stand alone to-day. The risk is too great. The biggest accomplishment of the Washington Conference was the Four-Power Pact, or an alliance between Great Britain, France, Japan and the United States to stand together on all questions affecting the international conditions of the world. Not one of the great countries thinks itself strong to stand alone, because it stood alone yesterday. We must remember that yesterday has passed. The war that ravaged Belgium and left the heart of France to bleed has set yesterday back 100 years, and our thoughts, our ideals, our aspirations, and our method of attainments have completely changed. If we thought of individual work yesterday, we should be thinking of group accomplishment to-day. If our minds have been centered on a part, we should begin now thinking of the relation of that part to the whole.

We are now living in an age when collective efficiency is the Slogan of the hour. Managers of Baseball tell us that no matter how competent a player is, he is useless in the game unless he can do team-work. There come times when he must make a sacrifice—when he must trade the plaudits of the grand-stand for the jeers of the "bleachers." This is the time when his mettle is tested, when his record of collective efficiency is recorded. If he fails to work with others and cannot carry out instructions of the Management, he is discarded, no matter how well he plays his individual part. Thus in Baseball, a man must not only be able to play himself, but he must be able to play the game with others.

Our whole civilization has drifted in the channel of base-ball methods. Our government, our churches, our schools, our business enterprises, have all reorganized, that team work might be possible. The man



that can not join and work in harmony with the Management is an impediment—a loose nut in the machine of progress and must be thrown out.

There is a universal demand for men today, but it is for the right kind of men—for men who are willing to work and for men who can co-operate. Because of our limited facilities as a Race, we are handicapped for such men and if this address opens your eyes to a realization of this truth, and urges you, you who are blessed with a splendid environment for education, to grasp the opportunity of your life and cling to it, for it is golden, it will have served a useful purpose.

I do not hesitate to say that Negro enterprises need you. If you can apply what you have learned here, they want you. Coming up out of the valley of slavery and isolation, where we have lived since the dawn of history, we have tasted the sweets of civilization, set foot upon the rugged mountain of progress, and we are looking for your to either pull or push. Those of you who can not do either of these can scotch the wheels. We must go forward.

We have a wonderful precedent before us. We have the glorious civilizations of the Semetic and Aryan races, as examples. The progress of the world—almost all of the wonderful attainments in science and art and architecture are due to their thought and work. Where they left off, the Anglo Saxon carried on, performing tasks more miraculous than time has ever known. We must develop mentality that compares with their thought. We must develop a skill that will measure up with or surpass their work. We must develop a character that can underlie our democracy and keep our institutions productive and profitable.

We need men—men with imagination, men with vision. Our business institutions are few in number. While we have thousands of church steeples, it is only there and yonder we have a smoke-stack. Smoke stacks are as necessary in civilization as steeples. Together they form the axis of civilization—one the brick, the other the mortar. We cannot neglect the use of either if we would build a race that can command the respect and admirations of the world.

I repeat the demand of the world today is for men. MEN who can act and deliver. MEN who can put thought into concrete form. The demand is greater in our Race than elsewhere, for in constructive achievements we are yet as children.

We are gradually marching into that period in which we can construct and produce, in which we can buy and sell, in which we can create for the service of all. The world sees us as we march into this glorious heritage, and as we march, poets sing in the language of Ella Wheeler Wilcox

"Out of the wilderness, out of the night,  
Has the black man crawled from the dawn  
to light

Beaten with lashes, bound with chains  
A beast of burden with soul and brain;  
He has come through hardships, trials and  
woe

And the cry of his heart is to know, is to  
know.

Out of the wilderness, out of the night,  
Has the black man crawled from darkness  
to light?

He has come through the valley of dread  
despair,

He has suffered what no white man ever can  
bear;

He has come through trials, suffering and  
woe,

And the cry of his heart is to know, is to  
know."

Members of the Alumni, of this grand old institution, that has stood the test of time, and you young men and women who by your scholastic attainments are on dress parade, may I appeal to you to put on your armor, join the growing ranks of Negro doers—the growing ranks of Negro men who are creating ideas and putting them over.

Harness your education to something concrete and make that something better and more serviceable. Thus, you shall have blessed yourself. Thus, you shall have blessed your Race and your Country.

#### WOMAN'S HOME MISSIONARY SOCIETY'S ANNUAL MEETING AT PITTSBURGH, PA.

"America for Christ," the slogan of the Woman's Home Missionary Society will be demonstrated in many ways at the coming Annual Meeting of the Board of Managers of that Society to be held in Emory Church, Pittsburgh, Pa., October 15-25. The Board of Trustees which is Executive, will be in session beginning October 12.

The theme of the gathering, "High Noon in America," will be emphasized in the pageant of the opening night, which is entitled "The Striking of America's Hour." Missionaries will be there to represent different phases of the work, coming from the far corners of our land as well as from next door: Alaska, many Indian stations, Negro Hospital and Orphanage, Slavonic Community work, Children's Homes, Orientals on the Pacific Coast, 2 Spanish in the Southwest and many others. Each will tell what is being done to create a saner and more virile citizenship in the country we love. The results of their labor will be found in the America of tomorrow.

Bishop Jones and Bishop Mead will give evening addresses, Bishop McConnell will preach Sunday morning, while Bishop Henderson will give an address on Life Service Sunday evening. Other addresses will be given by Dr. Davis of the Board of Hospitals and Homes, Dr. Clarence True Wilson of the Board of Temperance, Dr. Martin of the National Reform Association, Dr. Gilbert of the Board of Home Missions and Dr. Marsh of the Pittsburgh City Missions. A series of Bible lectures will be given by Dr. Walker of Ohio Wesleyan University.

Under a new plan, it is expected that each conference of the Methodist Episcopal Church in America will be represented at the meeting. May we ask that the entire Church be in prayer for the inspiration and far-reaching results hoped for, that America may indeed become the righteous leader of the nations of the world in the Kingdom of our Lord and of His Christ.—Mrs. J. Luther Taylor, Recording Secretary.

#### WILEY UNIVERSITY BEGINS ITS FORTY-NINTH SESSION.

By Rev. C. K. Brown, Pastor, Ebenezer Methodist Episcopal Church, Marshall, Tex.

Wiley University began its forty-ninth session on Wednesday, September 20th, with an enrollment of nearly three hundred the largest in the history of the institution. The opening address was delivered by President Dogan. It was an intensely practical address, and was stimulating and helpful.

In addition to the student body and a large number of visitors, many of them coming from distant parts, were present. Notwithstanding the rigid requirements of Wiley, over one hundred young men and women have been enrolled in the freshman class and this number will probably be increased to one hundred and forty within the next week. Indications from advanced applications are that Wiley will have this year an enrollment of seven hundred or more in all of its departments.

The beautiful campus, which has been so peaceful and quiet during the summer, the spacious athletic grounds and the various buildings of the institution have been transformed at once into scenes of the greatest activity, and already the big institution is working throughout on its regular schedule.

Wiley University is easily the leading institution for the higher education of our people in the Southwest—its possibilities for usefulness are measured only by its ability to meet the demand made upon it.

In this college the church has an institution of exceptional merit, exceptionally well conducted, worthy of all confidence. The faculty this year is of unusual strength—each professor is a specialist in his department. The Northwestern University, University of Chicago, University of Wisconsin, University of Denver, University of Colorado and Oberlin College are represented in the faculty. The faculty has been enlarged this year to take care of the ever increasing student body.

President Dogan has been at the head of Wiley for over a quarter of a century and the institution has had a phenomenal growth under his administration. He enjoys the confidence of the people of the Southwest in a remarkable degree and is easily the most influential man of his race in Texas. Under his presidency, Wiley University has come to occupy a most important place in the life of the state. The institution is recognized as "A No. 1" by the Boards of Education of the States of Texas, Arkansas, Oklahoma, Arizona and Louisiana and its graduates from the college department are given permanent First Grade certificates, which are accepted in the states mentioned.

Wiley, though a Methodist school, is not sectarian. The student body is made up of young people from all denominations who have been attracted to Wiley by its high standards and recognized excellence as an educational institution.

There is an absolute demand for additional and larger dormitories to accommodate the hundreds of young people who have to be

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## THE TITHE THE BEGINNING OF STEWARDSHIP

By Altwood Collins

I believe in stewardship. It is the finest conception of a man's responsibility to God. It is reverent, self-effacing, yet co-operative, and full of energy. The whole Church believes in stewardship. Having considered this fundamental teaching for half-a-dozen years we have unreservedly committed ourselves to it. I also believe in tithing. Not as synonymous with stewardship, but as the best known method of acknowledging stewardship in the realm of money. In this faith I find myself in accord with a rapidly growing multitude, who, having tested the spiritual joy and profit of tithing would gladly commend it to all their fellow-disciples.

### Tithing Does Not Exhaust Stewardship

But tithing does not exhaust stewardship. This is true even on the material side. To many indeed, perhaps to a large majority, the tithe would seem to be the extreme limit of duty or even of possibility in benevolent contribution. To reach this limit often requires new adventures in self-denial, sometimes severe readjustment in personal and domestic economy, and in a few instances, painful sacrifice. So general is this condition that the friends of stewardship seldom have occasion to suggest anything beyond the tithe.

But now and then a prosperous disciple misses the full measure of his stewardship, and fails of his manifest duty to the Kingdom, by hiding behind his tithe. Having comfortably, without pinching or sacrifice, set aside his ten per cent, he settles back in calm contentment, because he has paid his tithe and is now presumably "square with God." It may be that his tithe has occasioned him no slightest physical discomfort or social inconvenience. It may be that his income is relatively far larger than that of his Christian neighbor, or his family responsibilities relatively far less. He may have been blest with unusual prosperity; big profits, bounteous harvests; disease mercifully may have passed by his home; the surgeon, the dentist, the nurse, the hospital, the neighborhood epidemic may have made no drafts upon his check book; perhaps as he remitted his income tax he was able to say; "I don't begrudge it. This has been a lucky year. The government is welcome to all it gets from me."

### The Results of this Attitude

Meanwhile, his equally faithful but less fortunate neighbor has battled with disease, debt, unemployment, reduced income, inflated rents, a growing family, increasing social and educational obligations, until every dollar expended for life's necessities wrings from his heart the cry: "How much longer can I hold out against this deluge of defeat?"

More important still, perhaps the church of which he is a member is harrassed with an insufficient income for successful community service, and is slowly slipping back to a position of insignificance and impotence among the spiritual forces of the neighborhood; perhaps his pastor is baffled and disheartened with the insoluble problem

of making bricks without straw, and embarrassed that his church, though numbering among its members several prosperous families, is unable to meet its responsibilities to the larger missionary and benevolent enterprises of the Kingdom and to keep pace with the more loyal of its sister churches.

Perhaps, meanwhile, the ungospelized places of Christian America are still left unwatered and untilled, growing millions of fellow-citizens untaught in those truths on which the republic was builded; trained missionaries withdrawn from their work abroad, consecrated youth refused their promised fields of service, countless pagan millions unfed with the bread of life, nascent nations left to grope their unguided way through the perilous fog-banks of a changing age, and the priests and prophets of the Christian Kingdom perplexed, disheartened, paralyzed with the magnitude of a task for whose accomplishment no sufficient resources are visible.

### What Should Be Said?

What shall I say to my prosperous friend with the tithe? Shall I blister him with reproaches? I am not his judge. I cannot blame him for having prospered; I can only wish we all might have shared in the same. I cannot blame him for tithing; I urged him long ago to do that, backing up my exhortations with an appeal to the experience of thousands of tithing stewards and to the encouragements and promises of Scripture. I cannot as yet blame him for not having gone further and given more, for he has already far exceeded the average rate of Christian giving, has placed himself in the ranks of the few really generous supporters of the Kingdom, and has fulfilled what he has rightly been taught to believe the foundation principle of partnership with God in material things.

But I wish he would for the moment forget his tithe, take to his own heart the agonizing burdens of his Church and its distracted officers, realize the shame which defeat threatens to involve, and come forward to the altar of consecration bringing a sacrifice so real, a gift so large and so unparalleled in the measure of its self-denial, that the burden and sinful and unfriended of every land would recognize in its offering a full fellowship with all their sufferings and sorrows.

And I must furthermore ask him a question: Is he a real steward, or is he a mere tither? Is he administering God's gracious bounty with a high purpose to promote to the fullest measure of his ability the progress of the kingdom of God, regardless of the effect upon his own business or is he simply settling accounts with God, doing all he is asked to do, and no more, feeling that if he does his honest part God will surely do his and prosper him in basket and in store? Is he thinking first and always of the interests of him who gives us all, or is he thinking first and foremost of the interests of those who receive these benefits? Does he care that the Church is waiting, the Kingdom paralyzed, a hundred million souls unshepherded, starving myriads unfed; or is he saying: "I am sorry; but it is not my fault; I have paid my tithe?"

It is a great thing to be a tither—to have faith enough, to have courage enough, to have obedience enough to look God in the face, to look our meager income in the face, to look our loved ones in the face, and deliberately count out the first fruits for his portion. But it is a greater thing to be a steward—to "seek first the Kingdom of God," not hesitating, not calculating, not bargaining, "not counting our life dear unto ourselves," yet knowing that all needful things will be "added unto" us.

In this opulent land and age it is hardly possible for one to be a steward without being at least a tither; but it is quite possible to be a tither without being in the fullest sense a steward, although the one almost invariably betokens the other. To be a "tithing steward" is to fulfill a very high ideal of consecration. It is to be counted among those who are willing to start with a worth-while, sometimes a sacrificial, minimum, though possibly a minimum which can never be increased; given lovingly, gladly, uncalculatingly, and as an earnest of the consecration of all material, intellectual, social and spiritual values as the demands of the Kingdom may require.

The one who is satisfied to be a mere tither, hiding behind his proportionate giving, and amply content with that, may sometimes, when the Kingdom's unmet needs are greatest defeat the very ideal and purpose of Christian stewardship. For such as he came the Master's warning word in days of old; "These ought ye to have done, and not to have left the other undone." For him the promise recorded by Malachi may indeed be fulfilled, on its material side, while the greater, richer meaning of that promise may fail of realization for lack of spiritual fitness for its appropriation. "It is required in stewards that a man be found faithful."

### EPWORTH LEAGUE RALLY DAY.

A feature of the Epworth League Rally Day program is the broadcasting of a message from the Chicago office by our general secretary, Dr. C. E. Guthrie. All of our leagues that can should avail themselves of the opportunity of listening in and hearing Dr. Guthrie. The hour is 4:30 to 5:30, Central Standard time. This means 5:30 to 6:30 Eastern Standard time. In addition to the message of Dr. Guthrie there will be a musical program. In most every community arrangements may be made with some one having a radio outfit to hear both the message and concert.

Through the kindness of the big-hearted Editor of the Southwestern we are to have a special Southwestern edition on phases of League work. We ask that the Leagues show their appreciation of this generous offer by ordering batches of the edition and distributing them among our constituency. Send in your orders to Prof. McAllister, the business manager at your earliest opportunity. Let us help not only to make this edition a paying proposition but also the paper by increasing the subscription list. We hardly know what we would do in League work without the publicity given it in the Southwestern.—Dr. F. H. Butler.



## BISHOPS HUGHES AND FISHER MEET ENTHUSIASTIC RESPONSE IN THE "I WILL MAINTAIN" CAMPAIGN

"I will maintain"—

With this slogan, the campaign for securing 20,000 units of \$100 each throughout the Methodist Episcopal Church before the thirty-first of October, was opened the week of September 4th most auspiciously. Bishop Edwin H. Hughes of Boston began his long itinerary on September 6th at Olean, New York, Bishop Fred B. Fisher of Calcutta, beginning a similar trip the preceeding day at Oneonta, New York. The results of the meetings the first week indicate a wide spread eagerness on the part of the laymen of the church to respond to the need of raising \$2,000,000 for October 2st and thus avoiding a most disastrous cut in missionary appropriations for next year.

### Bishop Fisher's Meetings

Bishop Fisher spoke at the "I will Maintain" campaign at Oneonta on Tuesday, September 5, at a luncheon at the Country Club at which 183 people were present from all over the district. Even though it was the first day after the Labor Day holiday, when it seemed impossible to get a special luncheon served and to have people present, the response was not only gratifying, but more than met the expectation of the District Superintendent and Area Secretary. After the speech Bishop Fisher made the appeal for funds and nearly one-half of allotted units for the Oneonta District were subscribed.

First Church, Oneonta, inquired whether or not they could not be assigned a new missionary in addition to their regular apportionment when they could keep permanently as an addition to their already large benevolent offerings.

On Tuesday evening, Bishop Fisher spoke at a District meeting at Binghamton at a banquet in Tabernacle Church, where every foot of available space was taken to feed 376 people. When the ladies who served, members of the church, were added to the company over 400 people heard the address. The allotment for the Binghamton District was 84 units, 50 of which were subscribed around the tables and within three days 20 were added. Not only was this new and additional money subscribed, but there were many new resolutions with deepened convictions that arrearages in Centenary payments should be brought up.

On Wednesday September 6, Bishop Fisher spoke at Lancaster, Pa., for a sub-district group meeting of the Philadelphia, West District. There was such a demand for seats for the banquet for that evening, that many were turned away from the banquet and the meeting was adjourned to the auditorium where Bishop Fisher addressed over 400 people, with one of the most enthusiastic responses of the entire first week. A feature of this evening was the determination of a number of churches to bring up their arrearages.

On Thursday, September 7, at a luncheon at the leading hotel at Trenton, N. J., where never before had it been thought possible to bring together a group of church people for an event of this sort, nearly 200 pastors and laymen of the Trenton District heard Bishop Fisher. More than two-thirds of the units al-

lotted to the Trenton District were subscribed from around the table, no one leaving the room until the middle of the afternoon.

On the evening of Thursday, September 7, a banquet was held at Marlborough Hotel, Asbury Park, for the New Brunswick District of the New Jersey Conference. In the first week after the climax of a seashore season with many of the local business men still heavily engaged with the extra pressure of summer duties, nearly 200 people were stirred to the depths by this new appeal. A political meeting was scheduled for Ocean Grove on that evening and it was publicly announced that the meeting would be short in order to permit the persons at the banquet to attend the political meeting. So intense was the interest that when ten o'clock came not a person had left the room before the political meeting and in a very short time 56 out of the 80 units were subscribed by 17 churches. A part of the district not being represented at all—not even being invited to the meeting.

A special committee was appointed and definite arrangements made to see the rest of the churches for the subscription of the balance of the fund, and by a standing vote actually underwrote the entire district quota. Bishop Berry was present.

On Friday, September 8, at Camden, Bishop Fisher addressed 225 people gathered at Hotel Camden with Bishop Berry and Secretary Murdock present. Fifty-three units were subscribed out of 65, leaving 12 to be secured. This was the highest percentage subscribed at the table at any of the meetings thus far.

At Vineland on Friday, a banquet was held at the church after which over 400 people heard the address. So thrilled were these devoted people of Southren New Jersey that they threw aside their allotments in the 20,000 campaign and decided to go out for \$1.00 per member, which would be three or four times that allotted on the deficit.

On Sunday morning, September 10, Bishop Fisher spoke in the church at Ocean City. The majority of the summer residents had left for their homes, but a large audience greeted Bishop Fisher. At the close of the service an appeal was made for funds and in ten minutes, 24 men and women took units of \$100 each. Another member asked that those who could not give \$100 be allowed to make a contribution. This was done and a total of \$2,680 was raised. \$800 was paid in on Sunday and the remainder promised for Monday.

Summing up the first week's work, one is impressed with the fact that in all of these meetings Bishop Fisher spoke on the Living Christ in the Modern World. The response to his address demonstrated how eager the church is for news of the Conquering Christ in new and unusual ways.

The fact is that the Christian leave at work in the world is bringing such surprising and outstanding victories that the church needs to have a decidedly new presentation of the missionary problem and opportunity. This is the thing that grips both laymen and ministers.

Bishop Fisher is dead in earnest and does not deal with statistics, charts or maps. He

tells the great story of human need and what is happening when Jesus is presented in clearly understood terms by the inquiring minds of hop Fisher. At the close of the service an ap-Hindus and Mohammedens.

### Bishop Hughes' Campaign

A great crowd greeted Bishop Edwin A. Hughes at the Elmira, New York District Conference at Odessa and District Superintendent Riegel assured the Bishop that the Elmira District would furnish its full allotment of "I Will Maintain" units. Bishop Hughes at banquets and luncheons has been delivering a message which by its absolute sincerity, the wide sweep of its vision and the tremendous emotional power of its earnestness, has carried great conviction wherever it has been heard and stirred the minds and hearts of his hearers to action.

On Wednesday, Sept. 6, the dining room at First Church, Olean, was filled with a representative company of ministers and laymen from the Olean District. After the Bishop's address the District Superintendent explained the matter and a prominent layman at once arose and said that it was time to act, and subscriptions were at once taken.

In the evening the dining room and adjoining rooms at Wellsville were filled with representative people from that group of the Olean District. Mr. E. Rosa presided, and the critical situation of our great church presented most impressively by Bishop Hughes.

On Thursday at Canistota a fine company gathered at the noon hour. After the Bishop's address, Mr. A. M. Blake of Naples made a brief address and asked for subscriptions, and in a few minutes nine hundred dollars were pledged. The dining-rooms of the First Church, Corning, were filled to overflowing in the evening, and in a very short time a thousand dollars were pledged and the pastors on the Corning District, as well as on the Olean District, expressed themselves as determined not only to secure the full quota of "I Will Maintain" units, but to bring up every possible dollar of Centenary pledges.

The luncheon on Friday was in connection with the campaign in the Syracuse East and Syracuse West Districts. Nearly 250 people gathered for the luncheon in Hotel Onondaga. The deepest interest was manifested in the Bishop's address and in his appeal. Very quickly twenty-eight units were promised, and the pastors of these two great districts are determined that neither Syracuse East nor Syracuse West shall fail.

Friday evening a still greater company of people gathered in the dining room of First Church, Ilion. Rev. Doctor Joy, District Superintendent of the Mohawk District, was master of ceremonies. In addition to the usual hymns, the Mohawk quartet rendered two selections, to the great delight of all. The people did not go away until they had pledged twenty-nine hundred-dollar units.

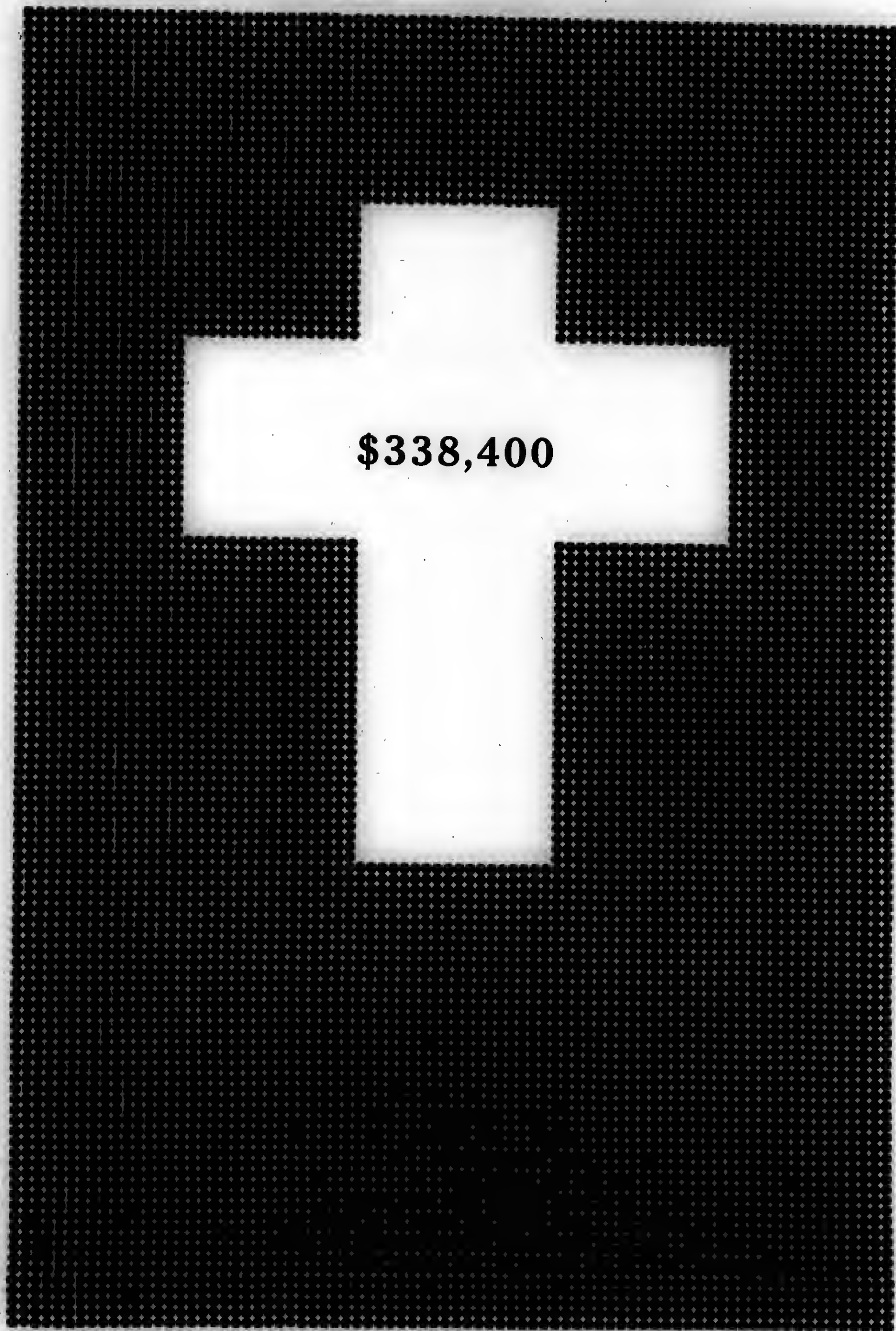
Saturday night the Bishop spoke at a banquet at Fulton. Great interest was manifested, and although it was Saturday night, Bishop Hughes spoke with his usual vigor and success.

There is no question as to the value of these luncheons and banquets. Not one word of criticism has been heard, but the most cordial good fellowship is manifest everywhere, with deep

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## "I WILL MAINTAIN"



Each of the above dots represents two of the \$100 units in the "I Will Maintain" campaign. The white space occupied by the Cross represents 3,384 Units, or \$338,400 reported as subscribed up to September 29. Each week until October 31, the end of the Campaign, the results will be shown by the expanding Cross. This fund represents new and additional Centenary Subscriptions for the purpose of forestalling a tragic cut in the appropriations of the Board of Foreign Missions and the Board of Home Missions and Church Extension at their Annual Meetings in November.

All "I Will Maintain" payments should reach Morris W. Ehnes, Treasurer, Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois, before October 31, 1922. Centenary credit will be given to the local charge and an Honor Roll certificate will be issued for each contribution of \$100 or over.



## REPORT OF DISTRICT CONFERENCES

### CHICAGO DISTRICT

The Chicago District Conference met in South Park M. E. Church, Chicago, August 23-25, 1922, Rev. D. Skelton, D. D., District Superintendent presided.

Fred H. Bunton, was elected Secretary. The attendance was large. Every pastor answered roll call. A large number of local preachers and delegates were present.

This was indeed a great District Conference. The District, under the leadership of Dr. Skelton is making wonderful progress, shown in the reports of the pastors. Centenary is well looked after. In fact, the District Superintendent is intensely interested in and well acquainted with the different phases of church work. A very friendly contest is on hand in Centenary Collections and subscribers to the Southwestern Christian Advocate.

The great St. Mark Church, with Dr. J. W. Robinson as pastor leads. This great church through the untiring efforts of Sister Juanita Robinson, the pastor's wife, has secured more than one hundred subscribers for the Southwestern Christian Advocate. Each day a devotional service was held and lead by Rev. J. L. Franklin. These services were inspiring.

The following visitors were introduced and several of them addressed the Conference: Rev. A. C. Menge, D. D., Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate, Rev. A. L. Martin, a retired minister of Lexington Conference, Rev. G. W. Baker of the Upper Mississippi Conference, Dr. Beck, a Presiding Elder of the A. M. E. Zion Church, Dr. F. H. Butler, Secretary of the Epworth League, Mrs. Leggett, President of the Annual Conference Woman's Home Missionary Society, Rev. Wm. Campbell, a retired minister of the Upper Mississippi Conference, Rev. B. F. Hanpak, Pastor of St. Phillip A. M. E. Church, Mrs. A. M. Waters, Matron of Friendship Home, Chicago.

Sermons were preached by Revs. F. S. Delancy, J. U. Robinson and P. T. Graham. On Wednesday evening Dr. John Thompson, pastor of the First M. E. Church of Chicago, delivered an address.

Thursday evening the Conference was entertained at Friendship Home. A program under the direction of Mrs. Waters and Miss Freddie K. Bunton, was rendered and refreshments served.

Dr. G. R. Bryant, pastor of South Park together with his members and Mrs. Katharine Brice, organist spared no pains in providing entertainment. The next session will be held at Gary, Ind.—Fred H. Bunton, Reporter.

### BATON ROUGE DISTRICT

This conference was held in the garret of the District, because of its location, surrounded by New Roads, Torris Island, Batchelor, Lettsworth being the seat of the conference, where a conference of this sort had not been held for the last thirty years, could but open the eyes to the mighty call of the Methodist program.

The services of this conference were held in an open Red Oak grove. This alone was

a departure from the regular custom, which proved to be a comfort to all during the hot summer days. The Conference opened on Thursday, August 24, at 8:30 A. M., with the Rev. W. Scott Chinn in the chair. The Lord's Supper was administered on the morning of the 24th. This conference had the confidence of the men who had done things for the kingdom through sacrifice so that the church in its great program might go forward. It was more than this in its scope, democratic, and upon a broad base to reach everybody. This was manifested by all denominations throwing open their doors to us and lending aid to make our stay what it should be.

The sermons of Revs. B. W. Owens, A. M. Taylor, S. Robinson, S. C. Williams and others, will live in the hearts of these people. The outstanding fact of the conference was that four young men were recommended to the Annual Conference to be left without appointment to attend our schools. The two interests of the Church are, Centenary and Southwestern. Fifty subscriptions have been obtained from this district.

The Sunday School met at the usual hour, with one hundred teachers and students. The teacher receiving the highest collection for which a prize was offered, was won by Bro. Joe Lafayette, an indexed Bible. The sermon of the District Superintendent at 3:30 P. M. was very inspiring. Appropriate resolutions were read, complimenting Rev. Angram members and friends for the splendid way in which they took care of the Conference. The next session will be held in Jackson, La. The district conference in the judgment of the brothers was one of the best in the history of their ministry.—A. W. M. Obee, Reporter.

### ROME DISTRICT

The forty-fifth session of the Rome District Conference was held in Warren Chapel M. E. Church, Douglasville, Ga., August 24-27, 1922, with Rev. H. E. Burns, D. S. presiding. Immediately after prayer Rev. Burns' attention was called to some business in the parsonage.

He called Dr. C. L. Johnson, D. S. of the Atlanta District to the chair and the organization was directed by Dr. C. L. Johnson, who in his usual way took charge of his task. The following officers were elected to serve during the session: Prof. F. M. Gardon was elected as secretary, who for forty-five years has held this position in this District. He in return selected Rev. J. B. Liburd, pastor at Cartersville, Ga., to be his assistant.

Rev. J. H. Brandon, of Temple, Ga., was elected to report the business of the Conference to the Southwestern Christian Advocate. Dr. C. L. Johnson, D. S. of the Atlanta District, was then introduced. He spoke of the work which they were doing in the Atlanta District, he encouraged the idea of pushing the Centenary claim to an absolute success. He pointed to Clark

University as a new object of the Centenary efforts. The welcome address was made on behalf of the city by Dr. E. C. Clark, pastor of the M. E. Church South. He spoke in a touching manner of the experimental religion, said it was a thing of the heart. He also gave to us a very cordial welcome to the town of Douglasville. Rev. W. Baruds, with select words responded to the address, with Dr. Clark's message and the response given by Rev. Baruds, we all felt that the Great Master had breathed upon us through these men.

After the addresses the District Superintendent read his report which showed that he had a keen conception of the work done on his District. He has the best organized District in the Atlanta Conference. After his report was read the pastors made their reports. The reports of the pastors showed an increase in the Centenary collections. The roll call for the Episcopal Fund was asked for and the pastors reported \$83.00. He urged that each pastor be at his best for all the claims.

Here we stop again to introduce visitors, Rev. J. D. Lovejoy, D. S. of the Griffin District, made a short talk. Rev. N. J. Crowley was introduced and made an impressive talk of his work at Griffin Station. Rev. W. A. Smith, of the African M. E. Church and Rev. Brown, of the Baptist Church was also introduced.

The afternoon was given to the District Stewards, Sunday School Superintendents and Epworth League Chapters. At 7 P. M. the following young women made addresses: Miss Rosa Lee Frederick read a fine paper of welcome on behalf of M. E. Church. We were favored with a paper by Miss Bertha Pitts of the A. M. E. Church.

At 7:45 Rev. K. D. Hough made the Evangelistic appeal. 8 P. M. Rev. J. H. Brandon was introduced to preach the Annual Sermon.

Friday August 25th, Morning Class Ladies Aid and the Woman's Home Missionary Societies made their reports. The pastors reported \$73.00 for local board. Again we had visitors, Rev. J. F. Demory of the Gainesville District was introduced and made a fine talk of the work done on his district. He inspired us with his message. Rev. H. W. B. Wilson was introduced. Secretary of the A. M. B. Society and as usual made a fine address on the Bible. Rev. U. D. Jenkins, a retired minister of the Atlanta Conference made a talk congratulating Rev. H. E. Burns on the work that he is doing on the Rome District.

Mrs. H. E. Burns being absent, District President, Mrs. E. W. Barnes was elected Secretary. Mrs. E. W. Barnes presided. Dr. R. T. Weatherby, the Evangelist of the Atlanta area was introduced and made a stirring address on Evangelism. We are always glad to see Dr. Weatherby around. He is a man with a message.

Mrs. Dorah Whittaker, Mrs. Dickson and Mrs. R. T. Weatherby were all introduced to the Conference and they took charge of the women's work.

The District Conference banquet was indeed a social feature. We were served with



cream and cake by the ladies of the Women's Home Society. Too much cannot be said in praise of Rev. E. D. Adams and his good people.

The educational address was made by Prof. F. M. Gordon, he was at his best. I. C. Ruckers followed him with a rousing speech for the Southwestern Christian Advocate. A number of subscriptions were taken.

Saturday, August, 26th, a reconsideration was taken in the placing of the District Conference. We are to meet at Menlow, Ga., thus the Conference was brought to a close.

Sunday morning, love feasts was a treat conducted by Reverend W. T. Brantly and Rev. Y. T. Frederick. At 11 a. m., Dr. D. D. Martin, professor of Christian missions in Gammon Theological Seminary, Atlanta, Ga., preached a most wonderful sermon. E. W. Barnes preached a fine sermon. at 3 p. m.

J. H. BRANDON,  
Reporter.

### LAKE CHARLES DISTRICT

The Sixteenth Session of the Lake Charles District Conference of the Louisiana Annual Conference, convened here in St. Mark Methodist Episcopal Church, August 23-27. Rev. W. J. Hampton, pastor, who, with his loyal members, spared no pains in caring for us and making our stay a pleasant one. Here his people were trained to sing, give, feed and keep the Conference; this they did with ease. Rev. J. W. Turner our popular district superintendent presided with usual ease. He knows how to preside and manage. We all love him and to show our love towards him we presented him a fine suit of clothes also by his request, aid for and took our annual conference minutes. He is a general among churchmen of this twentieth century. Sixteen years in the parsonage, sixteen years as a District Superintendent, makes him a rather beloved not a czar. Under his administration at the head of the District, Lake Charles, is being erected a modern church at a cost of sixty thousand dollars and when completed will be one of the best for our people in all this southland.

Organization—Rev. H. W. Gray, secretary; C. Chaney, assistant; Rev. T. R. W. Harris, statistical secretary; Rev. G. G. Perciley, assistant; Rev. W. J. Hampton, treasurer; Prof. J. Augustus, postmaster, who also, with his choir, sang to our delight.

Wednesday sermon by H. W. Gray; Wednesday night, sermon by S. M. Garrier.

Thursday, sermons by W. R. London and G. Precily; Thursday night, sermon by S. Carroll; Friday, sermon by D. A. G. Taylor.

Friday 3 p. m., District Missionary Sisters met. Mrs. A. Turner and Mrs. E. M. Harris brought greetings from the Woman's Home Missionary Society that met in Baton Rouge, June 18. Mrs. J. J. Wooldridge was elected district president. The Mothers' Jewels of the Washington Charge, was introduced, they being present in a body.

Saturday night, sermon by Rev. C. Spears; Sunday 11 a. m., annual sermon by Rev. R. E. White; at night closing sermon by Rev. J. J. Wooldridge. The spiritual tide ran high, each minister was at his best. Resolutions read by Rev. T. R. W. Harris. Collections, \$761.00.

The following visitors were introduced and addressed the Conference: Mrs. McLaurin, manager of the Sager-Brown Orphanage Home at Baldwin, La., who introduced herself to us satisfactorily; Rev. J. D. David held us down, his advice will be remembered. Rev. G. C. Hayward, District Superintendent of the Alexandria District, the boy District Superintendent of our Conference and yet a giant. He certainly proved to us what young men of today could do with a program. He has one himself, he will put it over, just watch for it. Dr. Bryant, pastor of Mt. Olive Baptist Church, showed us how much we were welcome. Dr. R. F. Long responded and assured the doctor how much we appreciated his welcome.

Last but not least, for indeed we have for years admired Dr. E. M. Jones, we have always stood by him and will always, as long as he handles the flag of Methodism. Dr. Jones' message was a burner. We believe his text was Centenary; his theme, Episcopal residence for the New Orleans Area.

He has Centenary fever and Episcopal residence disease, and its not contaminating, but its contagious. Those who heard him I know are thoroughly inoculated. He is convincing, knows how to preach the Gospel of both Christ and the church. He has put the Centenary over and will put any thing else over if he gets a chance to present his program.

Rev. J. H. Thompson preached a great sermon. Peace and harmony prevails all over the district. We want no better representative of Jesus Christ on our District than J. W. Turner. Our Conference passed resolutions endorsing all the church plans, also our own Bishop. R. E. Jones.

### HOLLY SPRINGS DISTRICT

The first semi-annual session of the Holly Springs District Conference convened in Mt. Zion M. E. Church, July 28, 1922, at Kil-michael, Miss., Dr. W. N. Redmond, District Superintendent, presiding.

At 9:00 a. m., the Conference was called to order by the District Superintendent. Devotion by the District Superintendent.

Organization—P. A. Lemon was elected secretary with G. W. Weatherly assistant. A. G. Coles was elected statistician, F. S. Smith and L. A. Armstrong his assistants. The first two days were devoted to the work of the Epworth League and Ladies Aid Convention, presided over by A. G. Cole and Mrs. S. K. Phillips, respectively, these were profitable sessions. Many inspiring papers were read by delegates on live up-to-date topics.

Mrs. S. K. Phillips, District President of the Ladies Aid Society of the Holly Springs District rendered invaluable service both as president and as organist for the conference.

The following visitors were introduced: Rev. W. F. Isaiah, area secretary, of evangelism, Rev. W. M. Maxwell, conference evangelist, Rev. H. B. Hart, D. D., of Greenwood, B. F. Woolfolk, D. D., Rev. J. H. Tolbot, district superintendent of the Aberdeen District and Dr. J. Leonard Farmer Dean of Rust College, all addressed the conference with burning and inspiring messages.

Dr. Isaiah with his tent stretched conducted evangelistic service each day with excellent results. Several conversions and

accessions to the church. The Rev. W. M. Maxwell conducted the song and praise service during the entire session. He is indeed an excellent songster. Large crowds gathered at each service. The reports of District Superintendent and the pastors showed that all had been wide awake to duty, and had striven hard and fought like trojans to win the victory and put the programme over. Many souls had been converted and added to the Kingdom.

The financial condition of the district was in advance of last year. More than five hundred dollars were raised during the conference for various causes. The following preached able sermons during the session. A. G. Cole, F. S. Smith, L. A. Armstrong, B. F. Woolfolk, J. L. Glenn, H. Wilson, W. C. Hilliard, C. H. Maxwell.

Rev. W. F. Burton, the pastor had things well in hand. He and his people deserve much credit for the way they entertained the conference. The next session will be held in Burns' M. E. Church, Oxford, Miss. —P. A. Lemon, Reporter.

### WILEY UNIVERSITY BEGINS ITS FORTY-NINTH SESSION

(Continued from Page 6)

turned away because of the lack of room. This demand is urgent, and if not soon met, the institution and the church will lose a great opportunity.

Wiley has more students enrolled in its college department than are to be found in all the other schools, fostered by the Board of Education for Negroes, combined and has therefore a wonderful opportunity to make a noteworthy contribution to the church and the race. Wiley could easily double its enrollment if it only had the room and the proper equipment.

### BISHOPS HUGHES AND FISHER MEET ENTHUSIASTIC RESPONSE IN THE "I WILL MAINTAIN" CAMPAIGN

(Continued from Page 8)

appreciation of the Bishop's messages. In addition to the success in getting the subscriptions for the "I Will Maintain" units, the Centenary morale, is being built up in a splendid fashion. One District Superintendent reports that one man has paid already his old Centenary pledge of \$800.

### Annual Conference Visitation 1922

ATLANTA AREA			
Conference.	Place.	Date.	Bishop.
Savannah	Waycross, Ga.	Nov. 2	Richardson
Georgia	Tallapoosa, Ga.	Nov. 8	Burns
Alabama	Boaz, Ala.	Nov. 8	Richardson
South Carolina	Sumpter, S. C.	Nov. 8	Richardson
Atlanta	Griffin, Ga.	Dec. 13	Clair
CHATTANOOGA AREA			
Holston	Rockwood, Tenn.	Oct. 11	Bristol
Central Tennessee	McLemoresville, Tenn.	Oct. 18	Bristol
Tennessee	Lebanon, Tenn.	Oct. 11	Clair
Blue Ridge	Statesville, N. C.	Nov. 2	Wilson
North Carolina	Laurinburg, N. C.	Nov. 8	Wilson
HELENA AREA			
N. Dakota	Mandan	Oct. 11	Richardson
NEW ORLEANS AREA			
Central Alabama	Huntsville, Ala.	Nov. 8	Jones
Texas	Palestine, Texas	Nov. 1	Clair
West Texas	San Antonio, Tex.	Dec. 6	Jones
PORTLAND AREA			
ST. LOUIS AREA			
Little Rock		Dec. 13	Quayle
SAN FRANCISCO AREA			
California German	Pasadena	Oct. 5	Quayle
South. California	Fresno	Oct. 11	Quayle
WICHITA AREA			
Oklahoma	Ponca City	Oct. 14	Leonard
Southern German	Sequim, Tex.	Nov. 1	Waldorf
Gulf	San Antonio, Tex.	Dec. 13	Waldorf
Southern Swedish		Dec. 7	Waldorf



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

OCTOBER 15, 1922

#### Subject---The Ministry of John The Baptist

(Luke 3.)

Probably some time after he had reached the stage of manhood, and after the death of his parents, John became an ascetic of the hermit type. He betook himself into the wilderness where he lived a solitary life, subsisting on such eatables as could there be found, and using a coat of camel's hair with a leather belt around the waist. Just why he adopted that mode of life we do not know. But probably his passionate zeal for inward righteousness produced the incentive to renounce all the ordinary comforts of life. It was the greatest humiliation of the body that the spirit might be purified while waiting for acceptance into the kingdom of righteousness which he believed would soon be established with the advent of the Messiah. And then this solitary mode of living afforded him a splendid opportunity for religious reflection.

Whether he became conscious of his call to the ministry before or after he took up his habitation in the wilderness we do not know. Neither do we know the manner in which the call came to him. Most likely it came to him afterwards. But the brief summaries of his sermons that we have show that he belonged to the long line of true Israelitish prophets which began in the tenth century, B. C. and culminated in Jesus. He is usually compared with Elijah because he became the forerunner of Jesus as a former prophet and predicted the return of Elijah to recall the people to righteousness before the Messiah could come (Mal. 3:1; 4:5). And also he was much like Elijah in characteristics. But his ministry had much in common with all the great prophets of Israel, though in some respects he differed upon the nation; he prophesied doom upon the nation; he prophesied doom upon individuals. They prophesied a doom to be brought either by another hostile nation or by a great natural catastrophe; he prophesied a doom to be brought by the Messiah only upon the unrighteous. They believed that the doom which they were preaching was near at hand; so did he. They were intensely moral, preaching an internal righteousness which would manifest itself in a joyful obedience to God's ethical law—in civic justice and moral righteousness; so did he. For him, as for them, the "law of Moses" was practically worthless if it did not produce in the hearts of the people a genuine religious piety which would express itself in ethical righteousness in their everyday conduct toward each other.

In our first lesson on John three weeks ago we mentioned and briefly

characterized four classes among the Jews—the Sadducees and Pharisees, Publicans and sinners. Representatives of the first three of these classes were greatly stirred by the report of John's preaching, and came out to hear him. The Pharisees reckoned that if anyone had met the requirements of God, they had, being the most zealous and exact in yielding external obedience to the formal aspects of the "law of Moses." Doubtless they came out to hear John much like many Christians come out to hear the fiery evangelist; some come out of sheer curiosity; while others who feel a self-satisfaction in their religious life to come out to hear the evangelist publicly denounce certain sins peculiar to others—sins which they themselves had been secretly denouncing in their hearts or confidentially denouncing to their friends without being aware that they are about as sinful as the others. They came to hear the Sadducees and Publicans get their dose, expecting themselves to occupy the Amen corner and interject the Amen of approval at the appropriate time. Or, at any rate, if God required any more of them; they expected it to be some further external religious rite, maybe the baptism which John was administering, as a further seal of approval to the Messiah. But to John Pharisees and Sadducees were alike all sinners—a generation of vipers! There was no Amen then unless it came from the Publicans and soldiers who made no profession of any great degrees of righteousness, and who would find some revengeful satisfaction in seeing the supposedly righteous people thus embarrassed. They they were exhorted to repent of their sins if they should expect to escape the doom of the Messiah and be received into his kingdom. But the repentance must not be of the formal sort, but it must be genuine from the heart, expressing itself in the appropriate change in their daily conduct toward their fellowmen; they must bring forth ethical conduct (fruits) worthy of their repentance. And the duty enjoined upon the Publicans and soldiers is also social and ethical. Nothing is said about the keeping of the formal law of Moses. Evidently he regarded this law as insufficient in itself, and probably as now unnecessary.

Thus John opened up again the conflict between the law and prophecy waged at different times for more than nine centuries by the great prophets of Israel without any settled issue, which terminated in Jesus. The law killed Jesus. But in so do

ing it made prophesy the religion of the future civilized nations of the world. It had to yield place to the higher law of the spirit which maketh alive. In other words, it was a conflict between mere outward doing and inward being, between a religion divorced from the ethical life and a moral and spiritual religion. In this sense the conflict has arisen again in the Christian Church—not in abstract theory, however, but in concrete practice. With many the cleavage is becoming pretty wide between ethics and religion. More Johns are needed. The law of Moses throughout the long period of its development rendered very valuable service in preserving the people's faith in Jehovah rather than in some other god. But it became detriment when it opposed the deeper spiritualization and moralization of Jehovah's religion. It was good for slaves in religion during the period of training for free citizenship in the kingdom of God. But Christianity is the religion for free, intelligent persons.

So John reopened the conflict between the law and prophecy which was closed by the exile in the triumph of the law under Ezra and Nehemiah. And in that sense he was a forerunner of Jesus, preparing the way for His ministry. But also in another important sense he was a forerunner; he officially introduced Jesus to his ministry by baptizing Him and publicly acclaiming Him the Messiah, thereby definitely awakening in him the consciousness of being the Messiah. Had John's ministry done nothing more than that, even then it fully deserved the remarkable tribute paid to him by his greater successor. (Matt. 11: 11).

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, Oct. 15, 1922.

"The Chaff He Will Burn Up."

(By the Rev. D. D. Martin, D. D.)

God is going to try the hearts of men to find who is genuine. There may be many of the real wheat of the Kingdom in heathen lands, and many in Christian lands who are but chaff so far as the real value is concerned. There are many things which we have which are only chaff, they do us no good. Many things which we do, amount to no more than chaff, which a gust of wind will blow away. Some of the so-called principles for which we contend have no merit and are not worthy our support. Many books we read do not feed the mind, they are only chaff. All that we are, and have, and do, which amounts to no more than chaff, will be burned up or destroyed, only the real good wheat will be left when God shall have finished his harvest.

He will deal this way with the people in heathen lands. There are many things of real value in the lives of men who have never known Christ. God will save the good, but the chaff of heathen practice and teaching, of idolatry and witchcraft, he will burn up. The sad thing is that so many of the world have only the chaff. All they have known and loved and cared for, is of no avail they have had only chaff to eat, and their starved, hungry

souls are longing for the real bread made from the true wheat of the Kingdom.

John is announcing the coming of Jesus who is the great harvest gatherer, whose fan is in his hand. He will blow the chaff all away and it will be burned up. Every missionary is a forerunner of Christ. He is to announce his coming to the gentile world. All who are sincerely seeking for the light will recognize Jesus when he comes and will walk in the light. There will be a great transformation, as there has been in so many places in heathen lands where the Gospel has gone. His coming means thorough repentance, and the making of a new life, for the chaff is burned up; a new home, for the chaff is burned; a new community, for the chaff he will burn; a new religion, for the chaff of every false faith is to be burned up. Let us announce his coming for it is near.

Gammon Seminary.

## District Rounds

RICHMOND DISTRICT

Third Round

Lincoln, October 2; Upperville, 3; Hamilton, 4; Leesburg, 5; Halls Hill, 6; Falls Church, 7; Alexandria, 9; Woodlawn, 10; Charlottesville, 11; Richmond, Leigh St. 12. Richmond, Ashury, October 13; Lynchburg, 20; Bedford Springs, 23; Bedford, 24; Roanoke, 30; Salem, 31; Buchanan, 27; Stewartsville, 28; Leesville, 23; Pittsville, 24. Covington, November 11; West Staunton, 13; Staunton, 14; Highland, 15; Waynesboro, 16. Lexington, December 7; Brownsburg, 8; Harrisonburg, 11; Bridgewater, 12; Grottoes, 13; Woodstock, 15; Strasburg, 18; Winchester, 20.

Dear Brother: The first half of our Annual Conference Year is now ended. I need not remind you of your work and duties upon you, nor itemize them to you. You are the Pastor in charge and leader, the real representatives in your local church for our great Methodist Episcopal Church. You are and should be master of the situation, committed to you.

The successful man lives on his present record and plans and diligently works for the future.

The communications and urgent appeals that you have received from our resident Bishop, our area Secretary and our Centenary Benevolence Treasurer have already impressed

(Continued on Page 15.)

## FREE FORD AUTO TO AGENTS

Here's an opportunity to earn big money—\$6 to \$12 a day, with easy work, all your time or spare time and obtain a Ford Automobile free besides. A straight-out from the shoulder business proposition. No voting or guessing contest. We want wide-awake men and women to introduce into every home our famous ZANOL Pure Food Products, Non-Alcoholic Food Flavors in tubes, Toilet Preparations, Perfumes and Soap; 250 other light weight household necessities.

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## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

## EPWORTH LEAGUE TOPIC

## "The Abundant Life"

(John 10:10)

Dr. Fosdick, in "The Meaning of Service," gives this illuminating illustration:

"Too long have the pallid and tubercular figures of saints in mediaeval cathedrals symbolized the meaning of Christian life. Consider, rather a man like Henry Drummond. Few men have been more mastered by a central purpose. He lived to bring into fellowship with Jesus Christ. The influence of his preaching and his personal interviews upon the student life of Scotland abides long after he has gone. His biographer says that writing the story of his life is like writing the record of a fragrance. Yet as to the glow and buoyancy of his daily life, let a friend testify:

"He fished, he shot, he skated as well as he played cricket, he would go any distance to see a fire or a football match. He had a new story, a new puzzle, or a new joke every time he met you. Was it on the street? He drew you to watch two message boys meet, grin, knock each other's hat off, lay down their baskets and enjoy a friendly chaffer of verses. Was it on the train? He had dredged from the bookstall every paper and magazine that was new to him. If it was a rainy afternoon in a country house, he described a new game, and in five minutes everybody was playing it. If it was a children's party, they clamored for his sleight-of-hand. The name he went by among younger men was The Prince.

"As a brook flows down from the high hills, sparkling in the sunlight, gathering itself in friendly pools, flowing among the shallows near the shore, or running out into deep places where all is cool and still, so spirits like Drummond's flow among men. But whether they seem serious or happy, they are mastered by one thing: the gravitation from the high hills whence they came. Their flow is all one way: a testimony to the fitness and beauty of Christian life and to the sufficiency of the Master from whom it comes."

Our own Bishop McDowell, in his splendid book, "This Mind," says: "For many years it has been my privilege to speak to America's youth. Not so many years remain as have gone. Before the end of the century is reached I must as often and clearly as possible bear and re-bear my testimony. This is it: If I knew one who faced his age and ages in better spirit, greater wisdom, or truer devotion than Jesus showed, I would commend and follow him. If I knew any better plan for personal life than Jesus' plan, I

would commend and adopt it. If I knew any better basis for life decisions than Jesus' basis for his own life decision, I would commend it and rest my life on it. If I knew a better outcome in any life than the outcome seen in Jesus' life, I would try to go the way that reached it.

"I have passed through many forms of personal questions in my life. Some of them have ceased to be important, some of them remain unanswered. But I quote Robert Browning's words today and answer them affirmatively without a quiver or a hesitation:

"What think ye of Christ, friend, when all's done and said?

"Like you this Christianity or not? "It may be false, but would you have it true?

"Has it your vote to be so if it can?"

"Jesus Christ has my vote, and he has it whether he gets any other or not. Maybe no one else will vote for him, but I will not condition my vote on the amount of popular support he gets. I will not say I will be one of ten. I vote for him, not because others are going to do it, but solely because he deserves an unscratched ballot from me. He is the best that has appeared, the best that does appear. He gets me. I go along with him. After all the years you simply cannot think of anyone else. No one else is in his class."

## Quarterly Conferences

SUTHERLAND SPRINGS, TEX.—Our fourth and last quarterly conference was held at Grass Pond M. E. Church September 16-17 with Rev. G. A. Deslandes presiding. All officers were present with splendid reports; found the pastor, Rev. J. P. Priestly hard at work and everything is moving along in love and harmony. Superintendent paid in full for this year. He preached to the delight of all on Sunday at 11 a. m. and 3 p. m., also at night. God bless our able superintendent. Collection for the day, \$66.55. MRS. L. B. PRIESTLY, Reporter.

ROANOKE, ALA. — Bethel M. E. Church fourth quarterly conference and revival was a success. Dr. J. N. Wallace was at his best. He preached at each point on this circuit. All reports were good. The District Superintendent was paid in full. Amount raised this Quarterly Conference, \$42.30. Dr. Wallace preached at the Roanoke Church Bethel Sunday night, September 16. Everybody enjoyed his great sermon on "Life and Truth." The Quarterly Conference terminated into a week's revival service.

The Rev. D. D. Dyer, pastor of our church, Goodsell Memorial, West Point, Ga., conducted these services. The Rev. Dyer is truly an evangelist. He shall never be forgotten at Roanoke. His sermons were inspiring and convincing. 16 were added to the church. Collections during the revival amounted to \$37.00. Dr. J. N. Wallace spent two nights with us in the revival.

We had a great year in spite of no work here. Our pastor, Rev. J. B. Points is leading us on to success. We all love him and pray that we may have him another year.

C. A. JOHNSON,  
Reporter.

Crystal Springs, Miss.—Our third Quarterly Conference convened September 9-10 at White Oak M. E. Church with Dr. G. W. Smith, District Superintendent in the chair. Quite a number of the officers of the Quarterly Conference were present, and from the different reports showed that every phase of the work was being looked after and marked improvements are beginning to show at each point on the circuit. At 11 o'clock a. m. the district superintendent preached a strong sermon to a well attended house. The administration of the Lord's Supper was quite an interesting feature, a large number communed.

Crystal Springs circuit is taking on new life. We will soon complete a new church when completed will be worth \$2,000.

E. W. MIDDLETON,  
Pastor.

HOLLY SPRINGS CIRCUIT—Our third quarterly conference was held Sept. 16-17. A large number answered the roll call. The business of the conference moved off nicely. Rev. W. N. Redmond, D. S., spoke to us on all lines of church work. Paid the district superintendent \$30. He preached two sermons and administered the sacrament to a very large crowd. He is dearly loved by all the people.—J. Burton, P. C.

## Woman's Column

The Woman's Home Missionary Society of the Baton Rouge District, Louisiana Annual Conference, M. E. Church, convened in its third annual session in St. Mark M. E. Church, Sept. 9-10, Mrs. B. Ridley, president, in the chair.

Devotionals were conducted by Sister M. Moore of Zachary, La., and Sister R. Moore of New Orleans. The Lord's Supper was administered by the pastor, Rev. C. W. Reeves, assisted by Rev. T. A. Brown and Rev. A. W. Ohee, after which Rev. A. W. Ohee preached an excellent sermon, which delighted the hearts of all. Text, Prov. 14:1. Collection. Benediction. Dinner was served to the satisfaction of all.

Afternoon—2:30, devotionals, conducted by Sister M. E. James and Sister M. E. Howell. Reports from the auxiliaries of the district were called for, after which a round table talk was had, followed by the president's annual address, which was full of interest.

Election of district officers resulted as follows: Mrs. R. Ridley, president; Mrs. M. Moore, first vice-president; M. E. James, second vice-president; Julia Bates, third vice-president; M. E. Hubbard, fourth vice-president; Mrs. L. Perkins, secretary of Children's Work; Mrs. L. Morgan, supply secretary; Mrs. Ida Branch, secretary of literature; Estelle Simms, mitc box secretary; Mrs. C. Johnson, secretary of Young People's Work; Mrs. M. C. Harrell, treasurer; A. Moore, corresponding secretary; A. Overton, recording secretary.

Sister R. Moore gave a splendid talk on Evangelism.

Sister L. Jackson was appointed secretary of Evangelism for the Baton Rouge District.

Collection and benediction.

## Night Session

7:30 o'clock, devotionals, conducted by Sisters E. Broxton and L. Jackson, followed by the welcome address on behalf of the church by Sister T. Williams. Response by Sister R. Moore of the New Orleans District. Solo by Mrs. C. Johnson; welcome address on behalf of Queen Esther Circle, by I. Morgan; solo, by Mrs. E. Broxton; paper, by Mrs. A. Moore; remarks, by Rev. T. A. Hampton, district superintendent of the Monroe District, which was full of thought, followed by a solo by Mrs. R. Moore. At this time Rev. T. A. Brown came forth with a gospel message which gave us great fresh courage. Collection and benediction.

Sunday at 10:30 a. m., annual Love Feast, conducted by Sisters S. Smith and A. Jones, assisted by Sisters M. B. Baptiste and M. Seals. This was a great service. One person came forward for prayer.

Sunday night nt, 7:30 our annual Thanksgiving sermon was preached by the pastor, Rev. C. W. Reeves, and it just suited the occasion and was enjoyed by a very large audience. Collection \$25.25

The society adjourned to meet in July, 1923, at Scott Chapel M. E. Church, Port Allen, La. Thus ended one of the best conventions ever held on the district.

—Mrs. M. E. James, Reporter.

The Woman's Home Missionary convention of the Florida Conference, M. E. Church, held its annual session in Simpson Memorial Church, Jacksonville, Fla., Sept. 7-10, 1922. Mrs. Ella D. Davis, the president for the past ten or twelve years, called the convention to order. A real spiritual and helpful devotional service was held according to program. The organization was pleasantly and unanimously perfected by the election for the ensuing year of the following officers: Mrs. Ella D. Davis, president; Mrs. McCloud, vice-president; Mrs. Susie Wilson, second vice-president; Mrs. C. E. Green, district president; Mrs. J. P. Patterson, treasurer; Mrs. E. E. Todd, assistant treasurer; Mrs. S. J. V. Mainor, secretary; Mrs. S. E. De Bose, corresponding secretary; Mrs. Mary Foster, local treasurer; Mrs. L. E. De Bose, assistant secretary; Mrs. W. R. Stephens, president and secretary of the juvenile department. The usual committees were appointed. The subjects as programed were read and

(Continued on Page 16)



## WHAT THE CHURCHES ARE DOING

WASHINGTON, D. C. — Under a personally conducted campaign of less than five days duration, which included only laymen, the Washington District quota of \$3,000 of the "I Will Maintain Fund" was subscribed by less than 60 people. We had three table rounds. The first was held at the White-Law Hotel when 32 laymen sat with Bishops Clair, Jones and McDowell for an hour's contact, and \$2,000 was subscribed. On Friday of the same week 16 men had a business men's hour in the large real estate offices of Mr. C. M. Devell. A light lunch was served by Mr. Harriston of the Florida Avenue Cafe. Bishop M. W. Clair made the address and we presented the appeal; \$600 was subscribed. On Monday, which was Labor Day, 17 ladies accepted our invitation and sat with Bishop Clair at 6:30 p. m. in the White-Law Cafe at tea. The bishop addressed them on the women of Africa; \$500 was subscribed, making the total of \$3,100 for the district, all of which is to be paid on or before Oct. 31 and \$1,200 of which is to go to Bishop Clair's work in Liberia.

We have just closed the thirtieth session of our district conference, held at Marlshurg, Md. The Rev. J. S. Cole, the pastor, and his good people gave us the best entertainment we have had in years. The attendance was large, 37 out of the 46 pastors were present with their delegations. 26 local preachers passed in their studies and were advanced; 14 were continued in the studies of the first year; 11, because of age, were exempt from examination; 1 was recommended for admission, 2 for deacons' orders, and 3 were licensed to preach, Herbert C. Green, Mrs. Florence Pinckney and David Dewitt Turpeau, Jr., the 17-year-old son of the district superintendent. Over 100 cash subscribers to the Southwestern were reported at this session. The spiritual tide was high throughout the session. Drs. M. E. Swartz, E. H. Rines of the Area office, J. W. E. Bowen, Jr., of the Board of Sunday Schools, and Superintendent Carroll and English of the Annapolis and Charleston districts were welcome visitors. The Washington District is looking up.—D. De Witt Turpeau.

BEAUMONT, TEX.—An agreeable surprise was tendered our pastor. The night of Sept. 14, 1922, was a very happy occasion. After an extensive visitation of the pastor, coming home late in the evening, he retired early, wrapped in profound sleep, not thinking of being disturbed. Suddenly there rang out upon the air the sound of sweet music, and behind that music was a number of the members and friends of McCabe Memorial M. E. Church. They were received very cordially. Their coming was indeed a blessing to both the pastor and his wife. Everyone of them contributed his or her share of the many good things too numerous to mention here, eatables of various kinds. The affair was closed with the serving of ice cream and cake by the ladies. Miss Lola Williams, our organist,

made the presentation speech. Prayer was offered by Brother A. Griffins. The affair was led by Brother Z. A. Battise, our local preacher. The blessings of the Lord be upon them always.

Some of the representatives are: Brothers Z. A. Battise, Jasper Leviae, L. D. Rice, Samuel Collins, Samuel Nesby, Lemuel Harris, and Sisters Effie Stewart, Ella Noble, D. Griffins, M. E. Rice, Tessie Battise and many others, which space will not allow us to mention. Our pastor expressed his high appreciation for the many good things left at his home. This was simply an humble effort on the part of the faithful members and friends to show our appreciation to him and his family.—Z. A. Battise, Reporter.

TULSA, OKLA.—Wesley Chapel, under the leadership of its efficient pastor, Rev. D. G. Fraaklin, is doing excellent work. Additions to the church are being made from time to time as results of his soul-stirring sermons. The prayer and class meetings are well attended and have a tendency to put new life into the membership. Recently a beautiful five-room modern parsonage was built at a cost of \$2,000.

Sunday, Sept. 3, was rally day. An interesting program was rendered during the day. The class leaders were on the job and reported as follows: No. 1, J. A. Kaightea, \$112; No. 2, W. H. Wright, \$40; No. 3, Adlice Simmoas, \$108; No. 4, Ella Watley, \$20; No. 5, J. J. Jackson, \$177; No. 6, Ora Bagley, \$55; Pastor's Club, \$172. The leader of class No. 5 having reported the largest amount was awarded a prize of \$10. Within the next three weeks we expect to begin our auditorium.—U. H. Wright, Reporter.

CARRIERE, MISS.—McNeill Circuit under the leadership of Sister Georgiana Bell, an excellent worker of New Hope Chapel M. E. Church, and president of the Epworth League Chapter of that Church. A splendid program was rendered on Saturday night, September 2, by the children. After which refreshments were sold, and a nice sum was added to the Epworth League treasury.

On Sunday, Sept. 3, an able sermon was preached to the young folks by the pastor, Rev. S. H. Harris. Text, "By the rivers of Babylon, there we sat down, yea we wept when we remembered Zion." Four souls were added to the church on that day, confessing their faith in the saving power of Jesus. During the following week we had one of the most successful meetings ever witnessed in the history of the church, conducted by the pastor, Rev. S. H. Harris, and one of our ex-pastors, the Rev. D. Ray of Bond, Miss. Among the eleven members added to the church were two young men and one hard sinner 52 years old, namely, Mr. Moses Mundy. We are proud of all the new members, but we are especially proud of brother Moses Mundy.—Reporter.

MURFREESBORO, TENN.—Key Memorial M. E. Church. Dear pas-

tors and readers of the Southwestern Christian Advocate: We again enter the columns of this grand old paper, our denominational victrola, to speak to the host of ministers and laymen that comprise our most wonderful people, and to notify you that we are yet on the job trying to keep the banner afloat. We review the present conference year with pride and pleasure. It is pleasing to note that there has been no backward trend in the activities of this charge. With an unusually well qualified laity, the programs of the Church can succeed with ease. This has been an eventful year and it seems God-sent that a man of Rev. W. B. Creashaw's type should come to us at this time. With respect to vision, he is unexcelled; as to ambition, rarely equalled; as an organizer, he has but few peers. He is a constructive thinker, untiring worker, pulpit orator, and Christian gentleman. Under his guidance we shall report the building of a \$3,000 parsonage, an advance of \$350 in the pastor's salary, a paid up district superintendent and pastor, and a small, if any, balance at all on cost of parsonage. The treasury has been well looked after. The current expenses of the charge have not suffered. We are coming to the conference with our number of subscriptions for the Southwestern.—Will Smith, Reporter.

DETROIT, MICH.—The choir of Scott Memorial M. E. Church is doing much toward forwarding the progress of our church. On Tuesday evening, Sept. 12, our choir, consisting of 17 trained voices, had the honor and distinction of singing to the Detroit annual conference (white), which was held in Pontiac, Mich. They also had the honor of being the first colored people to sing before that conference. We rendered anthems and the famous jubilee melodies that have made our choir so popular. Our pastor, Rev. G. G. Buckner, his faithful wife and several members went with us to back us up. The applause was so heavy that the pastor of Central M. E. Church, Pontiac, Mich., begged the audience to cease in order to give the speaker of the evening, Dr. George Robinson, ample time for his lecture. We left Pontiac, Mich., immediately after the program, for Detroit, bringing with us all the honors and leaving behind a record that will ever be remembered in history of the Detroit conference.—Maridelle E. Philfer, Reporter.

TROY, MO.—The first anniversary of New Wesley M. E. Church was held Sept. 11-17, inclusive. Rev. E. W. Hannah, pastor in charge. We had the honor of securing some of the most eloquent, logical, forcible speakers of our race: Rev. L. Woolrich, district superintendent St. Louis District; Rev. B. F. Abbott, St. Louis; Hon. W. M. Moore, state representative Sixth District (the first negro elected to the legislature of the state), and Professor A. C. Maclin, Hannibal, Mo. Saturday night the local talent rendered a grand musical, greeted by a large and appreciative audience. Thanks to our loyal young people.

The membership was divided into six clubs and reported as follows: Club No. 1, Clemmie Perkins, cap-

tain, \$264; No. 2, Mrs. Willie Bailey, captain, \$87; No. 3, Mrs. J. Cockrell, captain, \$91; No. 4, Rev. E. W. Hannah, captain, \$85. Babies' Club: Amorita Hall, captain, \$50. Ladies' Aid, \$10. Total, \$663. Well done, faithful captains. Since April 18, 1922, we paid on our indebtedness \$1165. Our old church was destroyed by fire Dec. 25, 1919. We have completed a \$10,000 edifice, present indebtedness \$1700. Our efficient, progressive pastor has been with us six years, and with a loyal, faithful membership and constituency God has wonderfully blessed us. Thanks to all our contributors.—Mrs. Beulah Evans, Reporter.

NEW ALBANY, MISS.—The ten days' revival of the New Albany charge, conducted by Rev. J. M. Walton, the pastor, and assisted by Rev. Elias Mack of the Okolona charge and Rev. A. G. Marshall of the Tupelo charge, proved to be a success. The meetings throughout were well attended. At the beginning of each service an impressive prayer service was had by members of the church, also members of other churches, after which Rev. Walton always made short and impressive talks, reminding the Christians of their duties as children of God, at the same time appealing to the unsaved with much power and revealing to them the danger of living outside of Christ and his church. Following these talks the preaching began. The first week Rev. Mack brought to us the word of God with much power, pleading to men and women to so live that not only their souls would be saved, but to live for the uplift of the world at large.

The second week Rev. Marshall preached soul-stirring sermons with much power and impressiveness. The New Albany charge is in advance of any previous year. The people and pastor are working together without friction. This wonderful revival closed Sept. 3 with 34 conversions and accessions. At the close of this revival we were favored by the presence and service of Dr. W. A. C. Hughes, secretary of the Negro department of Home Mission and Church Extension of the M. E. Church. Dr. Hughes' sermons were impressive and full of thought. On Sunday he took for his text, "The bread of life" (John 6:35), at the close of which he led the hymn, "Need Thee Every Hour," which added much to the sacredness of the service. Rev. Walton is a man of God, full of his work and power. Let us pray that he may live long to carry on this good work and do helpful service for God and humanity.—B. F. Ford, Reporter.

PENSIONS—All Wars; J. S. Detwiler, 505 E. St, Washington, D. C.

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**BLAKE** — Mrs. Eliza Blake, a very faithful member of Bethel M. E. Church, Roanoke, Alabama, departed this life on August 8, 1922. Her funeral was conducted by the Rev. A. J. Green, pastor of the Baptist Church, Roanoke. At this date Rev. J. B. Points was at his district conference, Sylacuga, Ala. She leaves 3 sons and a host of other relatives to mourn her loss. —C. A. Johnson.

**CARDIGAL** — Sister Baby Cardigal departed this life at the age of 46, July 12. She left a husband, two brothers, one sister and a host of other relatives to mourn her departure.

She was a faithful member of the Church and Sunday School, and was loyal until her death. The Rev. J. B. Points, her pastor conducted the funeral service. C. A. JOHNSON, Reporter.

**MIDDLEBROOKS** — Brother Lewis Middlebrooks died September 9, 1922, after an illness of a few weeks. He was a faithful member of Laster Chapel M. E. Church. He was an assistant superintendent of the Sunday School, a teacher of the young people's class, an usher of the church, a steward, and a member of the Pythian Glee Club. He was also a member of the Knights of Pythias. He was a devoted husband and a loving son, and was loved by all who knew him. He leaves a wife, mother, father, sister and a host of friends to mourn his loss. The funeral was held at Laster Chapel M. E. Church, College Park, Ga., of which Rev. J. F. Dorsey is pastor. The funeral was preached by Rev. J. F. Dorsey, assisted by Rev. I. C. Rucker, Rev. L.

L. Williams, Rev. King and Rev. A. T. J. Tempkins.—Reporter.

**GAGE** — Sister Sallie Gage departed this life September 2, 1922. She was a faithful member of Hopewell M. E. Church. She was born in 1902 and became a member of the church when 12 years of age, being 20 years old at the time of her death. The funeral services were conducted by the pastor, Rev. Wm. Brownridge, and the remains were laid to rest in St. Paul cemetery. She leaves to mourn her passing a mother, father, four sisters, three brothers and a host of friends.—R. E. Brownridge, Reporter.

**ALEXANDER** — Sister Martha Alexander, a faithful member of St. Peter M. E. Church of Jeanerette, La., died Sept. 14. She will never be forgotten by the church and the people of her community. A mother, father, husband and five children survive her. The remains were laid to rest in St. Peter cemetery.—D. G. Taylor, P. C.

**BUSH** — A hero has fallen. On the 8th day of August, 1922, Sister Adeline Bush, a faithful member of Hasken Chapel M. E. Church, Zwolle, La., departed this life. She had been sick for about six months. She leaves a host of relatives and friends to mourn her loss. The funeral was conducted by her pastor, Rev. W. C. Haywood, at Trenton, La.—Mary Pegues, Reporter.

**WILLIAMS** — Our rank has been broken by the death of Sister Maggie Williams of McCahe Memorial M. E. Church, Beaumont, Texas, who was born April 20, 1878, at Cuero, Texas, and died August 29, 1922. She was converted in early childhood, was a consistent Christian, and died in full triumph of faith. She was also an honorable member of the S. M. T. They paid their highest respects to her remains. She is survived by a husband, mother, father, one sister, five brothers, nine children, one grandson and a host of relatives to mourn her departure.—Z. A. Battise, Reporter.

### DISTRICT ROUNDS

(Continued from Page 12.)

you sufficiently in addition to your

## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
So. Philadelphia	Middletown, Del.	Oct. 17-19	James H. Scott
Sallshury	Marion, Md.	Oct. 3-5	J. W. Jewett
Centreville	Denton, Md.	Oct. 24-26	R. H. Wallace
Cambridge	Berlin, Md.	Oct. 10-12	D. H. Hargis
Starkville	Starkville, Miss.	Nov. 1-5	E. F. Scarborough
Greenwood	Indianola, Miss.	Nov. 14-19	J. W. Golden

conscientious personal interest. Do not try to amend the Discipline or the Church's Program, but comply and carry out and with confidence, hope-fully carry out the various causes.

(N. B.—The irregular dates of conferences above due to the special events and occasions.)

Yours for the spread of Christ's Kingdom on our District. Faithfully yours,

WALTER S. JACKSON,

District Superintendent, No. 620 North 5th St., Richmond, Va.

### KANSAS CITY DISTRICT

#### Third Round

Armstrong, October 21-22; Sturgeon, October 24-25; Wellington Ct., October 26-27; Glasgow, October 28-29; Glasgow Ct., October 31; Malta Bend Ct., November 2-3; Mexico, November 4-5; Gilliam, November 8; Slater, November 11-12; Blackburn Ct., November 11-12 (L.); Wellington Ct., November 18-19; Lexington, November 18-19; Montgomery City, November 25-26; Kansas City, Centennial, December 2-3; Kansas City, Clark, December 9-10; Independence, December 16-17; St. Joseph, December 23-24; Moherly, December 30-31; Des Moines, Ia., January 6-7, 1923; Mason City, Ia., January 9-10; Marshalltown, Ia., January 13-14; Oskaloosa, Ia., Marshall, January 20-21.

Dear Brethren:

I am pleased to announce to you, that the work of the three months past, Quarterly Meetings, Quarterly

Conferences and Love Feasts, have been well attended and the spirit of brotherly love never better.

Each charge is striving to do its best, for all causes and the advancement of the work. And while that is true, you did not quite reach the goal as planned for this quarter, may I remind you that perhaps we may do more the coming three months. Let me remind you, also, that the eyes of the church are upon you, and the world is listening. You dare not fail.

Some of the special objectives committed to your leadership just now are:

1. The "I Will Maintain Fund."
2. Your Episcopal Collection.
3. General Conference Expenses.
4. The George R. Smith College.
5. And the Southwestern Christian Advocate in every home

I am asking that you hold regular fast and prayer service, the day before your quarterly meetings, and follow each quarterly meeting with the Love Feast.

I pray that God's blessings will rest richly upon you and your families.

Brotherly yours,

A. H. HIGGS,

District Superintendent.

### SHREVEPORT DISTRICT

#### Fourth Round

Thomas Circuit, Oct. 13-16; Bayou Lachute Circuit, Oct. 20-22; Grand Bayou, Oct. 22-24; Logansport Circuit, Oct. 26-29; Longstreet, Oct. 26-30; Lake End, Nov. 1-2; Vanceville, Nov. 3-5; New Light, Nov. 5-6; Hayes, Nov. 9; Keithville Circuit, Nov. 11-12; Ashury, Nov. 14-15; Jewella Circuit, Nov. 16-19; Daniel Circuit, Nov. 24-26; Frierson Circuit, Nov. 30-Dec. 4; Belcher, Dec. 7-10; St. James, Dec. 10-12; Bonchest, Dec. 15-17; Mansfield, Dec. 17-18; Johnson, Dec. 21-24; Fairfield, Dec. 24-26; St. Paul, Dec. 30-Jan. 2; Gahagen Circuit, Jan. 7.

Dear Brethren—I am counting on you to report your Centenary for this year in full at the Woman's Home Missionary, Sunday School and Epworth League convention, which convenes at Logansport, Oct. 26-29. Programs will be sent later. This report is to be in Chicago before Oct. 31. Raise your full quota of Southwestern subscribers by the annual conference. Finish your financial drive during October.—J. E. Rolax, D. S.

### CHURCH FURNITURE

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—OF—

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## SPECIAL NOTICES

To the Members of the East Tennessee Conference:

Dear Brethren—You lead off in the list of fall conferences of our group. We are anxious that you make a splendid showing in support of our Epworth League work. All payments to the Board of Epworth League are admitted to Centenary credit. In making your report to the conference treasurer do not leave out the money for support of the Epworth League. You can make the payment in cash to the conference treasurer, if it has not already been sent in. Dr. Morris W. Ehnes has sent the following instruction to the conference treasurers:

"Payments to the Board of Epworth League are classed as Designated Gifts to the Centenary. Therefore a list of charges making cash payments for the Board of Epworth League should be included with your report of Designated Gifts (cash) in order that proper credit may be given to the charge and in order that the funds may be applied as intended."

The splendid program being put on for our youth, the dignified relationship established with the Central Office and the high objectives being reached through League activities merit support. We want that the League shall know by our deeds how much we appreciate the forward steps taken.

Thankful for your response to our call, I remain

Very truly yours,

F. H. BUTLER,  
Secretary for Colored Work,  
Board Epworth League,  
740 Rush St.,  
Chicago, Ill.

Brother Pastors, Officers and Members of the Hattiesburg District: Please take notice that the Epworth League, Sunday Schools, Woman's Home Missionary, Ladies' Aid, Foreign Missionary and all young people's societies for the eastern part of the district will convene at Shuhuta, Miss., October 26-30.

Now is the time to prepare for this great occasion. Please elect your representatives at once. Each delegate is expected to report with \$3.00.

Our district superintendent is expecting encouraging reports from the pastors, and I am asking the same for the local departments. We hope to have a great revival in this convention in helping to add many souls to the kingdom.

### C. C. NOTE

ST. MATTHEW—The second Sunday will be long remembered by those who were present at both services. Early morning prayer meeting was led by Brother S. Jackson, a local preacher. At 11 a. m. the pastor's subject was, "Jesus As the Central Figure." After the sermon a very prominent young woman, Mrs. Irene Barrow, who had been previously converted, was baptised at the altar. At 7:30 p. m. Rev. Buchanan of Wesley Church filled the pulpit. We were glad to have him with us. He also addressed the league and commended the young people for the good work they were doing. After the sermon one person was read into full membership. Sunday, Sept. 24, at 11 a. m., the pastor's subject was, "The Christian Race." After the sermon Brother Fountain, formerly of Bayou Goula, joined the church. At 7:30 p. m., Lilly of the Valley Lodge No. 8, Knights of Pythias, held their memorial services. The choir rendered excellent music. The sermon was full of logic and inspiration. Collection \$65.50.—G. Colar.

### WOMAN'S COLUMN

(Continued from Page 13)  
discussed by many of the attendants. For three days this great convention was carried on. Two of the district

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superintendents were present and many of the pastors, throughout the sessions. The ladies pledged to help the pastors secure the quotas of subscribers to the Southwestern and the full quotas for Centenary on each charge in the conference, and, indeed, they pledged themselves to stand by and help to carry forward the work of the church in every department.

Now that the pastors have the full co-operation of the women of the church we shall look for the best reports to be made at the next annual conference. Good revivals have been conducted in most of the charges in the conference and many have been converted and received into the church. Not mere emotion, but the old-time holy fire is burning in the hearts of many, and this is evidenced by the good work they are doing.

The group meeting of the Gainesville District was well attended by the pastors and laymen. Dr. Vogt was pleased to meet us in Mount Pleasant Church. He is in the state holding a group meeting on each district. We are glad to have him.

The Board of Home Missions and Church Extension of the Florida Conference will meet at Jacksonville, in Ebenezer Church, October 5. Let all the members of this board be present. Our people of Gainesville, and especially the people of Mount Pleasant Church, are having much sorrow and bereavement. While the several

deaths which have occurred lately were not all members of the church, those who were not members were members of families of the church. Dr. Williams, the pastor, has been practically engaged in conducting funerals and hurrying the dead for nearly three weeks every few days. The funeral of Mrs. Minnie E. De Bose, wife of Rev. T. E. De Bose, was held last Thursday, the 14th, at 2 p. m.; that of Mr. J. D. De Bose on Monday, the 18th; Mr. Jessie Webster, Tuesday, the 19th; Mrs. Joanna Harbin, Wednesday, the 20th, and Mr. Joseph Murray, Thursday, the 21st. And yet the pastor and his people are sustained in these days of grief by the grace of God. We begin the fourth round of our quarterly conference next Thursday and Sunday, the 21st and 24th, and from then to the end of the conference year no task will be shirked and no duty neglected.

Brother pastors, remember your agreement, your promise by vote, that you will secure your quota of subscribers to the Southwestern by and including the fourth Sunday in October. By all means be sure to collect and send in regularly the Centenary money, that nothing may be lacking in these. The Episcopal fund and conference claimants must be reported in full in the fourth quarterly conference. Let us do our best.

Faithfully yours,

J. S. T.

### PERSONAL.

BROTHER—Let me write you about a pleasant Florida root, chewed like gum, which easily, inexpensively overcomes any form of tobacco habit. Fine for stomach. Just send address.  
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Next Session begins September 20, 1922

For Catalog or further information, address the President

REV. JAMES M. COX

LITTLE ROCK, ARK.



# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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THE METHODIST BOOK CONCERN,  
Publishers

## "The Way Of The Transgressor Is Hard"

By Bishop William A. Quayle

Over the door of a certain prison where I used to preach to those within the doors, this scripture was written in iron, "The Way of the Transgressor is Hard." It was a surly word of welcome to such as came thither for admission. If perchance some reader hereof should say, "That was a bitter word of welcome," I agree, but add it was a truthful word of welcome. We are not concerned with glib words or cheerful words or formal words. We are concerned with true words.

The Book of God said, "The Way of the Transgressor is Hard" not as a theory of the Bible but as a FACT of LIFE. The Bible did not invent the theory. The fact is in the constitution of the world.

Youth fronts East but must invade the West. As certainly as the earth goes with the sun whithersoever the sun goes, so certainly must youth abide by the consequences of its moral behavior. The law against evil is vigilant and absolute. Let no one think to outwit the law of God as smart alecks think to outwit the police and the laws of man. Man fails; God does not.

The world is run for the decent and for decency and by the decent. Morality is stern just as gravitation is stern. Gravitation keeps alive those who abide in harmony with it and summarily destroys those who are disobedient to it. No quick wittedness can circumvent providence. God made gravitation which is not so inexorable as the moral law.

If youth wants a clean tomorrow let it live a clean to-day. No medicine can adequately to a shamed body and soul. The transgressor will get hit and hit hard. You cannot play pum-pum-pullaway with God. You cannot deceive God. He is not running the world in behalf of the nasty and the smutty-mouthed and the stench-souled and the putrid-bodied.

God is running the world for Christianity, for sobriety, for high reasonableness, for the sanctity of home, for wholesome citizenry and for the love of all good things.

If men will not be good for the sake of goodness, then they would be smart not to be bad because "The Way of the Transgressor IS Hard."

—From "OUT FOR CHARACTER,"

By Vir Publishing Company.

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## THE LAW ENFORCEMENT CONFERENCE AT NASHVILLE, TENN.

From the hour that Bishop Geo. C. Clement, Chairman of the first session, let fall the gavel on Tuesday, October 3, 1922, until the closing session on Friday night, October 6, the National Interdenominational Law Enforcement Conference held at Nashville projected by Dr. J. N. C. Coggin, under auspices of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, was a brilliant success, moving on from beginning to end with a grand climactic sweep to the fulfillment of every expectation of those who contributed to its success.

Fortunately, the program for the meeting was built with a view not to oratory but to a full, free, frank discussion by prominent white and Negro leaders, experts, who have given years of study to the subjects they were to discuss. While the challenging theme of the Conference was law-enforcement, every phase of Negro life in its relation to total American life was up for discussion.

The program of the Conference, the most unique and notable of its kind in our history of race progress, was as follows:

Commission On Enforcement of Prohibition Laws—Rev. D. D. Turpeau, D. D., Chairman; Rev. Geo. F. Bragg, D. D., Secretary; Bishop Geo. C. Clement, D. D., Presiding Officer of the Session; Music Chorus led by Prof. J. W. Work of Fisk University.

1. Address—"History of Prohibition Effort." Rev. W. G. Alexander, D. D., Morris Brown University, Atlanta, Ga.

The address of Dr. Alexander was a succinct history effectively delivered reinforced by Mrs. Margaret Peck Hill, National W. C. T. U. Lecturer who showed the relation of W. C. T. U. work to present day prohibition success.

Address—"Prohibition and Its Relation to the Negro in Property, Valuation, in Financial Strength, etc.," Dr. I. Garland Penn, Secretary Board Education for Negroes, Cincinnati, Ohio.; Rev. M. J. Naylor, D. D., Pittsburgh, Pa.; Rev. George F. Bragg D. D., Baltimore Md. Address—"The Relation of Our Women to the Prohibition Laws," Mrs. C. First Johnson, Mobile, Ala.; Rev. W. S. Ellington, D. D., Nashville, Tenn.; Music. Address—"The Bootlegger and Blind Tiger; How to Suppress Them," Rev. W. Scott Chinn, D. D., Baton Rouge, La.; Rev. J. W. Waters, D. D., Washington, D. C.; Rev. W. C. Thompson, D. D., Wilmington, Del.; Rev. W. M. Blair D. D., High Point, N. C.; Address—"The Place of the Sabbath in the Development of the Nation," Rev. J. P. Wragg, D. D., Secretary American Bible Society, New York City; Rev. Preston Taylor, Nashville, Tenn.; Rev. I. Cochran Hunt, D. D., Nashville, Tenn.; Rev. E. W. Kinehen, D. D., Lexington, Ky.

Notable contribution was made to the discussion by Mrs. C. First Johnson who fervently plead with the women to register and thus prepare themselves to check the tide of wet sentiment; by Dr. J. W. Waters, whose scathing rebuke of the bootlegger

cannot soon be forgotten; and by the Rev. W. M. Blair whose remedy for bootlegging was that the officers of the law must themselves be free of bootlegging and the ministry must be free therefrom and thus courageous and conscientious in its opposition. "Bootlegging touches every phase and angle of life." There is but one remedy, continued the speaker, and that remedy must be taken by men with spinal columns. They must close the market for the bootlegger by boycotting the goods.

Address—"Co-operation of the White and Negro Citizens for the Enforcement of Prohibition Laws." Rev. T. J. Moppins, St. Louis. Rev. Alfred Lawless, field secretary American Missionary Association, Atlanta, Rev. C. Y. Trigg, Washington, D. C.; Channing H. Tobias, International Y. M. C. A., New York City; Address, "What Should Be Done to Render the Negro More Effective in Enforcing Prohibition Laws," Rev. Lucius E. Jordan, Indianapolis, Ind.; Rev. James E. Mason, Rochester, N. Y.; Rev. C. H. Stephens, Baltimore; report of the commission on enforcement of prohibition laws.

Rev. Moppins showed that the enforcement of prohibition law is the combined task of white and black alike; while Dr. Alfred Lawless urged the necessity of mutual respect as a basis for co-operation between the races.

### Tuesday Night

Temporary chairman, Rev. S. L. McDowell; music, grand chorus, led by Prof. J. W. Work; introduction of presiding officer of session, Bishop A. J. Carey; devotions, led by Rev. J. W. Wells; opening words by presiding officer.

Bishop Carey was a strong experienced presiding officer and hurled his shafts of eloquence against mob violence. Said he: "We ought to respect the Eighteenth Amendment to the Constitution, but we ought also to respect the other amendments and the Constitution and laws of the land."

Dr. J. N. C. Coggin, Promoter and director was then called upon to state "The Purpose of the Law Enforcement Conference," which was strongly set forth in the following clear-cut comprehensive, compelling statement:

**"Habits of living which make for sound, vigorous bodies and active minds.**

**"Unsullied purity of all womanhood.**

**"Integrity of the home, believing it to be the keystone of civilization.**

**"The best education for our children that is in the power of the nation to give them.**

**"Industry, economy and thrift.**

**"A pure Christian Sabbath as a day of rest and worship.**

**"Obedience to and observance of the Eighteenth Amendment to the Constitution of the United States.**

**"Obedience to all law and constituted authority, thus guaranteeing our national integrity and permanence.**

**"Creating and maintaining such reform agencies among our race as will best reach and relieve the distressed, the delinquent and the criminal among us, and for giving the**

fullest co-operation and support to such constructive agencies as are maintained throughout the nation for the development of good citizenship."

Welcome Address: On behalf of the state, Gov. Alfred Taylor; city, Mayor Felix Wilson; colored board of trade, T. Clay Moore; white ministers and churches. Rev. Dayton Dobbs; negro ministers, Rev. S. W. Crosthwait; citizens at large, J. C. Napier; social institutions, Lula Crosthwaite; institutions of learning. President W. J. Hale, Tennessee State Normal, Nashville; Secret organizations, Rev. S. M. Strayhorne, Nashville; federation of colored women's clubs, G. L. Jackson, president of state federation; responses from delegates and from Board of Temperance, Prohibition and Public morals.

Mayor Felix Wilson of Nashville gave a warm welcome to the Convention saying among other things that he had watched interestedly the progress of the race for years and he thought such conventions would do much to wipe out lawlessness.

"I have been studying the records of arrests in Nashville," he said. "A short time ago the majority of these were Negroes. At present the ratio between the two races is nearly even. I attribute the decrease in the number of Negroes arrested to education and the work of Christianizing going on in their homes."

On behalf of the white ministers, Dr. W. F. Tillett spoke in large terms of Christian fraternity. Hon. J. C. Napier on behalf of the citizens-at-large said "The Negro will obey the laws but is not by any means pleased with them."

**Second Day—Wednesday, Oct. 4, 9 a. m.**

Commission on The School and Church and The State in Law Enforcement—Chairman, Bishop N. C. Cleaves; D. D., Secretary, Rev. A. R. Howard, D. D., Sumter, S. C.; Presiding Officer of the Session, Rev. A. M. Townsend, D. D.; Secretary Public Board, National Baptist Convention, Nashville, Tenn.; Devotions led by R. T. Adams, D. D. Address—"The Relation of the Church to the Suppression of Vice," Rev. T. F. Robinson, D. D., New Orleans, La.; Rev. E. C. Hames, D. D., Little Rock, Ark.; Rev. W. A. C. Hughes, D. D., Philadelphia, Pa.; Address—"The Relation of the Church to the Creation of Public Opinion on Prohibition," Rev. A. R. Howard, Sumter, S. C.; Rev. I. S. Jacobs, D. D., Boston, Mass.; Rev. I. H. Jones, D. D., Augusta, Ga. Address—"What Should Our Colleges and Other Institutions Do Towards Supporting the Eighteenth Amendment?" Pres. S. A. Owen, D. D., Roger Williams University, Nashville, Tenn.; Pres. John Hope, L. L. D., Morehouse College, Atlanta, Ga.; Mr. W. A. Bell, A. M., Atlanta, Ga.; Pres. D. C. Suggs, Ph. D., Salisbury, N. C. Address—"The Teaching of Schools on the Scientific Facts and Principles of the Evil of Liquor and Narcotics," Rev. J. A. Bray, D. D., Birmingham, Ala.; Prof. T. W. Tally, Fisk University, Nashville, Tenn. Address—"The Relation of the Police Power of the State to the Questions of Health and Morals." Address—"The Need and Value of Teaching the National Constitution in the Public Schools," Dr. M. L. Vaughters,



Houston, Texas; President, T. A. Davis, Walden College, Nashville, Tenn. Address—"Better Facilities for Liberal Education of Negro Leaders as a Safeguard;" Rev. A. B. McCoy, Atlanta, Ga.; Prof. W. J. King, Ph. D., Gammon Theological Seminary; Rev. Ernest Lyon, L. L. D., Baltimore, Md.; Music; Announcements; Benediction. The findings of the Commission to be reported by the Chairman or someone selected by the Commission.

#### Second Day, October 4, 3 P. M.

Commission on Juvenile Delinquency and Compulsory Education—Chairman, Dean Kelley Miller, A. M., Howard University, Washington, D. C.; Secretary, Geo. E. Haynes, Ph. D.; Presiding Officer of the Session, Bishop R. S. Williams, D. D., Augusta, Ga.; Devotion led by Rev. J. C. Sherrill, D. D., Chattanooga, Tenn.; Music; Devotions; Address—"The Causes of Juvenile Delinquency;" Rev. Russel A. Brown, D. D., Atlanta, Ga.; Rev. J. W. Moultrie, D. D., Sumter, S. C.; Mr. James H. Robinson, A. M., Council Social Agencies, Cincinnati, Ohio; Address—"The Present Methods of Dealing with Juvenile Delinquents;" Rev. A. C. Garner, D. D., New York City; Rev. Robert G. Morris, D. D., Gastonia, N. C.; Prof. R. H. Leavell, George Peabody College, Nashville, Tenn.; Address—"The Pre-natal Conditions of Negro Children Largely Responsible for Their Mental and Moral Character in After Years;" Dr. J. H. Hale, Nashville, Tenn.; Address—"The Negro an Asset in Law Enforcement;" Rev. Rodney W. Roundy, D. D., Associate Secretary Home Mission Council, New York City; Address—"Compulsory Education Laws and School Attendance;" President Frank Trigg, A. M. Bennett College, Greensboro, North Carolina; Rev. J. D. Chavis, D. D., Nashville, Tenn.; President F. A. McKenzie, Fisk University, Nashville, Tenn.; Address—"The Causes and Cure for Vagrancy Among Our People;" Prof. O. W. Adams, Birmingham, Ala.; Rev. H. W. B. Wilson, Agency Secretary, American Bible Society, S. Atlanta, Ga.; Mrs. Ida B. Wells-Barnett, Chicago, Ill.; Address—"The Cigarette Habit and Its Effects Upon the Youth;" President I. H. Miller, Cookman Institute, Jacksonville, Fla.; Rev. N. D. Shamborguer, D. D., Atlanta, Ga.; Address—"The Relation of Ignorance of Liquor and Drug Habits to Law Enforcement;" Rev. J. B. Redmond, D. D., Cleveland, Ohio; Mrs. Frances Beauchamp, Vice-President, W. C. T. U. and Secretary National Prohibition Board, Lexington, Ky.; Rev. W. F. Powell, D. D., Nashville, Tenn.; Address—"Effects of Child Labor Upon Negro Children;" Miss Angella Turpeau, Y. W. C. A., Columbus, Ohio; Prof. Paul Mowbry, Fisk University, Nashville, Tenn.; Mrs. E. A. Sherrill, Chattanooga, Tenn.

The Rev. Russell Brown, Pastor First Congregational Church, Atlanta, exhorted "The cure for wayward youth is the re-establishment of the Christian home and the re-establishment of corporal punishment. Sin should be punished. We are getting to be so soft that when we step on the devil's toe we scrape and bow and say 'excuse me.'"

While the Rev. R. G. Morris of Gastonia, N. C., argued for vision, will-power and conscience as the controlling factors in human conduct and character. "Adam and Eve," he said, had pretty good parents and good environment and they were perfect physically, but they went wrong just the same. What we need is more will power and conscience."

Prof. Leavall of Peabody College, Nashville, cited the Boy's Brotherhood Republic of Chicago, as an effective organization for dealing with boys.

President F. A. McKenzie of Fisk University, made a plea for thoroughness in education, suggesting that many diplomas granted often mean nothing to the holders.

Mrs. Ida Wells Barnett of Chicago, a leading Negro club woman, urged Negroes to establish their own places of business to conserve the Negro's earnings and as a means of affording positions for the employment of Negro boys and girls, otherwise unprovided for by our present industrial system.

Cigarettes, coffee and tea were roundly scored by the Rev. N. D. Shamborguer, Pastor, Warren, Atlanta, Ga., who regarded these as luxuries and wasteful expenditures. In most seathing denunciation. Mrs. Frances Beauchamp, Vice-President of National W. C. T. U., also outlawed the cigarette, declaring she would "prefer to see her boy laid out in death rather than that he should begin the use of cigarettes."

#### Second Day, October 4, 8 P. M.

Chairman, Bishop R. E. Jones, LL. D., New Orleans, La.

Devotions led by Rev. N. W. Thornton, D. D., New York City.

Music.

Address—"Shall Booze Come Back or the Constitution Win Out?" Rev. Clarence True Wilson, D. D., General Secretary, Board of Temperance, Prohibition and Public Morals.

Address—"Does the Moral Condition of the People Improve with Their Educational and Educational Advancement." Bishop I. N. Ross, D. D., Washington, D. C.

Address—"The Questions of Rape and Other Crimes Attributed to Negroes. What Are the Facts?" Hon. J. Weldon Johnson, Secretary, N. A. A. C. P., New York; Hon. Perry Howard, Special Assistant to U. S. Attorney General, Washington, D. C.

Address—"The Eighteenth Amendment, the Constitution and the Supreme Law of the Land." Isaac N. Fisher, University Editor, Fisk University, Nashville, Tenn.

Address—"The Contribution of Medical Colleges to Public Morals and Temperance." President John J. Mallowney, M. D., Meharry Medical College, Nashville, Tenn.

Music.

The findings of the Commission to be reported by the chairman or some one selected by the Commission.

Announcements.

Benediction.

In his usual dignified way, Bishop Robert E. Jones presided with ease, setting the keynote of the session with words of gravity and soberness.

The appearance of Dr. Clarence True Wilson, was a signal for one of the greatest demonstrations of the Conference, whose address

on the "Challenge of Booze" was convincing, making one of the most profound impressions we have ever witnessed from an address.

J. Weldon Johnson never spoke to greater advantage than when he spoke on "The Questions of Rape and Other Crimes Attributed to Negroes. What Are the Facts?" Mr. Johnson showed by indisputable evidence, culled from authoritative data from investigations by the National Association for Advancement of Colored People, that the Negro is not a rapist. So dignified, judicial, and irresistible was his argument, that he was cheered to the echo by the large number of Nashville white citizens—male and female who were present.

#### Third Day, October 5, 9 A. M.

Commission on Vice and Crime—Chairman, Bishop I. B. Scott, D. D., Nashville, Tenn.; Secretary, Mr. B. M. Roddy, Memphis, Tenn.; Presiding Officer of the Session, Rev. Henry Allen Boyd, D. D., Secretary Nat. Bap. Conf. Bd., Nashville, Tenn.; Devotions Led by Rev. R. M. McKenzie, D. D.; Music.

1 Address—"The Increasing Use of Drugs as the Prohibition of Liquor Succeeds and Its Effects Upon the Race." Dr. S. S. N. Clark, Knoxville, Tenn.; Dr. H. Roger Williams, Mobile, Ala. 2. Address—"The Laws That Control and Prohibit the Selling of Drugs." Rev. J. S. Todd, D. D., Jacksonville, Fla.; Dr. J. B. Singleton, Nashville, Tenn.; Rev. George Stoves, D. D., Nashville, Tenn. 3. Address—"The Problem of Concealed Weapons and Homicides." Judge Wm. Harrison, Chicago, Ill.; Rev. E. J. Cox, D. D. Memphis. 4. Address—"Prostitution in Cities and How to Control It." Mrs. S. W. Layton, Philadelphia, Pa.; Rev. Wm. H. Sheppard, D. D., Louisville, Ky.; Mr. B. M. Roddy, Memphis, Tenn. 5. Address—"What Can Be Done to Stamp Out the Gambling Evil?" Rev. F. J. Handy, D. D., Mont Clair, N. J.; Rev. R. H. Singleton, D. D., Atlanta, Ga. 6. Address—"Popular Errors About Negro Religion and Morals." Bishop I. B. Scott, Nashville, Tenn.; Dr. J. C. Caldwell, Nashville, Tenn.; Miss Nannie H. Burroughs, Washington, D. C.; Rev. S. L. McDowell, Nashville, Tenn. The findings of the Commission to be reported by the Chairman or some one else selected by the Commission. Music. Announcements. Benediction.

Bishop I. B. Scott, made a strong plea for adding ethical content to the Negro's emotional religion and Dr. R. H. Singleton of Bethel A. M. E. Church of Atlanta, Ga., fearlessly arraigned modern parlor gambling and that of church entertainments as being a part of the same depraved nature which exhibited itself in the casting of lots at the foot of the cross of Jesus. Dr. J. C. Caldwell of Nashville, and the Rev. S. L. McDowell, while deploring certain characteristics of the Negro's religion, nevertheless made it clear that what the present day Negro is, was made possible thru the religion of the past.

#### Thursday, October 5, 3 P. M.

Commission on Home and Law Enforcement—Chairman, Mrs. Elizabeth Lindsay Davis, Chicago, Ill.; Secretary, Mrs. J. C. Napier, Nashville, Tenn.; Presiding Officer of the Session, Mrs. Cora Jordan White; Devotions led by Rev. E. S. Williams, D. D.; Music.

1 Address—"The Evil Effects of Liquor Drinking in the Home." Mrs. H. M. Nasmyth, Little Rock, Ark.; Rev. E. R. Carter,



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 GOD'S RESPONSE:—If my peo-  
ple, which are called by my name,  
shall humble themselves, and pray,  
and seek my face and turn from their  
wicked ways; then will I hear from heaven,  
and will forgive their sin, and will heal  
their land.—2 Chronicles 7:14.

D. D., Atlanta, Ga., 2. Address—"How Can  
the Home Retain Its Hold Upon the Child and  
the Youth for Right Training?" Rev. D. E.  
Skelton, D. D., Evanston, Ill.; Rev. R. T.  
Weatherby, Atlanta, Ga.; Mrs. Anna Penn.,  
Cincinnati, Ohio. 3. Address—"The Rela-  
tion of the Home to the Control of Amuse-  
ments." Rev. B. F. Abbott, D. D., St. Louis,  
Mo.; Rev. E. M. Jones, D. D., Area Secretary,  
New Orleans, La.; Rev. F. H. Butler, D. D.,  
Assistant General Secretary, Epworth League,  
Chicago, Ill. 4. Address—"The Loss to the  
Home of the Wage-Earning Mothers." Dr.  
Mattie E. Coleman, Nashville, Tenn.; Rev. L.  
A. Townsley, D. D., Atlanta, Ga. 5. Address  
—"What Can the Negro Woman Do to Pro-  
mote Law Enforcement and Public Morals?"  
Mrs. J. F. Pierce, Nashville, Tenn.; Rev. J. L.  
Witten, D. D., Philadelphia, Pa.; Mrs. L. A. J.  
Moorer, Orangeburg, S. C. 6. Address—  
"What Has Prohibition Done for the Negro  
Woman and Child." Mrs. Elizabeth Lindsay  
Davis, Chicago, Ill.; Mrs. Cora Jordan White,  
Nashville, Tenn.; Miss M. Mossell Griffin,  
Philadelphia, Pa. 7. Address—"The Jazz  
Dance and Its Attendant Evils." Rev. D. H.  
Stanton, D. D., Atlanta, Ga.; Rev. Wm. John-  
son, D. D., Pittsburgh, Pa., General Secretary  
N. B. Con.; Mrs. Mary McCleod, Bethune,  
Dayton, Fla.

Dr. R. T. Weatherby pointed out the public  
schools as sources of much of the vile imagi-  
nation and thought which corrupts the youth  
of the present day and urged to counteract this,  
the teaching of sex hygiene in the home. The  
Rev. L. A. Townsley, D. D., and Dr. Mattie  
Coleman showed what a handicap is placed on  
the proper training of youth by the daily ab-  
sence from home of the mothers who are en-  
gaged in absentee employment. The relation of  
the home life to amusements was emphasized

by Mrs. Anna Penn of Cincinnati, and the  
Rev. Dr. B. F. Abbott of St. Louis, who  
urged a return to the old time family altar.

In merciless terms the jazz dance was de-  
nounced by Dr. D. H. Stanton of Central M.  
E. Church, Atlanta, who said: "The jazz dance  
is the scientific approach of the young man  
with evil designs on a girl and it is undermin-  
ing our future homes."

Mrs. Bethune denounced the modern dance  
and lowneck, short-skirted dresses and threw  
a veritable bomb into the meeting when she  
declared, that in her study of immorality  
among young girls she had found that "more  
young women are being demoralized by middle-  
aged and married men than by any other one  
thing." She attributed the present day bold-  
ness of young women to the dance hall.

In answering the question "What Can the  
Negro Woman Do To Promote Law Enforce-  
ment and Public Morals," Mrs. L. A. J. Moorer  
of Orangeburg, S. C., argued, "the Negro wo-  
man can do just what any other woman can  
do." One of the strongest address delivered  
at the Conference was that of Mrs. Adah M.  
Waters, Social Service Worker of Chicago,  
who spoke on this subject. The speakers  
were practically unanimous in calling  
for the re-establishment of the old-time  
family altar in the homes of the race and the  
teaching of discipline and respect for author-  
ity by corporal punishment. Present day moral  
laxity was attributed to the "jazz dance" and  
modern dress.

### Thursday 8 P. M.

Chairman, Bishop R. A. Carter, D. D., Chi-  
cago, Ill.; Devotions—Dr. William Haynes,  
Nashville, Tenn. Music. Introduction of Hon.  
Guy D. Goff, Assistant United States Attorney  
General, Washington, D. C., by Hon. Alf. Tay-  
lor, Governor of Tennessee. Address—"The  
Reign of Law," Honorable Guy D. Goff. Ad-  
dress—"The Purpose and Work of the Inter-  
racial Commission," Dr. W. W. Alexander,  
Secretary, Atlanta, Ga. Address—"The Con-  
tribution of the Negro Race to the Establish-  
ment of a Sober Democracy," Rev. P. James  
Bryant, D. D., Atlanta, Ga. Music.

This night will go down in history as an  
epoch in the progress of the forces of orderly  
democratic government. Bishop R. A. Car-  
ter was great as presiding officer. The dis-  
tinguished guest of the evening, the Hon.  
Guy D. Goff, came, bearing a word of  
personal greetings to the Conference  
from the President of the United  
States. In a masterful plea that swept  
the vast audience with him, the Assistant  
United States Attorney General uttered the  
truism that "there must be respect for law.  
Without it, life, liberty and property are inse-  
cure," following it with this rock-ribbed state-  
ment that "the Government will endure on the  
rock of law enforcement, or it will perish in  
the quicksands of lawlessness." Continuing he  
declared: "Inasmuch as a citizen cannot choose  
what laws he will obey, so cannot the law en-  
forcer select the statutes he will enforce. The  
conclusion that all citizens obey all laws the en-  
forcer is commissioned to enforce.

"This country must harbor no mongrels  
running amuck," he continued. "Mere pro-  
fessions of loyalty without acts of devoted pa-  
triotism is despicable hypocrisy. There must  
be no halting, no shirking, to a rotten public  
opinion. We must perform to the full meas-

ure.

"If the man with capital owes a duty to the  
public, and he does, the man who works with  
his hands cannot escape the correlative obli-  
gation. Every man who labors with his head  
or hands is a national servant; otherwise he  
has no right either as a citizen or as an indi-  
vidual under our form of government."

### October 6, 9 A. M.

Commission on Press and Law Enforcement  
—Chairman, Rev. J. W. Walls, Editor Star of  
Zion, Charlotte, N. C.; Secreary, N. D.  
Brascher, Editor Associated Negro Press, Chi-  
cago; Presiding Officer, Bishop L. W. Kyles,  
D. D., Saint Louis, Mo.; Devotions—Rev. N.  
J. Crolley, D. D., Griffin, Ga.; Address—"The  
Mutual Inheritance of the Two Races in Law  
and Order." Geo. E. Haynes, Ph. D., Secre-  
tary, Commission on Church and Race Rela-  
tions, Federal Council. 2. Address—"The  
Use of Publicity in Forming Public Opinion."  
Rev. L. H. King, D. D., New Orleans, La.;  
Rev. E. W. D. Isaac, Nashville, Tenn.; Rev.  
W. J. Walls, D. D., Charlotte, N. C. 3. Ad-  
dress—"The Liquor Forces and Subsidizing of  
Newspapers." Mr. N. D. Brassher, Editor-in-  
Chief, Associated Negro Press, Chicago, Ill. 4.  
Address—"The Negro Press and Prohibition  
and the Volstead Act: How Can They Be Made  
More Powerful for the Eighteenth Amend-  
ment?" Rev. E. P. Jones, D. D., President,  
National Baptist Convention, Evanston, Ill.  
Mr. W. L. Porter, Editor Tennessee News,  
Knoxville, Tenn. 5. Address—"The Negro  
and Making of Public Opinion." Bishop I. B.  
Scott, D. D., LL. D., Nashville, Tenn. The  
findings of the Commission to be reported by  
the Chairman or some one selected by the Com-  
mission. Music. Announcements. Benedic-  
tion.

### Friday, October 6, 3 P. M.

Commission on Health and Social Morality  
—Chairman, C. V. Roman, M. D., Nashville,  
Tenn.; Secretary, S. M. Clark, M. D., Knox-  
ville, Tenn.; Presiding Officer, W. G. Parks,  
President, National Bap. Con. Inc.; Devotions  
led by Rev. J. A. Lindsay, D. D., Atlanta, Ga.;  
Music. 1. Address—"Scientific Facts on the  
Effects of Alcohol Upon the Human System."  
Dr. J. A. Lester, Meharry Medical College,  
Nashville, Tennessee. 2. Address—"The Path-  
ological Effects of Alcohol." Dr. F. A. Stew-  
art, Nashville, Tenn. 3. Address—"The Use  
of Alcohol in the Treatment of Diseases." Dr.  
J. A. Elliott, Nashville, Tenn. 4. Address—  
"What Diseases Are Due to Alcohol or Are  
Aggravated by It?" Dr. J. A. McMillan,  
Nashville, Tenn. 5. Address—"The Pre-  
valence and Cure of Social Diseases." Dr. J.  
T. Phillips, Nashville, Tenn. 6. Address—  
"Discuss the Means of Preventing and Con-  
trolling Venereal Diseases." Dr. L. A. Fisher,  
Nashville, Tenn. 7. Address—"Africa and  
Rum Across the Seas." Rev. J. C. Sherrill, D.  
D., Chattanooga, Tenn.; Bishop M. W. Clair,  
D. D., Liberia, Africa. The findings of the  
Commission to be reported by the Chairman,  
or some one selected by the Commission. Music.  
Announcements. Benediction.

### CLOSING SESSION.

### Friday, October 6, 8 P. M.

Presiding Officer, Bishop Joseph S. Flipper,  
D. D., LL. D., Atlanta, Ga.; Devotions Led by  
Rev. Russel Brown, D. D., Atlanta, Ga.; Music,  
Grand Chorus Led by Prof. J. W. Work, A. M.

(Continued on Page 6)



*"Whatsoever thy hand findeth to do, do it with thy might"*

**QUESTION:** What is the difference between Success and Failure?

**ANSWER:** Success is the result of doing a thing Right; at the Right Time and in the Right Place—Exactly!

Failure is the result of Indifference to the doing of a thing that Ought to be done; Carelessness as to time, and Negligence in taking advantage of present Opportunities.



OCTOBER

29

OCTOBER

29

The importance of this Catechism lies in its application. The point is that

## SUNDAY, OCTOBER 29th

has been designated "GOOD LITERATURE DAY" and is being broadcasted as such wherever there is a Methodist Episcopal Church ministering to the community.

**FROM PAST EXPERIENCE**—It has been noticed that, in spots, "to designate" and "to secure" **OBSERVANCE** are two very different things.

**BUT SOMEHOW**—Here's hoping that this year "designate" and "secure" mean the same thing so far as "observance" is concerned, and that pastor and laymen will pull together, and prove what could and should happen to the Advocate cause, when presented by a solid phalanx; other particulars will follow, meanwhile the thing to remember is the date—

Everywhere—Good Literature Day, Sunday, October 29th—Everywhere



## THE LAW ENFORCEMENT CONFERENCE AT NASHVILLE, TENN

(Continued from Page 4)

Address—Rev. W. F. Powell, D. D., introducing the speaker of the evening. Address—"The Menace of Scepticism, Wordliness and Lawlessness." Rev. John Roach Stratton, D. D., Pastor Calvary Baptist Church, New York City. Rev. J. M. Maxon, D. D., Rector Christ Church, Bishop-Coadjutor-Elect, introducing the Rt. Rev. Bishop Thos. F. Gailor, D. D., LL. D., Bishop of Tennessee, President National Council Protestant Episcopal Church.

Address—Bishop Gailor. Address—Closing Words: "Significance and Summary of the Conference." Music—Grand Final Chorus led by Prof. J. W. Work. Resolutions. Announcements. Benediction.

The addresses of Drs. Philips and Fisher on the wide-spread prevalence and destructiveness of the social diseases were eye-openers. They urged a campaign of education looking toward the stamping out of the dreaded malady in the nation.

Dr. John Roach Stratton, Social Reformer of national note, in the closing session, uttered one of the most powerful arraignments ever heard of the movies, the stage, the dance, dress, obscene literature. His was practically the only lone voice of the convention that unscathingly rebuked the Ku-Klux-Klan, observing that he knew what he was hazarding to take such a stand in the heart of the South.

There was a conspicuous absence of white auditors to hear Dr. Stratton. But Colored members of the Conference and local citizens gave him large and appreciative hearing.

Thus ended one of the most significant gatherings ever held in the history of the country, concerning which another word will be said in these columns later.

## Personal and General

Mrs. E. L. Shivers and little son Wm. Lewis, returned home, Cleveland, Ohio, after spending three weeks with her parents, Mr. and Mrs. Wm. Williams of Minter City.

Dr. E. R. Miller, D. D., of Columbus, Miss., was appointed delegate to the National Prohibition Law Enforcement Conference, by Bishop R. E. Jones, held at Nashville, Tenn., October 3-6.

Mrs. Edna Dent of Baton Rouge, La., after spending five weeks in McGhee, Ark., returned home last Saturday. While in McGhee, she was the guest of her cousin, Mrs. J. M. Smith at 640 R. R. Avenue.

Rev. W. P. Kellogg the pastor of Hobbs' Chapel Methodist Episcopal Church, Anchorage, Ky., was appointed a delegate by Bishop F. D. Leete of the Lexington Conference to the Law Enforcement Conference held in Nashville, Tenn., Oct. 3-6.

Dr. J. Mercer Johnson of Hempstead, Tex., delivered the Formal Opening Day Address for Prairie View College, October 2.

The King's Sons and Daughters of Scott's Chapel M. E. Church gave a farewell social in honor of Mrs. Dent, who is a faithful member of St. Mark M. E. Church, Baton Rouge, La., at the home of Mr. and Mrs. J. Murray Smith, Friday evening, September 29.

## PROF. AND MRS. F. M. GORDON HONORED

The Rome Branch of the N. A. A. C. P. had Prof. F. M. Gordon, principal of the State Colored School for Deaf for forty years and his good wife as honor guest Sunday afternoon, September 3rd at Broad St. Metropolitan M. E. Church.

The following program was rendered: Song—"All Hail the Power."

Invocation—Dr. K. D. Hough.

Song—The Metropolitan Church Choir.

Remarks—Editor A. T. A. Twater, M. C.

Instrumental solo was beautifully rendered by Mrs. R. E. McCain.

Following this, the flood gates of oratory broke loose and swept every thing before them covering Prof. and Mrs. Gordon literally with an avalanche of eulogiums.

Dr. J. H. Gadson spoke to the toast of Prof. Gordon as a minister. He declared that the true qualifications of a minister of the gospel were possessed by Prof. Gordon.

Dr. E. L. Toomer then spoke of him as a citizen. The Doctor gave evidences of his subject's service to his state and people.

Prof. G. W. Hodges sang a beautiful solo.

Prof. A. B. Fortune was the next to speak of him as an Educator. He stated that he had known the honored guest for a half century, and that his life had been dedicated to the education and uplift of the unfortunate children of the race.

The high water mark was reached in oratory when Dr. S. M. Davie spoke to the toast, "Forty Years On the Job." The speaker declared that man's greatest gift to mankind was that of Service. It is needless to say that he took his auditors beyond the Milky Way and left them somewhere in the deep blue sky.

Mr. J. W. Sams spoke of Prof. Gordon as a Mason. The speaker declared that only men who stand for the highest and best things in life can be good Masons. He further declared that in Prof. Gordon the race had a man who taught an example as well as precept.

The Rome Glee Club under the direction of Prof. G. W. Hodges gave two splendid selections.

Mr. M. S. McCain, Mr. J. J. Hughley, Dr. R. O. Gathis of Cedartown and Prof. R. P. Kelsey briefly eulogized the splendid qualities of Prof. Gordon.

It was Dr. C. I. Cain, who in his own unique way made the presentation speech. The speaker charged that his subject had been accused of being an honest and upright man and wanted to know if he was guilty or not guilty. The circumstantial evidence being so great in the affirmative, he sentenced the accused man, Prof. Gordon with a loving cup from his friends.

Prof. F. M. Gordon made response. He said that he did not have words at his command to express his gratitude for the extra ordinary honor which had been given him. He recounted some of the labors which he had experienced during the forty years of his service.



PROF. F. M. GORDON.

Following this, Mrs. R. A. Dozier, spokesman for the Handicraft Sewing Club of which Mrs. L. P. Fortune is president, presented Mrs. Gordon a beautiful gold pin in appreciation of her noble work for twenty-eight years for the deaf and dumb children of the race. The presentation speech of Mrs. Dozier was declared by many to have been a gem of rare beauty. Others said it was the best that they had ever heard in the English language.

Mrs. M. L. Gordon in her pleasant way made a response that added more friends to her already long list.

The occasion was one which will be long remembered by and not soon forgotten by all present.

Three new members united with the N. A. A. C. P. The next meeting will be held at Mt. Olive Baptist Church.

The beautiful music of the choir the services of Dr. E. W. Weaver and Mr. S. N. Betton added much to the success of the occasion. In fact all the friends who aided in putting the program over are to be congratulated.

### HARD WORK IS THE MAGIC

Bishop Anderson called attention to the fine Centenary record Rev. James N. Eason of Hillsboro, Ohio, made under discouraging circumstances. Brother Eason writes there is no magic in Church work. "It's the old story of hard work and persistent efforts. I made a careful canvas of every member who has come into the church since the Centenary campaign was made. I also went personally to see each member who had not made a Centenary pledge. The result was a doubling of our Centenary report over that of last year. That's the whole story condensed and simply told."



## CENTRAL ALABAMA INSTITUTE

The opening exercises of the Central Alabama Institute at Mason City, Birmingham, Alabama, at 2:00 o'clock p. m., September 20, 1922, were largely attended by friends, patrons, and by old and new students of the School.

The devotions were conducted by the Rev. R. M. Davis, who read the Scripture lesson, Prayer, by the Rev. C. L. Dunn.

The following ministers were present: The Revs. C. L. Dunn, D. S., of the Birmingham District, R. R. Williams, D. S., of the Marion District, R. M. Davis, J. W. Martin, A. L. Boyd, J. W. Wright, J. W. Whitfield, J. R. Taylor, H. J. McLin, W. J. Smith, P. G. Goins, S. C. Walker, C. H. Brown, L. Jenkins, and James McAdory, a local preacher.

Prof. W. H. Sutton the new president made a great address on the subject: "Education." He put great emphasis on an all around education. He said for one to be a complete scholar, it was necessary that the heart, brain, and the hand be trained. And if one of these be left off such a person could only be considered two-thirds educated. He assured the student body that he was a friend to every student and that he was willing and ready to do all he could to help boys and girls alike to attain that full scholarship, that the world needs and is looking for.

He said the day of shamming was gone and the world wanted and is hunting for the real educated man or woman. Thus it was worth more to have a complete education than simply to wear fine clothes. Attention was called to the splendid opportunity given to them by the Lord through the church and friends, in putting the school in this beautiful location, and also to the sacrifices of their fathers and mothers, for which they ought to be very grateful and make themselves worthy recipients. He gave as the Schools, Motto Christian Character, Scholarship and Citizenship.

This splendid, optimistic, and well thought address inspired and gave all satisfaction. It portrayed the man and that there was a Master at the head of Central Alabama Institute. Also from the already practical evidences made by Prof. Sutton and his good wife we feel that the Board of Education has not made a mistake in placing them at the head of our educational work in this state.

Short addresses were made by the Revs. R. R. Williams, R. M. Davis, P. G. Gains, C. L. Dunn and James McAdory. These with the other ministers present promised full co-operation to make this a prosperous year for the School.

The personnel of the faculty present and presented, seemed to have said we are equal and ready for the entrusted task. We believe they are. Benediction by the Rev. C. L. Dunn.—A. Lincoln Boyd, Reporter.

## BISHOP CLAIR AT FORT SMITH

Mallalieu Methodist Episcopal Church, Fort Smith, Ark., under the pastorate of Rev. B. F. Neal, was graced with the presence of Bishop

M. W. Clair on the 15th of September. The Bishop had been expected for some time but due to illness in his family, his coming had been twice deferred; nevertheless, we did not lose faith, for on this occasion we were made to exclaim somewhat like Simeon of old: "Let now thy servant depart in peace; for mine eyes have seen thy salvation."

The Bishop having filled engagements at Little Rock and other points, came to us via the Missouri Pacific from Little Rock accompanied by our good Doctor Saxton of Wesley Church, reaching Ft. Smith, he was met by the pastor and was soon hurried to the home of Brother J. G. Webb, where a palatable meal was served, after which a drive about the city was planned; but the lateness of the hour decreed otherwise so he was instead, brought to view or beloved Mallalieu the auditorium of which is nearing completion. He commended the pastor and members for the magnificent accomplishment in the construction of so modern a structure.

The hour of worship now arrived and the basement room of the church with a seating capacity of nearly five hundred, was practically filled. The choir rendered excellent music. We were also favored with two vocal selections by Mr. Drake, one of the contractors, who being supplied with the milk of human kindness, has taken a great interest in our building program and made it possible for us to go forward with the work thus far.

In due time and form the Bishop was introduced. He gripped his hearers from the start and carried them with him for the space of an hour. "How much owest thou thy Lord?" Surely every one went down from the service with a deeper sense of his obligation to God and humanity.

An offering of \$45.00 was taken for the "I Will Maintain" fund. Long live Bishop Clair. May his tribe increase and may he pass this way again soon.—K. Truman Byrd.

## GEORGE R. SMITH COLLEGE

The college opened on the 13th with a good enrollment. On account of the labor market and the crop failure many students are entering later than usual.

The opening program on Thursday night was an inspiring one. The principal address was given by Dr. J. Will Jackson, subject, "Some Views of Geo. R. Smith College". He pleaded for a closer co-operation on the part of the local interest and conference, and for an expanding policy on the part of the parent board.

Spirited and interesting addresses were made by Rev. L. R. Grant, District Superintendent of the Sedalia District, Central Missouri Conference, Rev. A. E. Diggs, Rev. B. F. Bateman, Prof. C. C. Hubbard, of Lincoln High School, and Mrs. Anna F. Henley of Okmulgee, Okla.

Among the prominent ones introduced were: Mrs. Ethel H. Brooks, Miss Laura Mullins, now teaching at Princess Anne Academy, Princess Ann, Md., Rev. B. H. Hall, and ex-soldier and minister of the gospel led the opening prayer, Rev. W. A. Bohannon the scripture lesson, Rev. H. L. Overton the benediction. The college felt glad to have the college mothers, Mrs. Mildred Sullivan and Mrs. Sylvia Abbott, present.

All the graduates of last year's Normal class have been appointed teachers in the state.

The faculty is still up to the high standard which the college maintains. Columbia, Baker and Tuskegee give additions to the faculty.

The student body came with a determination to succeed.

Reverends E. F. Pate of Fulton and A. L. Woolfolk of Sweet Springs were welcome visitors and speakers in chapel recently.

President Hayes is real busy these days. He has been appointed to assist in the special drive for the "I Will Maintain" fund, a promoter for the National Law Enforcement Conference meeting in Nashville, Tenn., and to represent the Board of Education with their exhibit at the anniversary session of the Northwest Iowa Conference, meeting at Ft. Dodge, Iowa. He was one of the speakers at the Emancipation celebration program held under the auspices of the ivic League at the New Park for the North Side, on the 22nd of September.

## A SCHOOL OF 400 STUDENTS WITH OUT A BUILDING FOR TEACHING

By Dr. Robert L. Kelly,  
(Executive Secretary, Council of Church Boards of Education).

New York, Sept. 28.—By a strange run of circumstances one of the oldest theological seminaries of the country is without a building of its own in which to teach its 400 students and unless a building is provided by September, 1923, classes will have to be conducted under the open sky.

This school, Garrett Biblical Institute, a seminary of the Methodist Episcopal Church, until a few years ago had sufficient facilities to take care of its students and to house them as well. In 1914 Heck Hall, its one dormitory, was completely destroyed by fire. Shortly after in order to accommodate Northwestern University, upon whose campus Garrett is located, Garrett arranged to substitute for its leasehold, a piece of land on the same campus a few hundred feet north. The arrangement included the sale to Northwestern University of Memorial Hall, the building in which Garrett students have received instruction for nearly 40 years, with the condition that this building would be vacated by Garrett in August, 1922.

Garrett thereupon prepared its campaign for funds, but was forced to postpone its activities from time to time because of war and other campaigns and especially to give way to the great Centenary movement of the Methodist Church. August, 1922, arrived, but Garrett was not ready to vacate Memorial Hall. The University, understanding the situation, graciously extended to Garrett permission to occupy Memorial Hall at a small rental for another year with the provision, however, that under no condition would this permission extend beyond September, 1923.

The result is that Garrett Biblical Institute has no building of its own in which to conduct its classes and at the time of this writing not sufficient funds to complete the erection of a new building. Ministers and laymen of the Church are just becoming aware of Garrett's needs and plans are now being developed to provide for the completion of a class room building in time to accommodate the classes of the Fall Quarter of 1923.



## Suggestions Regarding Settlement Day And The "I Will Maintain" Fund

The greatest crisis in the history of our Home and Foreign Boards is confronting us. Unless our Centenary income can be increased before October thirty-first, 1922, our missionary work at home and abroad will suffer irreparable loss. In view of this situation a few suggestions are made.

### Settlement Day, October Twenty-Second

In many sections crops had not been marketed before the Annual Conference was convened. In other sections commercial collections were not possible on account of the strikes. This situation has changed and subscribers will now be ready to pay their Centenary pledges. October twenty-second has been set as "Settlement Sunday" and a special effort should be made to collect the back payments on pledges. Plan for it at once and remit money to the Chicago office immediately.

### "I Will Maintain" Sunday, October Twenty-Ninth

In many sections of the country our people have been assembled at luncheons or dinners and have been addressed by Bishops or Board Secretaries. These messages on the present emergency have thrilled the hearers and hundreds of thousands of dollars have been subscribed in units of \$100 or more over and above previous subscriptions to the Centenary and which are to be paid before October thirty-first, 1922. Among the four million of Methodists there are those who will not be able to be present at a luncheon or dinner and who may not be able to pay \$100 or more additional before October thirty-first but who desire a share in making a sacrificial offering toward the "I Will

Maintain" fund of two million dollars. On October twenty-ninth, "I Will Maintain" Sunday, an opportunity should be given to all of our people to contribute toward this fund.

### Honor Roll Certificates

In recognition of all who have made contributions of \$100 or more on the "I Will Maintain" fund an "I Will Maintain" Honor Certificate will be issued by the Treasurer. All sending remittances on this fund to the Treasurer of the Committee on Conservation and Advance should indicate clearly that the remittance is on the "I Will Maintain" fund, giving the name and address in full of the donor and the conference, district and charge in order that we may issue to each person or charge contributing \$100 or more on the "I Will Maintain" fund an Honor Certificate.

### Suggestions for Transmitting Money

In order that the Boards may have the use of the money during the present fiscal year, all remittances should reach the office of the Treasurer not later than Tuesday morning, October thirty-first. In case money is not secured until Sunday and if it cannot be mailed promptly so as to reach Chicago on Tuesday morning it may be telegraphed. It is necessary to take to the telegraph office a certified check or the cash and have it telegraphed to Morris W. Ehnes, Treasurer of the Committee on Conservation and Advance, 740 Rust Street, Chicago, Illinois.

Only funds sent to the Treasurer for objects within the Centenary survey will be acknowledged with a Centenary voucher.

### "I WILL MAINTAIN" SAYS THE WASHINGTON AREA

Bishop Fred B. Fisher, at nine dinner meetings in the Washington Area, spoke to 2,840 laymen and pastors who subscribed 682½ units, or \$68,250 towards the "I Will Maintain" fund. Morris E. Swartz, the Washington Area Secretary, in a letter to R. J. Wade, Corresponding Secretary of the Committee on Conservation and Advance writes:

"The Fisher meetings in the Washington Area are over. At the nine meetings we had 2,840 guests as follows:

Districts	Guests	Units Subscribed at tables
Wilmington .....	112	52½
Dover .....	175	59
Middletown		
Dover Dinner).....		14
Salisbury .....	197	38
Altoona .....	302	51
Harrisburg .....	450	41
Sunbury .....	244	62
Williamsport .....	325	76
Baltimore .....	608	196
Washington .....	427	100
	2,840	682½

"These meetings were a veritable triumphal procession, the presence of the Lord being with us. At only one of them was there any distraction on account of service. This was at Salisbury. I will not take your valuable time to write about it now. It was a miracle that we secured thirty eight units under the circumstances.

"In my judgment the most remarkable giving at any of these meetings was the Washington District, last night, when the entire quota was subscribed, as was also the case in the Dover District, which in fact is a bit over subscribed, not much. We are making an analysis of the various districts and trying to locate the other units so that they will be provided. As I sit in my office and look over the situation, I do not see th-

150 units of our allotment. I hope I may be disappointed.

"Bishop Fisher was superb. He is being wonderfully sustained because of the prayers of the people in his behalf. Bishop McDowell was at every meeting and certainly did play the game. Not only have these units been provided but a new interest in the missionary work of the church has been created. The units named above are actually subscribed. On the basis of under-writing and assurance I could easily now add 190 units more, but I am counting only these actually subscribed."

### "MAN—GOD'S PARTNER"

Give of thy sons to bear the message glorious;

Give of thy wealth to speed them on their way;

Pour out thy soul for them in prayer victorious;

And all thou spendest Jesus will repay."

These lines from the fine old Methodist hymn not only sing of missions but of the three-fold teaching of Christian stewardship, according to "Man: God's Partner" the new stereopticon lecture just issued by the Committee on Conservation and Advance, and released by the several area offices.

The first line, says the lecture, is the stewardship of life or of personality; the second, the stewardship of possessions, the third, the stewardship of prayer; the fourth line reiterates God's promise of blessing upon those who do the heavenly will.

The lecture deals with the underlying principles, and their foundation in the Bible, of offering prayer to God for guidance of ourselves and our fellows, of using all our wealth as a sacred trust from God, of dedicating our time and our life to His service among our fellow-men. It shows especially the large share which God has in the making of all those possessions which we designate as "mine"; "my field" which God owned from the beginning of time; "my crops"

which were watered from God's clouds, warmed by His sun, pollenized by His gentle breezes or by His bees; "my gold" which came from the bowels of God's mountains; "my brain" and "my brawn" which God lends me for the brief period of my stay upon earth. And the lecture then asks, in the words of Emerson:

"Draw, if you can, the mystic line

Severing rightly His from thine,

Which is human? Which Divine?"—

Answering it in this sentence: "God is the owner of the earth and of the earth's wealth and of the earth's forces; man has their use temporarily during his brief period upon earth; God is the owner, man the tenant and steward."

The next question is naturally, "Since God is the owner of all things, what portion of those things over which he has made man steward should man set aside for God's use in forwarding His divine purpose upon earth." While no dogmatic answer can be given as to what "separated portion" and individual should set aside for Kingdom purposes, it is shown that for most people the tenth, or the tithe, is the smallest satisfactory portion. More than a quarter million Methodists and millions in other Christian denominations are now acknowledging God's ownership by tithing their incomes for His service.

Similarly the argument for the giving of self in Christian service is presented—service not only on the mission field or in the ministry, but as the nurse or deaconess in hospital or home, as the teacher in day school or Sunday school, as the official or the worshipper in the church, or in many other forms of "stewardship of personality."

The lecture closes with a new stewardship hymn, "Teach Us, O Lord," illustrated by six striking pictures. The first verse of the hymn is:

"Dear Lord, to whom in other days

We came with infant prayer,

O teach again our lips, our hearts

To ask Thy guiding care;

(Continued on Page 11)



## "I WILL MAINTAIN"



**\$412,000**

Each of the above dots represents two of the \$100 units in the "I Will Maintain" campaign. The white space occupied by the Cross represents 4,120 Units, or \$412,000 reported as subscribed up to October 6. Each week until October 31, the end of the Campaign, the results will be shown by the expanding Cross. This fund represents new and additional Centenary Subscriptions for the purpose of forestalling a tragic cut in the appropriations of the Board of Foreign Missions and the Board of Home Missions and Church Extension at their Annual Meetings in November.

All "I Will Maintain" payments should reach Morris W. Ehnes, Treasurer, Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois, before October 31, 1922. Centenary credit will be given to the local charge and an Honor Roll certificate will be issued for each contribution of \$100 or over.



## REPORT OF DISTRICT CONFERENCES

### GUTHRIE DISTRICT

The Guthrie District Conference held its session at Cabbell Chapel, Wichita, Kans., August 23-27, 1922. Rev. Walton Brown entertained the Conference. The opening sermon was preached by Rev. R. D. Gatewood. Thursday morning—The conference was organized by electing Miss Elaine Gatewood, Secretary, with Miss Thelma Boyd as her assistant. Mrs. M. McFall was elected statistician, with Miss E. Young as her assistant. Mrs. McFall was elected treasurer also. The conference was presided over by our beloved district superintendent, C. R. Ross. The following visitors were introduced and made timely remarks: Drs. N. J. Johnson, of Topeka, Kans.; G. G. Logan, District Superintendent of the Topeka District and President R. B. Hodges of George R. Smith College. G. S. Sawyer was appointed reporter for the Central Christian Advocate and J. D. Gibson to the Southwestern Christian Advocate. The reports of the pastors and delegates were good. The pastors showed that they were on the job. All the subjects on the program were discussed by the pastors and delegates. Rev. W. C. Conwell of the Muskogee District, brought us greetings from the Eastern part of the state, of our brethren over there. The Conference was an inspiration to the city of Wichita. Our District Superintendent C. R. Ross presided over the conference with care and love toward all. The following brethren preached to the delight of all: Revs. J. W. Brown, R. D. Gatewood, A. Jackson, W. C. Conwell, J. A. Gibson, and H. S. S. Johnson.

The Rev. Walton Brown and his good people deserve much praise for the manner in which they took care of the district conference, Sunday School Convention and Epworth League and Woman's Home Missionary Conventions. The next District Conference will convene in Winnywood, Okla.—Reporter.

### CLARKSDALE DISTRICT

The First District Conference of the Clarksdale District, Upper Mississippi Annual Conference, convened August 25, 1922, at Ruleville, Miss., in Mallalieu Chapel M. E. Church, with Rev. J. M. Marsh, District Superintendent in the chair.

D. D. Shelly, secretary of the last conference called the roll, and nearly all the pastor answered to their names. D. D. Shelly, was elected secretary, and he named and the conference confirmed N. G. Crawford, and E. A. May as his assistants. B. W. Winn was elected as Statistician, and he named and the conference confirmed C. W. Evans and Z. T. Powell, as his assistants.

The District Superintendent Marsh made an excellent report, which showed that every interest of the church had been looked after. All the pastors present made splendid reports. We were blessed with the presence of the following visitors: Rev. B. F. Woolfolk, D. D., our pastor at Itta Bena, Miss., and Secretary of the Upper Mississippi Conference, Dr. M. S. Davage, President of Rust College, Rev. W. F. Isaiah, D. D., Area Evangelist, Mrs. S. K. Phillips, President of the Woman's Home Missionary Society,

of the Upper Mississippi Conference. All of whom made splendid addresses to the conference.

The Evangelistic service conducted by D. D. Shelly, was a spiritual feast, which resulted into two converts. Paid pastors, \$4545.00; Paid District Superintendent, \$853.00; Easter Receipts, \$1802.00; Raised at this Conference, \$1014.00; Grand Total raised on the District this year, \$8214.00.

The Recreational and Amusement conducted by B. W. Winn, E. A. May, H. L. Jones, and C. W. Evans, was simply fine. It was enjoyed by all who chanced to be present. The District Superintendent and pastors are in harmony with each other. We are at a loss for words with which to thank and compliment Rev. Marsh, for the brotherly and yet fatherly way, he presided over our conference.

Too much praise can not be given Rev. P. H. Jackson and his loyal members, for their splendid way they cared for the conference. Thus passed into history one of the greatest and most enjoyable sessions ever witnessed. I am of the opinion that I am voicing the sentiments of our District in saying, that we are struggling to turn every wheel of our great Methodism. Pray for us.—D. D. Shelly, Reporter.

### RICHMOND DISTRICT

The Thirty-second Annual District Conference, Epworth League and Sunday School Convention of the Richmond District, Washington Annual Conference, Methodist Episcopal Church, convened at John Wesley Methodist Episcopal Church, Harrisonburg, Va., August 23rd to 27th, the District Superintendent, Rev. Walter S. Jackson, presiding. The Conference organized with Rev. E. Adolph Haynes, Secretary; Rev. F. E. Nicolas, treasurer; Rev. M. W. Clair, Jr., Statistician. Rev. Perry G. Myers was made reporter to the city daily paper; Rev. E. A. Haynes, Southwestern Christian Advocate reporter; Rev. C. C. Gill, reporter to the Herald, Commonwealth and Afro-American. Twenty-five of the thirty-three ministers on the District answered the roll. The Sacrament of the Lord's Supper was a veritable benediction and had a very inspiring effect upon the Conference. The opening address of the District Superintendent the welcome addresses by His Honor, the Mayor, on behalf of the city; Miss Jenkins, on behalf of the Local League; Rev. T. N. Austin, on behalf of the local church; also response by Rev. W. H. Polk on behalf of the District Conference, were of a high order. The opening sermon by Rev. G. E. Curry, delighted all.

Some fine papers were read during the session. The laymen's responsibility in putting the Centenary over by Mr. B. T. Watson; "How Can the Rural Church Be Made a Community Center" by Mr. Geo. Witherall; "How to Reach and Hold the Unchurched Masses," by Rev. R. W. Stennet, were papers that were thoroughly prepared and did credit to the persons presenting them.

The Symposium on Modern Sunday School Methods, led by Rev. M. W. Clair, Jr., was in-

structive, inspiring, profitable and result compelling.

Rev. Morris E. Swartz, our Area Secretary, was at his best in his illustrated lecture on the Centenary.

The session of the Woman's Home Missionary Society presided over by Mrs. A. L. Jenkins, District Secretary, was interesting. The address of Mrs. Julius S. Carroll and a paper by Mrs. Mildred Campbell, were the outstanding feature on the program. Bishop M. W. Clair electrified the audience on Friday evening as he laid before the Conference the needs of Africa.

Secretary I. Garland Penn addressed the conference and took subscription on the \$1,000.00 Centenary Emergency Fund. Eleven hundred and forty-five dollars had been already subscribed and through the Bishop and his efforts an additional \$860.00 was subscribed, making a total of \$2,005.00.

The Sunday Services were of an exceptional character. The preachers were, 11 a. m., the District Superintendent; 3 p. m., Rev. E. Adolph Haynes; 8 p. m., Rev. C. C. Gill. It is the consensus of opinion that the sermons were strong, edifying, creditable, and destined to bear much fruit.

The following resolutions were unanimously adopted on the death of Dr. John F. Goucher:

Whereas, on July 12th, death removed from the great Methodist Episcopal Church to a higher life, a life fraught with invaluable deeds an ecclesiastical statesman, an author, an educator, a philanthropist, a national and international character in the person of Dr. John F. Goucher; and,

Whereas, Goucher College for girls, Baltimore, Md., which bears the name of the deceased, could not have occupied the prominent place of training girl life in the higher branches of education had Dr. Goucher not lived;

Whereas, our own Morgan College is a great institution on a broad and modern basis of higher education because of his friendly, benevolent and philanthropic spirit; therefore, be it

Resolved, 1st. That in his demise we bow in reverence to our Heavenly Father who does all things well.

2nd. That while we mourn with all Methodist Episcopal communicants, the personal loss sustained by church and state, we shall continue to hold in our sacred memory the work he, though dead, is still pushing forward in school, church and benevolent enterprises.

3rd. That we shall especially cherish his memory because of the unstinted interest he took in Morgan College.

Signed: A. L. Jenkins, P. G. Myers, C. E. Smallwood, James Holland, Geo. Brashears, E. A. Haynes.

By unanimous vote the Conference meets at Strasburg Va., next year.—E. Adolph Haynes, reporter.

### MARSHALL DISTRICT

The Marshall District Conference was held in Jefferson, Texas, August 23-27. The Rev. E. H. Halden, District Superintendent, presiding. The introductory sermon was preached by the Rev. J. A. Daniels, pastor of the Hawkins Circuit, and was well received. The sermon was followed by the administration of the Lord's supper, after which the Conference



was organized by the election of the Rev. R. S. Henry as secretary, with Mrs. P. S. Johnson as his assistant. The Rev. M. Q. A. Fuller, was elected treasurer.

The District Superintendent read a very interesting report of the District. It was a fine summary of his observations on the District.

The Pastors' reports were most gratifying; for they showed that in spite of depressing economic conditions, church finances are in good shape and there has been no retrenchment in assessments.

The spiritual features of the Conference were emphasized throughout the sessions of the Conference. The preaching was done by the Revs. J. A. Daniels, C. G. Curtis, J. P. Patrick and the District Superintendent. The District Superintendent, Dr. Holden, proved himself to be an admirable presiding officer. He handled the work of the Conference with dispatch, but no cause was overlooked, every interest being carefully looked after. He kept the Conference a glow with enthusiasm. In spite of the fact that connectional officers were noticeably absent, the Conference did a large amount of work in addition to carrying out an exceptionally fine program. The program was one of information, inspiration, and organization.

The entire session was one of rich spiritually and delightful fellowship. There was not a dull moment from the opening session to the final benediction. The preaching was of a very high order, the addresses and talks were brief and illuminating, and the attendance was good. There was a feeling of fellowship among preachers and laymen and a genuine spirit of co-operation that made all the work and association delightful.

Jefferson, famed for hospitality, did herself credit in the splendid entertainment given. Brother F. D. Mayes, the pastor, and the good people of Jefferson, were untiring in their efforts to make the stay of the delegates and pastors pleasant and the succeeded admirably. R. S. E. Henry, J. C. Hilburn, Wm. Wingfield, and Wm. Grigsby, were recommended to the Annual Conference for admission on trial. The next session of the Conference will be held at Smithland.—C. K. Brown.

WAYCROSS DISTRICT

The Waycross District Conference met with the Trinity Methodist Episcopal Church, Valdosta, Ga., July 26-29th, 1922. Rev. J. H. Cole preached the introductory sermon on Wednesday night. Thursday morning the District Superintendent, Rev. J. H. Pinkney, called the body together and after administering the Lord's Supper, began to organize the conference for business. Wm. M. Melton, was elected Secretary and Mrs. Jessie E. Smith, his assistant; B. F. Floyd was elected Treasurer and various committees were appointed. Greetings were exchanged with the Waynesboro District Conference in session at Sylvania, Ga., and the Savannah District Conference in session at Jesup, Ga. Most of the pastors and delegates were present and reports from each showed that the work was progressing nicely.

Splendid gospel sermons were preached by Revs. R. E. L. Beasley, A. L. Smith, E. T. Michael, W. M. Johnson, W. M. Melton, D. R. Cooper, and the ex-District Superintendent, W. H. Brown. The welcome address was

delivered by little Miss Sarah Watkins, the pastor's daughter. The Rev. J. W. Watkins and the good people of Valdosta and Trinity Methodist Episcopal Church, royally entertained us and we will be pleased to call again.—Wm. M. Melton, reporter.

FLORENCE DISTRICT

The Sunday School Institute and Epworth League Convention of the Florence District South Carolina Conference, met at Marion, S. C., at Bethel Methodist Episcopal Church, September 7-10, 1922. Dr. J. F. Page, the District Superintendent, presiding. Miss Mae Palmer was elected Secretary. The District Sunday School Superintendent being absent, Dr. Page, the District Superintendent, gave a brief and inspiring report of the district, which showed that all the Sunday Schools were busy trying to put the job over.

The Rev. N. T. Brown, preached the opening sermon, he was at his best, his discourse was replete with thought and vision.

Quite a number of the young men and young ladies read well prepared, thoughtful, and inspiring papers.

The services were all well attended by both people of the city and country. The following were among some of the visitors who were introduced and gave timely short talks: Revs. Murff of the A. M. E. Church and Washington, Hayes and Jordan of the Baptist.

Reports showed that several hundred dollars had been raised for the Centenary through the Sunday School.

The following ministers preached noble sermons during this convention, viz: Revs. E. C. McLeod, C. R. Brown, B. J. McDaniels, S. H. Richardson, H. Harroll. Sunday was a high day, many people came out to the morning services to hear the District Superintendent, Dr. J. F. Page, he seemed to be at his best and held his audience spell bound. The people could go away saying "did not our hearts yearn while we sat by the way and listened to the God sent man."

We owe many thanks of praises to the Rev. J. A. Curry and his members and friends for the royal entertainment which they gave the ministers and delegates while in Marion. He is on the job and doing a good work, and does not care to come down. The Sunday School Institute and Epworth League Convention will be held in Kingstree in 1923.—Ollis Blasingame, reporter.

SURVEY WORK ON ALEXANDRIA DISTRICT

The Alexandria District Survey group meeting convened on the 18th, with Dr. W. A. C. Hughes, director of Negro work of the Board of Home Mission and Church Extension, presiding. District Superintendent Hayward was present with fourteen pastors and several representative laymen, to state their various needs.

After the devotional exercise by Dr. Hughes, every one listened attentively to the instructions that were so vividly given by him. Each committee then handed in by him. Each committee then handed in its report, and stated need. After all reports were handed in, lunch was served by Newman and Alexandria Mission Church.

At 8:00 p. m. we assembled again with Dr. Hughes as the principal speaker. He emphasized prayer as being the chief agent in the accomplishment of the Centenary Work, as he very commendably spoke to us on the subject of Prayer, we were as the disciples on the Mt. of Transfiguration (Its good to be here.)

At the close of this very impressive address, Dr. Hughes stated the awful slump of the Centenary-collection, a deficit of \$2,000,000. Mr. Butler London, of 1249 Boulevard, Baton Rouge, La., pledged \$100; the Ladies Aid and the Woman's Home Missionary Society of Newman pledged \$25, each.—Louise Balthayar, Reporter.

A DISTRICT SURVEY

District Superintendent W. D. Fairchild announces in the Mattoon District Bulletin that preparations are being made for a complete and exhaustive survey of the Mattoon District from a religious standpoint. "Every Methodist Episcopal church will be engaged in the task. Pastors and laymen will be asked to give considerable time to the work. To make a worth-while survey will require an immense amount of hard work, patience and perseverance. We want to take account of our religious assets, measure our responsibilities and make plans to better discharge our obligations. Maps are being prepared, and a canvass will be made within the next few weeks. The survey will proceed by counties as units. Clark and Edgar counties will be surveyed first, the work being under the direction of Rev. C. E. Pettit of Marshall and Rev. A. S. Chapman of Paris for their respective counties. A survey of the west side of the District will follow. This canvass will cover the 're-study' asked for by the Board of Home Missions and Church Extension preparatory to a re-statement of our missionary aims and plans.

"MAN—GOD'S PARTNER"

(Continued from Page 8)

Teach us to listen, as we pray  
For Thy divine commands;  
What Kingdom-service hast thou, Lord,  
For human hearts and hands?"

"Man: God's Partner" is a companion lecture of Dr. Ralph Cushma's "The Message of Christian Stewardship." These two lectures and sixty others on missionary topics may be rented by any pastor or church worker from any Area Secretary.

Annual Conference Visitation 1922

ATLANTA AREA			
Conference.	Place.	Date.	Bishop.
Savannah	Waycross, Ga.	Nov. 2.	Richardson
Georgia	Tallapoosa, Ga.	Nov. 8.	Burns
Alabama	Boaz, Ala.	Nov. 8.	Richardson
South Carolina	Sumpter, S. C.	Dec. 6.	Richardson
Atlanta	Griffin, Ga.	Dec. 13.	Clair
CHATTANOOGA AREA			
Central Tennessee	McLemoresville, Tenn.	Oct. 18.	Bristol
Tennessee	Lebanon, Tenn.	Oct. 11.	Clair
Blue Ridge	Statesville, N. C.	Nov. 2.	Wilson
North Carolina	Laurinburg, N. C.	Nov. 8.	Wilson
NEW ORLEANS AREA			
Central Alabama	Huntsville, Ala.	Nov. 8.	Jones
Texas	Palestine, Texas	Nov. 1.	Clair
West Texas	San Antonio, Tex.	Dec. 6.	Jones
PORTLAND AREA			
West. Norwegian			
ST. LOUIS AREA			
Little Rock		Dec. 13.	Quayle
WICHITA AREA			
Oklahoma	Ponca City	Oct. 14.	Leonard
Southern German	Sequin, Tex.	Nov. 1.	Waldorf
Gulf	San Antonio, Tex.	Dec. 13.	Waldorf
Southern Swedish		Dec. 7.	Waldorf



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

OCTOBER 22, 1922

Subject---Jesus Tempted

(Luke 4:1-30)

We remarked in our first lesson on Jesus two weeks ago that the only reasonable explanation of his temptations in the wilderness is as a moral crisis in his life in which he was brought face to face with conflicting motives of profound and far-reaching significance, and had to choose once for all between the base and the high motive. In this lesson we have to see how this was so. But to see this we must remember a peculiar characteristic of Biblical (Old and New Testament) narratives in general. Events which take place only within a man's mind or thoughts are dramatized by the narrator. When a man has any sort of an inward conflict, this is usually represented by a scene of two or more persons, each advocating one side of the conflict. When he thinks or decides to do anything good, God or an angel is represented as commanding him to do it. When he thinks or decides to do anything evil, God (in the earlier part of the Old Testament) or Satan (in the latter part of the Old Testament) or Satan or the devil (in the New Testament) is represented as telling him to do it. This is an artistic device for making the events concrete, vivid and impressive by visualizing or objectifying them. When we remember this we will have no difficulty in understanding the facts of the case when the devil is said personally to have appeared before Jesus in the wilderness trying to persuade him to commit certain evils. These are evil thoughts that suggested themselves to Jesus' mind. The devil appears before us just as he appeared before Jesus. Now to the story itself, with its dramatic aspects omitted.

After Jesus' consciousness of himself as the Messiah was definitely awakened by God through John at his baptism, he retired into the wilderness to be alone with God to readjust himself to his recent experience, and to decide upon plans and methods of going about his messianic work. He was out there several days ("forty" in the Bible doesn't usually mean anything definite). He became very hungry. What, thought he, shall the Messiah suffer like this? And might this not be only a foretaste of what I am to suffer when I go about my public ministry? I cannot be an ascetic like John, for nobody will believe that I am the Messiah (Luke 7:33, 34). But whence shall I get sustenance while I am establishing the kingdom? If I am the Messiah, then I can work miracles and get my support. Why may I not begin right now by commanding some of these stones to become bread and satisfy my hunger? But as soon as the idea occurred to him he dismissed it as base. His interest should be conse-

crated to the word of God by which man truly lives, and not he so much concerned with bread or the material things of life. Should he care for the former, the latter will in some way be supplied as he shall have need of it. (Matt. 6:25-34, especially 33.)

But how shall he go about his work and persuade the people to believe that he is the Messiah? For whatever else the Messiah should do, the people are expecting him to free them from Roman authority, re-establish the Jewish kingdom, and subject all the nations of the world unto it. Then as the Messiah he could see himself ruler of the world, living in a fine palace, enjoying the highest possible standard of living, and the richest person in all the world. Then, though he, if I am to be ruler of the world, why may I not go and announce myself to the people as the Messiah, immediately collect an army, and begin my world conquest? But he soon saw that such a procedure would be serving the devil rather than God. It would be seeking the things of the world rather than the things of God. God's kingdom must be a kingdom of righteousness, a spiritual one, and not a political kingdom established by force of arms. (Luke 17:20-21.) The people's conception of the kingdom of God must be corrected.

Well, then, if he is not to announce his Messiahship in that devilish way, what shall be his credentials? How shall he get the people to believe in him? It will be hard to convince them if he does not promise to re-establish the kingdom for them; and that is not God's plan for his kingdom. Then, thought he, if I am the Messiah, no harm can befall me, for it is thus written concerning me in the Scriptures. (Ps. 91:11-12.) Why may I not, then, convince the people by working a miracle in their midst? Why may I not climb up to the top of the temple and suddenly leap down to the ground in their midst without suffering hurt? Then when I tell them that I am the Messiah they will surely believe it. Some might even think that I suddenly descended from heaven! But a moment's reflection convinced him that this would be a flagrant violation of the word of God by which man should live. (Dent. 6:16.) He decided that he would go modestly about his work preaching the gospel of repentance for acceptance into the kingdom of God which had already dawned.

These temptations reveal, not any mock, but a real moral crisis in Jesus' life during which he decided once for all the principles which would govern his future life on earth. And

"Once to every man and nation comes the moment to decide,

In the strife of truth with falsehood, for the good or evil side."

Men are tempted today as Jesus was. May we not hope that his last temptation was yielded to for the last time among men by the German Kaiser? But it is an ever-present temptation for men of importance to try to show their importance by some affectatious exhibition. It seems to be one of the hardest things in the world for the big man to feel and act little, for the extraordinary man to feel and act ordinary. But today it is the first temptation of Jesus that makes the most dangerous appeal to men. On every hand is the temptation, and the yielding to it, of considering the earning of a living of more importance than the living of a life that is worth while; of thinking that to make men better off is to make them better. This widespread mad rush after mere bread, after material goods as the highest end in life makes it very hard for the reflective mind to be too optimistic about the spiritual welfare of the future. But with God all things are possible.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, October 22, 1922  
"Him only shalt thou serve"

(By Rev. D. D. Martin, D. D.)

The temptation of Jesus was not unlike that which appeals to many who are exposed to the wiles of the Tempter. Jesus won because he had his eye on the one mark worthy of a good life. His sole business in the world was to serve God. No other was worthy his worship or attention. The tragedy of earth is that men are blind to the one great end of being. This is why so much of the world is heathen today. Men have been led away by the Tempter until their lives have been swayed by his influence, who would keep all men in darkness forever if he could.

Many real live men are serving idols as though they were under obligation to them, as though they could help them. Great multitudes make it their business to serve as priests in idol temples and give their lives to teaching lies. They are hoping for some gain which may come to them and thus are bound to their idols. There are more than thirty million distinct gods represented by some idol in India today. Some one or more is serving them each. No good can come to their lives, but only harm and disappointment. Jesus set the example for the whole world when he said, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

This idea of service is divine in its influence in human society. We can serve God best by serving our fellow men. Not from gain, but with the higher motive of giving to them the knowledge of God. This is the type of service the world now needs. Making God's name known where the enemy has planted the seed of hypocrisy, deceit and every evil practice; make God known until Satan shall flee from his presence, and men who have been sitting in darkness shall come to the true light. Missionaries are not only serving God, but teaching others whom they should serve. The dark places of earth shall be

filled with the knowledge of God whose we are, and whom only should serve.

GAMMON SEMINARY.

## District Rounds

### ALEXANDRIA DISTRICT Fourth Round

October 8-9, Clare and Fisher; October 10-11-12, Trenton Circuit; October 13-14-15, Shady Grove; October 20-21-22, Pleasant Hill Circuit; October 23-24-25, Marthaville Circuit; October 28-29, St. Matthew; November 4-5, Clarence; November 5-6-7, Camp; November 9-10, Colfax; November 12-14, Cane River Circuit; November 15-16, Grand Ecure; November 18-19-20, Natchitoches; November 25-26-27, Boyce and Village; December 2-3-4, St. Paul and Rapides; December 9-10, Melville; December 11-12, Cottonport; December 15, Bunkie; December 16, Boonville; December 17, Boonville and Bunkie; December 19-20-21, Cheneyville and New man.

Dear Brethren—Let me urge you to put forth every legitimate effort to bring up all claims: Conference Claimant, Episcopal Fund, Episcopal Residence, Southwestern Christian Advocate, General Conference Expense. You who are behind, raise your full quota by October, the fifth Sunday. Let each group president call a meeting this fourth quarter.

G. C. HAYWARD, D. S.

### VICKSBURG DISTRICT Fourth Round.

Bolton, October 7-8; Edwards, 14-15; Clinton, 21-22; Fayette, 23-24; Cary, November, 4-5; Vicksburg, 10-12; Vicksburg, S. Side, 10-12; Kirby, November 14-15; Meadville, 16-17; Bude, 18-19; Centerville, 25-26; Harrison, December 2-3; McNair, 9-10; Natchez, 15-17; Hamburg, 21; Union Church, 23-24.

My Dear Brethren: Our reports at the District Conference were very encouraging. They pointed to full victory over the top at the Annual Conference. Bear in mind your full quotas—souls, 15 per cent of membership, Centenary, Southwestern, Bishop's residence, 25 c. from each member, Conference Claimants and Episcopal Fund. Four months and the harvest. Let us glean well by being faithful to our charge.

Yours brotherly,

J. C. HIBBLER, D. S.

### NAVASOTA DISTRICT. First Round.

Anderson Circuit, November, 11-12; Navasota, station and Circuit, 12-13;  
(Continued on Page 16)

**FREE FORD AUTO TO AGENTS**

Here's an opportunity to earn big money—\$5 to \$15 a day, with easy work, all your time or spare time and obtain a Ford Automobile free besides. A straight-out from the shoulder business proposition. No voting or guessing contest. We want wide-awake men and women to introduce into every home our famous ZANOL Pure Food Products, Non-Alcoholic Food Flavors in tubes, Toilet Preparations, Perfumes and Soaps; 250 other light-weight household necessities.

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"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

October 22—Stirring Up The Gift  
(2 Tim. 1:15, 6)

In the second epistle to Timothy we have the last known words of St. Paul. It is his last will and testament; his last instructions to his favorite disciple and through him to the Church. It is written with full consciousness that the end is at hand, and it will be closed by violent, and may be by cruel death. The letter is, therefore a striking but thoroughly natural mixture of gloom and brightness. On the one hand death throws its dark shadow across the page. On the other, there is the joyous thought that the realization of his brightest hopes is close at hand. The thought which especially oppresses Paul is anxiety about all the churches—and about Timothy himself. Dark days are coming, false doctrines will be openly preached and will not lack hearers, and utterly un-Christian conduct and conversation will become previously prevalent. The apostle seems to fear that his beloved disciple will not be able to withstand temptation for because of difficulty Timothy is given to deep despondency which causes him to neglect his work. Hence again and again Paul sounds note of encouragement.

The words of our reference strike the dominant cord of the Epistle and reveal to us the motive that prompts the apostle puts Timothy in remembrance "that he stir up the gift of God which is in him." Again and again he insists on this and similar unseis. "Be not ashamed of the testimony of our Lord, nor of me His prisoner; but suffer hardships." "That things which were committed to the guard through the Holy Ghost," (verses 8, 13.) "Suffer hardships with me as a good soldier of Jesus Christ." "Be diligent to present thyself approved unto God, a workman that needeth not to be ashamed." (2:15.) "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast received them" (3:14). And then, as the letter draws to a close, he speaks in more solemn tones of warning. "I charge thee in the sight of God, and of Christ Jesus, Who shall appear, and His Kingdom; instant in season, out of season; to rebuke, exhort, with all long suffering and teaching." "Be of an evangelist, fulfill thy ministry" (4:1, 2). Evidently, the Apostle is anxious lest even the rich gifts with which Timothy is endowed should be allowed to rust through want of use. Idleness and weakness may prove a hindrance to him and his work, in spite

of the spiritual advantages which he has enjoyed. The Apostle's anxiety about the future of the churches is interwoven with anxiety about the present and future conduct of his beloved delegates and successor.

In this epistle we are shown St. Paul with his exquisite sympathy, sensitiveness, and affection, his intense anxiety, his unflinching courage. We have the solemnity and importunity of one who knows that his days are numbered. And we have the urgency and tenderness of one who writes to a friend who has his faults and weaknesses, but who is trusted and loved in spite of them.

In encouraging Timothy to stir up the gift that is in him, and not suffer himself to be ashamed of the ignominy, or afraid of the hardships, which the service of Christ entails, the Apostle puts before him five considerations.

There are the beautiful traditions of his family, which are now in his keeping.

There is the sublime character of the Gospel which has been entrusted to him.

There is the teaching of St. Paul himself, who had so often given him a "pattern of sound words" and a pattern of steadfast endurance.

There is the example of Onesiphorous with his courageous devotion.

And there is the sure hope of "the salvation which is in Christ Jesus with eternal glory." Any one of these things might suffice to influence him; Timothy cannot be proof against them all.

St. Paul is persuaded that he is preserving the heritage of undissembled faith which his father and his grandmother possessed before him. When he considers the character of the Gospel, of which he has become a minister, and the gifts of which he has hereby become a recipient, he cannot now become ashamed of bearing testimony for it. And has the teaching of his old master, separation from whom used once to make him weep, lost its hold upon him? Of the other disciples and friends of the Master, some have turned away from him, showing coldness or dislike instead of sympathy and self-sacrifice; while otherwise, at great personal inconvenience, and (it may be also) great personal danger, sought him out all the more diligently on account of his imprisonment, and ministered to him. Will Timothy take his stand with Phygellus and Hermogenes, or with Onesiphorus?

And over and above all these considerations, which are connected with this word, there are the thoughts of the world to come. This is no mere question of expediency and oppor-

tuneness, or personal loyalty and affection to a human teacher and friend. There is the whole of eternity at stake. To have shared Christ's martyr-death is to share His endless life. To share His endurance and service is to share His royalty. But to reject Him, is to ensure being rejected by Him. Were he to receive faithless followers among the faithful, He would be faithless to His promises and to Himself.

For all these reasons, therefore, the Apostle charges his disciples to "stir up the gift of God which is in him through the laying on of the Apostle's hands." Timothy's natural sensitiveness and tenderness of heart made him specially liable to despondence and timidity, especially when separated from friends and confronted by sturdy opposition.

"That thou stir up the gift of God which is in thee." Literally "that thou kindle up and fan into a flame." It does not necessarily imply that there has once been a bright flame, which had been allowed to die down, leaving only smouldering embers. But this is the natural meaning of the figure, and is possibly what St. Paul implies here. He does not explain what precise gift of God it is that Timothy is to kindle into a warmer glow; but, as it is one of those which were conferred upon him by the laying on of hands at the time of his ordination, we may reasonably suppose that it is the authority and power to be a minister of Christ. In the First Epistle St. Paul had given Timothy a similar

charge (4:14); and by combining that passage with this we learn that both the apostle and the elders laid their hands on the young evangelist: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

This talent committed to his charge for use in God's service must not be allowed to lie idle; it must be used with vigor, and trust, and courage. The very character of the gift bestowed proved that it is to be used, and used freely. "For God gave us not a spirit of fearfulness; but of power and love and discipline." St. Paul includes himself in the statement. He, like his disciple, has received this gift from God, and he knows from long experience what its nature is. It is no "spirit of fearfulness;" no "spirit of bondage leading to fear" (Rom. 8:15.) It was never meant to produce in us a slavish fear of God, or a cowardly fear of men. To feel awe and reverence when dealing with God—to feel responsibility when dealing with men—is one thing. To abstain from action for fear of offending either, is quite another. It is sometimes possible to avoid criticism by refusing to commit oneself to anything; but such refusal may be a sinful neglect of opportunities; and no error of judgment in using the gifts committed to us can be worse than that of not using them at all. Those are not necessarily the most useful servants who make the fewest conspicuous mistakes.

Quarterly Conferences

TYLER, TEX.—Our fourth quarterly conference was held September 28, with Rev. B. R. Booker, presiding. The business session was held, and all reports showed much improvement. Rev. White, our pastor, is very much pleased over the work that has been accomplished this year in Tyler. Paid the pastor \$250.00; District Superintendent \$32.00; Centenary \$20. Three rooms have been added to the parsonage. Total raised this year, \$439.90. We are going to send our pastor to the annual conference with a round report, Southwestern included.—Reporter.

HOBSON CITY, ALA.—Our fourth quarterly conference was held Thursday night, Sept. 21, with Dr. C. L. Dunn, D. S., presiding. The meeting was well attended and most officers were present with good reports, which showed much progress along all lines. Centenary and Southwestern have had their places well looked after, which will be seen in the pastor's report at the forthcoming annual conference. After the business session was over every one present was lifted high in the Christian world by the singing of "Mother's Jewel." Mrs. Ophelia Thomas read an inspiring paper, which was enjoyed by all present, also the paper by Mrs. Mollie Hammon. Solos were rendered by Misses Helen A. Morris and Florence Byrdson. Remarks by the district superintendent. Collection for the quarter, \$51.95.—H. T. Ham, Reporter.

CROCKETT, TEXAS — Lovelady Circuit: Our fourth quarterly conference was held at Anderson Chapel

with our efficient district superintendent, Rev B. R. Booker, presiding. The meeting was well attended and the officers made excellent reports. On Sunday the district superintendent graced the congregation with an excellent sermon taken from 1 Cor. 13:11. He handled the subject eloquently and to the satisfaction of the audience. His sermon added much to the spirit and determination of the church to support and maintain every feature of the church work. Total cash raised, \$138.00. We plan to send our pastor to the annual conference with a complete report. The slogan is: \$500 for the October Budget.—N. E. Martin, Reporter.

ATLANTA, GA.—The fourth quarterly conference of Ariel Bowen M. E. Church convened in its business session Monday night, Sept. 18, with Rev. C. L. Johnson, district superintendent, presiding. The general condition of the church was cited by the pastor in charge, Rev. J. C. Brower. He reviewed the work of the church for the past year and showed the growth of its spiritual, financial and numerical status. The Sunday School, under the leadership of Brother J. M. Ellison, superintendent, has grown by leaps and bounds and is one of the few graded Sunday schools in these parts. The Epworth League, under the supervision of its progressive and energetic president, Mrs. G. M. Holliday, Jr., is an auxiliary of the church that deserves special mention. This league has grown to be a feature looked forward to with impatient enthusiasm by the older as well as the younger members of the church. The literary and musical programs which are rendered are

(Continued on Page 15.)



## WHAT THE CHURCHES ARE DOING

**BLOUNT SPRINGS, ALA.**—Sept. 24 was a high day at Pleasant Grove M. E. Church. We had a mock annual conference, with the Rev. C. P. Payne, our pastor, as bishop. Three districts were represented: Birmingham, Huntsville and Opelika. The following were appointed as pastors on the Birmingham district: E. C. Leeth, H. H. Johnson, G. W. Bevel, John Leeth and R. H. Boyd. Total amount raised, \$81.60. Huntsville District: O. J. Leeth, Nelson Wardkins, M. Boyd and P. A. Byass. Total amount raised, \$53.70. Opelika District: Fate Shelton, George Griffith, Hubert Leeth. Total amount raised, \$36.40. Grand total, \$179.06. The following were appointed as district superintendents: Travers Wooley, Birmingham District; W. M. Calloway, Huntsville District; George Fields, Opelika District. Our pastor is very much pleased over the work that is being done.—R. H. Boyd, Reporter.

**LAKE CHARLES, LA.**—The Epworth League of Warren Chapel M. E. Church has resumed its work after suspending its services on account of the revival. The crowds were comparatively small at the league, church services and Sunday School because of the fever epidemic raging throughout the city. It is estimated that nearly two-thirds of the church members are ill. Mr. H. B. Thomas, president, and Mr. F. J. Davis, chaplain of the league, have fully recovered from illness and resumed their duties with the church and league. Mrs. Naomi Caroline, Junior League superintendent, has fully recovered after a few days' illness. Mrs. E. C. Spears, wife of the pastor, Rev. C. Spears, is rapidly recovering from illness. Mrs. M. E. Bernard, choir leader, Misses Thelma Griffin, Inez and Thelma Lavan, Daisy Mitchell and Emma Thomas, Messrs. E. J. Jefferson, third vice-president, Samuel Johnson and Samuel Dupre are on the Epworth League sick list.—Lewis Dervis, Secretary.

**AUSTELL, GA.**—Trinity M. E. Church, Lithia Springs, Ga., recently held a great revival meeting, at which time nine converts were added to the church under the progressive leadership of the Rev. G. W. Hatcher, pastor. Rev. Hatcher is one of our best prepared young ministers of the Methodist Episcopal Church, who is thoroughly prepared to handle any position submitted to his hand. He has met with good success this year at Anstell and Lithia Springs charges. Before the conference year shall have expired he will have raised all of his assessments and will meet at Griffin (Ga.) in December with a good report. Rev. Hatcher graduated two years ago from Claflin University with high honors, with A. B. degree, and since that time has spent two years at Gammon Seminary. He will not re-enter Gammon this fall, but will enter Boston and Harvard universities next fall, from which he will graduate with A. M. and S. T. B. degrees.—Prof. F. McMath, Reporter.

**CHERAW, MISS.**—We have just closed our revival on this charge with great results. Thirteen precious souls were added to the church. The

work here is improving along all lines and all members have taken on new life. We are working hard and earnestly for a round report to the Annual Conference.—Rev. F. L. Alfred, Reporter.

**DAVIS, OKLA.**—Sunday, Sept. 24, was another day of thanksgiving and praise. We are still working in the service of the Most High, rebuilding the house of the Lord. Rev. Hopkins of the white Methodist Church preached two noble sermons. His text Sunday night was Malachi 3:8. These sermons were much enjoyed by all. Total money raised during the day was \$101.58.—E. M. Russell, Reporter.

**BASTROP, LA.**—The trustee brothers and Sunday School workers of Mount Olive M. E. Church are to be congratulated on the splendid work they are carrying on towards beautifying their church. On Sunday, Sept. 10, there was given a rally for that purpose, at which the total collection raised was \$120.50. They are to begin as early as possible repairing and painting their church. May God bless the leaders of this force.—David Smith, Reporter.

**CHINA GROVE CIRCUIT**—We have just closed one of the greatest revivals at Bullock's Chapel that we have had in several years. Rev. S. G. Roberts is on his job when it comes revival time. By the assistance of the Rev. B. W. Robinson from Bude, Miss., we succeeded in winning 17 precious souls to God's church. On Thursday night the Lord's supper was administered. More than 75 persons participated. The meeting was a success both spiritually and financially. We raised during the meeting \$71.85. This revival will be long remembered by the people of China Grove Circuit.—A. N. B., Reporter.

**WARRENSBURG, MO.**—Sedalia District Centenary reception, given by the district superintendent, Rev. L. R. Grant, at Warren Street M. E. Church, Warrensburg, Mo., September 27-28-29, was a unique one. It will never be forgotten by those who were present. Rev. Grant is serving his sixth consecutive year on this district. He has made many friends who will never forget him. He gave this reception to the pastors and laymen of the district to show his deep sense of appreciation for their many kind deeds and hearty co-operation in the Master's work, and to stress the "I Will Maintain Friend" that must be raised and sent to the Centenary office by October 31. Every pastor of this district promised to raise every dollar for the above named cause and to raise their full annual apportionment for this year, which will make this district 100 per cent at the annual conference. The church at Warrensburg, under the supervision of Rev. A. W. Rolan, has been lately decorated and a new platform built for the choir, which added materially to this occasion. The pastor and members of the A. M. E. and Baptist churches assisted our members in making preparations for the reception. A program was prepared and many good addresses and sermons were delivered. We stressed

recreation at this meeting and many helpful suggestions were made that will help us impress the youth of the church.—C. S. Webster, Reporter.

**CLARKSDALE, MISS.**—Dr. W. A. C. Hughes, secretary of the Colored Work of the Board of Home Missions and Church Extension met in the M. E. Church at Clarksdale, Miss., Sept. 8, 1922. Dr. J. M. Marsh, our very efficient district superintendent, the pastors and one representative from each charge were present. Dr. Hughes, after the devotion and prayer by Rev. C. W. Butler, delivered a very helpful address on the present program of the church. He held his audience spell-bound for one hour, during which time the needs of the board were put squarely before the house. The pastors and delegates went back to their several charges better informed than ever before for having listened to this inspiring address. On motion Dr. J. M. Marsh was elected chairman and B. W. Wynn secretary of the meeting. Dr. Hughes proceeded to record the requests of each charge. This having been done, the chairman signed the blank. The meeting closed and all went away inspired and filled with a determination to put the program over.—B. W. Wynn, Reporter.

**HANNIBAL, MO.**—An old-fashioned basket dinner was held at Scott Chapel M. E. Church, Sunday, Sept. 3. The pastor preached at the morning and evening services, and Rev. W. B. Brooks of the A. M. E. Church preached in the afternoon to a large congregation. Total collection for the day, \$63.12.—H. T. Reeves, P. C.

**MELVILLE, LA.**—On Friday night, Sept. 22, a storm struck the parsonage of Melville M. E. Church. A host of members and friends entered, singing "Blessed Be the Tie." They laid on the table 100 pounds and a small cash purse. The party was led by Sisters Cook, Thomas and Willis. May God bless these workers.—L. Z. Brown, Reporter.

**GULFPORT, MISS.**—Mt. Pleasant M. E. Church. On Labor Day the trustees were successful in shingling our church. We are proud of our success. The sisters of the church served a fine dinner for the trustees. We were also successful in our trustee rally on Sunday night. Those who contributed are as follows: Chancy Evan, \$2; Mrs. Mary L. White, 1; D. Hinds, \$2; Monroe White, 2; S. Sours, \$1; Mrs. Ida Sours, \$1; F. Cassell, \$2.25; H. Ransfer, \$1; Mrs. R. Andrews, \$1; Miss Nena Ray, 50c; Miss Catherine Simms, 25c; Mrs. Pinkie White, 25c; Marshall White, \$2; Mrs. Lillie White, 50c; Mrs. Daisy Tuggle, \$1; Mrs. Julian Simms, 50c; Jas. M. White, \$1; Mrs. A. Tuggle, 50c. Amount received from Mrs. Tuggle and Mrs. Andrews, \$31.38. Public collection \$2.51, total \$53.87. We have a wonderful leader in the person of Rev. N. Poe.—F. Cassell, Reporter.

**WEST POINT, GA.**—Sunday, Sept. 17, was a high day at Cannon Chapel M. E. Church. The church had been divided in clubs to report for centenary. The sermon at 11 o'clock was preached by Rev. Bond, a retired veteran of the Central Alabama Conference. The Epworth League was conducted at the usual hour and sev-

eral visitors from the First Baptist Church were present and took part in the discussion. Five were baptized at the altar at 11 o'clock service. Again at 7:30 the pastor, Rev. J. P. Robinson, in his usual way, brought the message with force. Several came forward for prayer and were joined the church. Collection during the day for centenary, \$102.38; for pastor, \$20.00. Total, \$122.38. This ended a day of rejoicing for the grand old church. This has been the best year in the history of Cannon Chapel, due to the strong leadership of the present pastor, who has left no stone unturned. We must "go over the top," for God is with us. Therefore we look for no failure.—E. L. Johnson, Reporter.

**Ashland, Ala.**—The Ashland circuit is rejoicing over the success of its revival campaign. Seven weeks ago, our faithful and efficient pastor, the Rev. F. W. Williams, called to his aid a few of the leaders of the church and said we will have to build the atmosphere in which we are to run our revival this year. We did not understand just what he meant, but we said we are with you, so he organized all of the hoards into training classes and organized a junior church and began to give lessons in soul winning. The climax of this was the fourth quarterly conference. Our district superintendent, Rev. J. M. Wallace, with the pastor, visited each church on the circuit and preached at Springhill, and the Glades, and lectured at Ashland. Dr. Wallace spoke to the delight of all who hear him. Collection amounted to \$50, and we paid the district superintendent full, \$35. Rev. F. W. Williams, our pastor, started the revival of the circuit, first at the Glades, where he ran five days, 14 conversions, 16 accessions. At Springhill, 19 conversions and 20 accessions. At Ashland, we ran eight days and nights, with 3 conversions, 41 accessions and collection \$80. Rev. Williams conducted the revival alone; many coming to hear him preach each night. The total number won for Christ were 77. Rev. T. H. Ham was with us and delivered able sermons.—L. Pruet, Pastor's Steward.

**BARLOW, MISS.**—New Salem New Mt. Zion held their revival meeting August, 1922, with a great success. Barlow is coming to life once more. Added to the church during the revival, 22 members. We are proud of our pastor, Rev. J. Coleman, and we are going to do what we know best to stand by him.—Fanny Garry, Reporter.

**PENSIONS**—All Wars; J. Detwiler, 505 E. St, Washington D. C.

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**BROWN**—On Sept. 13 death entered the home and took captive Sister Mariah Brown, one of the oldest members of Sylvester Church at Newton, Miss. She joined the church more than forty years ago and lived a consistent Christian to the end. She died in full triumph of faith. She leaves a husband and seven children, with a host of friends, to mourn her departure.

**JONES**—Mrs. Maggie Jones, of Micanopy, Fla., departed this life August 22, 1922. She confessed faith in Christ fifty years ago and was a faithful member of Paradise M. E. Church. She was a loving mother and loved by all with whom she came in contact. She leaves a host of friends to mourn her passing. The funeral was held at Paradise M. E. Church. Services were conducted by the pastor, Rev. W. B. Hester, assisted by Revs. Moses, Means and Williams.—Mrs. Cora Moses, Reporter.

**REED**—In memory of Sister Margaret M. Reed, of De Kalb, Miss., who after a short illness departed this life August 30, 1922. She was a member of St. Mark M. E. Church and lived a consistent Christian life. A loving husband, two sisters, three brothers and a host of relatives and friends survive her.

**TURNER**—Mrs. Polly Turner, age 52 years, a faithful member of Newnan Memorial M. E. Church, Alexandria, La., passed to her reward on Sept. 13, 1922, after a long illness. Her remains were carried to Boyce for interment. The funeral was conducted by Revs. Robert Wilkins, E. W. Jackson and W. L. Dyas, of Key-Nett M. E. Church.—Reporter.

**MOOTY**—Sister Willie Mooty departed this life Sept. 9 at the age of 75 years. She was a leader indeed in the Roanoke M. E. Church. She was the daughter of Rev. Veal, a former minister of the Central Alabama Conference. She was a beautiful Christian. White and colored loved her. Little children flocked to her at all times. We have lost a great leader. She leaves a husband, one daughter, another, two sisters and a host of relatives and friends to mourn her loss. Our loss but Heaven's gain.

C. A. Johnson, Reporter.

**WORTHUM**—Death entered into ranks recently and took from membership Sister Cornelia Worthum, of Abbeville, Miss., a faithful member of Buford Chapel M. E. Church. She had lingered for a long time, but she did so with patience, leaving a beautiful testimony of her triumph in death. The funeral was conducted by Rev. P. A. Lemon and George Yarbrough of the Baptist Church.—P. A. Lemon, Reporter.

**INGRAM**—Annie Ingram has answered the roll call and passed over the river. She was an invalid for many months and made a profession

of hope in Christ on her death bed. She was received into Providence M. E. Church. Mary O. Houston, also of Abbeville, Miss., a faithful member of Providence M. E. Church, died April 27. Rev. P. A. Lemon, pastor, conducted the funerals.

**HUMPHRIES**—Prof. Bemore Humphries was born in Oxford, Miss., and died Sept. 16, 1922. He was converted at an early age. He attended the public school at Oxford and later entered Rust University, graduating from the college course in 1886. He served as a rural mail carrier in the state of Mississippi. In 1888 he came to Arkansas and located at Forrest City, with Judge Hodges. In 1889 he came to Oxford and went into business. Here he taught in the public school for a number of years. He was married to Miss L. H. McGintie in 1894. The church has lost a Christian gentleman and the community a loyal citizen. The funeral was conducted by the pastor, assisted by Rev. Stenson of the Presbyterian Church, Rev. Blackley of the A. M. E. Church and Rev. McKenzie of the Baptist church.—D. H. E. Harris, P. C.

## Woman's Column

The fifth annual meeting of the Lexington District Woman's Foreign Missionary Society of the Lexington Conference convened in St. Paul M. E. Church, Paris, Ky., of which the Rev. C. E. Ball is pastor, on Sept. 28-29, with the president, Mrs. J. T. Leggett, presiding.

Reports of officers and delegates showed that many were doing earnest work in an effort to help bring in the Redeemer's kingdom. About thirty delegates and members were present and the district raised the past year \$334.43.

Owing to the change in district boundaries, our efficient and beloved president, Sister Leggett, has been transferred to the Louisville District, so Sister Mayme E. Randolph, Lexington, Ky., was elected in her stead as president of the district.

During the session we were favored with an excellent address by Dr. H. M. Carroll, superintendent of the district, and on Friday evening had a rare treat in a most interesting and masterly lecture by Dr. E. W. Kinchen of Ashury, Lexington, who held his audience in the grasp of his active, restless mind while he vividly portrayed conditions in the Southland.

Mrs. E. W. Kinchen on the previous evening had read a splendid paper on "The Call" to a delighted audience.

Several visiting ministers were present, among whom was Rev. F. P. Fielding of Gunn Tabernacle, who is always loyally and helpfully present wherever Methodism convenes in his territory. Others present were Revs. D. R. Hickman, J. W. Bush and H. M. Marbley, all of whom made interesting remarks.

The next district session will be held at Falmouth, Ky., of which church Rev. Marbley is pastor.

The pastor, auxiliary and friends of St. Paul were given hearty thanks for the royal entertainment given

## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
So. Philadelphia	Middletown, Del.	Oct. 17-19	James H. Scott
Centreville	Denton, Md.	Oct. 24-26	R. H. Wallace
Cambridge	Berlin, Md.	Oct. 10-12	D. H. Hargis
Starkville	Starkville, Miss.	Nov. 1-5	E. F. Scarborough
Greenwood	Indianola, Miss.	Nov. 14-19	J. W. Golden
Holly Springs	Oxford, Miss.	Nov. 7-1	W. N. Redmond
Aberdeen	Aberdeen, Miss.	Nov. 7-12	J. H. Talbert

the convention. The Woman's Home Missionary Society cared for the convention half of the time and were very sisterly in every way.—Mrs. C. D. C. Mehane, Reporter.

### LEXINGTON CONFERENCE WOMAN'S FOREIGN MISSIONARY SOCIETY

Report for quarter ending September 15, 1922:

Chicago District \$70.15, Columbus \$101.27—8.82, Indiana \$68.35, Lexington \$73.68—\$9.30, Louisville \$81.40—\$2.08, Banner Auxiliary, St. Mark, \$60.00, second honor, Springfield, O., \$31.00, third, Asbury, \$30.60, Banner District, Columbus, \$101.27, second Louisville, \$81.40, third, Lexington, \$72.68.

Grand total this quarter for all districts, \$454.10.

(Mrs.) C. D. C. MEBANE, Conference Treasurer, 134 8th, St., Paris, Ky.

The Woman's Home Missionary Society of the Newman District, Atlanta Conference, met at Luthersville, Ga., in connection with the District Conference, August 4.

All reports showed advancement throughout the district.

The District Officers elected were as follows: Mrs. C. W. Adams, President; Mrs. W. E. Ector, Second Vice-President; Mrs. Mary E. Jones, First Vice-President; Mrs. Lorena Hardancy, Corresponding Secretary; Mrs. W. O. Thomas, Recording Secretary; Mrs. S. E. Jackson, Assistant Secretary; Mrs. J. H. Davis, Treasurer; Mrs. Mary E. Smith, Secretary, Y. Y. Work; Mrs. T. S. Brown, Secretary Literature; Mrs. I. P. Connally, Secretary Mite Boxes; Mrs. Florence Parker, Secretary Supplies.—Reporter.

### QUARTERLY CONFERENCE

(Continued from Page 13)

very inspiring. The class leaders' association reported an increase in attendance as well as interest in the class meetings. The claims of the district superintendent as well as the pastor have been paid in full to date. Rev. J. C. Brower, our efficient and progressive pastor, is one of the leading lights of this conference. His programs for the church have been of a progressive and inspiring as well as enthusiastic nature. He is endeavoring to make this a banner year for the Centenary funds on this charge. There cannot be too much praise given him for his excellent work on this charge. The quarterly conference and membership of the church was unanimous in its endorsement of

his work and praying his return to us another year. We ask your prayers for our continued success.—Jas. B. Bigham, Reporter.

**RIPLEY CIRCUIT**—Our third quarterly conference convened Saturday and Sunday, Sept. 16-17. Saturday at 11 a. m., Brother John Mack Miller preached to the delight of all, and at 2 p. m. our district superintendent opened the conference for business, after having made some brief remarks. Many good reports were made, and Rev. Golden expressed himself as being very much pleased over the work that has been accomplished. Sunday at 11 a. m. Rev. Golden preached a soul-stirring sermon from the Book of John, which was enjoyed by all who heard him. Love feast was one of the events that helped to make the day's service a success. After preaching, Rev. R. B. Adams baptized 18. Seventy-four bowed and partook of the Lord's Supper. This was indeed a high day with us. Collection, \$53.52.

Although we're few in number, sir, We try our best to do our part; We're poor, indeed, but yet we stir And try to have the church at heart. But as we look at all the past and Think of work that we have done, There's something in us seems to say, Push on! Push on! Push on and on!

—James T. Miller, Reporter.

**GRAND RIVER, OKLA.**—Our second quarterly conference convened Sept. 16, Rev. W. C. Conwell presiding. All reports showed that there had been many improvements along all lines and the work is in fine shape. The pastor, Rev. W. L. Lawrence, was conducting a revival and the district superintendent, Rev. W. C. Conwell, preached four nights. Thirty-three souls were converted and added to the church. We raised \$47.16 during the quarter, and our membership has increased 35 during the past week.—L. C. Fields, Reporter.

**INVERNESS, MISS.**—Our fourth quarterly conference was held at Union Grove, Sept. 30-Oct. 1. Amount raised this quarter, \$59.50. Raised in the quarterly conference Saturday and Sunday, \$203.20. Dr. Golden, the district superintendent, was at his best and preached two great sermons, which will long be remembered. One hundred and twenty-five communed. We are all proud of Rev. J. H. Everett. We are behind in our Centenary, but will raise the balance the third Sunday in the month.—Mannie Horton, Reporter.

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## SPECIAL NOTICES

To the Woman's Home Missionary Society of the Navasota District—Dear Sisters: This notice comes to inform you, as you already doubtless know, that it is little less than a month before the meeting of the Texas annual conference, which meets in Palestine, Texas, November 1, 1922. While we made a very good showing at our district conference at Navasota in August, yet we have a good deal to do in this short space of time to bring up our full claims for the district. Therefore I am appealing to you for the love of Christ and in his name, let us not leave a stone unturned in bestirring ourselves and putting forth every effort to raise our full quota. Let every auxiliary get busy and let us not content ourselves until the last dollar has been raised.—Mrs. A. E. Pollard.

## C. C. NOTES

Wesley—Ten Nights Celebration of the 78th anniversary of Wesley Church will begin October 8th and close the 17th. During this anniversary some of the distinguished men and women of the race will appear on the program. Among them is our own eminent Bishop Robert E. Jones. The efficient Secretary of New Orleans area, Dr. E. M. Jones. The princely editor of the Southwestern Christian Advocate, Dr. L. H. King. The youthful district superintendent of the New Orleans district, Rev. M. R. Walker. The big-hearted district superintendent of La Teche district, Dr. W. G. Alston and the tireless, intrepid Dr. Walter Scott Chinn of the Baton Rouge district who will write the history of "Mother Wesley."

The leading ministers, congregations, and choirs of all denominations of the city will be represented. Men and women of distinction in the musical and teaching professions will appear on the program. The officers and members of Wesley are to be commended for the fine work they have done in beautifying the church. The public is invited to come and see.

CALVIN S. STANLEY,  
Pastor.

## CARD OF THANKS

Mr. and Mrs. B. A. Copeland and Mrs. M. L. Middlebrooks, of College Park, Ga., wish to thank the many friends for the kindness shown them during the illness and death of their devoted husband and son. Many thanks to Rev. J. F. Dorsey for the kind way in which he conducted the funeral. May God forever spread his blessings on those who had a part, and may they live long to comfort the broken-hearted.

O, God! we thank thee that thy sovereign light will guide all souls that walk this earth aright; that none need fall who will thy law obey; that none need falter in their upward way if we are thine.

—Mamie L. Middlebrooks.

## CARD OF THANKS

We wish to thank our dear friends for their kindness towards us in our bereavement in the loss of our dear aunt, Adeline Bush. Space will not allow us to mention names, but special to the people of Zwolle and Trenton, and also Rev. W. C. Haywood for his faithfulness to her during her sickness.

Rev. J. J. Hasken,  
Mrs. J. J. Hasken,  
Miss Bertha Hasken,  
Miss Beulah Hasken.

I take this opportunity to thank the good members of May's Chapel M. E.

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## DISTRICT ROUNDS

(Continued from Page 12)

Bedias, 18-19; Brenham Circuit, 25-26; Brenham Station, 26-27; Red Hill,

30; Belleville, December, 2-3; Sealy, 9-10; E. Hempstead Circuit, 16-17; Hempstead Station, 17-18; Stoneham and Millican, 23-24; Madisonville, 30-31; Hockley, January, 6-7; Caldwell, 13-14; Somerville, 20-21; Brookshire, 21-22; Red Hill, 27-28.

Dear Brother Pastors:—Let our labors be high. With faith, prayer and diligent labor the work will advance and the Kingdom will be glorified. R. B. Reid, D. S.

## PERSONAL.

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LORENZO H. KING,  
Editor

Vol. 44

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## KU KLUX KLAN DISOWNED BY THE CHURCHES

Federal Council Declares Christianity and Patriotism Need No Mask.

"The Administrative Committee of the Federal Council of the Churches of Christ in America records its strong conviction that the recent rise of organizations whose members are masked, oath-bound and unknown, and whose activities have the effect of arousing religious prejudice and racial antipathies, is fraught with grave consequences to the Church and to society at large. Any organization whose activities tend to set class against class or race against race is consistent neither with the ideals of the churches nor with true patriotism, however vigorous or sincere may be its professions of religion and Americanism.

"Evils of lawlessness and immorality, however serious, can never be remedied by secret, private and unauthorized action. They must be handled by the State and by the recognized forces of education. For groups of individuals wearing masks and concealing their identity to pass judgment on men and women and to carry out humiliating measures of their own devising, is subversive of every principle of civilized government, and undermines respect for the established agencies of law and order.

"Any body of men, unidentified and banded together to achieve in a partisan spirit the purposes of a sectional, political, racial or sectarian group, is almost certain to fall into the very evils of mob rule against which the spirit of Christian democracy and Americanism makes vigorous and constant protest. Even if they resort to no unworthy deeds themselves, their practice of carrying on their plans in disguise or under cover of darkness encourages others to do likewise, and so affords the opportunity for all manner of lawlessness to be carried on with immunity from arrest or punishment. However true it is that in some communities religious organizations seek a control over municipal administration which is undemocratic and highly undesirable, yet for another body of men, secret and oath-bound, to undertake to get control is equally intolerable, even if they seek with all sincerity to wrest it from the control of other groups.

"The Administrative Committee of the Federal Council of the Churches is opposed to any movement which overrides the processes of law and order, and which tends to complicate and make more difficult the work of co-operation between the various political, racial and religious groups in the Republic. No such movements have the right to speak in the name of Protestantism and the churches are urged to exert every influence to check their spread."

## PASTORS SEND AT ONCE FOR GOOD LITERATURE PROGRAMS



## NEGRO WOMEN IN INDUSTRY

The industrial group of Negro womanhood has attracted much attention in the last three or four years due to their prominence in the country's industrial activities during and since the hugh world war.

Some very interesting facts are brought to light on this subject by the United States Department of Labor through its Women's Bureau. In a report issued a short time ago it was shown that an extensive survey had been made of 150 manufacturing establishments of all sorts employing 11,000 Negro women, many of them in occupations requiring skilled and careful work.

Among the discoveries of this Bureau it was disclosed that in the industries of the country the Negro woman is labobring under embarrassing handicaps that make it serious for her in industry. Besides being assigned to the most unpleasant tasks in any given industry, she must do her work amid uncomfortable surroundings, often to the extent of hazarding her health. For instance in stockyards and slaughter houses, Negro women were denied the more desirable work of canning and wrapping meat and its by-products and were usually employed in the wet slippery part of the building where unpleasant odors filled the air and where sudden changes in temperature made their work dangerous to health.

Besides, there was the handicap of unequal pay even for the same kind of work, which always makes for inefficiency of labor. For any system of industry or service that does not offer similar rewards for similar service is demoralizing to both him who performs that service and to the society which he serves.

In most instances too it was discovered that Negro women had held out to them very little hope of promotion in their work, one employer saying "we cannot promote Negro wmen because we cannot afford separate accommodations for them."

In addition also to irregular employment Negro women were shown to be the last hired and the first laid off, thus reducing their yearly income by one fourth and often one third. Such conditions obtained in two-thirds of those establishments employing Negro women.

Despite such handicaps, the Negro woman in industry has made good. With public opinion so tinged with class proscription and race prejudice it is to be assumed that Negro women would not be employed in the nation's industries if production from their services was not satisfactory. Quite 80 per cent of their employers frankly admitted that their production was satisfactory. While a like number said these women have no faults that are not common to all other labor. In punctuality, 85 per cent of employers found Negro women equal to all others. The majority found the labor turnover about equal to other groups. Many admitted that there was discoverable no difference in quantity and quality of product of their Negro and white employees and that Negro women caused no greater loss of material in production. Summarizing the situation, these employers, 90 per-

cent of them, had decided to continue to employ Negro women on the basis of sheer efficiency in production.

Having made such a record for efficiency under such admitted handicaps, what might be expected of Negro womanhood under improved industrial conditions. Would it not be fair to her to ask the removal of unfair discriminations and the deliberate adoption of a general policy of better labor conditions. Every such improvements of industrial conditions means more efficient laborers, larger-scale production and a more prosperous economic order. John Stuart Mill was right. "There is scarcely any amelioration of human affairs which would not, among other benefits, have a favorable operation, direct and indirect upon the production of industry."

The great problem in world industry to-

## PUBLIC OPINION AND THE PUBLIC PRESS

Public opinion is the rudder by which a nation is steered. Civilization at its center is the resultant of the thought currents of world life converged into the powerful dominant public sentiment of the age, acting and interacting on the material and moral forces of our environment.

While all are aware that it is the business of the Christian church to make manhood and womanhood, we are too prone to overlook the fact of the human process by which this achievement in human character and society is wrought.

The church itself is a sentiment-making institution. It maintains a continuous propaganda for moulding public opinion on the vast issues of life and death. He that believeth the teachings of Jesus promulgated by the Church shall be saved to society and eternity. To evangelize the world, to create a social public opinion shot through with the spirit of Jesus Christ, effecting in society a transformation of character and life in harmony with the will of God, is the engrossing task of the church. Her chief means is through preaching the Word.

To aid the church in this social service, the nation's most powerful public institution is the press. Its possibilities are limitless. It enjoys the confidence of society as the most subtle and effective means of approach to the minds of men. For a long time it has been rightly conceded that pen is mightier than sword. The press offers a medium for the free, frank and full discussion of issues out of which results a creative and constructive public opinion, the tap-root of democratic society.

The nation's appraisal of the value of the press is indicated by the comparative statement that in a given year, expenditures for liquor amount to \$592,000,000; for church purposes, about \$500,000,000; for public schools \$763,678,089; while for newspaper and publishing, a round sum of \$1,000,000,000 is reported.

How important it is for social progress and human well being that such a powerful agency be properly directed. The public press can be wielded for the woe or the weal of the nation. It can build sentiment for war or it can champion the cause of the Prince of Peace; it can emphasize the disruptive principles of society or it can advocate those integrating, socializing forces that make for social progress; it can

day is how to increase production. The wheels of industry know no color line. They yield alike to the combination of brain and brawn in all men. Given favorable conditions under which to work, Negro women will prove in the industries as already they have proven in domestic service, one of the nation's chief sources of production and producers of national wealth and prosperity.

Here the church has a fine and challenging opportunity to focus Christian moral public opinion upon the obligation to make better the conditions of industrial workers; the elimination of discrimination, the equalizing of rewards of industry and multiplying of opportunities alike for all to labor to produce, to serve the community's well-being. There are hopeful signs that society is developing a conscience in this direction and is ready to be cultivated.

agitate the ill will of class against class and creed against creed, or it can foster the spirit of good will and co-operation among all human groups, without which society is doomed.

The other day a noted public statesman observed that it is difficult to determine which does the greater injury to society, the intriguing statesman or the thoughtless writer. While, for the most part, the public press of the nation has not herein fully realized its obligation to society to build righteous public opinion in the interest of all classes of our society, the signs are hopeful that a better day is dawning when the press shall realize its social obligation to our ideal of American democracy. It will become less partisan and more humanitarian. It will realize that the advocacy of any policy or institution whose benefits do not inure to the advancement and good will of every group is a positive detriment to the whole of society. It will ponder that,

"The laws of changeless justice bind oppressor with oppressed;  
As sure as sin and suffering join, we march to fate abreast."

In the days immediately ahead of us it is predicted that the advocacy of a righteous public sentiment throughout the nation will more generally characterize the public press.

## Personal and General

Bishop Jones has been somewhat indisposed for several days, but is rapidly recuperating. While in Nashville in attendance on the Interdenominational Conference on Law Enforcement the Bishop was invited to address Peabody College. It is reported that he made a fine impression for good will and better relations between the races.

Dr. and Mrs. L. M. Dunton passed through the city recently en route to San Diego, California, where they will spend the winter. The Southwestern office was delighted with the presence of this veteran friend of the race.

We learn that Bishop W. A. Quayle is somewhat indisposed and that his conferences will be held by another.

(Continued on Page 4)



# A Final Word

All NEW subscribers to the Advocate obtained "Good Literature Sunday" will receive the paper "FREE" until January 1st, 1923.

All NEW subscribers secured after Good Literature Day will be served from the date the order is received, during the remainder of 1922, "FREE."

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*New Subscriptions to start January 1st, 1923*

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This is a most liberal offer, and should be the means of securing many thousands of additional Subscribers.

Will "Old Subscriber" friends, and all good wishers for the success of this campaign pass the word down the line—to the last house?



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

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Subscribers will find opposite their names on the address label, when their subscription expires. Timely renewals will save missing any papers.

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There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



### GOD'S WONDERFUL LOVE:

—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

### PERSONAL AND GENERAL

(Continued from Page 2)

Enrollment figures now practically complete for the first semester at Ohio Wesleyan, show a total enrollment of 1,676 students, a number slightly in excess of the 1,600 limitation fixed last year. The freshman class alone has 652 members rather equally divided between men and women, with 338 coeds and 314 men. The Ohio Wesleyan School of Music has a total enrollment of 180 and the School of Fine Arts has 116 students.

### EDUCATIONAL RALLIES.

There will be three great Educational rally days throughout the Atlanta Area. Bishop E. G. Richardson presiding:

Clark University—Atlanta, Ga., October 26.

Clafin University—Orangeburg, S. C., October 19.

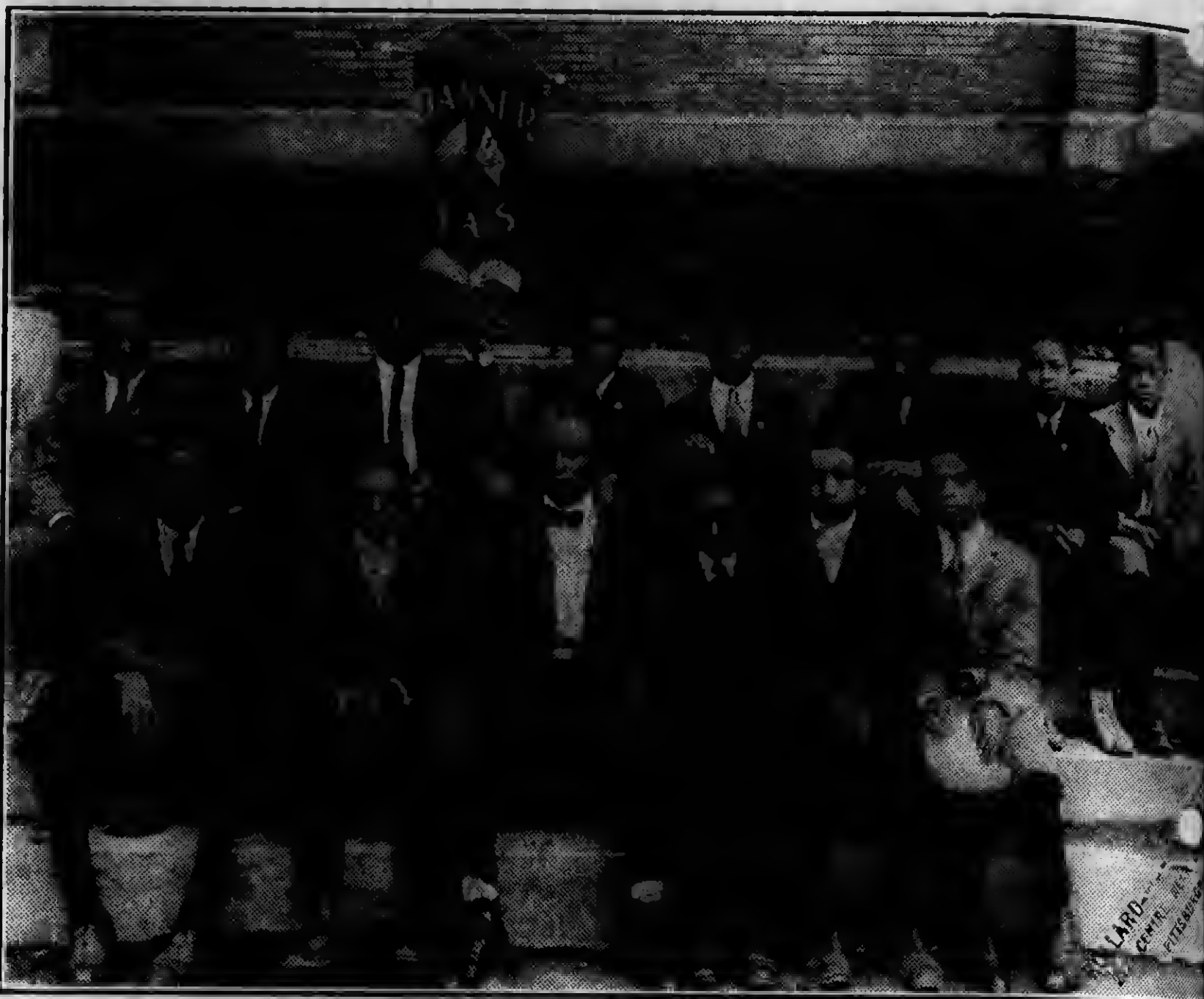
Cookman Institute—Jacksonville, Fla., October 31.

Proceeds for the Centenary. We are expecting great results from these rallies.

J. W. MOULTRIE, Area Secretary.

Dr. Geo. Mecklenburg, who has served as the Area Secretary of the Helena Area for the past four years, has been appointed to the pastorate of the First Methodist Episcopal church of Great Falls, Montana. Before he was appointed Area Secretary by Bishop Cooke he had been pastor at Billings, Montana, several years. Dr. Charles L. Bovard, District Superintendent of the Butte District, Montana Conference, has been appointed by Bishop Burns Secretary of the Helena Area. He is entering actively upon his duties October first.

Rev. R. A. Griffin, our pastor at Chase, Md., on the Baltimore District, Washington Conference, has joined the ranks of those who have



## A REAL SOUTHWESTERN COMMITTEE

An unique feature in connection with the operation of the Semi-Centennial Anniversary of the Southwestern Christian Advocate has developed in Warren Methodist Episcopal Church, Pittsburgh, Pa., Dr. R. W. S. Thomas, the interested Pastor.

In the Sunday School, there is an organization (see cut above) known as the Banner Class, composed of progressive, intelligent young men. Dr. Thomas conceived the idea that one of the most practical ways of providing these young men with expressional activity in their training in religious education was to convert this class into a Southwestern committee to promote the interests of the Southwestern Anniversary within that church.

The plan was adopted. Literature was procured from this office setting forth the needs and claims of the South-

western and the object and timeliness of the Fiftieth Anniversary of the paper; the Pastor was sufficiently interested and resolute to coach the class in objective and method; the young men went to work. Result: 42 new subscriptions sent in from the first effort with more to come. The Committee is informing and arousing the entire congregation so that there is promise and prospect of the early raising of the entire quota of Warren Church for the Anniversary Campaign.

It is here conclusively illustrated that a sympathetic, loyal and resourceful Pastor can easily find a way or make one to do telling work in the commanding task of putting the Southwestern Christian Advocate on a self-sustaining basis. The names of the young men thus making their contribution to this proposed Church and race achievement, reading from left to right are, (front row) Messrs. Fred Jackson, Richard Smith, S. E. Henderson, Teacher, W. Galloway, Eugene Woodruff, Robert Cromortie; (back row) Oliver Highate, Ralph Jackson, George Carter, Thaddeus Young, Chas. G. Alford, Jr., Holsey Latimer, Henry Basel, Philip Brown.

For Pastors and Churches that desire to do their share in the Semi-Centennial Anniversary, the example of Warren Church is suggestive of the possibilities that are open for loyal service. Set up a Southwestern Committee in your Church, send names and addresses to us that we may send them our helpful promotion literature. These laymen thus given responsibility in sharing with you a worth-while task will surprise you in the profitable interest they will arouse throughout your congregation and in the number of subscriptions procured.

Just now, send in your Southwestern Committee with the hundreds of other Pastors who are cheerfully responding.

While filling an engagement with the Gulfport District Conference the latter part of September, Dr. W. A. C. Hughes was taken dangerously ill and had to be brought to New Orleans for treatment. After several days he was able to make the trip home but is still under treatment of the physician and taking an enforced rest from work.

Mrs. Arnold Wright and Mrs. E. W. Hannah, of St. Louis, who were seriously injured by accident in the railway wreck near Festus, Mo., on their return from St. Louis District Conference, in August, are gradually recovering from their injuries.

All "I Will Maintain" payments must reach Morris W. Ehnes, Treasurer, Committee on Conservation and Advance, 740 Rust Streets, Chicago, Illinois, by October 31, 1922.

(Continued on Page 6)



## IS THE KU KLUX KLAN UNAMERICAN

By William J. Hampton, D. D.

The Ku Klux Klan lifts the fiery cross on a level with the cross of our Lord Jesus Christ. Christ has even been dubbed a fellow Klansman. Would Paul have had nothing to say about this matter had he been living at the present time? Would he have permitted the exaltation of such a cross without a protest? What would Christ himself say? Would he feel out of place if asked to lead the Klansmen in one of their midnight raids? The secular papers boldly denounced the practices of the Klan, and many of our religious papers have done so, but the pulpit for some reason has remained silent. We wonder why. If the Ku Klux Klan is un-American, then it becomes a menace to society, and it becomes a proper subject for the pulpit.

The Ku Klux Klan has entrenched itself in practically every state in the Union. In Texas it is spreading like a prairie fire. A mandate has been issued, emanating from the Klan, forbidding a Klan to enter politics; if it should, its charter would be revoked. It has gone into politics, however. In fact, it is head over heels in politics. Men have been nominated for office in Texas where there has been a straight issue, for or against the Klan, and the Klansmen have won out. This evidences their strength. There has been a mistaken notion that the Klan was in some way associated with Masonry. How that impression could have been made is beyond our comprehension. There is not even a slight familiarity. The Grand Masters of at least two Grand Lodges of two states have come out boldly against the Ku Klux Klan.

The Ku Klux Klan is an un-American institution because it attempts to cure the ills of society by the use of an "invisible" force. It flouts the name, an "Invisible Empire." Its name, "Empire," is un-American. The ruler of this "Empire" is called a Wizard, and he is an invisible dictator, which is un-American. "No one outside knows who he is, and no one within dares to betray him." Its rule is by sinister, secret methods, while its notices and warnings are unsigned. The Chattanooga Times, published in the state where the Ku Klux Klan was born, says editorially:

"The people are called upon to decide whether they prefer to be controlled and governed by an 'invisible empire' or by the constituted authorities of their own selection. The issue, if it has to be joined, is, shall the citizens of the American Republic enjoy the guarantees of the Constitution and the protection of just laws or must they submit to the rule of masked despotism?"

The Rome (Ga.) Tribune speaks much in the same vein, and Atlanta, Ga., is the headquarters of the Klan:

"Invisible Empire! Invisible suits it well enough, for its members go about masked and hooded, seeking through fear-some garments to strike terror to the hearts of beholders. The mask and the hood, the air of mystery are the symbols of self-constituted authority with which the members

of the Klan seek to clothe themselves. Such apparel is chosen because of its chilling aspect, its ghostly appearance, and its awesome looks. In this manner, the Klan seeks to scare the average individual into subjection. The methods of this secret order seek to attain its object through fear and violence. The favorite methods are anonymous letters of threatening aspect, incendiarism, beatings, and, sometimes, murder."

The chief weapon of the Klan is that of striking Terror to the heart of the victim. True, a mandate has been issued against terrorism, but every one knows that that mandate is sheer nonsense. Its chief weapon is terror. This invisible government rules by tar, feathers, the rawhide and the pistol. The Birmingham Bar Association, composed of 300 conservative men, after investigating certain whippings in that vicinity, ordered resolutions condemning the usurpations of the functions of the regular law by mobs that flogged private citizens. Can there be any justifications for the existence of such a secret organization, whose only language is threats, and whose chief weapon is terror?

Dr. C. B. Spencer, editor of The Central Christian Advocate, says: "The Congress of the United States has declared the Ku Klux Klan to be an outlaw organization. The act lies before me as I write." Various organizations will not permit their members to join it, among which are, so we are informed, the Loyal Legion, the American Legion, and the Grand Army of the Republic. It has been outlawed in a proclamation issued by Gov. Allen, of Kansas. The proclamation was addressed to the county attorneys, sheriffs and mayors of cities and towns. Would Americans, and especially church people, desire to unite with an organization that has been outlawed?

The Ku Klux Klan advocates and practices mob law. It goes over the heads of the constituted authorities of the law, considering itself responsible to no one, and will take no orders from any court in the land. Trial by jury is a primary plank of a democratic form of government. No man is condemned without trial. A few days ago a man's home was invaded by these sheeted visitors. He was seized and led to a secluded spot. His entire face was branded with crosses by means of hot irons. His hair was shaved off, and hot irons run over the top of his head, and subjected to most abusive treatment otherwise. Why? It was claimed that he had been abusive to his mother. If true, we are not condoning his offense. But there are courts in the land, and juries are to be obtained through due process of law. The Ku Klux Klan ignores both court and jury. Trial by jury is guaranteed by the law of our land, to every person, and no person is considered guilty until found so by a jury of his peers. The Klan will hear no evidence, for or against, but the law of the mob obtains.

It is cowardly to fight under cover and behind a mask. No Christian can afford to do it, no matter how just his cause may be. Such fighting is not manly but cowardly.

The Klansmen believe that the very power of which they boast, lies behind the mask and in secrecy. The mask does terrify the ignorant. Secrecy and the mask have been the weapons of nihilism and bolshevism, and they have been used by autocratic rulers and assassins of such rulers. But will a Christian consent to their use? Will he resort to the weapons of darkness? Dr. Brummit, editor of the Epworth Herald, says the man who works behind a mask is not even a mature heathen, let alone mature Christian. An anonymous messenger deserves no more respect than an anonymous letter. Such a messenger may be something, garbed in bed sheets and pillow cases, but they are not 100 per cent men. A man has a name, a post-office address, and is willing to answer for his deeds; not so an anonymous messenger.

These sheeted visitors have been conducting a propaganda by visiting churches on the Sabbath and leaving on the pulpit an envelope for the pastor containing \$25. No self-respecting minister will sell himself for twenty-five pieces of silver. A twenty-five dollar bill placed on a pulpit by a procession of night shirts, is mighty poor price for silence. The Third Presbyterian church, Elizabeth, New Jersey, of which Rev. Robert W. Mark is pastor, recently had such a visit. Several Klansmen marched down the aisle in full regalia and placed on the pulpit an envelope containing \$25. The pastor and the officials said the money would be retained and placed in the fund used by the deacons in caring for the distressed. Even Billy Sunday caught a fifty-dollar fly off the Ku Klux bat, and, instead of shooting it home, he held on to the fly, and two Ku Klux batters made home runs. These runners were psychology and advertising. Billy Sunday scored a big error. Dr. G. Franklin Ream, formerly a member of the Newark Conference, at present pastor of the Washington Avenue Methodist Episcopal church, Kansas City, has a different story to relate, much to his credit. At a Sunday evening service three sheeted visitors entered the church. They were dressed in long robes, faces masked, wearing high-peaked hats, while on the left breast appeared the fiery cross. They entered the church at a side door just after the benediction. Paul Ditzen, a justice of the peace, and usher of the church, asked them their names. They replied they could not reveal their names. "My name is Paul Ditzen," said the usher. "I have told you my name; I cannot let you in unless I know who you are." The trio pushed Mr. Ditzen aside and entered the church auditorium. To the pastor, one of them said: "We wish to give you a contribution in recognition of your services." Dr. Ream took the package handed to him, examined it, and when he discovered it contained money, he said: "Take off your masks that I may know who you are. I do not know that I have ever rendered you any service." This the men refused to do, and Dr. Ream returned the money.

One of the basic teachings of Jesus Christ is the brotherhood of man, and this the Ku Klux Klan opposes. The Klan is founded on race hatred. Its fundamental plank, "This is a white man's government." It believes in white supremacy. The original Ku Klux



Klan was an anti-negro organization, which had its birth in 1866. At that time no member of the Republican party could be a member of it, neither a member of the Loyal Legion, nor any soldier who fought in the Union army. The Negro was forbidden the ballot. The chief weapons that it used against an ignorant and superstitious race were rawhides, guns, nightshirts and midnight rides. It struck terror to the hearts of the negroes. Their bodies were often literally cut to pieces by rawhides. This is not 1866. The Negro of today is a citizen of the United States and knows it. He has been to school. 67,249 of them have entered professions. They are owners of land covering a territory as large as Ireland. They are the most religious of all Americans. Eighty per cent of their wealth is in church property. They have fought the battles of their country under the Star Spangled Banner, 500,000 strong in the World War. But the Ku Klux Klan is his enemy as truly as in 1866. It demands that the Negro shall know his place and keep it. It believes in segregation of the Negro, in school, church and community. In marked contrast is the attitude of the church. At the annual convention of the representatives of the Protestant Episcopal Church of America, a suffragan Bishop, colored, had an honored place among the clergy of that great denomination. In the Methodist Episcopal Church there are two full-fledged bishops, colored, Bishop Jones and Bishop Clair. At the semi-annual gathering of the Board of Bishops, Bishop Jones presides with as much grace and dignity as any. A basic principle of the church is brotherhood.

The Ku Klux Klan is antagonistic to the Roman Catholic church. In New York City one out of every four is a Roman Catholic. Should one not believe in the methods adopted by the Roman church, should there be a resort to secretive methods of attack and a hiding behind the mask? Strictly as a church organization, who can say aught against it? According to the laws of our land, it has as much right to exist as any other denomination. This country is an asylum for worshippers of all creeds.

The Ku Klux Klan is antagonistic to the Jew. One out of every five persons in New York City is a Jew. It is antagonistic to the Japanese and to the Chinese. But why do we send missionaries to Africa, Japan, Italy and China? We believe we should carry out the instructions of our Lord, who said we should disciple all nations. But the basic a travesty, when a preacher declared that a travesty, when a preached declared that the greatest Klansman the world has ever known was Jesus Christ, and closed his sermon by saying:

"In the fiery cross I glory,

'Neath its glow my oath was made,  
It shall live in song and story,

I swear its light shall never fade."

Think of it! The fiery cross of the Ku Klux Klan lifted to a level with the cross of our blessed Lord and Master! And then, the claim that Jesus was a Klansman; He who never struck a secret blow in all His life, neither did He ever resist a blow delivered by others aimed at Him. He laid down

His life for others, and His dying words were in the form of a prayer, offered in behalf of those who were nailing him to the cross, "Father, forgive them, for they know not what they do."

Port Richmond, New York City.

#### SEVEN WAYS YOU CAN HELP IN THE "I WILL MAINTAIN" FUND

1. Subscribe for as many units as possible. (Several persons have already subscribed 50 units each.)
2. Get your fellow Church members and friends to subscribe for as many units as they can.
3. Get another to help you make up \$100 for one unit.
4. Take a special collection in your church on Sunday, October 29, and telegraph the money to the Chicago office at once.
5. See that all back payments on your Centenary pledge are made and in the hands of Morris W. Ehnes, Treasurer, Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois, before October 31.
6. Tell others about the world-wide missionary program the Methodist Episcopal Church is maintaining.
7. Pray for the success of the "I Will Maintain" Fund.

#### PERSONAL AND GENERAL

(Continued from Page 4)

It is reported that Bishop M. W. Clair, representing the Centenary at the Tennessee Conference last week at Lebanon, Tennessee, made a profound impression.

Is Your Church Represented in the "I Will Maintain" Fund?

See Page 9 for Latest Reports

Your helpfulness and sympathy during these difficult days for the Home Board and Foreign Board can be best expressed by contributing one or more units of \$100 each toward the "I Will Maintain" Fund.

Ground breaking of the new Saint Mark's Methodist Episcopal church, New York city, is announced for Sunday afternoon, October 22nd, 1922. The new church is to occupy an entire block at the corner of Saint Nicholas avenue and 138th street, the entire plant with equipment costing \$400,000. This monumental work of the pastor, Dr. W. H. Brooks, is an achievement of which the religious world should be proud, as it is one of the largest single assets to the Christian forces of America. This paper warmly congratulates both church and pastor.

On "I Will Maintain" Sunday, October 29, an opportunity will be given to every member of Methodism to contribute toward the "I Will Maintain" Fund. Ask your pastor about this special opportunity.

Mesdames Amelia Turner and Ada Jenkins, president and secretary respectively, of the Louisiana Conference, Woman's Home Missionary Society, are in attendance upon the annual meet of the Woman's Home Missionary Society, now in national session assembled at Pittsburgh, Pa. Mrs. Jenkins will report the proceedings of the meeting for the Southwestern.

In one of the strongest missionary pleas it has been our privilege to hear, we listened to Dr. L. C. Murdock, Secretary of Philadelphia Area, in an address recently at Newark, N. J., on the "I Will Maintain" fund.

Mrs. W. H. Golden, wife of District Superintendent Golden of the Tupelo District, attended the annual session of the Woman's Foreign Missionary Society held at Chattanooga, Tenn.

Every member in Methodism will have an opportunity to contribute something toward the "I Will Maintain" fund on Sunday, October 29. Ask your pastor about this special opportunity.

Mrs. Bishop Clair recently made a very interesting address on "Africa and Its Urgent Call to America" before the regular monthly meeting of ministers' wives of the Washington Conference. Mrs. Clair evinces a splendid grasp of the missionary situation and a fine spirit of eager helpfulness towards the belated folk of that far away land. The meeting was presided over by Mrs. W. J. Tyler of Washington, D. C.

President J. W. Simmons, of Clark University, Atlanta, was an interested visitor to the Nashville Conference on Law Enforcement. He fraternized among the large number of men present and multiplied acquaintances in such a manner as to provoke favorable remarks and settled confidences of a bright and glorious future for Clark.

Garrett Biblical Institute, Chicago, on October 11 broke ground for a new \$425,000 building to train men for the ministry. Construction will proceed at once and the complete building ready for occupancy by summer, 1923.

#### "IF YE LOVE ONE ANOTHER, I WILL MAINTAIN."

At a recent prayer meeting at the Methodist Old People's Home, on Foster avenue, Chicago, it was suggested that the next monthly missionary prayer meeting should be made the time for a sacrificial offering for the "I Will Maintain" campaign for the Centenary. The suggestion was received with enthusiasm and the superintendent was reminded of the great occasion from time to time, "Lest She Forget." When the eventful evening arrived, eventful because they were intensely interested in the welfare of the Kingdom, their enthusiasm knew no bounds, and they could scarcely wait until the plates were placed to receive their sacrificial offerings. They brought their gifts, the gifts of glad, willing hearts, not of necessity, but out of their necessity and for the pure joy of giving. One lady, over eighty years of age, brought ten dollars that she had earned sewing by hand. When the money was counted it was found that, together with a little that was in their Missionary treasury, they had fifty dollars to add to the "I Will Maintain" fund that the Board of Foreign Missions and the Board of Home Missions and Church Extension need not curtail their work during the coming year. Can you not see the smile on the Master's face as he looked down upon these, His children, waiting for the homecoming, as they brought their gifts to Him and hear Him say, "These have done more than they all, for out of their little, they have given all that they had and themselves."



## PROGRESS IN RELIGIOUS EDUCATION

By The Rev. J. C. McMorries, Atlanta, Area Representative Board of Sunday Schools. Signs of definite progress in religious education in the Atlanta Area may be seen in the following facts:

A scientific study of Sunday school conditions in the Atlanta Conference is now being made by means of a comprehensive survey. The Board of Sunday Schools has requested the Area Superintendent to handle the detail work of making the survey.

Several districts held three-day "Sunday School and Epworth League Conventions" separate from their District Conferences and made these meetings real Institutes in Sunday school methods. Other districts requested the Area Superintendent to conduct an hour Institute in Sunday school methods each day of the District Conference.

Two new Sunday schools have been organized recently. One of the schools is located in North LaGrange, Ga., on the LaGrange District of the Savannah Conference; the other school is located in Edgewood, a suburb of Atlanta, Ga., on the Atlanta District of the Atlanta Conference. Both of these Sunday schools have already grown into Methodist Episcopal churches. The Board of Sunday Schools has granted the schools aid.

From June 19th to Sept. 4th Vacation Church or Bible Schools were conducted in the city of Atlanta. June 19th to July 17th the school was held at Ariel Bowen; July 17th to Aug. 14th, at Warren Memorial, and Aug. 14th to Sept. 4th, at Fort Street.

The schools were Standard Vacation Schools. The work embraced three programs 1. A program of study and instruction in the Bible and Religion—graded Bible and Missionary stories. 2. A program of Worship—graded songs, training in prayer and giving. 3. A program of Recreation and Play—indoor and outdoor group games. The school week was five days in length—Monday to Friday. The school day was from four to five hours in length. From the standpoint of organization, lessons, and methods of instruction, the schools were thoroughly graded. The child was the center of the school. Child nature determined child nurture. We sought to discover and meet the physical, social and spiritual needs of the children of different ages and age groups. The text-books used were secured from the Abingdon Press and are specially prepared for the Vacation School. Special features of instruction were Dramatization of Bible stories and Handwork. Both pay and volunteer teachers were used. One of the paid teachers was Miss Francis Westbrooks, a senior college student at Clark, who won the Alumni scholarship last year. The other paid teacher was Mr. Pierson, an A. B., from Philander Smith, and now doing post-graduate work at Gammon Seminary. The closing of each school was featured by a grand demonstration of the work of the school and

reached by the work of the schools, which a stereopticon lecture on the work of the "American Bible Society."

It is hard to estimate the results of this "experiment," as many people regarded it. We kept a record of the number of pupils

our church now agree that these methods can be utilized to great advantage.

The cost of conducting these schools was \$400. The Board of Home Missions and Church Extension gave us \$300 in the form of scholarships for the paid teachers. The other hundred was secured from the churches

### SCENES FROM THE VACATION BIBLE SCHOOLS

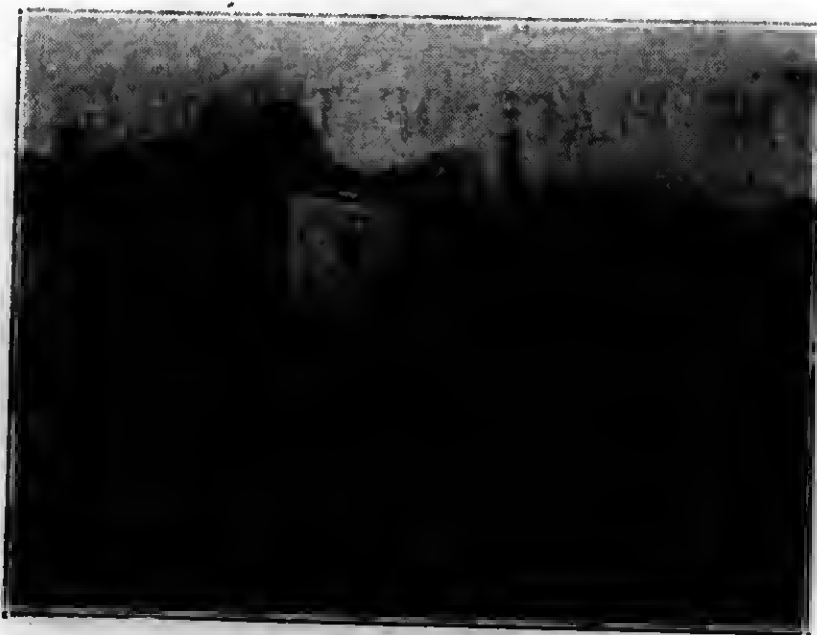
Conducted in Methodist Episcopal Churches of Atlanta, Ga., June 19-Sept. 4, 1922.



Story Hour.



Ring Games



Volley Ball



Typical Group

was 300. In addition to reaching these pupils—4 years up to 15 years of age—many adults were led to see the great need of Religious Education and the possibility of utilizing a part of the week-day for religious instruction. Many who formerly held that our "Modern Church School" methods are "over the head" of the Negro membership of

where the schools were conducted and from interested friends.

A very definite result from this work was the decision of Miss Westbrooks and Mr. Pierson to give their lives to this particular phase of Christian work. James C. McMorries, Superintendent Sunday School, Work, Atlanta, Area.

### WOMAN'S FOREIGN MISSIONARY SOCIETY ANNUAL MEETING.

By Mrs. Chas. Spaeth, Corresponding Secretary

"World Relationship in Review" might well be the topic of the annual meeting of the Executive Committee of the Woman's Foreign Missionary Society to be held in Mount Bernon Place Church, Baltimore, Md., October 25-31. Mrs. Thos. Nicholson, president of the society, will preside. Many missionaries recently from the field with first-hand knowledge of conditions have foremost place and will be heard at every session. Bishop Fisher from India, Bishop Clair from Africa, Bishop Bast from Denmark, are expected to speak of their fields. Bishop McConnell returned from an official visit to China will interpret the trend of affairs in that land. The Communion address will be given by Bishop McDowell. Mrs. Wilbur P. Thirkield, president of the Woman's Home

Missionary Society, now resident in Mexico, has a message from Latin lands for the Woman's Foreign Missionary Society. Dr. John R. Mott, whose recent visit to China brought him in contact with leading officials, students and missionaries, will deliver an address on "Our World in 1922." Dr. Ida Scudder, of the Union Medical School, in Vellore, India, and President Mary E. Woolley, of Mt. Holyoke College, will present educational aspects of missionary work.

Outstanding among the missionaries present will be Miss Clara M. Cushman, who went to China forty-four years ago, and who organized the Standard Bearers. Among the home workers Miss Ella M. Watson will speak with the authority of recent information, having just returned from a two years' tour of mission fields.

Educational work for children is to be stressed in 1923, and Mrs. C. R. Havinghurst, secretary of junior work, will give an illustration of the work of the school and

(Continued on Page 11.)



## "I WILL MAINTAIN"

The Portland Area practically underwrote its 440 units before I left, leaving an atmosphere of achievement and rejoicing for Bishop Homer C. Stuntz.

"In the Denver Area thus far the responses have been far beyond the expectations of the most optimistic. At Grand Junction they talked of four or five units, but I spent the entire day canvassing the laymen and in the evening the subscriptions reached twelve units with 65 present at the dinner. I spoke at three group meetings during the day. At Colorado Springs there was some anxiety because the church was without a pastor, but 153 were at the evening dinner and subscribed around the table fifteen units. Both of these districts have taken their full allotments. In Denver there was a wonderful gathering of city-wide Methodism; 340 sat down at the tables. Bishop C. L. Mead and his laymen have made fine preparation for the event. Seventy-seven units were subscribed at the tables with three additional, I am told, making eighty, the original allotment being sixty. The Denver District will also more than subscribe the expected amount.

"Unless the church is stampeded by this new impulse away from its major task, in fulfillment of the obligations represented in the original subscriptions, this new movement—in the gathering of new funds, in the in-gathering of delayed dollars, and in intensified informational campaign with its basis of appeal upon sacrifice in a crucial hour—is doubtless the most determining and significant impulse the church has received since the initial stages of the Centenary. I rejoice with you in anticipation of the success of a task at the close of the month, which during the summer I confess seemed to me to be a task impossible of achievement without serious interruption and irritation in the benevolent causes of the church." Thus writes Bishop Charles Wesley Burns to the Committee on Conservation and Advance regarding the "I Will Maintain" fund.

"Dakota Conference subscribed full quota of units, payable in October. This was done in ten minutes. Centenary collections over five thousand dollars more than last year although decrease is reported in the Annual Conference collections," reads another telegram at the office of the Committee on Conservation and Advance.

That Denver District, Denver Area, may double its quota is the news contained in word from Orrin W. Auman, Area Secretary of the Denver Area, who announce that 78 units were pledged at the dinner given for Bishop Charles Wesley Burns. The quota for this district is six thousand dollars, while the prediction is that between ten and twelve thousand will be pledged before the end of October.

Three hundred were present at the Des Moines, Iowa meeting, at which Bishop Edwin H. Hughes was the speaker. Twenty six units were subscribed to open the campaign.

"Wilkes-Barre, Pennsylvania, tremendous. Central Church took fifty units. When I left for train one hundred and twenty-five were subscribed," wires Bishop Fred B. Fisher. "Boston Social Union was the mir-

acle so far. By-laws prohibit financial appeals at meetings, but immediately upon adjournment the Judge of the Superior Court, pastors and other laymen demanded the crowd remain for an informal meeting. This carried unanimously and three laymen subscribed fifty units each; other amounts in tens and fives brought total amount above two hundred while pastors and churches are going back to get more. Thus both Boston and Wilkes-Barre went beyond quota at tables besides expected excess in follow-up."

Regarding Grace Methodist Episcopal Church at Kokomo, Indiana, Bishop Fred B. Fisher wired the Committee on Conservation and Advance that instead of the "nine units allotted, or the sixteen which the pastor requested, twenty-seven were subscribed at a Sunday morning service, with the expectation of making it 30. Peru, Indiana, oversubscribed."

Relative to this same meeting at Grace Church, the pastor, the Rev. W. T. Arnold, writes: "If Bishop Fred B. Fisher could go to every charge in Methodism with his marvelous message there would never be another slump in Centenary offerings. Our apportionment was \$875, and when he finished

his wonderful message I stepped down to the chancel and asked my people what they wanted to do in response to such an appeal and one after another subscribed until twenty two units were taken. With a little preliminary work we reached \$2,900, and will no doubt reach \$3,000."

"Philadelphia Area seven hundred units. Salisbury District pledged twenty one and expects confidently four more. One colored woman gives up tea and coffee and consecrates the cost to missions. Great enthusiasm. Philadelphia district superintendents determine to raise full quota," wires Rev. L. C. Murdock, Area Secretary of the Philadelphia Area. Dr. Murdock also states that Philadelphia has pledged sixty units and is organizing to follow up to complete victory. Pleasantville subscribed thirty two units, Scranton thirty four and Wilkes-Barre one hundred and twenty-six.

Bishop Fred B. Fisher spoke in four districts in the Erie, Pennsylvania, Conference and two, Erie and Jamestown, oversubscribed their quotas. The Chattanooga Area has subscribed forty six units and Washington Area reports a total of 885. Northern Minnesota Conference subscribed 114 units at a Conference session.

## THE PLACE OF THE NEGRO IN AMERICAN LIFE

Significant Facts and Figures Concerning Our Negro Population.

By Rev. Rodney W. Roundy

An incident in the life of Senator Eugene Hale has significance in our consideration of the place of the Negro in our American life. At a time when leading men were solemnly discussing a great issue of American politics, the old senator was silent. The talk ebbed and flowed; still he said nothing. At last he raised his head, looked at the earnest men and said: "Yes, this is bad. It is bad enough; but it is not what is worrying me. What is keeping me awake nights is the question of the future—the United States and the Negro problem."

If our leading white thinkers, great statesmen and magnanimous Christians were lying awake nights over the Negro problem there would be no delay in the determination of the rightful place of the Negro in American life. The Negro's place is that which our Americans assure to him. As Americans, we cannot go back on the securities and rights which we have written into our fundamental laws and ideals any more than a Christian can repudiate the Ten Commandment, the Golden Rule and the Sermon on the Mount, and still call himself a Christian.

### The Migration of the Negroes.

The American Negro has the right to determine the place where he shall live. In the last five years the great migration of Negroes to the North has amply vindicated that fundamental American principle. Americans are on the move. They go from one part of the country to another. They change from rural to city habitations and from city streets to open country. They go where they can find work or where economic opportunities promise larger returns from labor or talent.

So the Negroes are on the move also. They are truly Americans in this respect. As re-

vealed by the last census, there has been a significant trek of the colored population. Like other Americans, for good or bad, Negroes are moving into cities. In 1890 less than one out of five Negroes lived in towns of 2,500 population or larger. Twenty years later the proportion was one to four. The census of 1920 revealed an even larger acceleration of this movement. This increase of urban Negroes has been largely evidenced in Northern cities and industrial centers; it has also been true in Southern population areas. Applying the test of mobility, the American Negro, despite local handicaps and restrictions, has been conforming to the tendency of the typical American. In the last ten years the increase in the Negro population has been 1.9 per cent. in the South, 43.3 per cent. in the North, and 55.1 per cent. in the West. He has asserted his rights to live where he chooses and his migration has vindicated his rights.

### Right to Protection of Property Titles.

As an American the Negro has rights to the protection of his titles in property and land holdings. All too sadly, let it be said, that there are many local areas in which this protection is neither guaranteed nor safeguarded. Yet the tendency, view in the large, is in the right direction. To his everlasting credit it can be said that his industry as a free man for fifty years in contrast to slavery days has meant land holdings aggregating 21,000,000 acres—an area as large as New England, excluding Maine—accumulated wealth, estimated at a billion and a quarter of dollars, and practical ownership of one-fourth of all the homes occupied by Negro families in the whole land. In a half century no race ever went so far on the road from

(Continued on Page 11)



## "I WILL MAINTAIN"



**\$541,200**

Each of the above dots represents two of the \$100 units in the "I Will Maintain" campaign. The white space occupied by the Cross represents 5,412 Units, or 541,200 reported as subscribed up to October 13. Each week until October 31, the end of the Campaign, the results will be shown by the expanding Cross. This fund represents new and additional Centenary Subscriptions for the purpose of forestalling a tragic cut in the appropriations of the Board of Foreign Missions and the Board of Home Missions and Church Extension at their Annual Meetings in November.

All "I Will Maintain" payments should reach Morris W. Ehnes, Treasurer, Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois, before October 31, 1922. Centenary credit will be given to the local charge and an Honor Roll certificate will be issued for each contribution of \$100 or over.



## REPORT OF DISTRICT CONFERENCES

### THE DISTRICT CONVENTION OF THE MUSKOGEE DISTRICT

The Second Annual Session of the Sunday School and Epworth League Convention of the Methodist Episcopal Church, convened at Boley, Okla., Sept. 28-30, 1922, with Attorney J. D. Epps, of Eufaula, Okla., President in the chair. After devotion, the secretary being absent, Prof. T. J. Gordon, was elected secretary of the convention, Rev. T. J. Walker, committee on statistics, Mr. A. L. Hill, reporter to the local papers, E. M. Madden, reporter and representative to the Southwestern Christian Advocate.

Addresses of welcome by the following persons: Rev. Moore of the Baptist Church, Rev. Givens of the C. M. E. Church, Rev. E. D. Bluet, of the A. M. E. Church, and Dr. Wm. A. Paxton, M. D., Mayor, on behalf of the City, the above addresses were timely and full of inspiration.

Response by Prof. T. J. Gordon. The Convention was interesting from the beginning to end. The President, J. D. Epps, delivered his annual address, from the subject, "Religious Education," which was full of food for thought.

The following subjects were ably discussed by the following persons: "Supplies in the Sunday School" by Mr. Hill. The Sunday School a Nursery in the Church, by the convention, Paper by Mrs. J. L. Easley, subject, the Church in the social life, Paper by Mrs. R. C. Baughman, subject the Assets in the community. Team work in the Sunday School and Epworth League, by Prof. Isles.

Friday 11:00 a. m., the Annual Sermon of the Sunday School and Epworth League, was preached by the Rev. W. C. Conwell, District Superintendent. He chose for a Text, Matt. 5:48. Thursday evening, sermon by the reporter; text, Mark 6:25. Rev. J. O. Murphy, and Mrs. J. L. Easley, director of music. The Reporter represented the Southwestern Christian Advocate Thursday evening, to the delight of his hearers which resulted in several subscribers. Revs. Moore, Bluet, Givins, and Mr. Alexander were introduced to the convention, and made some very timely remarks.

The following were elected to office, only presidents, named here: President of the Sunday School, J. D. Epps; President of the League, Mrs. B. C. Baughman; President of the Woman's Home Missionary, Mrs. Dolley; President, Ladies Aid, Mrs. J. L. Easley. The Convention was a record breaker along many lines, too much praise cannot be given the pastor, Rev. Deas, and his good loyal people for their hospitality. We are struggling to make the Sunday School and Epworth League conventions worth while in the district, the officers elected are men and women of ability, they have the work at heart, watch us grow. We found Rev. Deas, and his good people hard at work improving the church, with a new top and paint.

The next convention goes to Tulsa, Okla.—E. M. Madden, Reporter.

### EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION NORTH-CAROLINA CONFERENCE GREENSBORO DISTRICT.

The Epworth League and Sunday School Convention of the Greensboro District, North Carolina Conference, convened at Chapel Hill Methodist Episcopal Church, Brown Summit, N. C., August 24th and continued through August 27th. Thursday evening a large number of the delegates had arrived. The President, J. A. McRae in his gracious and graceful manner opened the convention with proper devotions, after which the welcome exercises were held. At its close every delegate and visitor felt assured of a welcome that had been made to anticipate from the moment he put foot on the grounds.

Friday morning the regular program as outlined was begun. The program in its contents, was one of the best that had been offered on the District. The subjects showed a knowledge of the manifold problems confronting the church, and the manner of presentation by the respective speakers showed a grip on the solutions of these problems and methods of solving them in these difficult days.

Inspiring sermons were preached by Rev. G. M. Phelps of Reidsville, Rev. Marshall McCall of Greensboro, Rev. W. E. Hairston of Leaksville. Addresses of high order were delivered by Rev. W. T. Lomax of Greensboro and Rev. S. F. B. Peace of Rowland, N. C. The interests of education and Bennett College were well and brilliantly taken care of by Dean G. H. Caldwell. His address on "Education" delivered Friday evening, was brilliant, pointed and practical. We all saw the potent influence of education in the world when he was through. The masterful hand of the President of the Convention, J. A. McRae, was in evidence all through, touching up and giving enthusiasm at the needed points.

Every session was well attended. The delegates gave special attention to the work of the various sessions, and the evenings were crowded by eager and anxious folks of many denominations anxious to hear the lectures and addresses with the hope that some solution for some of their church and religious problems might be offered. That they went away satisfied is evidenced by the growing crowds from night to night and by the many expressions of satisfaction and approval by some of the many attending.

On Saturday morning came the election of officers for the ensuing year. The officers, as elected, were as follows: President, James A. McRae, Reidsville, N. C.; First Vice-President, Robert B. Evans, Greensboro, N. C.; Second Vice-President, John Leach, Ramseur, N. C.; Third Vice-President, Mrs. Emma Cablewaugh, Randleman, N. C.; Fourth Vice-President, Miss Christine Graves, Raleigh, N. C.; Sunday School Superintendent, N. C. Clapp, Greensboro, N. C.; Junior League Superintendent, J. M. Moffet, Greensboro, N. C.; Corresponding Secretary, Mrs. Rena Morehead Bullock, Greensboro, N. C.; Recording Secretary, Miss Anna Dillard, Leaksville, N. C.; Treasurer, Mrs. A. E. Peace, Greensboro, N. C.

After an enthusiastic and successful meeting, the Convention closed to meet next year at Raleigh, N. C.—Laura S. Johnson, reporter.

### GULFPORT DISTRICT CONVENTION AT SUMRALL

The Gulfport Sunday School Convention, in union with the other auxiliaries of the District, met at Sumrall, Miss., August 31, 1922.

The Convention was opened with Prof. G. W. Brown, District President, in the chair, and the election of Mrs. M. T. Young, secretary, and Mrs. Ethel Mason, assistant secretary.

The report of Prof. G. W. Brown, president, showed a close and far-reaching study of the work peculiar to the function of his office, seeking, as he did, to emphasize the importance of every phase of the life of the District.

Reports by the delegates from the various charges were highly creditable. The financial reports, including previous collections on benevolence from auxiliaries, amounted to \$1,240.00.

The discussion of the program took a high, logical plane giving evidence of a thorough study of the various subjects and obviously made a good impression on the mind of the audience.

The Superintendent, [Rev. P. H. Rembert, of whom the District is justly proud, was, as usual, at his post and with that energetic push and large ecclesiastical vision, peculiar to his stern leadership, easily proved to be the main-spring of the Convention. The Convention promised, with unanimous vote, to give the Superintendent an auto as a meager proof of its high appreciation for faithful service rendered.

The Convention spoke in lofty terms of the far-reaching and sacrificing service of Prof. G. W. Brown as president of the District auxiliaries. The leadership of Prof. Brown is sound, conservative, intelligent, progressive and highly educational along all lines of positive realities.

Prof. R. H. MacAllister, Business Manager of the Southwestern, as usual, made a great Southwestern speech and received a large list of subscribers to the paper.

The solos, by Mrs. M. C. Young, the sweet singer of Bay St. Louis, were touchingly beautiful with the musical art of classic song and spiritual fervor. Mrs. Young easily moved the house to tears and left our souls lingering in floods of melodious joy. The Choir will be remembered as having rendered splendid music for the Convention. Devotional service was conducted daily by Mr. T. B. Dunning and Rev. Harris. Sermons were preached on Sunday by J. C. Houston, Rev. P. H. Rembert and Rev. J. A. Patterson.

The following persons were elected officers: G. W. Brown, President; J. B. Dunning, First Vice President; A. E. Williams, Second Vice President; M. A. Stelles, Third Vice President; J. C. Jacob, Fourth Vice President; Mrs. M. T. Young, Secretary; Mrs. Ethel Mason, Assistant Secretary. The next convention will be held at Gulfport, Miss.—J. C. Houston, Reporter.



## THE PLACE OF THE NEGRO IN AMERICAN LIFE.

(Continued from Page 8)

poverty to opulence. Despite many back eddies and stagnant pools, the course of the river of life of the American Negro has been in the direction indicated by Booker Washington, when he asserted that the Negro was better off in America than anywhere else in the world. Negroes, aye, all Americans, are dutifully bound to point with pride to this achievement. All right-minded Americans of both races should unite in removing all handicaps to the Negro's right as an American to accumulate property and to be protected in his titles. A nation which, through its national Senate by treaty stipulations, can rise above racial considerations in the settlement of titles on the Pacific and in the Far East, can do the same for all its people within its own borders when it brushes away the externals and discovers what is the essential truth at the heart of real life.

### The Right to Live.

The Negro has a right to his own life. In his insistence that lynching shall cease, that those taking the law into their own hands as murderers are criminals, the Negro is not only pleading for his own security but rendering the greatest possible service to America as a whole. White Americans who lynch Negroes belong to the same class as Turks who murder Armenians. As Speaker Gillett of the National House of Representatives has said, "Lynching is a shocking blot on our civilization." The Dyer Anti-Lynching bill, recently passed by the House of Representatives and now before the Senate, is right in principle, in that it seeks to aid local communities, states and counties, in removing a national menace. America is not truly America until she protects under law the life of all her citizens, black and white, small and great, east, west, north, south.

### The Right to Think.

The right to live implies also in our American life the right to think, the right to independent action, provided only that such thinking and such action is within the terms and formulas prescribed by the best interpretation of Americanism. One wonders that there are not more radical thinkers and actors among Negroes than there are. The essential thing to discern is that the real Negro of today is thinking and acting in concrete terms. He is not content with a policy of watching waiting. There is a new Negro. His voice is resonant with a new hope based on a solid achievement. He no longer speaks with one voice, be that even the voice of a Booker Washington, but with the mingled tones of a host of wise, racial generals. Sometimes there are strident notes. Sometimes there is the cry of great impatience and even hopelessness. But he who listens carefully for the notes of harmony may hear the tones of strong insistence that the principles and ideals of American democracy—yes, American Christianity—shall be applied to all Americans, especially to those of colored skins. All too slowly, yet on all hands, there is developing a determination of white Christian leaders to meet this reasonable request

and to find a way out in the Christian demands of Negroes for better treatment, a fair chance for education, a more even-handed justice, reasonable economic conditions in city and country, a fair appreciation of accomplishment under difficulties, a single standard of morals, security of life, property, liberty and the pursuit of happiness.

Principal Moton has recently said that "The better white South was never more friendly to the Negro than today." This is but another way of saying that in the principles of Jesus is the solution of the Negro problem. The test of Christianity rests in the criterion of real worth. Is a man a man a man for a' that? Is color, or real achievement, to be the test? Encouraging confirmation of a new point of view is at hand in the increasing number of Christian men and women who are no longer asserting that they know the Negro, but are reappraising the progress of racial development during the last half century and are giving their hands, their heads and their hearts to a better understanding of, and better life for, the members of the colored race.

—In Congregationalist.

New York.

## WOMAN'S FOREIGN MISSIONARY SOCIETY ANNUAL MEETING

(Continued from Page 7)

trated lecture showing schools and children in many lands. As is customary, special programs have been prepared for the commission service for newly-appointed missionaries and for the presentation of the work of the society among young people, President Woolley being the speaker at the student and Miss Welthy B. Honsinger on young people's night.

The Quiet Hour will be conducted by Dr. George Clarke Peck, and Mrs. O. N. Townsend is again in charge of the Council Circle, so full of suggestions for home workers.

Baltimore Branch extends a hearty welcome to all members and visitors. Mrs. Albert G. Riffel, 4222 Fernhill avenue, Baltimore, is general chairman, and Mrs. John T. King, 1425 Eutaw Place, chairman of the hospitality committee.

## LEXINGTON CONFERENCE.

Lexington District.

Through the Bluegrass, by Rev. D. E. Skelton.

I received a very cordial invitation from Dr. H. M. Carroll, the Dist. Supt., and a number of his pastors, to come over and enjoy the hospitality of their good people and to give them a talk on the Centenary. The invitation was accepted, and what a delightful visit it was. Mrs. Skelton accompanied me to share the Old Kentucky hospitality.

Our first stop was at Cincinnati, where we spent a night with Dr. E. A. White and his esteemed wife. The next morning at 11:10 we were in Paris, Ky. Dr. C. E. Ball and his good wife bade us welcome. The afternoon was spent in fishing. In the evening a good audience greeted us. Dr. Ball is having great success.

Our next stop was Lexington, Ky. Dr. Car-

roll and his good wife had supper waiting. At night we spoke at Asbury, the Mother Church of the Conference. Dr. E. W. Kinchen, the pastor, is gripping the situation, and quite a few persons who are not members of our church spoke in the highest terms of this splendid man. Our stay in this city was for two nights. The next day we were entertained at dinner at Mr. and Mrs. Ingrams, who were married by the writer twenty-five years ago. At night we spoke at the Gunns M. E. church. This church I served four years as pastor. The Rev. Dr. Fielding, the prince among pastors, is serving this church for his eighth year. The church was full and the new pipe organ lately installed added charm and beauty to this church. This is proving to be Dr. Fielding's best year.

Our next stop was Flemingsburgh, Ky. The Rev. Dr. Pope is the present pastor. I served this church for five years. The Sunday service was a high day. Fourteen men came forward at the morning service for prayer. Rev. Pope had planned wisely for the service. The collection for the day, \$165. Monday night the lecture and many were turned away, the church being crowded long before the time for the lecture. Rev. Pope and his wife are live wires in the service.

Our next stop was at Maysville, Ky., where Rev. and Mrs. Hickman gave us a cordial welcome. At night we had a great audience. Rev. Hickman has given forty years to the ministry, and this year bids fair to be his greatest year. He is highly respected by the people of Maysville, both white and black.

Our next stop was at Covington, Ky., at the home of Rev. and Mrs. J. H. Ross, pastor of Ninth Street M. E. church. Dr. Ross is one of our best pastors. He has a great Sunday school. He is now in his fourth year and he grows in favor with his people as the years come and go.

Our next stop was Chicago and home. I trust our trip will prove helpful to the pastors.

Louisville District next.

D. E. SKELTON.

Every church in Methodism should set aside Sunday, October 29 as "I Will Maintain" Sunday and unite in contributing to ward this special emergency fund so that the Home Board and Foreign Board will not need to make a drastic cut in their budgets for next year.

## Annual Conference Visitation 1922

ATLANTA AREA			
Conference.	Place.	Date.	Bishop.
Savannah	Waycross, Ga.	Nov. 2	Richardson
Georgia	Tallahassee, Ga.	Nov. 8	Burns
Alabama	Boaz, Ala.	Nov. 8	Richardson
South Carolina	Sumpter, S. C.	Dec. 6	Richardson
Atlanta	Griffin, Ga.	Dec. 13	Clair
CHATTANOOGA AREA			
Central Tennessee	McLemoreville, Ten.	Oct. 18	Bristol
Tennessee	Lebanon, Tenn.	Oct. 11	Clair
Blue Ridge	Statesville, N. C.	Nov. 2	Wilson
North Carolina	Laurinburg, N. C.	Nov. 8	Wilson
NEW ORLEANS AREA			
Central Alabama	Huntsville, Ala.	Nov. 8	Jones
Texas	Palestine, Texas	Nov. 1	Clair
West Texas	San Antonio, Tex.	Dec. 6	Jones
PORTLAND AREA			
West. Norwegian			
ST. LOUIS AREA			
Little Rock		Dec. 6	Clair
WICHITA AREA			
Oklahoma	Ponca City	Oct. 14	Leonard
Southern German	Sequim, Tex.	Nov. 1	Waldorf
Gulf	San Antonio, Tex.	Dec. 13	Waldorf
Southern Swedish		Dec. 7	Waldorf



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

OCTOBER 29, 1922

Subject---World-Wide Prohibition

(Isaiah 61:1-9)

This passage is from the unknown prophet of the exile (Deutero-Isaiah). He is predicting the return of his people out of captivity to their homeland, the rebuilding of Jerusalem and rehabilitating of the country, and prophesying the great social, economic and religious prosperity that would follow. The first and part of the second verse of the passage is what Jesus used as a text for the first sermon which he preached in the synagogue of his home town after he had begun his work as the Messiah (though St. Luke does not quote it literally—Luke 4:18-19). Jesus meant to give the passage a more spiritual interpretation, and considered the service which he had begun to render a fulfillment of the prophecy. And, indeed, it was a fulfillment of it in a spiritual sense, though his people would not accept the spiritual blessings which he offered. Their ardent desire was for the social and economic prosperity. It did not occur to them that such blessings would consequently follow the acceptance of the higher spiritual ones. For, while it is true that a people may be temporarily economically prosperous in the midst of genuinely religious and spiritual famine, still where there is such a religious and spiritual prosperity social and economic prosperity follows as a consequence. The history of Christian missions justifies that statement. The surest presage of the social decline of a people is their ignoring of the higher spiritual values of life and their straining of every nerve after the material things. It may be different with individuals, but for society or a nation the cherishing of the spiritual values means a consequent enjoyment of the social and economic ones (Matt. 6:33), while the deflection of the material ones means eventually the loss of all life's values.

But it was meant that this lesson be given a temperance application, and such an application is not at all illicit. Jesus gave it a spiritual interpretation. And any movement which has as its end the freeing of men from any sort of a bondage except bondage to righteousness is in a sense a fulfillment of this prophecy when prophecy is not understood as a specific prediction. The prohibition and temperance ones are just such movements. Prohibition aims to bind up the hearts that are broken by drunkard husbands and children, to bring liberty to those that are in captivity to intoxicants, to open the prison to them that are bound to the drink habit, and to proclaim the year of Jehovah's favor which will be shown in the heightened social prosperity which will follow. This liberty it has offered by trying to strengthen the will both through teaching and

by removing the temptations to the captivating stuff. Temperance, however, is much broader than prohibition. It aims to free men from bondage to every habit that is evil in itself, and from the excessive indulgence in those things which are good within reasonable limits.

Now, so far as our nation is concerned, the prohibition gospel has been accepted. And its promised blessings have surely come to every community wherein there was formerly a saloon or an easy access to one. But while this is true of the nation, it is not true of all individuals. Many have not accepted the freedom from bondage, and no matter how difficult and how dangerous it is for them to get the captivating stuff, they go out after it determined to get it or death. That is bad enough. But worse than that is the fact that there are some men in high official circles (like the commencement orator at the Pennsylvania Military College last summer, who advocate a modification of the prohibition law so that the manufacture and sale of certain kinds of beverages may be lawful. And now and then some influential leader of the people undertakes to float into a high office on a wet plank! But in spite of that fact I don't think that we need to have any serious misgivings about the future success of the prohibition law in this country. The Literary Digest is conducting a nation-wide poll to test public opinion on the prohibition law after three years of its effects. We shall be much interested in the results of this poll. But while waiting, we are fully persuaded that a sufficient majority of the voters of this country would not be willing to return again now to the former days of the open saloon. Of course, there are "die-hards" and violators of the law. Every thoughtful person knew when the law was being passed that there would be such men. "Die-hards" and law violators are always to be found in connection with every kind of reform, whether for worse or for better—it makes no difference with them. But if we are to believe the official report of the Federal Prohibition Commissioner, the prohibition law is being more and more strictly enforced and the securing of intoxicating liquors by lawful means is more and more declining. Less than one-third as much whiskey and slightly more than two-thirds as much alcohol and other distilled spirits was withdrawn during the last fiscal year as during the previous one. These are some of his figures, as reported by the daily papers: 3,000,000 gallons of whiskey withdrawn last year, and 9,696,122 gallons the previous year; less than 17,000,000 gallons of alcohol and other distilled spirits withdrawn

last year, and 24,856,388 gallons the previous year. All of that is very encouraging to the friends of prohibition, and doubtless within a generation or so there will not be any need to enforce the prohibition law. A new generation of people will have come who have never been addicted to the evil habit, to whom the "bottle" will not be any temptation, and who therefore will be a law unto themselves.

The end of the movement must be world-wide prohibition, for it is Christian to the core, no matter if there are some Christians who are opposed to it. But we can hardly see how any thoughtful Christian would be opposed to it, except from some ulterior motive. But some Christians are like some of every other class of folks—they are chronic opposers to every reform that anybody else will oppose. God! open their eyes that they may see! When world-wide prohibition becomes an accomplished fact, that will be one of the greatest social blessings to the world of modern times—hardly second in importance to the downfall of absolutism and the spread of democracy.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, October 29, 1922  
"Comfort all that mourn"

(By Rev. D. D. Martin, D. D.)

This is a sad world today. In a truer sense than ever before it is "everybody's world," so that in some sense we are all responsible for conditions now existing. The mourners of earth are in the multiplied millions. The brotherhood and sisterhood of sorrow include most all the race. Jesus came to earth to comfort all that mourn. The prophet had the true missionary spirit when he felt the spirit was upon him that he might bind the broken-hearted and proclaim liberty to the captive, for this is the real work of the missionary of the cross.

The Lord loves justice, and in the end will see that justice has full sway. Oppression and wrong cannot permanently obtain. The voice of the oppressed he is first to hear. This is the reason of his coming to earth at all that the captive might be set at liberty. There is no oppression like that of the untrue in the name of religion. It is the religious longings of the soul that God desires most of all to satisfy. When the struggling spirit through the mists and shadows of false teaching has felt his way until he has found God, he finds comfort to his soul. The business of the herald of the cross is to help every sad heart who longs to be free to find God. When this is done, then instead of ashes of mourning will be garlands of beauty, and the wealth of the nations will be turned to the relief of the people instead of destruction and war. The waste places shall be built up to the ends of the earth. Instead of the sorrow of poverty, we shall have double; instead of injustice, each man shall have his portion, and everlasting joy shall be the heritage of God's people.

God loves righteousness and hateth iniquity, and is not weary in his sworn purpose to make this world

such a world as he would have it. "That by two immutable things in which it was impossible for God to lie, ye might have a strong consolation, who have fled for refuge to lay hold on the hope set before you." God does and will comfort the children of men.—Gammon Seminary.

## District Rounds

### BEAUMONT DISTRICT

#### First Round

St. James, Nov. 12-13; Port Arthur, Nov. 11-12; Orange, Nov. 18-19; McCahe, Nov. 19-20; Montgomery, Nov. 25-26; Conroe, Nov. 26-27; Willis, Dec. 2-3; Dodge, Dec. 9-10; Huntsville Circuit, Dec. 16-17; Huntsville Station, Dec. 17-18; Livingston, Dec. 23-24; Camilla, Dec. 30-31; Corrigan, Jan. 6-7; Onalaska, Jan. 13-14; Liberty, Jan. 20-21; Batson, Jan. 23-24; Silsbee, Jan. 27-28; Jasper, Feb. 3-4.

Beloved Brethren—Begin the new conference year to succeed. Do the work of the ministry. Get things done. Do first things first. Get the Centenary quota and benevolences out of the way at the very outset. Remember your Southwestern quotas. Let it help you do your job by going into every home. Forget not the great privilege of saving men for the kingdom. May grace and peace and the love of God which passeth all knowledge guide and be among you evermore.

W. D. LEWIS, D. S.

### HATTIESBURG DISTRICT

#### Fourth Round

West Enterprise, Oct. 7-8; Bay Springs, Oct. 14-15; Laurel, Wesley, Oct. 20-22; Laurel, Mallaleu, Oct. 21-22; Stringer, Oct. 23; Collins, Nov. 1; Bentley Chapel, Nov. 4-5; Hattiesburg, St. Paul, Nov. 3-5; Enterprise, Nov. 18-19; Heidelberg, Nov. 11-12; Shubuta Mission, Nov. 24-25; Quitman, Nov. 23-24; Do Soto, Nov. 25-26; Matherville, Nov. 28; Stateline, Dec. 2-3; Shubuta and Waynesboro, Dec. 5; Shubuta Circuit, Dec. 7; Laurel, St. Paul, Dec. 9-10; Paulding, Dec. 11-14; Ellisville, Dec. 15-17.

Dear Brethren—The last division of the Hattiesburg District missionary convention will convene at Shubuta, October 27-29. Let every church be fully represented. Each Sunday School, Ladies' Aid, Woman's Home Missionary Society and Epworth League must be represented with \$5.00 each. Now brothers and pastors, remember this is our last drive. Let us make it a success. Let every delegate come with well prepared papers on the topic assigned them. Let each delegate bring one subscription to the Southwestern.

Yours for the Master,

W. H. SMITH, D. S.

### HOUSTON DISTRICT

#### First Round

Sloan Memorial, Nov. 10-12; Mount Vernon, Nov. 13-15; St. James, Nov. 19-20; St. Mark's, Nov. 17-19; Trinity, Nov. 26-27; Mallaleu, Nov. 26-28; East Trinity, Dec. 1-3; Boynton, Dec. 3-4; Dickenson Circuit, Dec. 9-10; Wesley Tabernacle, Dec. 17-18; St. Paul, Dec. 15-17; Springs, Dec. 23-24; Humble Circuit, Dec. 23-24; Harleburg, Dec. 29-31; Independent Heights, Dec. 30-31; Richmond Circuit, Jan. 5-7; Kendleton, Jan. 6-7; Sweeney

(Continued on page 15)



"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC  
OCTOBER 29

"Making the Gift Effective"  
(Rom. 10:14-15)

Let us begin by saying explicitly what our subject says implicitly, namely, every one of us has some kind of useful gift. I am speaking and thinking now in terms of Christian service. There is no member of any church, anywhere, who can excuse himself from answering the call that comes to him specifically. There is some gift or grace that he possesses that he is duty bound to make conscientious use of. But we do frequently hear the flimsiest, thinnest kind of excuses offered.

## Discover Your Gift

There is some kind of a definite task that every one can do in the kingdom, and if one honestly tries to find this task he will not be long in the seeking. It is said that a half-witted boy was instrumental in beginning one of the biggest revivals ever conducted by Billy Sunday. There was a half-wit in one of the churches I served as pastor. He had just about intelligence enough to attend church, and he was there every time there was a service held. It was never too hot, never too cold, never too wet, never too dry. The pastor could always count one person in the congregation. If I had talked of this poor fellow's being able to render any service to the kingdom I suppose the folks in the church would have laughed me out of court. But this is what was actually done by that half-wit. There was a young doctor in my membership who, like most other doctors, was worth very little to the church from the point of view of attendance or service. This physician drove by the parsonage one afternoon and asked me to go with him into the country to make a call. I gladly went. As we were going on, the doctor said to me: "Brother pastor, old Brother 'X' (calling the name of the half-wit), as you know, lives down the street from me and passes by my house on his way to the church. For years I have watched him go by, and if he has ever missed a service I do not recall it. I have been thinking recently that I would feel utterly disgraced if anybody should tell me that this old man was a better doctor than I am. Well, I have lately decided that I ought to feel equally disgraced to let him be called, to say nothing of actually being, a better Christian than I am." He made a new start from that day, led by the simple fidelity of a half-wit. Do you own yourself of less value to the kingdom than a half-wit? What is your gift?

Perhaps God has given you a good voice. What are you doing with it? Perhaps he has given you the power to make friends. What are you doing with that? Maybe it is neither of these. Perhaps He has just bestowed upon you the gift of being faithful, loyal, whole-hearted. Make that gift effective.

## Wasted Gifts

Waste, waste, waste! In all the churches with which I am acquainted the waste is appalling; it is criminal. Think of the number of persons on your church roll. How many of them are giving even a small part of their talents to the kingdom through the church? If you can count a third of them, happy are ye. For the most part, they have digged in the earth and buried their Lord's talent. Where are all the people who enrolled in the League when the new pastor came? Where are all those who came when you announced the election of delegates to the Institute? What precious, precious gifts lie rotting in the junk heap! Hear ye not, O, my friends, the importunate query of the Master: "Why stand ye idle all the day?"

"Jesus calls us o'er the tumult  
Of our life's wild restless sea,  
Day by day His sweet voice soundeth,  
Saying, 'Christians, follow me.'"

J. W. HAYWOOD,  
Morgan College,  
Baltimore, Md.

## Quarterly Conferences

BRENHAM, TEXAS — The fourth quarterly conference was held at Mt. Zion M. E. Church, Sept. 3-4. Rev. R. B. Reid, D. S., presided. Rev. W. H. Jackson, pastor, made a splendid report, which showed that the church was spiritually and financially alive. More than \$1192 had been collected for all purposes. Paid superintendent \$45. Centenary has been paid in full and \$75.17 paid on old debts. Sixty-seven communed. Rev. Jackson is indeed a good pastor.—Allan Nelson, Reporter.

HOUSTON, TEXAS—St. James M. E. Church has just closed its fourth quarterly conference, the Rev. A. W. Carr, D. D., district superintendent, presiding. All the auxiliaries of the church have been active and have done effectual work during the year. The Sunday School attendance has increased to 120. The Houston District conference was entertained by this church in August. The ministerial support has been taken care of in a pleasing manner. More than 70 persons have been added to the church. The church and parsonage have been painted and pews, new lights and electric fans have been

installed. In fact, the property has been put in first-class condition. All benevolences have been raised, including the Centenary. We look forward to a great annual conference to be held Nov. 1.—L. V. Harrison, Pastor.

CALDWELL CIRCUIT—Our fourth and last quarterly conference for the conference year convened at Zion Hill M. E. Church, Sept. 23-24, with our beloved district superintendent, the Rev. R. B. Reid, presiding. A large number of officers were present and made good reports. The reports showed that all departments of the church were at work. Dr. Reid expressed himself as being highly pleased with the pastor's work. Rev. G. W. White, who is putting his whole heart into the work with untiring efforts. Sunday was a great day in Zion. The district superintendent broke the bread of life at 11:30 a. m. to a packed house. He delivered a great sermon from Nehemiah 1:32. The holy spirit was manifested in our midst. A sermon long to be remembered. The district superintendent having had to leave for Lyons Sunday evening to begin his fourth quarterly conference at the above named place, our beloved pastor, the Rev. G. W. White, assisted by Rev. D. M. H. Everage, administered the sacrament to a large congregation. Raised during the quarter Saturday and Sunday \$52.85. Paid the district superintendent in full for the year. We expect to send our pastor to the annual conference at Palestine, Texas, Nov. 1, with a round report. Our motto is, "Over the top along all lines and work, watch, fight and pray."—Mrs. J. B. Brown, Reporter.

LANETTE, ALA.—Our fourth quarterly conference was held Sept. 30-Oct. 1, with Rev. J. N. Wallace, D. D., in the chair. Most of the officers were present with good reports, which showed much progress along all lines. After the business session the district superintendent gave us a wonderful lecture. Sunday morning at 11 o'clock Dr. Wallace preached one of his soul-stirring sermons to a crowded house. After the sermon was over, the sisters of the church served dinner on the grounds. Our pastor preached at the night service. Our membership is small, but we have some very faithful members at St. Paul M. E. Church, Riverview, Ala. We are trying to put the Southwestern Christian Advocate in every home. We paid the district superintendent in full, \$24.15.—J. A. Howard, P. C.

CHELSEA, OKLA. — Our second quarterly conference convened at Chelsea. The reports of the officers showed the work in fine condition. At the beginning of the year the district superintendent appointed Rev. Voss to this charge, but he left us; then Rev. T. G. Walker came. He has only been here one month, but the church has taken on new life. Thursday night our district superintendent preached a sermon on love, which was very inspiring and was greatly enjoyed by all who heard him. We are proud of Rev. W. C. Conwell.—N. Wiley, Reporter.

McGEE, MISS.—Our third quarterly conference convened at Mt. Olive and McGee, August 23-24, with the district superintendent, W. H. Smith,

presiding. All officers were present with good reports. The superintendent preached an able sermon. Two converts were added to the church. We are going over the top with our Centenary.—Rev. G. W. Johnson, Reporter.

BRENHAM CIRCUIT — The last quarterly conference was held with Rev. R. B. Reid. He preached an excellent sermon to the delight of all who heard him. The superintendent was paid in full and the members have put on a rally to pay the pastor. Our pastor and family have been ill, but we are glad to say that they are improving.—M. A. Edward, Reporter.

HICKORY, MISS.—Sept. 23 and 24 were great days on the Hickory charge. Our fourth quarter was held by Dr. William McMorris, district superintendent. We raised through the quarterly session \$73.00. Paid superintendent up in full, paid \$15.00 on insurance, paid pastor \$37.00. The district superintendent was delighted to find that the Hickory charge was leading the Meridian District along all lines. Under the leadership of the wide-awake and efficient pastor, Rev. E. A. Wilson, the church at Hickory has been improved and put on the latest modern style at a cost of about \$900, \$600 of which has been paid. The church is beautifully painted inside and out. All Centenary and benevolence, which is \$350, are over the top. Episcopal residence fund has been taken and \$17.00 sent into the treasurer. Great revivals held and 54 precious souls added to the church, and 12 subscribers already secured and sent in, and balance of quota, which is 22, is assured.—Frank Cole, Reporter.

SYLVANIA, GA.—The fourth quarterly conference of the Sylvania charge, Waynesboro District, was held with Simpson Chapel M. E. Church, October 7-8. Reports from every auxiliary of the church showed that the entire charge is progressing under the pastorate of Rev. W. H. Odum. Sunday was a great day. The district superintendent, Rev. J. S. Stripling, was at his best. One soul was added to the church and \$110.47 was raised. The district superintendent was paid in full and a heavy purse turned over to the pastor.—Miss Sadie B. Maultsby, Reporter.

SHIPMAN, MISS. — Donavan Church, Basin Circuit: Our fourth quarterly conference convened Sept. 31, with Rev. P. H. Rembert, D. S., in the chair. After devotional service Brother A. P. Mosley was elected secretary. Reports from pastor, local preachers, class leaders, stewards and all conference members showed the work to be in good condition. The conference was unanimous in asking for the return of the pastor, Rev. N. Scott, and the district superintendent, Rev. P. H. Rembert, for 1923. Paid the district superintendent \$25.15, and also an extra collection. Paid pastor \$106.40; Centenary, \$131; trustees, \$44. Total, \$306.55. We are working hard to put our Southwestern quota over by annual conference. The district superintendent said many good things for the Centenary and church. His sermon Sunday was inspiring. Rev. Kirkland preached a great sermon.—

CLARKSDALE CIRCUIT—Our third quarterly conference of Clarksdale (Continued on Page 15.)



## WHAT THE CHURCHES ARE DOING

**DETROIT, MICH.**—Sunday, Sept. 24, was a gala day in Scott Memorial M. E. Church. Bishop Theodore S. Henderson, bishop of the Detroit Conference (white), preached for us Sunday morning. The church was packed to its utmost and the congregation heard a wonderful sermon; subject, "Let We Forget," found in 137th Psalms, verse 5. After the sermon the financial part of the service was carried out. It was "Dollar Day" and most everyone went forward with a dollar. The collection for the morning service was \$238.12. Mr. E. C. Knight, a trustee of the church, turned in 56 one-dollar bills that he had received from friends for the occasion. We are all filled with the Christian spirit to carry the cause onward and upward for the Master. Rev. G. G. Buckner, pastor.—Maridelle E. Phifer, Reporter.

**ATOKA, TENN.**—Sunday, Oct. 1, was a high day at Pleasant Grove M. E. Church. It was the last day of the conference year with our pastor. Sunday School on time with a large attendance, after which our pastor, Rev. J. W. Wade, preached a soul-stirring sermon, which was enjoyed by all present. There were 12 captains to report, as follows: No. 1, Miss Ruby K. Jackson, \$17.05; No. 2, Mrs. George A. Somerville, \$17.70; No. 3, Mrs. Katie T. Wiggins, \$2.75; No. 4, Mrs. Amanda J. Stevens, \$2.05; No. 5, Mr. W. H. Mitchell, \$13.60; No. 6, Mr. John Wilcox, \$8.40; No. 7, Mrs. Estella Brown, \$4.65; No. 8, Mrs. Jessie M. Brown, \$5.85; No. 9, Mr. Oliver Thomas, \$3.53; No. 10, Mr. S. P. Alston, \$2.25; No. 11, Mr. James Stigall, \$1.50; No. 12, Mr. Cleveland Steel, 60c. Total raised by the captains, \$79.93. Class leaders raised \$20.21. Raised for Centenary, \$74.00. Raised for the district superintendent, \$13.11. Total raised during the day, \$189.30. This is our pastor's first year. May God bless our pastor and district superintendent, and may they live to carry on the great work.—Miss Ruby K. Jackson, Reporter.

**BOGALUSA, LA.**—Thirskield M. E. Church: The third quarterly sermon was preached to the delight of all who heard it. Superintendent M. R. Walker was at his best. Five persons came forward for prayer. He was paid in full, \$25.00. At 7:30 p. m. Brother and Mrs. L. Howard presented the pastor with a suit of clothes. Rev. Cooper was very grateful to Mrs. Howard. Her daughter, Miss Mae Ola Howard, left Monday morning for New Orleans College, where she will begin her first year of normal; also Miss Zekie Pierce, the daughter of our recording steward, Brother L. B. Pierce. May God bless these good people.—T. B. Cooper, Reporter.

**LAUDERDALE, MISS.**—Elizabeth M. E. Church is moving on nicely this year under the pastorate of Rev. E. W. Rogers. Our revival began on Sept. 17 at 11 o'clock. Rev. Rogers preached a soul-stirring sermon Monday night. Rev. B. J. Cooper of Montrose came to us and delivered some wonderful sermons during the week. The close of this revival resulted in

10 precious souls added to the church. Collection for the week \$50.90. Rev. E. W. Rogers, pastor.—Zilpa McElroy, Reporter.

**CHIPLEY, GA.**—Under the pastorate of Rev. A. M. H. Evans, Chipley charge is progressing nicely. Two very successful revivals were held the third and fourth weeks in August at Smith Chapel and St. Paul. In these revivals thirty precious souls were saved and united to the church. We had with us three able speakers during these revivals: Revs. J. S. Shuman, S. P. Bryant and A. D. McClinton. Total collection \$65.00.—G. L. Cameron, Reporter.

**MANHATTAN, KAN.**—On the evening of Friday, Sept. 29, the young people of the Epworth League of Shepard Chapel M. E. Church delightfully entertained the forty colored students attending the Kansas State Agricultural College of this city. The church was beautifully decorated in the Epworth League colors and the young people labored diligently to make the strangers feel at home. Three welcome addresses were delivered. The first by C. E. Smith, president of the Epworth League; second by Prof. E. C. Freeman, superintendent of Sunday School, and third by Rev. R. J. Keele, assistant pastor. A response was given by Mr. Wilson, president of the Phi Beta Sigma Fraternity. Refreshments were served, followed by a formal introduction, whereby we met as strangers, but parted as friends.—C. E. Smith, A. B., President; R. Keele, Secretary.

**LAKE CHARLES, LA.**—On Thursday night, Sept. 14, the Epworth League of Warren Chapel M. E. Church held a reception and Dunham program in honor of the Epworthians who left for college on Sunday night, Sept. 17. They were: Misses Lillian Caroline, Myrtle Green, Ruth Harrison and Lillie A. Spears. A record-breaking crowd attended Sunday evening's meeting. Mrs. M. E. Bernard, church choir leader, is the league's newest member. Our dear pastor, Rev. C. Spears, now heads the sick list. Misses Mary J. Waters, fourth vice-president; Rhodie Calry, chairman of the social committee, and Cullie Regis are also on the sick list. Miss Arline Tibbs has fully recovered after a slight illness. Mr. Frank J. Davis, chaplain, has greatly improved, but is not yet able to resume the duties of the league.—Lewis Dervis, Reporter.

**LITTLE CREEK, MISS.**—We have just recently ended a rally at Little Creek. The sisters of the church reported as follows: Nancy Bolton, \$2.96; Mattie Hartfield, \$1.96; Mary Hartfield, \$10.50; P. Black, a member of the Baptist Church, \$15.50. An able sermon was preached by the pastor. Six joined the church.—J. H. Smith, pastor.

**ALEXANDRIA, LA.**—At Newman M. E. Church, Sunday School was well attended, and at 11 a. m. we had our general speaking meeting. The spiritual tide ran high. At the night service our pastor preached a soul-stirring sermon to a crowded house, after which the Lord's Supper

was administered to 212. We are planning to build our new church in the near future.—Beatrice Smith, Reporter.

**SYLVANIA, GA.**—On Friday night, Sept. 8, at St. Andrew's M. E. Church, Sylvania, Ga., a most beautiful and fitting program was rendered in connection with a sock social which was given under the auspices of the Ladies' Aid Society, of which Mrs. Mary Braboy is president. Mrs. Braboy was mistress of ceremonies and Mrs. Evelyn Bryan and Miss Mary Knight presided at the piano, while beautiful selections were given by the choir. Total receipts from socks \$21.00. Refreshments were served and everyone expressed themselves as having spent a delightful evening.—Reporter.

**PLAQUEMINE, LA.**—There was a tug-of-war contest between Bethel A. M. E. Church and Hurst Chapel M. E. Church, and a 30-day drive ended the contest. Captains: No. 1, Mrs. Mamie Johnson, \$41.69; No. 2, Mrs. Rosa James, \$35.78; No. 3, Mrs. Ellen Jackson, \$40.43; No. 4, Mrs. Frances Jackson, \$43.98; No. 5, Mrs. Matilda Porter, \$44.14; No. 6, Mrs. E. J. Dejean, \$37.18; No. 7, Mrs. Pearl Tomplay, \$36.84; Woman's Foreign Missionary Society, \$16.81. Grand total for Hurst M. E. Church, \$298.84; Rev. A. L. Rohason, pastor. Bethel A. M. E. Church total report, \$182.90; Rev. A. T. Ward, pastor.—Miss Ruth Webster, Reporter.

**LIGHTSEY, MISS.**—The revival was a high day at Oak Grove M. E. Church. A number of people had dinner on the grounds. Rev. J. Hendrix preached a soul-stirring sermon Sunday at 11 o'clock, also at 3 p. m. On Monday night Rev. Ward preached and three persons were converted. The general collection raised during the revival was \$50.10. We kindly thank Bishop Jones for sending Rev. Hendrix to us.—George Arrington, Reporter.

**HANDBORO, MISS.**—We had quite a success the second Sunday in September with our class meeting rally. The following classes reported: No. 1, Sister W. Riley, \$15.00; No. 2, B. W. Gadline, \$18.50; No. 3, Wm. Riley, \$13.05; No. 4, Rosa Gant, \$13.70; No. 5, H. M. Rankin, \$9.50; No. 6, Lucinda Riley, \$38.00; No. 7, H. Gant, \$25.00; No. 8, L. E. Marshall, \$17.81; No. 9, \$2.00; No. 10, Rita Moffett, \$3.77.—Edward Smith, Reporter.

**BULLOCK, N. C.**—Sunday, Sept. 3 was a high day for Methodism, being the fourth quarterly meeting day. Rev. H. L. Ashe, district superintendent, was present. After preaching at 11 a. m., three persons were baptized. Collection for the day amounted to \$110. Among those who brought in the largest sums were: Mrs. Lucy Marrow, \$35.00; Mrs. Rebecca Windfield, \$13.00; Mrs. Ida Marrow, \$10.00; Mr. Walter Griffin, \$5.00; Miss Fannie Crews, \$5.00; Miss Annie Jordan, \$4.00; Mrs. D. L. Heele, \$4.00.—Lucy Marrow, Reporter.

**EGYPT, MISS.**—The officers and members of Coleman Chapel M. E. Church wish to report the wonderful success they had Sunday, October 1, laying the cornerstone and dedicating the new church. Rev. W. H. Golden, district superintendent, had charge of the services. Dr. Golden preached a very helpful and inspiring sermon.

His subject was, "Upon this rock I build my church, and the gates of hell shall not prevail against it." Col. (Continued on Page 16)

## Woman's Column

**LAKE CHARLES, LA.**—I take this method of thanking the following pastors and members of the Woman's Home Missionary Society for the amounts given me on my trip to the national convention of the W. H. M. Society, held in Pittsburgh, Pa., Oct. 18-25. Lake Charles District: St. Peter, \$5.00; St. Paul, \$2.50; Hubertville, \$3.00; New Iberia, \$4.00; St. Martinsville, \$4.15; Cade, \$2.00; Lafayette, \$4.00; Lottie, \$2.50; Opelousas, \$5.00; Washington, \$2.00; Waxla, \$2.40; Welsh, \$4.00; Lake Charles, \$3.40; Leesville, \$2.00; Spring Creek, \$2.00; McNary, \$2.00; Oakdale, \$1.00; Rev. R. A. Taylor, \$1.00; Eola, \$1.00; Olivier, \$2.00; Lake Charles Mission, \$2.00. Alexandria District: Shady Grove, \$1.00; Pineville, \$2.15; Alexandria, \$5.00; Boonville, \$2.00. Baton Rouge District: (Personal) Mrs. Consey Field, \$2.00. Shreveport District: St. James, \$2.00; Daniel, \$3.00; Juella, \$1.00; Johnson, \$1.00.—Amelia Turner, Conference President.

The treasurers of the Woman's Foreign Missionary Auxiliaries of the St. Louis District, Central Missouri Conference: I am your newly elected corresponding secretary and your reports will be sent to me beginning with December. Let us work and pray and reap a great harvest this year.—Yours for service, Mrs. Samella M. Jackson, 1405 E. Brown street, Springfield, Ill.

**BOND, MISS.**—The Ladies' Aid Society of St. Paul M. E. Church, of Bond, met on Tuesday after the second Sunday in September, at the Shadeville schoolhouse, of which our secretary is teacher. After the usual opening, a welcome address in behalf of the school was delivered by Randle Evans; response by Brother Harris. After the transaction of business the Scripture lesson, "The Parables of the Virgins," caused a lively discussion, led by Sister Angeline Evans. Brothers Evans and Harris gave very encouraging and uplifting talks. Sister Rachel Breland, in a few well chosen words, pledged her co-operation and expressed how willing she was to help in any way to put over the plans of the society. A silver offering was taken. After adjournment refreshments were served.—Hulda Seahron, President; Carrie Breland, Secretary.

### DISTRICT ROUNDS

(Continued from Page 12)  
Circuit, Jan. 13-14; Angleton and Col umbia, Jan. 20-21; Thompson Circuit, Jan. 20-21; Wallisville Circuit, Jan. 27-28.

A. WADE CARR, D. S.

**PENSIONS—All Wars; J. S. Detwiler, 505 E. St, Washington, D. C.**

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## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

### MRS. MARY VIRGINIA MITCHELL PASSES AWAY

The faithful and profitable life of Mrs. Mary Virginia Mitchell was brought to a sudden close Thursday, Sept. 14, at her home, 805 Main street.

Mrs. Mitchell's death came as a surprise and brings sadness to the hearts of scores of people. A beautiful Christian life is its own monument. Her life was unselfishly devoted to the happiness of her family, as well as to those within her reach. Those who have been touched by her true life and who are grieved by her death are counted by the hundreds.

Mrs. Mitchell had been a member of Braden's Chapel for many years, being very active in many of the movements. The funeral services were very impressive. She was born February 16, 1862, and died September 14, 1922, age 60 years, 6 months, 28 days. She was married to Rev. W. E. Mitchell thirty-six years ago, and to this union four children were born—Ethel, Rohrdie, Mahel and James Mitchell. She was a loving mother, a faithful companion, and a co-worker with her husband until death.

When quite a young woman she became a Sunday school teacher and always had a class in the Sunday schools on the different points where her husband pastored. She began work on the pastorate first in Virginia, then West Virginia, East Tennessee, afterwards seven years in middle Tennessee, one year in west Tennessee, two years at Braden Memorial, one year on Nolensville circuit, and four years at Flat Rock, where she finished her Sunday school career.

Quite a number of souls were saved through her influence during the thirty-one years she spent in the ministry, especially in the house to house work. She was loved by all the different charges.

She leaves to mourn her loss her devoted husband, Rev. W. E. Mitchell; a loving mother, Mrs. Mary E. Shephard, of Lynchburg, Va.; three daughters, Mrs. Ethel M. Harriston of Bluefield, W. Va., Miss Roberta Mitchell and Mrs. Mahel McCullough of Nashville; one son, Mr. James Mitchell of Chicago; five brothers and two sisters, W. T. Shephard, New York; J. E. Shephard, Chicago; C. W. Shephard and R. E. Shephard, Philadelphia; R. T. Shephard, Mrs. I. J. Williams and Mrs. N. R. Jackson, Lynchburg, Va.; two grandchildren, Royal and Lillian Harriston, Bluefield, W. Va., and a host of friends.

And thus the loved one passed away to her eternal rest,

And we will lay her in the grave with the green grass on her breast. We'll lay her where the dove may breathe

Her low, sweet song at ev'ning,  
And the stars she loved watch o'er

her sleep  
Like angels' eyes from heaven.

**DONALD**—Sister Jennie B. Donald, Enterprise, Miss., departed this life August 15. She leaves one brother, one daughter, and a host of relatives and friends to mourn her departure. She was a faithful member of Little Zion Church and Sunday school. She was one of the best school teachers in Clarke county. Her funeral was conducted by Rev. A. B. Britton, her pastor, assisted by Rev. N. Toole.—Mrs. Mary M. Britton, Reporter.

**ROBINSON**—Rev. S. A. Robinson passed from labor to reward on June 17, 1922. He had been a minister in the C. M. E. Church for forty years. He joined St. Paul M. E. Church, Chipley, Ga., in 1905, and lived a loyal Christian until death. He leaves a loving wife and seven children. The funeral was conducted September 24 by the pastor, Rev. A. M. H. Evans. Solo, "Death Is Only a Dream," by Mrs. Emma Cameron. It is our loss, but heaven's gain.—G. L. Cameron, Reporter.

### QUARTERLY CONFERENCES

(Continued from Page 13)

Circuit was held at Oak Grove M. E. Church, September 23-24, with Rev. Dr. J. M. Marsh, district superintendent, in the chair. After hearing the reading of the report the good sisters spread a dinner on the ground. On Sunday at 11 o'clock a. m. the Rev. Dr. Marsh preached a sermon to the delight of all. The tide ran high, both spiritually and financially. The amount raised during the conference was \$29.00. The superintendent was paid in full. On Monday, September 25, our pastor's birthday, the members of this church and of the Baptist churches, led by Sister Katie Shackelford, the founder of the church, presented the pastor with more than 100 pounds of choice groceries. The pastor, Rev. N. T. Crawford, with a loyal band of members and friends, are doing great work on the Clarksdale District. The visitors who were present to witness this gift were Rev. Dr. J. M. Marsh, D. S., Mr. J. M. Lightfoot and wife, Mrs. Dr. J. T. Fulilove, Miss Lucy M. Lattimore, teacher of city public schools; Mrs. N. G. Crawford, Miss St. Elmo Crawford. There were encouraging remarks made by both the superintendent and pastor. The congregation listened attentively to two solos by Misses Lillie M. Wade and St. Elmo Crawford. The service was closed with great joy.—St. Elmo Crawford, Reporter.

**RULEVILLE, MISS.**—Our third quarterly conference was held September 16-17. Having been unavoidably detained, the district superintendent could not be with us, and Rev. E. H. Holmes, our pastor at Coahoma, held the conference. The reports on Saturday were encouraging. The district superintendent was paid \$40.00. A large number partook of the Lord's Supper on Sunday. The people of Ruleville are untiring workers and always believe in going over the top. The conference closed Sunday night with a total of \$102.46.—P. H. Jackson, P. C.; J. W. White, D. S.

**MCNEILL CIRCUIT**—Our third quarterly conference was held at White Sand, Miss., Sept. 23-24, with

our pastor, Rev. L. H. Harris, presiding. All the officers had excellent reports. The district superintendent's quarterly salary was raised in full in conference Saturday night. A soul-stirring sermon was preached Sunday by the pastor, taking for his text Matt. 11:2, 8th verse, "Come unto me all ye that labor and are heavy laden and I will give you rest." Prof. J. M. McGhee was present with his choir and rendered music for the occasion. The total amount of money raised during the session was \$24.20. Sunday, October 1, was a high day in Zion at New Hope Chapel. Nine persons were converted.—V. Mundy, Reporter.

**COTTON PLANT, MISS.**—Our third quarterly conference was held Sept. 23-24 at Jamison Grove and was quite a success. A good number of the quarterly conference members were there with good reports. Our district superintendent made some very appropriate remarks concerning the work and of the good of the charge, which were well received by all present. On Sunday the pastor and district superintendent went to Adkins Chapel, where it had been planned to have a memorial service in honor of the late Rev. S. D. Troupre, ex-pastor, who was held in high esteem by the members of the Cotton Plant charge. At 11 o'clock our pastor, Rev. C. E. Moody, preached an able sermon, "A Bright and Pure Heart." The sermon was full of logic and inspiring to every Christian. At 2 o'clock dinner was served to the vast congregation, and at 3 o'clock an appropriate program was rendered. Our pastor, Rev. Moody, made some appropriate remarks. Scripture lesson was read by Rev. T. M. Foster and prayer was offered by Brother M. S. Grun, after which Sister Edith Novell read a very touching paper on the life and work of the deceased, which touched the hearts of all present. Brother T. M. Foster, one of our local preachers, made a few brief remarks, speaking in complimentary terms of him and his work, covering the four years of his ministry on the Cotton Plant charge. At 3 o'clock the memorial sermon was preached by Rev. W. H. Golden, district superintendent. Brother Golden was at his best. The sermon was a masterpiece, which reached the hearts of his hearers and all were made to rejoice as he delivered the message from the very depths of his soul. This was the greatest occasion ever witnessed at this church. The collection for the day was \$80.00. We are proud of Rev. C. E. Moody, our pastor, and we are planning to pay him in November every dollar that we owe him.—M. S. Green, Reporter.

**STATESBORO, GA.**—Our fourth quarterly conference was held Sept. 16-17 at Weaver Chapel M. E. Church, Rev. J. S. Stripling, D. S., in the chair. The business session was good. Sunday, the 17th, was a high day Love Feast at 10 a. m., and at 11 a. m. and 8 p. m. the Rev. Dr. Stripling was at his best. The church was packed to its utmost. The congregation was spiritually stirred from the message of power that fell from the lips of the man of God. We feel that the Waynesboro District will know no failure if we will follow his direction. The pastor, Rev. E. J. Kimball, is handling things with much care and the things are being done that need to be done. We paid the

district superintendent in full, \$47.50. Total raised \$110.32.—W. H. Jones, Secretary.

**SEGUIN, TEXAS**—Our work is very much alive and we are moving along nicely. Dr. G. A. Deslandes held our fourth quarterly conference Sept. 23-24. Most of the officers were present with good reports, showing progress along all lines. Dr. Deslandes looks after every interest of the church and does not leave the pastor's interest unnoticed. We are very proud of him. On Sunday he preached two noble sermons and administered the Lord's Supper to a number of people. Raised during the quarter \$46.25. Paid district superintendent in full, \$25.00; also \$7.09 back dues. The district superintendent speaks favorable of the progress we are making, but we hope to do better in the future. Pray for us.—J. W. Stone, Sr., Pastor.

**BATSON, TEXAS**—Pleasant Hill M. E. Church: We had a splendid quarterly conference, held by the district superintendent, Dr. W. D. Louis, after which he preached a soul-stirring sermon. The success achieved was beyond expectations. The members proved themselves to be loyal soldiers of the Master. We have raised \$31.50 for Centenary; paid the pastor \$61.70; the district superintendent \$23.40; paid \$9.00 for improvement on the church, and \$2.50 for other benevolences, making a total of \$127.60. Total membership, four. We must say our good pastor has been faithful to us this year, and we hope for his return another year. The good people of the Baptist church deserve great credit for their assistance during the year. Rev. E. D. Eckford, pastor.—Mrs. Sarah J. Cellstani, Reporter.

### CARD OF THANKS

We take this method to thank the members and friends of St. John M. E. Church and Brother J. W. Cary for leading the party who presented us with a basket of choice groceries and a cash purse; also Brother O. Lillie and wife for the groceries which they gave us. We wish to thank all the officers who stood by us during our illness. May God's blessing rest upon you.—Rev. and Mrs. Wm. Harrell, New Iberia, La.

To the Members of St. Mark M. E. Church, Houston, Texas: I take this method of thanking you for many pounds of choice groceries given to us on October 2, with a small purse. Thank you, come again. We are winding up another splendid year for the Master and humanity. Pray for us.—E. Mischeaux, P. C.

We, the children of Mrs. Emma P. Rose, wish to thank our many friends for their kindness shown us during the illness and death of our loving mother, who departed this life Oct. 7, 1922; also for their many floral offerings.—Ella, Ida, Emma, Arthemin, Joseph and Walter. New Orleans, La.

We take this method to thank the good people of Gulfport for the kindness shown us during our illness. First for the service rendered which had no end, regardless of sect or creed. We thank them for the many, many pounds of choice groceries, and also the offerings. Last, but not least, we thank Dr. Woodson for his faithful service and untiring patience.

—Rev. and Mrs. G. W. Coleman.



## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
So. Philadelphia	Middletown, Del.	Oct. 17-19	James H. Scott
Centreville	Denton, Md.	Oct. 24-26	R. H. Wallace
Starkville	Starkville, Miss.	Nov. 1-5	E. F. Scarborough
Greenwood	Indianola, Miss.	Nov. 14-19	J. W. Golden
Holly Springs	Oxford, Miss.	Nov. 7-1	W. N. Redmond
Aberdeen	Aberdeen, Miss.	Nov. 7-12	J. H. Talhert

## SPECIAL NOTICES

Brothers of Fort Smith District, Little Rock Conference—Let us be reminded of our assessment for the district parsonage. The second Sunday in November has been set for the rally. Let every brother take a collection on that day and forward it at once to the treasurer, W. M. Anderson, Conway, Ark.—M. McCrosby.

## CRESCENT CITY NOTES

WESLEY—Beginning October 8 and closing October 17, Wesley Chapel M. E. Church will celebrate in the grandest way her seventy-eight anniversary. Each night after Sunday the 8th, that is, beginning Monday the 9th, each one of the auxiliaries will have charge of the service, and we are looking forward to one of the highest Christian celebrations ever given in Old Wesley. The Epworth League will have the first night assigned to the auxiliaries, and we are planning to have one of the best programs on that night. Brother Buchanan, president, and Sister Bonita Mack, Literary Manager, are planning to do big things. Come and join us in this big celebration. Help us to raise our voices to God and His Son, Jesus Christ, for the blessings he has showered upon us. The Sunday School will also take a part in this program.—Joseph W. Francis, Reporter.

The play, "Missionary Clinics," given for the Woman's Home Missionary Society of the New Orleans District, September 18-22, was quite a success. The churches taking part were Mount Zion, Trinity, Mallalieu, First Street, People's and St. Matthew.—Lucy D. Walker, Corresponding Secretary.

The 11 o'clock service on Sunday, October 8, at Mount Zion Church, was one worth noting. Dr. King spoke just before communion was served. As usual, his talk was very inspiring. After communion the grandson of Rev. B. J. Reddix was christened by Dr. King, and at the close of the service everyone went home feeling much inspired.—Jeanne E. Davis, Reporter.

## MARRIAGES

HARRIS-WINSON—Mr. Fred Harris and Miss Rebecca Winson, the daughter of Mrs. Amanda Dixon of Roland, Ark., were happily united in holy wedlock at the home of the bride's mother. The ceremony was performed by Rev. A. L. Buchanan of St. James M. E. Church, after which the bride and groom left on the night train for Little Rock, the home of the latter.—Reporter.

EVANS-TROTTER—Mr. Jeff Evans and Miss Gertrude Trotter of Shubuta, Miss., were united in marriage at Hays Chapel, Sept. 13. The pastor, Rev. Dukes, officiated. Miss Trotter is the daughter of our local preacher, Rich Trotter.

CHARLES-DECUER — Mr. Amos Charles and Miss Della M. Decuer of Jeanerette, La., were united in the bonds of matrimony at the church. The bride and groom are among the best young people in our church. The pastor, Rev. D. G. Taylor, officiated.

RUSUM-MOORE—At the residence of the bride's sister, August 30, Mr. Rupert Rusum and Miss Annie Moore were married; also at Wesley M. E. parsonage, September 17, Mr. Thomas Buckles and Miss Beulah Rose, all of Vicksburg. The rites of matrimony were celebrated by Rev. J. M. Shumport, Vicksburg, Miss.

MORGAN-WILSON—On the night of Sept. 14 the Rev. H. E. Morgan and Miss Martha E. Wilson were united in the holy bonds of matrimony. The groom is the efficient pastor of Pass Christian, Miss., and the bride the oldest daughter of Rev. and Mrs. E. A. Wilson and a teacher of the city school at Hickory, Miss., teacher of First Bible class in the Sunday School, and district secretary of the W. H. M., Ladies' Aid and Sunday School convention.—Reporter.

KIRKLAND-JONES — Mr. M. L. Kirkland and Miss Stella Jones were

quietly married at the home of the bride, Philadelphia, Miss., August 20, 1922, where they are expected to make their future home. Rev. W. D. Kirkland officiated.

RIDGWAY-HAZZARD—M. Frank Ridgway and Miss Josephine Hazzard, of Mount Sterling, Ala., were quietly married at the home of the bride's father, Mr. L. D. Hazzard, Wednesday, September 20, at 4 o'clock. Miss Hazzard is a faithful member of the choir and church, also Mr. Ridgway. May all blessings of God rest upon them. The pastor, Rev. G. W. Washington, officiated.

### ANNOUNCEMENT

Mr. Rufus Johnson, 124 Thurmond street, Atlanta, Ga., wishes to announce the marriage of his sister, Miss M. Lois to Mr. John H. Horton, August 22, 1922. Mr. Horton is a prominent young man and is a dutiful member of Warren Memorial M. E. Church. Both are very popular among the younger set.

### WHAT THE CHURCHES ARE DOING

(Continued from Page 14.)  
lection \$96.00. Rev. A. Wilson, pastor.—E. C. Broyles, Reporter.

TOOMSUBA, MISS.—The members of Pleasant Grove M. E. Church are rejoicing over entering their new church on Sept. 10. This was a high day at Pleasant Grove. The pastor preached his first sermon at 11

o'clock, taking for his text Isa. 1st chapter, 18th verse. His sermon made a deep impression on his hearers. Revival began on the same day, conducted by Rev. T. A. Carter of Bay Springs. We had a glorious revival, resulting in 14 members added to the church and raising \$115.65.—Ida V. Thornton, Reporter.

BAY SPRINGS, MISS. — A most successful revival was conducted by Rev. N. E. Goodloe, our pastor, at Ellisville. Twenty-five were converted and added to the church. The collection was \$34.21. The holy spirit visited the meeting.—W. C. Mills, Pastor.

## MAKE MONEY MAKING CANDY

Do you want more money than you ever possessed? If so, learn to make nut and fruit honeys—the business will net you \$90 to \$300 per month. You can work from your own home; all who sample your honeys become regular customers. Mary Elizabeth started her candy kitchen with \$5.00, and has made a fortune. Can not you do likewise? I will tell you all about the business. Now is the psychological time to make big money. Write today. Isabelle Inez, 518-C Morewood Bldg., Pittsburgh, Pa.

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Next Session begins September 20, 1922

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Publishers

## SPECIAL EPWORTH LEAGUE EDITION



The Rev. Fred H. Butler, D. D., Secretary for Colored Work, Epworth Leagues of the Methodist Episcopal Church.

### ATTENTION OF PASTORS

There should be no conflict between the plans of the Committee on Conservation and Advance for a final report on the "I Will Maintain" fund and the observance of Good Literature Day, Sunday, October 29. It is the last Sunday of the "I Will Maintain" campaign but it is the opening of the campaign for Good Literature and subscriptions to the Advocates. It is hoped that the day will be made a big occasion in every way.

R. J. WADE, Corresponding Secretary, Committee on Conservation and Advance.



### METHODISM AND THE YOUTH

This special edition of the Advocate is devoted to a presentation in an abridged way of the work of the Epworth League particularly within our Colored Conferences.

On the front cover page is the likeness of the Rev. Fred H. Butler, D. D., Epworth League Secretary for Colored Work, under whose vigorous, constructive leadership, reinforced by the unstinted guidance of our highly efficient, brotherly General Secretary, Dr. Chas. E. Guthrie, with the co-operating support of the central office force, the work during the past year is experiencing a genuine renaissance in form and activity.

The map on the opposite page exhibits the extent of the field, the figures indicating the number of leaguers by conferences. The total number of Colored Epworth Leaguers is 60,000. But the map shows also Methodism's ambitious system of educational institutions in strategic centers for the development of these same youth and the thousands of others who may feel the urge for larger and better preparation for a befitting life career. In a number of these schools are maintained each summer, standard Epworth League Institutes, one of the most modern and advantageous features of substantial League work. It is no accident, neither is it of insignificant value that thus Methodism has created such points of contact for the culture of her youth.

In her theology and practical administrative economy, Methodism traditionally has ever believed in the potencies and values of youth. Accordingly she has ever maintained consistently a program of conservation of young life wherever she has touched it. Believing that the young are partakers of the gracious benefits of the covenant relation between God and man the Church endeavors to retain them in that relationship by a system of Christian discipline and training by means of which they shall grow in intelligent vital piety unto the fulness of the measure of the statue of manhood in Jesus Christ.

To aid in such a purpose, more than thirty years ago the Epworth League was called into being as Methodism's young people's organization. Whatever misconceptions may have arisen during the years as to the organization's purpose and whatever errors in administrative method may have been practised by local officers and leaguers, still the high and challenging purpose of the League, justified by its long honorable history of achievements is the education and practical training of the youth in beauty of character and efficiency in service.

In renewed devotion to the program of the church, the youth of Methodism are hereby summoned with earnest entreaty. To colored youth the appeal is specific. They should be now the most thoughtful group among the youth of the Nation. Their task is herculean. It consists in making the proper adjustment to what is for them the most baffling and critical condition afforded by modern social life. Relief for such a situation must be contemplated in terms of Christian character and unselfish service. Upon the Leagues of Methodism will depend largely the task of making the young Negro

into that type of manhood that can and will stand the strain and exacting demands made on the coming generations by an undemocratic, un-Christian social order.

As the guardian, the sleepless sentinel of Methodism's Negro youth for the past fifty years, the Southwestern Christian Advocate, now entered upon the observance of the Semi-Centennial Anniversary of her birth, extends expectant hands to these same youth and asks that 60,000 strong they assist her to dignified self-support, that she may the better serve them, the church, and the nation, during

### THE NEW PROGRAM OF EPWORTH LEAGUE OBJECTIVES

1. Development of our institute work.
2. Enlargement of League organizations, both Senior and Junior, in both rural and city work.
3. The organization or reorganization of our League work in our schools and colleges.
4. The full League program in every local chapter including the Twenty-four-Hour-Day plan of finance.
5. Co-operation of the Third Department with the work of law enforcement and respect as well as other principles of reform as outlined by our Board of Temperance, Prohibition and Public Morals.
6. Encouragement of our recruits for life work to make a survey of the large demand now being created because of the erection of church community houses and recreational centers for trained social workers, directors of religious education and recreational directors. There is need of thoroughly consecrated men and women to occupy these positions, in order that we may not fail to carry out the spiritual objectives of our program. This is becoming one of the most promising fields we have.
7. Encouragement to discover in our Third Department work what a progressive young Christian may do in his community. Organization of community welfare clubs to encourage the precautions necessary to prevent disease, improvements in community appearance and other essentials, so as to make it more apparent that our citizenship is an asset, and not a liability, to community welfare.
8. Special stress on the work of our Fourth Department that there may be a readjustment of our recreational life. Much attention has been given to the work life of our people, but very little attention paid to their recreational life, except through the commercialized agencies. No thorough Methodist need be informed as to the ethics of commercialized amusements. All people have the play instinct; and they are more dependable and efficient in work where that instinct is given the proper outlet. The program of the Fourth Department meets this issue.
9. Harmonious co-operation with the general program of our Centenary Movement, relating our activities in such manner, that they may distinctively be "young people's work for young people."

ing the coming years. As the organ given you by the Church, we hereby renew our pledge of fealty to a more vigorous intelligent, consecrated, efficient youth in consonance with the high purpose of the church as expressed in your motto.

Admirably through her Epworth Leagues Methodism is facing the challenge to build her Negro youth into such characters as shall be socially fit to serve society honorably and in the fear of God. It is hoped that this special edition, projected wholly in the interest of Methodism's 60,000 Colored Epworth Leaguers, will be helpful in arousing them anew to the meaning of the League and to the significance of their gloriously endowed personality for the wellbeing of their fellows and the glory of their Creator.

### Personal and General

At the recent session of the Erie Conference, Velmore E. Willings was expelled from the ministry and membership of the Methodist Episcopal Church.

Bishop Matthew W. Clair will hold the Little Rock Conference, as Bishop Quayle is ill and the date of that conference has been changed to one week earlier, or from December 13th. to December 6th. at Helena, Ark.

The Rev. G. W. Ogilvie and wife, our pastor at Campti, Louisiana, have been confined with fever during the past four weeks, but are now recovering gradually.

The Rev. J. E. A. Johns, D. D., of Germantown, Pa., recently sent us 25 new annual cash subscriptions on his Semi-Centennial Anniversary quota. Dr. John's full quota will be raised if he lives.

It is reported that Bishop I. B. Scott and Dr. R. T. Weatherby, rendered valuable assistance in the "I Will Maintain" drive within the Atlanta Area.

The Rev. Dr. E. J. Penny, our able and loyal pastor at Armstrong, Mo., is one of the most constant supporters of the Southwestern Christian Advocate. He has joined the ranks of the Distinguished who have raised their Semi-Centennial Quota, and has gone even beyond his allotment.

The Southwestern Service is world-wide. In the morning mail we received a letter from an unknown anxious enquirer in Cuba asking for information and literature concerning our Semi-Centennial Anniversary, and expressing gratification on reading the articles in the Southwestern Christian Advocate.

Mr. and Mrs. P. L. Phifer of Detroit, announce the marriage in November, of their daughter, Miss Maridelle Estelle to Mr. J. Stanley Bush, son of the Rev. Wm. Bush of the Lexington Conference.

More than 55,000 students have registered this fall in Methodist Episcopal Institutions of learning throughout the Country. Boston University leads with 9,500; Northwestern follows with University of Southern California next having 9,000 and 7,500 respectively, while Syracuse has an enrollment of 5,000.

(Continued on Page 10.)



## PERSONAL AND OTHERWISE IN LEAGUEDOM

A fine spirit of co-operation exists between the Mission Study Classes of the League and the "Friends of Africa." Dr. D. D. Martin of the Stewart Missionary Foundation and Dr. Geo. Durgin of the Mission Study Department are friends of long standing. Wherever so desired the Mission Study Classes called the Friends of Africa may be enrolled at the Epworth League headquarters. These groups (Friends of Africa) exist in our schools to foster and increase interest in the redemption of the Dark Continent. May their tribe increase.

tors. The young people of the West Texas Conference are asking for a League Institute at Sam Houston College at Austin.

The Rev. H. E. Burns, District Superintendent of the Rome District of the Atlanta Conference, is a great friend of League work and is pushing the organization of new Leagues on his district.

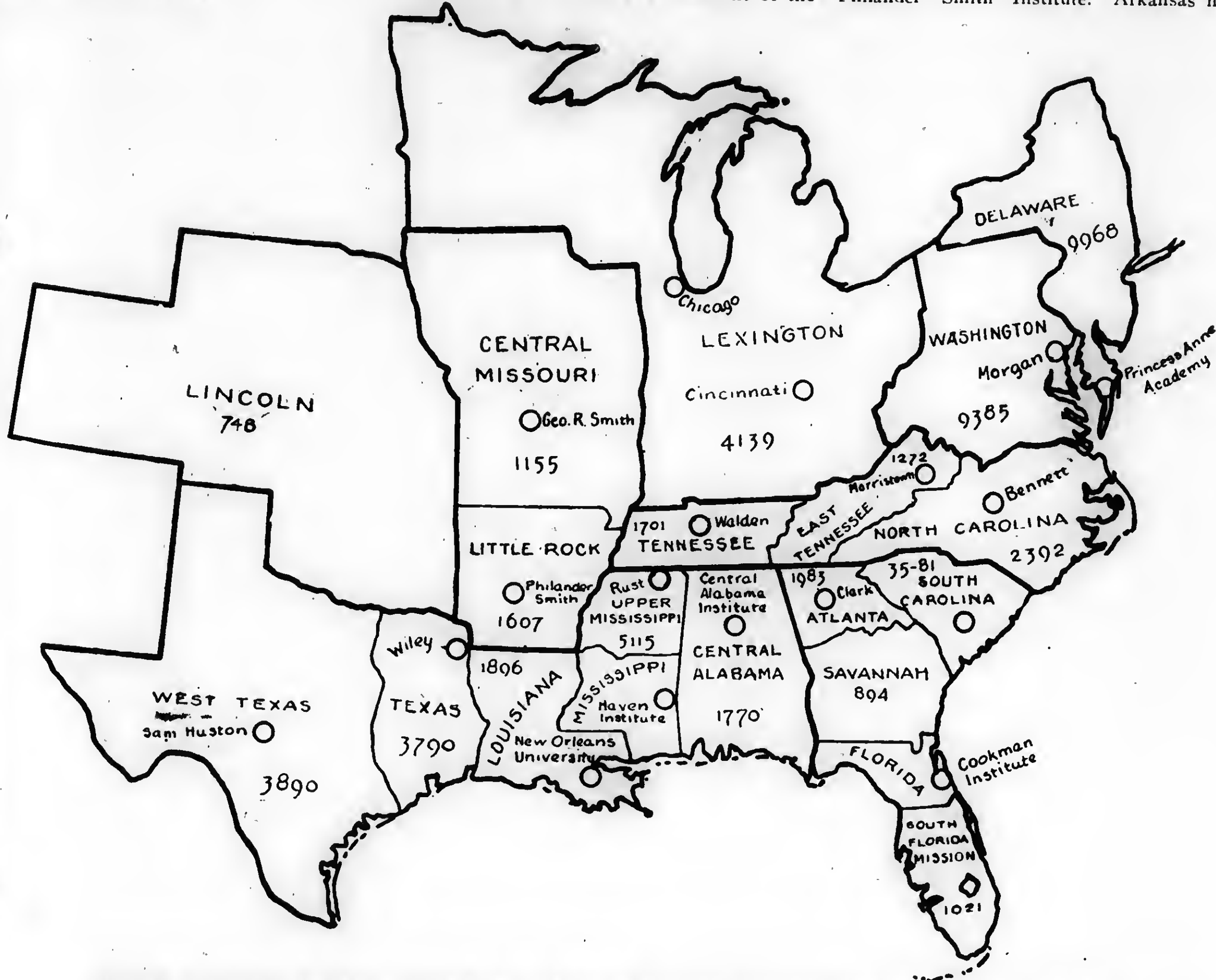
One of the best essays on experiences at the institute has been written by Master Oliver Beason of Mt. Zion Church Chapter, Washington, D. C.

Mr. W. R. A. Echols is President of the

seeking the Secretary to visit their territory. In proportion to age and membership they are doing wonderful in young people's work.

The Rev. J. S. L. Edmondson of Gonzales, Texas, has a fine chapter of the League at Gonzales. He has found the secret of how to do modern church work in a rural community. Because of his usefulness in this line the Board of Home Mission has lent him to the Institute this summer and he has rendered fine service.

Prof. R. C. Childress of Little Rock, Ark., made a fine impression as Dean at the Philander Smith Institute. Arkansas has



Number of Colored Leaguers by Conferences; locations of Methodist Schools for Negroes, and Institute Centers.

"Wiley "U" has one of the best college chapters—and a social service department that functions in great style. A survey committee carefully keeps tab on neighborhood conditions. Cases of need are visited and helped. Wherever the League is unable to satisfy, other agencies are informed and asked to co-operate.

At Madison, Md., Cambridge District, Delaware Conference two new leagues have been organized. Rev. Jose Angulo is pastor.

Mrs. Nancy M. Bynum is one of our outstanding workers in the North Carolina Conference. She is a member of our chapter at Old Fort, N. C.

At Lytton Springs, Texas, Mrs. Beatrice Bates is among our most dependable fac-

Andrews Chapel Chapter, Fort Worth, Texas. His interest in League work is unflagging.

Rev. R. D. Bethea our pastor at Lomberton, N. J., has organized Leagues in two churches on that charge.

One of the largest delegations to the Institute at Morgan College was from White Plains, N. Y. The Rev. L. S. Perry had them in charge. He is a Gammon man and doing splendid work in that growing city.

At West Palm Beach, Fla., the Rev. Peter Chapelle is proving himself a friend to League work. He writes that he has need of the League to put the church program over and has organized.

The South Florida Mission people are be-

some of the best League workers you will find anywhere.

Dr. J. N. C. Coggin of the Board of Prohibition and Public Morals is an enthusiast on Institute work. The Board lent him to us for teaching classes in Christian Citizenship. He has rendered fine service. Because of working up the great Nashville meeting he has had to divide his time and has not been able to do all he would have liked to. We thank him and appreciate him just the same.

Dr. C. G. Cummings our pastor at Luther-ville, Md., has organized a new League.

Miss M. Edith Cooper, a well known school teacher of Baltimore, heads our District Or-

(Continued on Page 4.)



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

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WHO SHALL ENTER:—Not  
every one that saith unto me, Lord.  
Lord, shall enter into the kingdom of  
heaven; but he that doeth the will of my  
Father which is in heaven.—Matthew 7:21.

### "To All District and Chapter Presidents of the Epworth Leagues

"In less than one week our Church will  
decide whether the world-wide program of  
the Centenary must suffer the most disas-  
trous cut in our history. If such a calamity  
should occur, no part of our membership  
will be hit harder than the young people.  
Your comrades by the hundreds have gone  
to the field; thousands of our Life-Work  
candidates are preparing to go. Without a  
request or suggestion from any quarter I  
implore you and your organization to come  
swiftly to the assistance of your Church and  
help turn the gloom of threatening defeat  
into the joy of a great triumph. Within a  
week I have seen this done by Epworthians.  
In conventions, rallies and chapter meetings  
make a place for the Emergency Campaign  
and to the utmost of your ability make your  
gifts into units to supplement the offerings  
of the congregation.

CHARLES E. GUTHRIE, Gen. Sec.

## SEEING YOUNG PEOPLE AS THEY ARE

The young people of to-day are foolish,  
no doubt, because they are young. But  
they are not wicked above the youth of  
other times.

"They do not recognize the force of the  
sanctions of former days, and have no use  
for its conventions.

"They appear careless, free, familiar,  
without respect of persons, impatient,  
cynical. But much of it is a pose, due  
partly to ignorance, partly to disillusion-  
ment, partly to bewilderment, and chiefly  
to mask an honest desire to get at reality.

"Never were our young people so ready  
to discuss deep things as our educated  
youth of to-day, if only they may ap-  
proach the subject apart from the prepos-  
sessions and conclusions of the former  
generation."

One great service of the Epworth  
League has been to give its members a  
chance to deal with the affairs of personal  
and collective religious life in their own  
way.

They can be, and as a rule are, wholly  
natural in what they say and do. If they  
betray their ignorance, they are not  
shamed. If they begin by treating some  
religious matters lightly, they are likely to

become serious enough before long.

The Epworth League has served in  
numberless instances to give safe outlet  
to the exuberance of youth, its seeming  
carelessness, impatience and scorn of the  
old ways.

Many a pastor has seen careless youth  
grow serious, understanding take the  
place of impatience, and scorn give away  
to reverence. If, in the process, some  
worn-out old methods and some meaning-  
less old customs have been speeded to the  
scrap heap, the wise pastor has thanked  
God and taken courage.

The League itself needs to remember  
that all this is the way of youth. If, in-  
side the League, leaders anywhere think  
to work according to the fashion of yes-  
terday, though that was new-fashioned in  
its time, they will by so much lose the  
very young people who are most worth  
winning and holding.

The wine of the Kingdom is ever new;  
and youth more than age is ever im-  
patient of old wineskins. Which is one  
of the great advantages accruing to the  
church that loves its young people.—Ep-  
worth Herald.

## PERSONAL AND OTHERWISE IN LEAGUEDOM

(Continued from Page 3)

ganization of the Baltimore District of the  
Washington Conference. They have large  
plans for this fall and winter in League  
work in this great Methodist Centre.

Miss Beulah E. Moore is one of our out-  
standing workers in Birmingham, Ala. The  
proposed new plant at St. Paul's in this city  
will have all modern conveniences for young  
people's work.

Rev. H. J. McLinn at North Burlington,  
Ala., knows how to make the League go.  
He keeps in touch with the office and is  
alert for new ideas.

Miss Blanche McFaul, one of our workers  
in Cleveland, Oklahoma, writes as follows,

"The Epworth Leagues of Chandler,  
Cleveland, Willston and Oklahoma City  
charges of the Guthrie District of the Lin-  
coln Conference are paying the bills of a  
student at Geo. R. Smith College, Sedalia, Mo.  
Miss Elane Gatewood of Chandler is the

worthy recipient. Mr. T. Q. Myrick the Dis-  
trict League President deserves much credit  
for the success of the project."

Mr. Ewing Dewitt Riddell, District Presi-  
dent on the Chataanooga District of the East  
Tennessee Conference is a live wire. He is  
pushing the League organization for all it  
is worth and keeps the Central Office in-  
formed as to progress.

The question of holding Boy's Conferences  
in connection with League Anniversaries is  
up to the local League people. It is a mighty  
big inspiration to lay hold of our boy life.  
Write us if you are interested in these  
gatherings for several helps and suggestions.  
Grip the boys!

Mrs. Mamie Mason Higgins has been  
elected District President of the Chicago Dis-  
trict of the Lexington Conference. This  
field offers a large opportunity for young  
people's work and the selection of Mrs. Hig-  
gins is a wise one. She is one of the daugh-  
ters of the late Dr. M. C. B. Mason.

At each institute of our group the Camp

(Continued on Page 12)



Institute Faculty, Morgan College.



## YOUTH AND THE NEW WORLD

By Basil Mathews (Editor of Outward Bound)

The heroine of **MAIN STREET**, Sinclair Lewis' great novel, in the last chapter, points to the little brown head of her baby daughter and says to her rather heavy-footed husband:

"Do you know what that is?"

"It is a bomb 'to blow up' smugness," she goes on, "think what that baby will see and meddle with before she dies. She may see the industrial union of the world or aeroplanes going to Mars."

In real life what will be the sequel to Main Street? I mean what will that girl and her brother do? What indeed is youth doing to-day?

Sit in the snug quiet of an undergraduate's room at midnight in Oxford or listen to the talk of youth over a Lyons' tea-table in Leadenhall Street. Ask what the hot-headed youth of Delhi or the under-graduates of the flaming renaissance movement that radiates from the university of Peking through China and is transforming the leadership of the most numerous people in the world.

Ask what the young Negroes whose older brothers have come back furious from the war to demand equal rights with the white, are saying?

Look at the daughter and mother in an English home gazing at each other physically across three feet of dining table, but intellectually and spiritually across the deepest and widest chasm that has ever separated two generations. Read Rose Macaulay's **DANGEROUS AGES**; J. E. Buckrose's **THE PRIVET HEDGE**, and all the hundred other novels of to-day that reveal the heart of the new youth. Over all these ranges of life and in every continent of the world to-day you will find the seething mind of youth facing the new problem of the new world in a new way.

When asked to listen to the wisdom of age youth says to-day bitterly: "The wisdom of the old man was what led us into the war. The blood of youth has paid for the folly of the last generation."

It is not quite fair to say that. But in youth we are naturally often more forcible than fair, and there is fundamentally some truth in it. But there are far more thrilling and fundamental things in the youth movement of the world to-day than this sense of rebellion and of break with the past.

I have been getting into touch with movements in America and in Britain; in Germany and in Czecho-Slovakia; in Constantinople and Peking and in India, and everywhere I find breathing through the movement just that touch of idealism, and of spiritual vision which is enough to give me hope. It is indeed almost the only thing that does give me hope in a world not simply shattered by a war that is over, but rent by a spirit of war still present.

In Germany the young peoples movement, the **Jugendbewegung** as they call it, started in an outburst against "the cramping tyranny of school, home and church." The boys and girls went off for week-end tramps, collected folk-songs, camped in barns and, revived

nature-rituals like the old bonfire of the summer solstice when a dedication to purity and service of others was entered into as the flame leapt up.



Clafin University Institute, Orangeburg, S. C.

In 1913 the "Free German Youth" (*frei-deutsche Jugend*) was formed, on a basis of inner sincerity of spirit and of rejection of alcohol and tobacco.

Following the war this movement has been reborn on a more constructive basis. The "Wandervogel" or Wandering Birds" as they call themselves stand for a desire for personal rebirth of character through thought and through intimacy with nature. They have become so powerful that, for instance, in their fight against the unclean and the coarse in the cinema they have won a considerable battle. Public demonstrations are held. Bonfires of bad literature and cigarettes are made. "High thinking and plain living" is the platform. Religion so far has a small but an increasingly influential place in it; the spiritual element seems quite definitely to be strengthening.

The same kind of thing is happening in varied forms from Warsaw to Budapest and Prague. Again I hear that a Chinese man of affairs returning recently to his home-land from America went to a bookstall in China. There he found a whole flotilla of new Chinese magazines that had been launched while he had been in America. He bought them till he had a great sheaf of forty-seven periodicals under his arm. He took them to his rooms and spent the night in overhauling and appraising them. He gives it as his deliberate conclusion that "there were more up-to-date things discussed and a wider range of opinions expressed in those magazines than any combination of forty-seven magazines picked up from American newspaper stands would contain."

The same thing a friend writing from Constantinople, tells me is happening there. During the last nine months five or six new magazines have been started in Constantinople. The very titles on the bookstalls are a window into the new life. Translating four of the titles into English, we have:

To-morrow  
The New Generation  
Illumination  
The Lady

All these have the forward-looking attitude in them, but perhaps this is most of all

true of the title that would least impress the Western mind, "The Lady." Young womanhood interesting herself in the stream of life of her day means a new world for the Near East.

There is a sense here of spring-time—of a youth that can lead the world. It is world-

wide. It leaps all geographical frontiers. What then does it lack?

It lacks two things. A great leadership and a common underlying spiritual unity.

The two stand together. There must be fellowship to produce leadership, while the leaders help to make the fellowship greater. In these two things we get the basis of a constructive leadership of youth. A profound truth was spoken by the Prince of Wales to students in Bombay—a truth that bears a wider application than merely to India, and that is obviously simple, sincere and direct from the young Prince's own heart and not from an official's mind.

"It is important" he said, "that we (youths) should know enough about one another to be able to march together in sympathy towards our common goal, and that we should have a mutual understanding as to what we hold to be honorable and true."

"It is the privilege of youth to be able, to some extent, to mould the future. Let us make a beginning here and now, so that as the years go on the ardour of youth is preserved and sustained in the practice of these high qualities. Let us keep undimmed our love for learning, for hard work, for discipline and order, and for friendly co-operation."

Youth must get together in co-operation if it is really "to mould the future." It must have some common faith in what is "honorable and true", if it is to build any enduring fabric.

But under what banner can youth come into a world-comradeship of this sort?

Alfred Noyes, looking back on the youth who died in the war, calls us who are in the younger ranks to get together to achieve a new world for their sake.

"There's but one gift" (he says) "that all our dead desire,

One gift that men can give, and that's a dream,

Unless we too can burn with that same fire  
Of sacrifice: die to the things that seem.

Die to the little hatreds; die to greed;

Die to the old ignoble selves we knew:

Die to the base contempt of sect and creed,

(Continued on Page 12)



## INSTITUTE ESTIMATES

The League Institute held at our school has meant much to the student body and the constituency.

It has given us a better League during the school year.. Some students who live out of the city at a distance are staying in the city until after the Institute.

One minister who was in attendance last year said: "I have never attended any meeting any place where I had so much wholesome, recreational pleasure and intellectual and spiritual growth as I did at the Epworth League Institute last summer."

To some the Institute seems to open up a new field of service for the schools and lets the people see that the League need not be a sanctimonious, inert, dying organization, but a live institution, vibrant with power from both heaven and earth.

ROBERT B. HAYES,

President of George R. Smith College.

The Epworth League and Sunday School Institute of the Washington and Delaware Conferences was held in August of 1922 on the grounds of Morgan College.

home church better prepared, more consecrated to do the work of the League, of the Sunday school and of the Church proper. They are a boon to the pastor and an inspiration to the entire church.. Does the Institute pay? Yes, it pays.

Bishop McDowell says:

I am sincerely gratified with the work done in the Epworth League Institutes. What I saw at Harper's Ferry and later at Morgan College gave me large and growing hope for the future Church. I send my greetings to our Epworth Leaguers. If they learn right methods, acquire right information, and come into the right spirit they they can make a new Church for the new day. God bless them—at Morgan College and elsewhere.

WILLIAM F. McDOWELL.

Bishop Richardson:

The hope of the Church is in the young people. Being a Christian undoubtedly prolongs life, but it does not give us immortality upon the earth. If the future is to have trained leadership the young people of today must be trained in our young people's

sponse in all sections of the territory.

Bishop Quayle:

"I think irrespective of the number who attend the Institutes that it is a very wise thing at this particular juncture in the world's upheaval to pay special attention to our black membership, especially the younger membership who are so apt to be touched with the Bolshevik propaganda."

Bishop Berry says:

I am a strong believer in the Epworth League Institute idea. The Institute has virtually saved the Epworth League and prevented a decline which seemed almost inevitable. It is the Church's most efficient and resultful training camp. The more than a hundred Institutes conducted this summer have conferred untold benefits on our Church. There is no reason why our young people in our Colored Conferences should not support League Institutes with great enthusiasm. No one thing will do more for them personally and for conferences in which they live. JOS. F. BERRY.

### LIST OF INSTITUTES

Central Missouri Conference—George R.



### Atlanta Conference Institute at Clark University.

A vast throng of people attended the lectures and discussions. The recreations were all of the highest type and every one seemed greatly pleased both with the conduct of the Institute and the progress made. We shall always be pleased to offer our grounds for the use of this Institution so long as the present high standards are maintained.

Rev. J. O. SPENCER, Pres. Morgan College.

### DOES THE INSTITUTE PAY?

By the Rev. N. A. Bridges.

Yes, the Institute pays. It is the officers' training camp for the League, where young people meet for information, inspiration and consecration to the work of young people for young people. The purpose of the Institute is to give back to the local chapter a more efficient and more consecrated Christian leadership, young men and women with larger vision of community and world needs, to inspire them with courage to enter into partnership with our Lord to bring the Kingdom more fully upon earth. Those who have attended our Institutes have returned to the

Society. The recent emphasis upon Epworth League work among our colored members is very gratifying. I wish for every chapter in the Atlanta Area the very greatest success. Every true pastor should realize his duty.

Bishop Jones:

The Institute movement has been justified in every way. Through the leaders that have been trained, sections of the Church where Institutes have been held have been inspired, helped and lifted. It is imperative that the Church should take hold of the young men and young women at this time when their energies can be directed into proper channels and make them a great force for social righteousness. It is not a question of whether we may or not do this work of training consecrated leaders. A failure to do so would be little less than criminal. We are not filling our depleted ranks in the ministry and among Christian teachers simply because the young men and women are not getting the proper direction. You will find a hearty re-

Smith College, Sedalia, Mo. Manager, R. B. Deans, Managers and Life-Work Secretaries. Hayes, George R. Smith College, Sedalia. Dean, B. F. Abbott, 2622 Pine St., St. Louis, Mo.

Philander Smith—Philander Smith College, Little Rock, Ark. Manager, Dr. J. M. Cox. Philander Smith College, Little Rock, Ark. Dean, Prof. R. C. Childress, 1122 Izard St., Little Rock, Ark. Dean Women, Mrs. A. C. Freeman, 1230 West 6th St., Pine Bluff, Ark. Life Work Secretary, Rev. B. F. Neal, 908 N. H. St., Fort Smith, Ark.

North Carolina—Bennett College, Greensboro, North Carolina, Sept. 22. Manager, Prof. Frank Trigg. Dean, Prof. G. H. Caldwell, Greensboro, N. C.

Atlanta—Clark University, Atlanta, Ga. Manager, Harry A. King. Clark University, Atlanta, Ga. Dean, W. J. King, Gammon Seminary, Atlanta, Ga. Life Work Secretary, D. H. Stanton, 105 N. Ashby St., Atlanta, Ga.

Central Alabama—Central Alabama College, Birmingham, Ala. Manager, R. N. Brooks.

(Continued on Page 11)



## THE JUNIOR LEAGUE OF TODAY

By Emma A. Robinson

Three prominent Methodists were discussing their "Board." The first one said, "Too bad we can't count on the Junior League. Their twenty-minute prayer meeting is fine, but—" The second nodded. The third said, "You fellows are years behind the times. That is not the Junior League to-day at all."

Can you take one more boy into your heart and home?" it was with a wee bit of dismay that Mrs. Ellis read these words from her far-off girlhood friend, now the wife of a missionary in India.

Already the little home was overflowing with her six up-and-coming boys and girls, but as she read of the imperative need of sending the twelve-year-old boy to America, a year ahead of his parents' furlough, she said, as you knew she would: "There is always room for one more."

She penned a most hearty welcome, although knowing it meant an extra cot in the room of the older boys, extra crowding in the closet and extra sharing all along the line. She closed her letter by saying: "We do not have a manual of arms or rules of order, but we do have a few unwritten laws, which I am jotting down. Of course your boy will play the game, if the year is to be happy and profitable."

### A Family Game

"With so many in the family and so much to be done, we decided, in family council, that each member of the family would be personally and really responsible for certain parts of the work. Your boy, at times, will need help and at times things will overlap, but the point is, definite responsibility."

plans are made. Then, to avoid monotony, we change captains at stated times and the captains often interchange work.

"We find this an excellent way to keep up the interest and care, in all parts of our home machinery."

"This is what I meant by playing the game."

"Then too, we have what my big Frank calls the 'family creed' which helps keep up



JUNIOR LEAGUE, HADDONFIELD, N. J.

the morale without sermonizing. The children formulated it themselves.

"It is: 'I believe in God, my Father, and in Jesus Christ, my best Friend.'

"I believe in father and mother and that they know more than I do, therefore I will always consult them and try to follow their wishes."

"I believe in brothers and sisters; that they are made to have a good time and to help each other; therefore I will try to forget my grouch and in honor prefer the other."

with many members and many objectives.

To attain the ends sought, to accomplish its great work, those who play with it, should play the game; the Methodist game.

Then, too, it has its creed, its beliefs, its doctrines, or whatever you may call them, and its rules. If the high purpose of Methodism is to be upheld in the world, he who would play the Methodist game should make these his rules, and his ideals, not because they are Methodist beliefs, rules and objectives, but because he is a Methodist.

The Junior League is where boys and girls are learning how to play this Methodist game.

This means both learning **what**, and learning **how**.

Learning **what** is dry business if taken alone.

If, however, the **what** and the **how** are combined, if the **what** is learned by the actual doing of the **how**, the whole becomes attractive and full of interest.

This is the plan of the Junior League of to-day.

Dr. Wilbur F. Sheridan used to say "the Epworth League Institute is a camp meeting, circus and a college combined." This might almost as truly be said of the Junior League, though possibly it would be better expressed in "The Junior League is a class meeting, a playground and a laboratory combined. Its great purpose is to give to the world of to-morrow a church, better equipped for service, and in spiritual power, by giving to its boys and girls the opportunity for laboratory or experimental training in its activities and the working out of its beliefs."

### Needed "Knowing" Methodists

Never has there been so great a need of magnifying the Church, God's family on earth, as to-day.

Never has there been so great need for laying a foundation for a loyal, patriotic, spiritual-minded, large-visioned Church as to-day.



Healthy Recreation, Junior League Asbury Church, Annapolis, Md.,

For instance, Frank is the yard man; grass, leaves, snow, clean sidewalks and so forth are his responsibility.

"The chickens fall to Ellen's lot. Dust is always demanding Mary's vigilance. When anyone needs help a council is called and

"This is enough to show you how they worked it out."

### The Methodist Game

What has this to do with the Junior League of to-day? Much, every way. The Methodist Church is one great big family,

The Church can meet the needs of to-morrow only through its boys and girls of to-day.

Moral training will fail, intellectual religion, fine as it is, will not win the world for Christ, nor even save it for democracy.



The Church of to-morrow must be a Christ-filled Church, preaching a social gospel? Yes, but living a spiritual gospel as well.

What has the Junior League of to-day to do with this? Again we say, "Much every way."

#### Needed "Doing" Methodists

The Junior League is not a class meeting and yet through its devotional service the boys are learning to worship, by doing it. They are learning to recognize God's power, and the presence of Christ in their daily lives; and to talk about it.

This training school of Methodism has a definite program through the study and

They are the crowd who this year, organized as a Council of Boards of Benevolence, have in hundreds of places put on a Methodist exposition demonstrating to the entire Church—the activities through which the different boards carry forward their work.

They are the boys and girls who next year, organized as a quarterly conference, will determine in a measure what the Methodist Church of to-morrow will be, as they find out what it means to be a Methodist and decide for themselves whether being a member of the church really means being true to Methodist ideals or not, and also form their own mental conception of the personal

In God's house or out of it? Which? About his business actively, intelligently, joyfully—or letting someone else do it. Which?

Can you find in the Junior League the answer to these questions?

#### EPWORTH LEAGUE RADIOGRAMS

At Cleveland, Oklahoma, the League is putting a student through George R. Smith College at Sedalia, Missouri.

Asbury Church, Atlantic City, New Jersey, has one of the best Junior League choirs. Mrs. Louise Maxwell is directress.

Asbury Church, Savannah, Georgia, has one of the best Leagues in the Savannah



activities of each department, for helping boys and girls to bring the church into every part of their lives and their lives into every activity of the church, in what is called Training for Church Membership.

The slogan of the Junior League is "I must be in my Father's house."

The purpose is to help boys and girls to know how to be about their Father's business in his house.

They are the leaders of devotional meeting, they are the officers of the League that preside at business meetings, present reports, handle the finances and perform, actually do it, all the duties of these offices. They are the committees who plan and carry out the socials, go-to-church clubs, church membership records, the activities of the Neighborhood Club, mercy and help work, and every other form of League service.

obligations and responsibilities of the church officary.

#### Needed "Growing" Methodists

Of course no true conception of God's plans for the coming of his Kingdom can be formed unless founded on his Word and with the church study must and does come the Bible study as that upon which all else is built.

The Junior League endeavors to bring every boy and girl to an acknowledgment of Christ as his Saviour and into the church.

It tries to build him and the church of to-morrow, through a graded course of training in worship—Bible study, mission study and Stewardship, through reverence for law and service for others, through wholesome play and directed reading, ever keeping in the fore-front the thought, Boys and Girls Will Grow Up!

#### Wiley University Institute Faculty

Conference. The Sunday afternoon gatherings crowd the Church to capacity.

East Calvary, Philadelphia, put on the Pageant.

The Washington Conference has nine thousand three hundred eighty-five Epworthians and the Delaware Conference nine thousand nine hundred sixty-eight. Which will be the first to reach the ten thousand mark?

Columbus, Mississippi, has one of the best Leagues in the Upper Mississippi Conference.

The League at Greenwood, Mississippi, is co-operating with the pastor, Reverend Harry Hart, finely, in putting the community program for our new institutional church at that point.

St. Paul's, Galveston, Texas, has a study class in Social Service.



The Chapter at Trappe, Maryland, is putting on a fine recreational program.

A day with the Juniors at Berlin, Maryland, resulted in a glorious revival.

Mt. Zion, Greenville, South Carolina, has reorganized.

Anderson, South Carolina, has grouped the intermediates and proposes to see that they are taken care of.

Clark Memorial at Nashville, Tennessee, proposes to put on the four departments.

Asbury, Washington, D. C., is reaching out after the student body at Howard University. Joint meetings of the League and the students are held and the students given the right of way on the program. This has

graduate a large class of Juniors in June.

Brewton, Alabama, has a good Junior League and a live Senior Chapter; and this is not a city charge.

At St. Paul's Birmingham, the League is helping nobly in building of the great new church.

Haven Chapel, Anniston, Alabama, has one of the best and most talented groups of young people to be found anywhere.

Central Church, Jackson, Mississippi, has one of the best chapters to be found in Mississippi.

At Dallas, Texas, our new St. Paul's Church has a flourishing League.

Quite a rivalry in the West Texas Con-

South Park, Chicago, has a recreational program worth while. Scores of youngsters of the neighborhood are being reached.

St. Mark's Chicago, has elected the following named officers: President, Mrs. Dayse Worthington; First Vice President, Miss Edyth Bradley; Second Vice-President, Roger Johnson; Third Vice-President; Mrs. Edyth Bell; Fourth Vice-President, Miss L. Beatrice Robinson; Secretary, Mrs. Ruth Greene; Treasurer, Mrs. Elnora Greene.

Dean Caldwell of Bennet College, Greensboro, North Carolina, is also Dean of the Institute there. Professor Frank Trigg is manager.



and Group, Marshall, Texas.

proved very helpful to all concerned. Some of the students have connected themselves with the church.

Winston-Salem, North Carolina Chapter has assisted nobly in many improvements to church plant including a fine new pipe organ.

High Point, North Carolina, maintains a splendid League.

St. Matthew's Greensboro, North Carolina, is reorganizing.

Maxton and Piney Grove has the largest membership of Epworthians in the North Carolina Conference. N. M. Black is pastor.

Ashland, Alabama, keeps pace with the League program.

Pensacola, Florida, reports great progress in activities.

St. Daniel's Chester, Pennsylvania, will

ference as to League activity. The District superintendents are pushing the work among our young people.

District Conference programs as well as convention programs indicate that the Secretary for our work is to be in many places at the same time. In heart and sympathy he will. With eleven Institutes organized and a twelfth in process of organization you may see how the time will be taken up.

Arrangements are being perfected for a League and Sunday School Convention in New Orleans sometime in the early Fall. Greenwood, Mississippi, is to be the center of a similar gathering sometime in November.

Park Street, Cincinnati, Ohio, is helping support a student in Liberia.

Jarres Chapter, Germantown, Pennsylvania, is doing likewise.

The Savannah Conference wants an Institute. If we cannot push through an Institute there, a two or three day Study of our League Program will be held probably at Savannah.

The Reverend Dr. Smith, pastor of Park Street Church, Cincinnati, is Dean of the Lexington Conference Institute.

Delaware Conference District Conventions were as follows: Cambridge, June 27, 27, 28; Philadelphia, June 26, 27, 28. South Philadelphia, June 20, 21, 22 at New Castle, Delaware. Cambridge, June 26, 28; Bridgeville, Del., Centreville, June 26, 28; Centreville, Md.

At Ashville, North Carolina, the influence and co-operation of the Allen Industrial Home conducted by the Woman's Home Missionary Society is a great help to our League

(Continued on Page 11.)



## PERSONAL AND GENERAL

(Continued from Page 2)

The Rev. Cyrus W. H. Briddell, of Stevensville, Md., has just completed a course in psychology, philosophy and sociology in the American University, Chicago, from which he received the degree of S. T. D.

The Basic Study Series on Morals, Manners, Citizenship, Social Hygiene, Negro History and Literature, and the Bible, as arranged by Mrs. Adah M. Waters, of Friendship Home, Chicago, was recently adopted by the Law Enforcement Conference at Nashville as the best adapted for study by Negro youth.

Prof. G. P. Childress, who had built up a splendid high school at Ackerman, Miss., where he had taught for years, has resigned that position of principal, after vigorous protest of the citizens, and is now pursuing his literary studies in Chicago University. His present address is 5243 S. Wabash Ave., Chicago.

The Rev. E. W. Kelley, D. D., Pastor of Tabernacle Church, Galveston, Texas, has just closed a \$3,000 rally, making a total of \$8,000 raised by him within two years on a great building project. This church is also

blows in his section in promoting racial goodwill and co-operation. In a recent meeting of colored and white citizens of that city, his appeal for fair play and justice was so effective that a white woman auditor remarked to him, "I never knew as much about the Negro as I do now, since hearing you; I am going home with a better feeling towards your people."

Delegates are being selected to the 41st International Convention of Young Men's Christian Associations of Canada and the United States which convenes at Atlantic City, November 14th. This triennial Convention is the first held east of the Alleghenies within 15 years. The Convention which will be comprised of about 4000 delegates will elect the members of the powerful International Committee, and will also determine the Association's guiding policies.

"Bronze," by Georgia Douglas Johnson, is a book of verse, of which Robert Kerlin, humanitarian, says, "these lyrics are the melodious tears of a heart overfull—tears that 'fall in the heart like rain.' What are the conditions of life which make a soul 'to forget it has dreamed of stars?'" Of it W.

found congenial association, as well as safe and comfortable accommodations. The cost of operating the Branch for the year 1921, \$6,150.96; the receipts from the Branch, 1921, \$2,227.31.

Among the few colored men fortunate enough to be admitted to line of march in The American Legion parade in connection with the National Convention of that body held last week in New Orleans, were Mr. Henry E. Dunn, manager of the People's Burial Company of Indianapolis, Ind., and Mr. M. Hansberry, membership secretary of the Indianapolis Young Men's Christian Association, Post Commander American Legion, Indianapolis. Both gentlemen were welcome visitors to the Southwestern office and conversed intelligently about Legion affairs.

The Center Ave. Branch Y. M. C. A., Pittsburgh, Penn., is reported to be the product of the greatest co-operative event in the life of that city and perhaps in the State of Pennsylvania. More than 10,000 persons attended the cornerstone laying of the new building, which event occurred on September 14. The new building, including site and equipment, cost \$250,000, and will embody all the features of a modern association building—gymnasium,



Delaware and Washington Conference Institute, Morgan College.

giving \$300 on the "I Will Maintain," fund and doing a large part by the Southwestern. Dr. Kelley is known throughout our Methodism in the South as one of the Church's most princely pastors.

The Rev. and Mrs. R. Hillary, our Pastor at Madisonville, Texas, are the happy recipients of triplet babies, which were born to them in the Parsonage on the night of October 2, 1922. Two boys and one girl compose the group, all of whom are said to be in splendid health, well developed, and in every way perfectly normal. This being the first instance of this kind known in all the history of Madison county, both white and colored from all sections of the country are calling to see them.

Born, October 11th, to Rev. and Mrs. L. A. Armstrong, Pastor Asbury Church, Holly Springs, Miss., a 14 pound baby boy. Intelligence of the fact was wired by Mrs. Armstrong from St. Louis, Mo., where she was visiting, to her husband who at the time was visiting his father and mother at Blackburn, S. C. Brother Armstrong is excited with joy.

The Rev. E. C. W. Cox, our Pastor at Manhattan, Kansas, is putting in some telling

E. B. DuBois says: "Much of it will not touch this reader and that, and some of it will mystify and puzzle them as a sort of reiteration and over emphasis. But none can fail to be caught here and there by a word—a phrase—a period that tells a life history or even paints the history of a generation. Can you not see that marching of the mantled with 'Voices strange to ecstasy?'"

A recent informing bulletin of the Lexington Ave. Branch, Y. W. C. A., Columbus, Ohio, Miss Angella Turpeau, Executive Secretary, reports the activities of that branch as follows: 371 women have joined the Branch, 60 women are on committees, 238 school girls have joined the Girl Reserves, 131 employed young women have joined the Industrial clubs, 27 young business women have joined the Young Business Women's Club, 117 women and girls took the health examination, 108 young women have taken swimming in the swimming class, 2,000 and more attended 42 social, recreational and religious activities in 1921, 210 young women working in the city have found pleasant, quiet, comfortable home life at the Lexington Avenue Home, from September, 1921, to September, 1922, 56 young women passing through the city as strangers, have stopped at the home and

swimming pool and shower baths, dormitories, restaurant, boys' department, social hall, and quarters for religious and educational activities and entertainment features. White and colored citizens joined together to contribute the necessary funds, \$25,000 coming from that wise and generous friend of such efforts in all parts of the land, Julius Rosenwald. It is interesting to note in this connection that of the \$600,000 spent by the colored associations in this country last year, \$500,000 was given by their own group.

Bible Sunday, November 26th, should be wholeheartedly observed this year by every church in Christendom. The undisputed place and value of the Bible in world life never needed more emphatic emphasis than at the present time. The church itself needs to be aroused to a new appreciation of Bible values and to its responsibility of giving the Bible with added emphasis to the nations of the earth. A beautiful service program for effecting these results has been prepared by the American Bible Society and may be had free of cost by addressing the Society, Bible House, Astor Place, New York.



# WHO IS WHO IN LEAGUEDOM?

The Central Office Directory, Board of Epworth League, 740 Rush Street, Chicago, Ill.

President.....Bishop A. W. Leonard  
General Secretary.....Charles E. Guthrie  
Secretary of the Junior League Division.....Emma A. Robinson  
Mission Study and Stewardship Department.....George F. Durgin  
Institute and Life Work Department.....W. E. Gratz  
Research and Publications.....Nellie M. Day  
Secretary of the Colored Division.....Frederick H. Butler  
Secretary of the German Division.....  
Business Manager.....Homer E. Chantry

Some of the members of our Institute faculties and lecturers are:

Dr. J. W. E. Bowen, First Vice-President, Gammon Theological Seminary; Dr. Willis, J. King, Professor, Gammon Theological Seminary; Dr. Pezavia O'Connell, Professor Morgan College, Baltimore, Maryland; Miss Fannie C. Butler, Teacher Public Schools, Galveston, Texas; M. T. J. Howard, Department Rural Work, Board of Home Missions and Church Extension, Gammon, Seminary; Miss Martha Hansen, Deaconess Training School, Kansas City, Missouri; Dr. W. G. Clinton, Pastor, Atlanta, Georgia; J. S. Wallace, Pastor, Frankford, Philadelphia, Pennsylvania; Dr. A. J. Mitchell, Pastor, Asbury Church, Annapolis, Maryland; Dr. W. C. Thompson, Pastor, Ezion Church, Wilmington, Delaware; Robert J. Hayes, President George R. Smith College; J. S. L. Edmundson, District Superintendent, Gonzales, Texas, Department Rural Work, Board Home Missions and Church Extension; Dr. William Jones, New Orleans Area, Representative Board of Sunday Schools; Dr. E. M. Jones, Area Secretary, New Orleans; Robert E. Jones, Bishop, Methodist Episcopal Church; M. W. Dogan, President Wiley University, Marshall, Texas; Dr. C. K. Brown, Pastor, Marshall, Texas; Dr. W. R. Nelson, Pastor First Church, Sedalia, Mo.; J. W. E. Bowen, Jr., Washington Conference Representative Board Sunday Schools; Dr. W. R. A. Palmer, Pastor, Pocomoke, Maryland; Prof. R. H. McAllister, Business Manager, Southwestern Christian Advocate; Dr. F. J. Handy, Pastor, St. Mark's Church, Montclair, N. J.; Dr. J. U. King, Pastor, Asbury Church, Washington, D. C.; Dr. E. S. Williams, District Superintendent, Washington Conference; Dr. J. H. Jenkins, Pastor, John Wesley Church, Baltimore, Maryland; Miss Viola Ferguson, Teacher Public School, Washington, D. C.; Miss Ida Cummings, Teacher, Baltimore, Maryland; Miss Lucille Des Jardines, Teacher, Clark University, Atlanta, Georgia; S. C. Walker, Dean Central Alabama College; Edgar A. Love, Pastor, Washington, Pennsylvania; Dr.

T. H. Kiah, Principal Princess Anne Academy, Princess Anne, Maryland; Dr. D. D. Hargis, District Superintendent, Cambridge District, Delaware Conference, Bridgeville, Delaware; Dr. W. A. C. Hughes, Secretary Negro Work, Board Home Missions and Church Extension; Dr. J. N. C. Coggin, Secretary Colored Work, Board of Temperance, Prohibition and Public Morals; M. S. Davage, President Rust College, Holly Springs, Miss.; R. N. Brooks, President Central Alabama College, Birmingham, Alabama; Dr. Lorenzo H. King, Editor the Southwestern Christian Advocate, New Orleans, Louisiana; Dr. D. D. Martin, Secretary Stewart Missionary Foundation, Atlanta, Georgia; R. G. Morris, Gastonia, North Carolina; Miss Bessie Woods, Teacher Morristown Academy, (Tenn); Miss Mamie Braden, Teacher, Morristown Academy, (Tenn); John Zedler, Dean, Clark University, Atlanta Georgia, H. B. Pemberton, Principal Public School, Marshall, Texas; Dr. D. H. Stanton, Pastor, Central Avenue, Atlanta, Georgia; Dr. N. D. Shambougher, Pastor, Warren, Atlanta, Georgia; C. L. Johnson, Superintendent, Atlanta, Georgia; Dr. C. S. Stanley, Pastor, Wesley Church, New Orleans, Louisiana; Dr. J. C. Farmer, Dean, Rust College; J. S. Scott, Pastor, Houston, Texas; W. Scott Chinn, District Superintendent, Baton Rouge, District, Louisiana Conference; A. W. M. Obee, Pastor, Port Allen, Louisiana; Miss Bonita Mack, Teacher, New Orleans, Louisiana; G. H. Caldwell, Dean, Bennett College, Greensboro, North Carolina; A. J. Cole, Pastor, Holly Springs, Mississippi; M. S. Davage, President Rust College, Holly Springs, Mississippi; I. Garland Penn, Secretary Board of Education for Negroes, Cincinnati, Ohio; J. M. Cox, President Philander Smith College, Little Rock, Arkansas; R. C. Childress, Professor Philander Smith College; Dr. B. F. Neal, Pastor, Fort Smith, Arkansas; Mrs. Helen E. Muse, Teacher, Baltimore, Maryland; J. W. Hayward, Principal Morgan Academy, Morgan College, Baltimore, Maryland; Mrs. A. C. Freeman, Prominent Lay Worker, Pine Bluff, Arkansas; Dr. C. A. Tindley, Pastor, East Calvary Church, Philadelphia, Pennsylvania; Miss McCormick, Director Thayer Home, Atlanta, Georgia; Dr. P. J. Maveety, Secretary Board of Education for Negroes, Cincinnati; Dr. B. F. Smith, Pastor, Park Street Church, Cincinnati, Ohio; J. W. Ta, Pastor, Cincinnati, Ohio; J. W. White, Pastor, Augusta, Kentucky; A. J. Jones, Recreational Director, Annapolis, Maryland; Dr. M. J. Naylor, District Superintendent, Pittsburgh, Pa., Washington Conference; Jas. C. McMorris, Atlanta Area Representative Board Sunday School.

This list is not by any means complete. We will gladly welcome from our Deans a complete list of the members of each Institute faculty as soon as such is available. Pardon any missions.

## INSTITUTE ESTIMATES

(Continued from Page 6)

Central Alabama College, Birmingham, Ala. Dean, S. C. Walker, Central Alabama College. No. Birmingham, Ala.

East Tennessee—Morristown Normal and Industrial College, Morristown, Tennessee. Manager, Judson S. Hill, Morristown, Tenn. Dean, M. J. Tipton, Chattanooga, Tenn. Life Work Secretary, T. G. Howard, Bluefield, W. Va.

Lexington Conference—Cincinnati, O. Manager, J. W. Tate, 920 Lincoln Ave., Cincinnati, O. Dean, B. F. Smith, 420 Richmond St., Cincinnati, O. Life Work Secretary, J. W. White, Augusta, Ky.

Washington and Delaware Conference—Morgan College, Baltimore, Md. Manager, A. J. Mitchell, 31 Second St., Annapolis, Md. Dean, A. C. Thompson, 200 E. 9th, Wilmington, Del. Dean, Women, Mrs. Helen E. Muse, 933 Linden Ave., Baltimore, Md. Life Work Secretary, D. H. Hargis, Bridgeville, Del.

Wiley "U"—Wiley University, Marshall, Texas. Manager, H. B. Pemberton, 110 Wiley Ave., Marshall, Tex. Dean, W. J. King, Gam-

mon Seminary, Atlanta, Ga. Life Work Secretary, Miss Fannie Butler, 713—12th St., Galveston, Tex.

Upper Mississippi—Rust College, Holly Springs, Mississippi. Manager, M. S. Davage, Holly Springs, Miss. Dean, J. L. Farmer, Rust College, Holly Springs, Miss. Life Work Secretary, A. J. Cole, Holly Springs, Miss.

## EPWORTH LEAGUE RADIOGRAMS

(Continued from Page 9)

work. The Juniors come to the Communion Table led by their instructors in groups. It is a beautiful sight.

Burlington, New Jersey, has adopted the Twenty-four-Hour-Day plan.

Newark, New Jersey, St. John's has one of the best graded Junior Leagues in the Delaware Conference. The Twenty-four-Hour-Day plan of finance is in vogue there too.

Miss Lucy Valentine has been Superintendent of the Junior League at Montclair, New Jersey for over twenty years.

The new Junior League organized at Asbury Church, Washington, D. C., is having great success.

Institute clubs are springing up all over the Delaware and Washington Conferences. They recorded the largest attendance ever at Morgan in August.

## FIRST IN SUBSCRIPTION

The Chattanooga Area (colored) was the first Area to report all units subscribed. This Area has now accepted the slogan, "First in subscriptions, first in payments".

## Annual Conference Visitation 1922

Conference.	Place.	Date.	Bishop.
Savannah	Waycross, Ga.	Nov. 2	Richardson
Georgia	Tallahassee, Ga.	Nov. 8	Burns
Alabama	Boaz, Ala.	Nov. 8	Richardson
South Carolina	Sumpter, S. C.	Dec. 6	Richardson
Atlanta	Griffin, Ga.	Dec. 13	Clair
CHATTANOOGA AREA			
Blue Ridge	Statesville, N. C.	Nov. 2	Wilson
North Carolina	Laurinburg, N. C.	Nov. 8	Wilson
NEW ORLEANS AREA			
Central Alabama	Huntsville, Ala.	Nov. 8	Jones
Texas	Palestine, Texas	Nov. 1	Clair
West Texas	San Antonio, Tex.	Dec. 6	Jones
PORTLAND AREA			
West Norwegian			
ST. LOUIS AREA			
Little Rock	Helena, Ark.	Dec. 6	Clair
WICHITA AREA			
Southern German	Sequim, Tex.	Nov. 1	Waldorf
Gulf	San Antonio, Tex.	Dec. 13	Waldorf
Southern Swedish		Dec. 7	Waldorf



PERSONAL AND OTHERWISE IN  
LEAGUEDOM

(Continued from Page 4)

Fire has been one of the most attractive features. Everyone who has announced the question "Shall the Institute Fires be kept burning?" has been answered in the affirmative. Every community has asked the Institute to return. Every church that gets the Institute spirit—says keep it up.

Miss Sarah W. Henry is President of our Chapter at Sharpsburg, Ky. She is one of our interested workers and keeps in touch with the Central Office.

Miss Carrie V. Johnson is our President at Summersfield, N. C. She is a student in one of our schools and takes great interest in League work. The officers of the League here are very young people and they are putting it across.

Mr. Jose Grimmage, District President of the Cincinnati-Maysville District organization is one of our most active laymen. One of the best and most active district organizations we have, obtains here. The Cincinnati-Maysville District carries on a series of monthly rallies that greatly aid in keeping things moving.

The Lexington Conference people must have an Institute. In another year this proposal will take definite shape.

The Rev. E. F. Showell is president of the Cambridge District organization of the Delaware Conference. This is one of the outstanding district organizations of our group in the church. He is ably assisted by a District Cabinet that functions. The Junior League work on this district is especially promising. Mrs. Amelia B. Henry is the superintendent.

Asbury Church at Savannah, Ga., has one of the largest Leagues in the Savannah Conference. Our church here is well located from the strategic standpoint. Being near the city's most popular thoroughfare hundreds of young people attend the Sunday afternoon meetings. The Rev. J. A. Ritchie our popular pastor here knows how to meet the situation.

At Van Buren, Ark., Little Rock Conference, the church has purchased property next to the church and a playground is to be made out of it. At this church the Fourth Vice President is Recreational Director. The Rev. A. T. Stephens is pastor.

The Third Department of the League at St. Mark's Chicago will resume their weekly sewing classes this fall and winter. The proceeds from the sale of these garments go to help in Social Service Work. Quite a unique and profitable way to raise funds.

The Third Department at Sharp Street Memorial, Baltimore, contemplates holding a Booth Festival this fall. The Third Department at East Calvary Church, Philadelphia, is very active in the downtown section of that city.

The Tupelo District of the Upper Mississippi Conference was among the first to respond to the Questionnaire for our survey sent out from the Central Office.

## YOUTH AND THE NEW WORLD

(Continued from Page 5.)

And rise again like these, with souls as true.

Nay (since these died before their task was finished),

Attempt new heights, bring even their dreams to girth,

Build us that better world, I, not diminished  
By one true splendour that they planned  
on earth.

And that's not done by sword, or tongue, or pen,

There's but one way. God make us better men."

Behind what Alfred Noyes says lies a tremendous reality—a world call from youth to youth for youth; a call in the name of the sacrifices of yesterday for service in the world of to-day for the sake of the life of to-morrow.

And, above all, if youth is really to reach forward to unity on a world-scale, it must discover that unity is the only realm where it exists:—not on any physical basis of race, for there is no unity there; not in purely material interests, for on that plane lies the way to war and not to peace; but in the one ultimate spiritual reality of the Universe—the Fatherhood of God, out of which—and out of which alone—a world-Brotherhood of Man can grow.

**All payments on your regular Centenary pledge must reach the office of Morris W. Ehnes, Treasurer, Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois, by October 31, 1922, in order to help on the Budgets of the Home Board and Foreign Board for next year.**

## SHARP ARROWS FOR LEAGUERS

A League in every charge. Twenty-four hour a day plan of League finance.

Promotion of the Junior League so as to better acquaint our youth with the polity, doctrine and program of our Church.

Let your young people run the League. Thus you call forth their initiative, and help them to find themselves.

Encourage the having of round table and coaching conferences on Epworth League methods where it is impossible to have institute. Several centres will be selected where you will be invited to come and spend a day in these conferences. Plans to carry this into effect are now being worked out.

Help your league officers to attend the institute. The inspiration, information and enthusiasm they will bring back home will be contagious and your whole church program will take a new lease on life.

Keep the central office at Chicago informed of your Epworth League conventions and the League day at your district conferences. When conventions are not held don't forget to give the League and Sunday school a day at the district conference.

Thanks to our Sunday School Board for young Bowen, Dr. Wm. Jones and young McMorris, playing up our Sunday school work at our Institute. They were a trio hard to surpass. These young men know how to put the

new wine in new bottles. Our Sunday school officers who attended the institutes received much help from their instructors.

Thanks to the Board of Home Missions and Church Extension for lending us Drs. Howard and Edmundson. Both are outstanding men in the knowledge of the country Church. They are demonstrating how to grip the young people in the rural parish.

The Board of Temperance, Prohibition and Public Morals lent us Dr. Coggin to teach good citizenship. Dr. Coggin has been gathering a rich fund of information through the help of the research department of his board that he gave at the Institutes.

This edition is upon the suggestion of the hard-working, big-hearted congenial editor of this paper, Dr. L. H. King. He believes in young people. Over 60,000 active Epworthians, with an associate membership equally as large, thus give our editor this Epworth League greeting: How do you do, Dr. King? How do you do!

Is there anything we can do for you?

We will do the best we can,

We will treat you like aman,

How do you do, Dr. King, how do you do!

WASHINGTON CONFERENCE EP-  
WORTH LEAGUE OFFICERS IN-  
STALLED AT FAIRMOUNT  
HEIGHTS, D. C.

The officers of the Washington District Epworth League were installed at Fairmount Heights M. E. church, Oct. 11, 1922. Preceding the installation service a very unique program was rendered, Miss H. H. Beason in charge. The welcome address was delivered by Mrs. A. J. Ware, president of the local chapter. Dr. J. U. King, pastor of Asbury church, Washington, D. C., was the speaker of the evening. His masterful address touching the general league work was fraught with information which filled a long-felt need. Revs. C. E. Queen and W. H. Howard, pastors of Benning, D. C., and Deanwood, D. C., respectively, were among the visitors who participated. Dr. D. D. Turpeau, district superintendent, very gracefully installed the officers-elect. Rev. W. H. Williams succeeds Rev. R. F. Coats as president of the District League, and with his very efficient staff the district program is now under way. Following the program the pastor escorted the officers, together with the local cabinet, to the parsonage, where Mrs. Williams had arranged a little repast, which came as a pleasant surprise to all. The district is endeavoring to make this her banner year in League activities.

The following telegram just received.

Dear Brother King:

At Grace Church, Kokomo, Indiana, there was great doubt when I arrived about whether allotment of nine units could be raised. We placed the minimum asking at sixteen. After the meeting they cheerfully subscribed thirty units. At Peru, Indiana, a railway shop town, badly affected by the recent strike, the allotment was eight units, but they subscribed ten. At St. Louis, Missouri, the allotment was fifty. One hundred and two were subscribed, one woman taking fifty. It is a trail of victory.

FRED B. FISHER.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

Subject---Jesus, The Great Physician

(Luke 4:31-5:39)

SEPTEMBER 5, 1922

In this lesson we have Jesus represented as a physician, not simply as one who cures moral and spiritual diseases, but as one who cures physical diseases as well. But according to the ancient Jewish way of thinking, a sharp distinction was not always drawn between spiritual or moral and physical diseases. Many diseases, and especially the incurable ones, were considered afflictions sent by God as a punishment for sins; or, which was worse, as due to the affliction of evil spirits. That idea prevailed universally among primitive peoples and is the precursor of our more scientific view of diseases as being the consequence of a violation of nature's laws. If it is a sin, as we believe that it is, for one to violate nature's laws and impair his health and the health of other people, then we may likewise say today that diseases are due to sin.

And then there are such things as mental diseases, such as the various forms of insanity, which may arise from physical causes because of the great influence of the body on the mind. Also because of the influence of the mind on the body there are mental diseases that are the causes of physical effects. Many people think or imagine themselves into sickness. One may be all right physically, but by continually thinking that he is all wrong, presently he will become all wrong and will have to be treated in some way by a physician. Many of the Christian Scientists' "cures" are doubtless of this nature—a cure of the person's mind who had thought himself sick. Also this is doubtless one reason why epidemics spread so rapidly; the community hears that the dreaded disease has arisen, becomes mentally disturbed, and the people keep fearing until they fear themselves a victim of the disease. Moreover, most cure are really effected through people's mind. The average sick person can take medicine believing firmly that it will cure him and become cured, when as a matter of fact that particular medicine has had nothing whatever to do with his cure. In their day the magicians and exorcists were an honorable class and served their community much as the modern scientific physician serves his. Primitive communities would have fared about as poorly without their magicians and exorcists as modern civilized communities would fare without their physicians. But these magicians would not be able to cure the modern man of a scientific turn of mind. And yet quack doctors still do some successful business in this civilized age. It is estimated that nature cures ninety per cent of ills. That is highly sugges-

tive of the great influence of the mind in curing diseases. We thought it well to make these observations that the reader may have a sufficient background for an intelligent study of the miracles of healing in our lesson today. Now to the miracles themselves:

Of these are four specific cases of healing (Luke 4:35; 39; 5:13; 24-25) together with the healing of various diseases of another group of people (Luke 4:49). The first case was that of a person who was then called a demoniac, or a person having an evil spirit dwelling bodily in him. But today we would possibly call him a maniac. This was possibly a case of some form of insanity, though not the typical American form which manifests itself in killing somebody else. It seems that this man was perfectly harmless to others, and that the attacks of his disease came upon him intermittently, prostrating him as does epilepsy, which it probably was. The second case was that of some kind of fever. The third was that of leprosy, which was contagious and normally incurable. Here Jesus is said not only to have cured the man, but even touched him with no fear of catching this loathsome disease. And the fourth was that of a man stricken with paralysis. There was in the audience some of the strictest pharisees who believed that such disease was due to sin. So when Jesus pronounced the man's sins forgiven, that was but another way of saying that he was healed. But when the pharisees objected to his presumption (as they considered it) in pretending to usurp the prerogative of God, he pronounced the man cured and commanded him to depart to his house. Now what is the religious significance of these miracles of healing?

Jesus did not attach too much significance to his miracles in general. He did not consider them in themselves a proof of his Messiahship, for the Old Testament had a number of accounts of similar miracles having been wrought by God through other strong men of God. And then Jesus held that it was in the power of his disciples to work such miracles, and even greater ones, should they have sufficient faith. He did not want to become known simply as a good man and a wonder-worker. So in Luke 5:15 it is said that great multitudes came to be healed of their infirmities, but Jesus withdrew into the desert and prayed. There was danger of his gaining believers who would be attached to him simply because of his cures. But what would a religion be that is based upon healing of the body? This is one of the cardinal mistakes of Christian Science: to what extent it is Christian it is

grounded on the incidental activities of Jesus in healing. And if it were to stop "healing" it would soon die out. For the rest of it is little more than a philosophy which is too abstract to interest the rank and file of peoples, and, according to our judgment, a rather had philosophy at that. Something like Christian Science, probably with the philosophy left out, is what Jesus would have given us had he based his religion upon these miracles.

The fact is that he healed, but he did not go around looking up sick people to heal. He would not have had time to do anything else. But he sometimes healed because of his deep interest in human welfare, and especially their spiritual welfare. His healing was as a means of reaching their spiritual life or the spiritual life of those who would witness the power of God in the healing. His great concern was, as it is today, with moral and spiritual diseases. People are sometimes physically healed today in his name, but his great work today, as in the past, is moral and spiritual healing. He is the Great Physician of the soul who sometimes healed the body.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION Lesson for Sunday, November 5, 1922

"And seeing their faith"

(By Rev. D. D. Martin, D. D.)

He was a helpless invalid, a burden to himself and his friends. Who cares? Here is a small group who show their interest; not just pity, that would wring from unwilling givers a small pittance for temporary relief. They were moved to identify themselves with this sufferer, a fellow feeling of distress gave them a common faith for deliverance, "and seeing their faith."

Jesus drank deeply of the world's sorrow. He knew the whole story of human distress and identified himself with humanity, so that in the uplook of his hope for us and his oneness with the Father we might have relief. This is the true missionary spirit, and without it little can be done for any people anywhere. The men and women who have succeeded are those who have taken the interests of those they were serving upon their hearts as their very own.

Failure in uplift work is due more often to the patronizing air with which we approach those we are seeking to serve. The heathen world has wisdom in many lines far in advance of those who would be their teachers. Religion that answers the soul's desire for the best spiritual gifts is not confined to Christian peoples, but to the full measure of their light. There are multitudes who are deeply religious with a faith that makes the unseen real to them.

It is when the missionary finds the point of contact in faith that he can win. This man wanted to be healed, and when others joined in this there was a union of faith and effort. People of every religion agree that something is wrong which should be made right. Here is our point of contact; let us join in seeking relief and there will be a union of faith and effort. There is but one Great Physician, and this common faith will bring the world to him.

It may be that there is some one in each community life that a union

of faith like this would bring to Christ's healing. In the mission fields they are without number. Let us show our interest in them by our faith and by our work in winning the multitude to Christ. A long, hard, strong, united lift will bring the world to the healer and savior of men.

GAMMON SEMINARY.

## District Rounds

### ANNAPOLIS DISTRICT

#### Third Round

Ellicott City, Oct. 28; Weems, Nov. 3; Lancaster, Nov. 4; Eastern, Nov. 13; Centennial, Nov. 14; Atholton, Nov. 17; Glenhurnie, Nov. 18; Annapolis, Nov. 21; Eastport, Nov. 22; Magothy, Nov. 23; Waterbury, Nov. 24; Broadneck, Nov. 25; North Point, Nov. 28; Sparrows Point, Nov. 28; Balnew, Nov. 28; Brooklyn, Nov. 29.

Dear Brethren—The task of this quarter is to raise by October 25 the amount asked from your charge on back Centenary money. You have already received a letter from me telling what the apportionment for your charge is. Please see to it that this money is in the office either in Baltimore or Chicago by October 25. The Annapolis District must raise \$1600 by October 25. I know I can depend upon you to do your share. In the midst of doing this task let us not forget that we must always be about soul saving. As you face the task may God's blessing be upon you.

Faithfully yours,

JULIUS S. CARROLL, D. S.  
CHICAGO DISTRICT

#### Third Round

Fulton Street, Nov. 5-6; Laporte Circuit, Nov. 9; Gary, Nov. 11-12; Englewood, Nov. 19; Indian Harbor, Nov. —; St. Mark, Dec. 3-4; Grand Forks, N. D., Dec. 3; St. Paul, Minn., Dec. 8-10; Minneapolis, Minn., Dec. 10-11; St. Matthew, Dec. 17-18; Wentworth Avenue, Dec. 10-11; South Park, Jan. 7-8; Eighteenth Street, Jan. 14-15; Beloit, Wis., Jan. 20-21; New Trinity, Jan. 28-29; New Hope, Jan. 14.

Dear Pastors—October 26 is Good Literature Day. Do your best for the S. W. C. A. Push the Centenary and other benevolences. Let there be no blanks. Hold a revival. Do your best.

Faithfully yours,

DAVID E. SKELTON.

Lexington District Conference.

#### THIRD QUARTER.

October 28-29, Winchester; Nov. 1, Rev. J. H. Saunders, Bedford; Nov. 1-2, Worthville; Nov. 3, Owenton; Nov. 4-5, Flemingsburg; Nov. 6, Sherburn; Nov. 7, Pleasantville; Nov. 9, Mayslick; Nov. 10, Dover; Nov. 11-12, 8 p. m., and 11 a. m., Augusta; Nov. 12-13, 3 and 8 p. m., Washington; Nov. 14, Orangeburg; Nov. 15, Mt. Olivet; Nov. 16, Germantown; Nov. 17, Minerva; Nov. 19-20, Maysville; Nov. 21, Manchester, Ohio; Nov. 22, Aherdeen, Ohio; Nov. 26-27, (St. Paul) Paris; Nov. 28, Rev. B. J. Coleman, Pleasant Point; Nov. 29, Rev. E. W. Kinchen, Cadentown; Nov. 29, Monterey; Nov. 30, Rev. F. P. Fielding, Jimtown; Nov. 31, Rev. C. E. Ball, Warrentown; Dec. 3-4, Lex. Gunn Tabernacle; Dec. 5-6, North Middletown; Dec. 7, Rev. E. W. Kinchen, Oxford; Dec. 8, H. M. Marbley, Leesburg; Dec. 9-10, Versailles; Dec. 11, W. M.

(Continued on page 15)



# "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

### EPWORTH LEAGUE TOPIC NOVEMBER 5.

"The Secret of Making the Gift  
Attractive."

Luke 24:48, 49; 2 Tim. 1:12).

Well, as little as you may think of it, there is a secret about making things attractive. Not long since, I observed two teachers. Both of them were presenting to the same group of pupils at different times, the subject of subtraction of fractions. I am sure there was no essential difference in the knowledge of the subject possessed by these two teachers. But, one of the teachers kept the pupils literally charmed while she worked with them; and that, too, without any conscious effort. The other teacher was a flat failure from the point of view of having her group with her. What was the essential difference between the two? It's hard to tell in words. The first one possessed that subtle something that would make anything she offered anybody, immensely attractive. The other lacked this something.

#### Enthusiasm.

I don't, by any means, intend to say that the things I shall mention constitute that indefinable something referred to above. I am sure, however, they are important accompaniments. And, one of these important things is enthusiasm. It's an old story to us teachers, this telling us that enthusiasm is necessary for this work of the teacher. Let me say here, it is equally necessary for the Christian worker. You can't interest people in things that don't interest you. Noise will not take the place of genuine, heart-horn enthusiasm. If the message you bear has gripped you, thrilled you, has, as it were, inundated your whole life, it will sweep others in its tide. Never doubt that. It is impossible to get in the path of the Mississippi without getting wet.

#### Love Your Job.

To refer to my teacher again, I noticed that it was clearly manifest in her every act that the first teacher loved the job she was about. Christians, called as they are to attract others to the Kingdom, must love their job if their work is to attract others. The fellow who doesn't love his job goes at it in a way to repel others from it. I attended a banquet the other night. The service was in the hands of one of our best caterers. There were many toothsome foods served, some I was acquainted with more or less remotely, others I knew nothing of. After one of these unknown dishes had been served, I looked across the table to see how my neighbors were relishing it. I noticed one brother take a mouthful and then make a face as if he had a mouth of sawdust or iron filings or

perhaps quinine. That was enough for me; I decided I'd not try the new dish. I fear we fail to make our religion attractive, because we make such ugly faces as we go about its tasks. The Psalmist says in one place, "O, taste and see that the Lord is good!" Now, when a thing tastes good, a fellow doesn't make a wry face; if he does make a wry face, the onlooker concludes that the taste is not good. Under those conditions you can't blame the onlooker for lack of appetite.

#### Lose Self.

Nothing is so absolutely stultifying to the cause of religion as self-interest. Christ makes the first great requisite of successful discipleship, self-denial. Nothing attracts more than unselfish devotion. I warrant you that there are in your church and in your League, persons who could be of inestimable service if they would stop pulling wires to get influence and go to work to attract people to the Kingdom. "But what things were gain to me, I counted as rubbish to win Christ." O, if we could burn this across the heart of every Christian around the globe! Then could we resurrect dead churches and reanimate mummied Epworth Leagues; for then would people serve God and not their own interest.

J. W. HAYWOOD,  
Morgan College.

### Quarterly Conferences

HOLLY SPRINGS, MISS. — Abbeville Charge: Our fourth quarterly conference convened in Providence M. E. Church, September 23-24. Dr. W. N. Redmond, district superintendent, presided. Nearly all the officers were present with splendid reports. The spirit of the conference was fine and every phase of the church work was carefully considered. The superintendent spared no pains in bringing the program of the church before the officials. Luncheon was served by the good sisters of Providence. We raised in the conference on Saturday \$60.00. The Elder preached Sunday night and administered the sacrament. Grand total raised in the quarter, \$77.00.—P. A. Lemon.

AUVERGNE, ARK. — Our fourth quarterly conference was held at Haven Chapel M. E. Church, October 8-9, with the Rev. L. G. Hodges, district superintendent, presiding. Sunday morning at 11 o'clock the pastor, Rev. J. W. Winston, preached a very able sermon. At 3 p. m. the Rev. Herd of the C. M. E. Church preached to a large crowd. Monday evening at 2:30 o'clock the quarter was held. The officers present made very good reports. Paid district superintendent

\$20.40; pastor, \$10.75; "I Will Maintain" fund, \$3.00. Total, \$34.15. Thus ended a successful quarter.—J. V. Love, Reporter.

WEDGEWORTH, ALA.—Our fourth quarterly conference was held at Jackson Chapel M. E. Church, October 1, 1922. This was one of the greatest conferences held this season. Rev. R. R. Williams presided. Raised for district superintendent, Rev. R. R. Williams, \$19.32; our pastor, Rev. J. A. Holiday, was paid for this quarter, \$64.73; raised for Centenary, \$27.65. Total, \$109.70. Rev. R. R. Williams preached an able sermon. The conference made no mistake in sending us our pastor, the Rev. J. A. Holiday. We are only hoping for his return to us another year.—D. A. Pastor, Reporter.

TRENTON, LA.—The fourth quarterly conference of the Trenton Circuit convened at the Pleasant Valley M. E. Church, with the Rev. G. C. Hayward, district superintendent, presiding. On Tuesday, October 10, at 7:30, our district superintendent preached from Genesis 25-31; subject, "Fatal Bargains," which was full of logic and instruction. On October 11 our quarterly conference was held. Every officer was present with their reports, showing improvement along all lines. The district superintendent was well pleased with our work and spoke very commendably of it. Too much praise cannot be given our pastor, Rev. W. C. Hayward, for he has labored with us wonderfully this year. Through the efforts of our district steward, Brother Willis Jackson, and all of our class leaders, we were able to pay the district superintendent in full for the year and close out a good year's work. Paid the superintendent \$20.00.—Miss Mary Regues, Reporter.

PICKENS, MISS.—Our fourth quarterly conference was held October 7-8 at Union Chapel, on the Pickens charge, with the district superintendent, Rev. J. W. Golden, presiding. All of the officers made very good

reports. Sunday morning Rev. Golden preached a wonderful sermon and administered the Lord's Supper to a large number. At 7 p. m. we were graced with the presence of Rev. W. F. Isalah, superintendent of Evangelism of the New Orleans Area, who preached a soul-stirring sermon. Two were added to the church. The work has moved on splendidly during the year. Rev. F. P. Leonard, our able pastor, with the co-operation of the members, is putting forth every effort possible to make the work more successful. Collection for the quarter \$71.00. Proceeds from a box supper given the following Wednesday night was \$18.13. Grand total, \$89.13.—Reporter.

### SPECIAL NOTICES

To the members of the Savannah Conference: The Ministers' Relief Association will hold its annual session in King Solomon's M. E. Church, Waycross, Ga., at 3 p. m., November 1. Bring \$5.00 as an after collection to provide for our rainy day of our ministerial life. Also augment your conference claimant collections which are inadequate for our demands. Also increase your Episcopal fund and General Conference claims. We hear encouraging Centenary news of double Centenary increase over last year for our conference. Also be on hand for district superintendent to review and help prepare statistics. Bring your quota of Southwesterns to the conference.—E. D. Giddens.

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W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.



## WHAT THE CHURCHES ARE DOING

**LAKE CHARLES, LA.**—On Wednesday night, October 11, Warren Chapel M. E. Church pledged \$100 more to be added to its donation to the Centenary, Sunday, October 29, being set as the day to raise the \$100. A banquet was held in honor of Dr. E. M. Jones, area secretary, chief speaker of the night, who represented Bishop R. E. Jones, who was to have spoken, but was confined to his home because of illness. Dr. L. H. Thompson of Booneville conducted devotional exercises. Other speakers for the night were: Rev. T. B. Oville, Grace Church, New Orleans; Prof. R. C. Reynaud, Prof. W. O. Boston, Dr. L. M. Coleman and Dr. W. C. Hayes. \$600 was raised, as follows: Rev. J. W. Turner, \$100; Mr. London, \$100; Warren M. E. Church, \$100; St. Peter M. E. Church, Jeanerette, La., \$100; Rev. R. A. Taylor, \$15; Rev. T. V. Oville, \$10; St. Paul M. E. Church, Jeanerette, \$10; St. Martinville M. E. Church, \$10; Mr. F. J. Davis, \$10; Mrs. F. J. Davis, \$5; Dr. W. C. Hayes, \$5; David Clifton, \$5; A. C. Dancy, \$5; Mrs. Barbara Hendricks, \$5; Dr. L. M. Coleman, \$2.50; Mrs. Elia Bell, \$2.50; Miss Anna Belle Spears, \$2; Prof. R. C. Reynaud, \$1; Rev. A. A. Gundy, \$1; Mrs. Lucy Grey, \$1; Mrs. Allen, \$1; Miss Pearl Hendricks, \$1, and other churches throughout the Lake Charles District raised the remainder. The church was packed to seating capacity and a most excellent time was had by all. Music and hymns were furnished by the Warren Chapel M. E. and Sunlight Baptist choirs.—Lewis Dervis, Reporter.

**ROLLO, MO.**—Sunday, Oct. 1, was Sunday School rally day at Elkin Chapel M. E. Church. A very fitting and effective program was rendered by all departments of the school. Mrs. Meggie Simpson, the very efficient and untiring superintendent, presided over the entire service, which was the best in the history of the church. Many secessions are being had from time to time. Our stewards' entertainment on Sept. 21 proved to be the best financial effort put forth this year and was attended by such large numbers that the church capacity would hardly accommodate them. Great was the social results also. Epworth League work is better this year than usual. Its membership is still on the increase. A soul-stirring program was rendered last Sunday evening and was enjoyed by all with glad hearts. Mrs. L. Christian is the president.—James McKnight, P. C.

**HARLETON, TEX.**—Macedonia M. E. Church has just closed a successful rally. We celebrated our fiftieth

anniversary of the old Macedonia church. Our services began Sept. 27, Wednesday night. The introductory sermon was preached by Father C. T. Thompson, the oldest member of the church and also a local preacher. Thursday night was Sunday School night, and on Friday night we had a sermon by Rev. Benton of Mallett Church, Marshall, Texas. Sunday was our anniversary day. The anniversary sermon was preached by our pastor, Rev. B. F. Johnson. In the afternoon services the following persons spoke on the history of the church: Brothers C. P. Thompson, Paul Matthews and Brag Hawkins. We were glad to have with us Sister J. Kesman, who is the district president of the Woman's Home Missionary Society, who gave a brief talk on the importance of caring for the church. She also spoke in the interest of King's Home, asking that we give \$2.00 for the same and \$1.50 for delegate expenses. The same was raised. They gave instead \$5.15. We had eight clubs to report on our rally. Club No. 1, Sister Virgie Cooper, \$31.04; Club No. 2, Sister Mary Washington, \$14.05; Club No. 3, Sister Sedalia Washington, \$11.00; Club No. 4, Sister Mary Pearson, \$7.55; Club No. 5, Sister Lucy Tilman, \$12.00; Club No. 6, Sister Hannah Land, \$11.35; Club No. 7, Brother George Cooper, \$20.00; Club No. 8, Sister Matilda Robertson, \$8.57; the pastor's club, cradle roll, \$9.00. Total raised for that day, \$148.21. We are planning and working hard to finish our church this fall.—D. A. McAllister, Reporter.

**NORTH VERNON, IND.**—Our church is in better shape than ever before. The financial, spiritual and intellectual affairs have been wisely and carefully attended by our pastor. The young people have never been as active as now. The church is now at peace and working in harmony with the pastor. The Epworth League, the Sunday School and all auxiliaries have been properly organized and are doing well. The Methodist Hymnal has replaced the plantation melodies, and the people are singing hymns. The attendance at the prayer and class meetings is on the increase and the congregations have increased 100 per cent. An altar railing has been installed and the seats repainted. The Centenary is carefully looked after, and some money has been raised on the same. We shall observe Good Literature Day and hope to put some Southwesterns in the families, as there was not one when the pastor came. Our Sunday School, literary

and spiritual departments have regular and well attended meetings on Friday and Sunday evenings. Several have joined the church. We believe a new era has dawned upon our church since Dr. Hagood came. We are hoping to have complete reports at the annual conference.—Mrs. Ellen Good, Reporter.

### DISTRICT ROUNDS

(Continued from Page 12)

Thomas, Ravenna; Dec. 12, College Hill; Dec. 13-14, Richmond; Dec. 15, Cleveland; Dec. 17-18, 9th St., Covington; Dec. 22-24, Asbury, Lexington; Dec. 26-29, Rev. R. D. Hines, Hazard; Dec. 30-31, Georgetown.

1923—Jan. 2-3, Clay City; Jan. 6-7, New Zion; Jan. 13-14, 8 p. m. and 11 a. m., Moorefield; Jan. 14-15, 3 p. m. and 8 p. m., Sharpsburg; Jan. 16-17, Mount Sterling; Jan. 20-21, 8 p. m. and 11 a. m., Falmouth; Jan. 21, 3 p. m., (23) Centenary; Night, Cynthia.

### DEAR CO-WORKER:

Pleasing God and blessing humanity in the carrying on and rebuilding of the world are the terms in which we are thinking of the Centenary.

Suggestion: Where the original organization is not intact, if the pastor will reorganize his forces. Have the Minute Man speak at each service. Put on an honor effort with a minimum of \$2.00 and maximum of \$5.00 per member which may come from a free will offering or the tithe. Each church will be sure to raise its full quota.

The pastor is the Key Man; the Centenary cannot go unless he unlocks the door. How many stewards or titheers have you in your congregation?

Very cordially,

H. M. CARROLL.

Dr. Richard, returned missionary from Africa, will speak at Maysville Friday night, October 27. Sunday, October 29th, at 9th Street, Covington; Monday, October 30th, Paris; Tuesday, October 31, Group Conference at Asbury, beginning at 9 a. m. Lecture at 8:00 p. m., Dr. Richards and Dr. Jesse Bogue, Area Secretary.

Big effort for and by the Stewards of every congregation in the Lexington District.

For deficiency in pastor's salary—5 per cent for old worn out preachers; two and one-fourth for Gospel fund. Let the pastor call Leaders and Stewards together and make this the big annual effort and pay up day for Stewards.

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Thanksgiving Day last Thursday in November, November 30th. If the pastor is to be at his best let the Stewards see to it that he is paid up. If the old preachers are to be happy let us not forget them. If the Bishop is to know that we are four square, let our reports show it.

The plan is to send in to Rev. Morris W. Ehnes, 740 Rush Street, Chicago, Ill., the first or 15th of each month.

Shall the Missionaries return? Let us answer with the Centenary pledge, made in the beginning of the great movement. If each will do his or her best the church will raise its full quota.

A. S. W. C. A. in Every Home.

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How momentous the hour; how much depends; how can we help believing otherwise than, "that all is well"—and in waiting for a rousing response from a universal observance of

## Good Literature Day Sunday, October 29th.

¶Optimistic and reassuring messages indicate but one—and only one—result, wherever the most is made of the opportunity to promote the cause, as presented in the appeal for support for a larger reading of good literature by the members of the church.

¶IN THE CHRISTIAN HOME WILL BE FOUND—Good books, good papers, and magazines, as well as sympathetic accord with this movement to improve and increase the number wherever and whenever it is humanly possible to do so. Many pastors find little difficulty in promoting the literature of the church where the merits of the publications have been made known. Of course, to make a success of this—as in any worthwhile effort—requires plan, thought, interest, energy, and application for achievement is not made on the thing one expects to accomplish, but on the thing **actually** done.

¶AND SO IT IS WITH THE ADVOCATE CAMPAIGN.—All along the route—and there is no smooth royal road to any goal—there will be found bridges to cross, and sometimes recross; and mountains to climb, with much exertion; many trials, and not a few sacrifices and disappointments; yet there is compensation in the brightness of the hues at the end of the campaign—in the knowledge of a duty fulfilled.

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### There is not much more to be said

—on the subject. The programs are being sent to all pastors; special letters of instructions, suggestions, and individual replies to requests on information on many matters are going out daily, so that before the date is reached it is sincerely hoped that not a single obstacle will be left in the way of a complete and outstanding—and may we also add—the most successful Good Literature Day and Advocate campaign opening of all Methodist history.

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## *Remember the Day, October 29th.*

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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Bishop Matthew W. Clair, D. D., L. L. D., who is presiding this week over the Texas Conference at Palestine, Texas. Bishop Clair is one of the two colored bishops elected and consecrated several years ago by the Methodist Episcopal Church. Under Methodist Economy of Area episcopal supervision, Liberia, Africa, was designated as his episcopal residence. In June of this year he returned to the states visiting the home field and attending important general Board meetings. While here he was requested by the Board of Bishops to hold several domestic Conferences before his return to Africa. Already he has held the Tennessee, he has yet to hold the Little Rock and the Atlanta Conferences which convene December 6th and 13th respectively.

Bishop Clair's long and distinguished career both as Pastor and District Superintendent in one of Methodism's metropolitan areas qualifies him uniquely for administrative work. His poise, his passion for the Kingdom purpose are among his outstanding traits of character and leadership. He is an exhibition and vindication of Methodism's high Christian idealism and service for the Negro race.

It is highly gratifying to note how our Superintendents, Pastors and Laymen and Laywomen, are responding to the call of this paper for help in putting the paper on a basis of Dignified self-support Crowning its Fifty-Years of Golden service. Success is sure to come if Pastors and committees continue to send in their encouraging monthly reports.



## ANSWERING OUR CRITICS

It is the method of a school of propagandists in this country to indulge in that kind of tell-tale publicity and word-juggling that tends to arraign race against race and class against class. Such public pests have no regard for the truth but play up in bold, striking, sensational, delusive terms those things that can be distorted so as to serve their dishonorable purpose.

Thus, with the army of hostile critics of the Negro, who would find an excuse for opposing his progress, or would seek some palliation for their heartless treatment of him as a citizen and a brother in the family of human beings. Apparently forgetful of the fundamental facts of anthropology that fail to disclose any such thing as inherent instinctive race characteristics, they have accused the Negro of every crime in the catalog of human crimes.

One of these charges that has been so damaging to the Negro was that he was not responsive to the demands of orderly government; that he did not evince strong sentiment for law enforcement; that he abetted crime and harbored the criminal.

To this age-long, threadbare, unscientific accusation, the most vital and eloquent answer was the Nashville meeting on Law Enforcement conceived and conducted by the Negroes of the country as their argument in self-defense. That meeting not merely gave in words, but was in itself, a demonstration beyond the cavil of critics, that the Negroes of the country are in league with, a vital functioning part of, the moral forces of the nation, standing rationally and collectively for law and order in all the nation's institutions and life processes. Nor was the meeting a "grand stand" play. It was spontaneous, growing out of the urgency of the times, the exigencies of the situation, when the Negro saw the dire need of mass effort and expression from some quarter that would give heart to the forces of orderly government and show those who malign the race, that the accredited representatives of twelve million American Negro citizens stand for law enforcement.

There is exhibited herein a sense of social sympathy for which the race should be given full credit. The Negro thinks and feels in terms of the total wellbeing of society. His acts are related purposely to the progress of society. He toils not for himself and his alone, but is cognizant of his vital connection with, and value for, society as a whole, and through the Nashville Conference as well as in his daily service to society, he is showing his ability to adapt himself and his group to the progress of the whole of society.

Whatever may be said of the dullness of the Negro, the Nashville meeting shows that the Negro fairly comprehends the principles of democratic government which requires a contribution from every group and each individual for the enrichment of the whole. This contribution the Negro is endeavoring to give. Loyalty to his government and its wellbeing is a ruling passion of the group. Though so often laws that should secure him in his liberties and his life are flouted by his enemies and go unenforced by his government, he nevertheless remains loyal and true to the best interests of the government under which he lives.

That there are great evils lurking within the nation is a fact patent to students of social

phenomena. That the Negro has the keenness of perception to detect and properly evaluate these lapses in our social order is shown by the Nashville assembly. In clear cut and convincing terms, in the document sent out by the Conference Committee on findings, these evils are set forth in language and temper that should make the nation think. And what larger service could be rendered society than that of arousing thought, constructive thought along proper lines. At Nashville the Negro stood at the crossroads of American civilization and himself became the index finger to the nation—the warning signal of lurking dangers that must be intelligently vigorously handled by the nation and offers his best efforts, himself to his country in order to avoid national calamity.

Advocacy of Prohibition was one specific note of the Nashville meeting. Than which there could be none more urgent and that meets with more general approval by the forces that make for uplift and progress. The Negro knows the evils of the liquor regime and the Conference on Law Enforcement was the voice of the smaller group to the larger and dominant group in our body politic to help us throw up the dikes of protection to our group from the sweeping sporting tides of evil consequences that ride in, and upon, and submerge the victims of strong drink and all its attending evils.

The highest tribute that could be paid to the conception and value of the Nashville Conference is that it showed the unquestioned moral leadership of the Christian Church in the most vital things that concern our racial and national wellbeing. It was the amassed moral strength of the race laid under tribute and service to the ideals and objectives of the Church of Jesus Christ. It was the Church organizing and giving definite social direction to the moral, ethical and religious forces and factors of our race group. It was the crowning of the Church as our supreme moral force, and hailing and acclaiming her princely leadership in the things that vitally concern racial and national wellbeing. What finer, more scientific piece of work in social adaptation can be discovered, or is possible in any group anywhere than is shown by the Negro's Conference at Nashville.

It was not the voice of industry, nor the voice of politics, nor the voice of business; neither was it the voice of the schools or of the professions that spoke at Nashville.

It was the voice of the Christian Church, conserving every legitimate interest of each and all of these lines of endeavor, pledged to the promotion of a righteous social order, that spoke to the nation through the Nashville meeting in the first plea of its kind ever sent forth in the nation for law enforcement.

### CHILDREN'S RIGHTS

World-wide agitation and efforts for women's rights are among the signs of advancing civilization; it is indicative of the growth of an idealism that requires the largest possible opportunity for the development of every human being. It rightfully demands the throwing off of all barriers and restrictions against woman on account of her difference in sex, and the giving to her equal opportunities with men wherever and whenever she looms up for recognition.

But the right of womanhood is not a whit comparable with the rights of childhood. Somebody has said that they who deal with age, deal in subtraction, while they who deal with youth, deal in multiplication. The fact of this wise observation applies aptly in the case of Children's rights. We are entirely too prone to overlook the fact that children are possessors of rights. This is encompassed in the fact that they are individual human beings with the essential endowments of personality. Personality and rights are inseparable.

The right to be well born physically, is among the rights of the child. This right is entailed by the responsibility of parenthood. Both are God-given. Parents are due their children and society to keep the parental body fit and efficient that future generations shall be physically buttressed against the inroads of maladies that sap physical vitality and reduce the energy that should be abundant for the world's work.

But what of the right of training and education? It also is the child's by the same force of logic and circumstance. Every parent owes his child pactical discipline for the child's life career. Children should be trained to know how to work and to share the work of the world along with their fellows. It is a sad parental mistake and a sin against society for parents to rear their children without a knowledge of, and a share in, the constructive work of the community; such work as puts the child in the class of the world's producers because he realizes that he is among the consumers of the world's goods. Children have a right to be industrious rather than idle, resourceful rather than dependent; social rather than selfish, and creators as well as partakers in the things of society around them.

That children should be intellectually trained for their life work, of course is a corollary of the above contention. Life,—the largest, richest, happiest life, because the one most serviceable to our fellows, should, must have an adequate intellectual basis—a conception which sees things and persons in their total relations. This is a characteristic and capacity of the trained mind. Parents owe it to their children to give to them that vantage ground in life that results from a properly trained intellect. To fail the child here is to neglect one of the most essential parental functions, and to send the children forth handicapped under life's responsibilities.

No education is complete without the religious emphasis. Because every condition and relation in life has, or should have, religious significance. This will be so as long as man has a religious nature which is the most fundamental phase of his being. His education must relate him to his total environment a very large part of which is ethical and religious. No parent has discharged parental obligations to his child who has not brought that child face to face with the religious imperative and done his best to bring that child under the controlling sway of religious motives and sanctions for that child's conduct and life. The child has the indisputable right to expect of his parent, in teaching and example, that he shall be led into those ultimate relations that we call the Kingdom of God.

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# *The Story Of* **THE THREE FLAGS**

No, it isn't like the story of The Three Musketeers because that was a story of fiction, while ours is a story of fact; that story was the creation of one genius while this is a chronicle of the heroic acts of many persons written by themselves in literal deeds that shall forever endure.

Our **Story of The Three Flags** will comprise thrilling episodes, daring adventures, moral sacrifices. It's heroes and heroines will be types of characters from every walk of life, and their names will be legion.

Back of it's title will be it's more fascinating theme—**Crowning Fifty Golden Years.** It is the story of how the rise, present status and perpetuity of the Southwestern Christian Advocate will have been effected.

**The Story of The Three Flags** will reveal how a race, by many regarded as charitable wards in a great religious communion, gradually coming to itself under a developing race-consciousness, rationalized its status, its racial institutions in the Church; saw itself but partially emancipated from the embarrassing custom of accepting charitable benefits which the Church had been lavishing upon them continuously for a half century, resolving to assume its own racial responsibility, relieved the Church of its embarrassing financial burden; and, with **one masterly stroke, 350,000 strong, put their publicity organ, the Southwestern Christian Advocate upon a basis of self-support.**

For years, this story will be rehearsed in the eager ears of listening thousands. It will be told by lip and pen. Around hearthstone, in pulpit, on platform, in newspaper, in book it will be told to oncoming generations how **Fifty Golden Years of Southwestern Service** were crowned with this epochal achievement.

**Three powerful motives will incite those who do this task:** The motive of gratitude to the Denomination and to the prophetic founder of the Southwestern; the motive of racial self-respect and the motive of larger Church and national service through the Southwestern in future years.

The Three Flags are not premiums but part of the paraphernalia used in effecting the coronation of these Fifty Golden Years. They will indicate distinguished service.

**Flag No. 1,** will be awarded by the Southwestern Christian Advocate as an historical keepsake to the Local Charge in each district reporting the largest number of subscribers beyond its quota. It fosters local Church pride.

**Flag No. 2,** is the Southwestern's mark of distinction for the District's part in this historical achievement. We will award this Banner to that resourceful District reporting the largest number of subscribers beyond its allotted quota. One of the One Hundred Methodist Districts will win it.

**Flag No. 3,** is an Annual Conference Banner to be awarded that fortunate Conference out of the group of twenty-one, which makes the largest contribution of subscriptions in excess of its allotted quota to help crown these **Fifty Golden Years of Southwestern Service.**

All quotas are allotted on the basis of membership, and banners will be designated on the same basis.

The Story of **The Three Flags** will be enriched and pregnant with interest for coming generations in proportion to the measure of intelligent effort and persistence which Superintendents and Pastors throughout the Church bring to the task of **Crowning these Fifty Golden Years.**



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

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Subscribers will find opposite their names on the address label, when their subscription expires. Timely renewals will save missing any papers.

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There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



A SURE SUPPORT:—The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33:27.

## Personal and General

The only delegate to the National Convention of the Woman's Home Missionary Society meeting, Oct. 18-25, from the State of South Carolina, was Mrs. J. W. Moultrie, wife of Secretary Moultrie of Atlanta Area. While in Pittsburg Mrs. Moultrie is the guest of her mother and young son, John W., Jr., who is attending there the Schenley High School, from which he graduates next June.

The Rev. W. B. Whittington, our hustling pastor at Crapo, Md., has just sent in on his semi-centennial Southwestern Anniversary quota twenty (20) new annual cash subscriptions to The Southwestern Christian Advocate.

In a Centenary rally held at Claflin University on October 19th, the South Carolina Conference raised \$10,000. Bishop Richardson and Dr. J. W. Moultrie, Area Secretary, deserve great praise for this financial feat. Five hundred dollars of this amount was contributed by the teachers of Claflin, and one hundred dollars by the student body. The meeting was royally entertained by President Randolph and his loyal faculty. Considering the financial handicap under which this largely rural section is laboring, such a financial showing is well nigh marvelous.

Death has called to his much-deserved reward the Rev. W. V. Daughtry, former District Superintendent of the Waynesboro District, Savannah Conference, who passed triumphantly away on October 16th. Brother Daughtry succumbed to a stroke of apoplexy.

Mrs. G. T. Saxton, wife of Dr. G. T. Saxton, our progressive, stalwart pastor at Little Rock, Ark., is very active and successful in support of The Southwestern Christian Advocate. She has sent in several batches of subscribers on their quota for our semi-Centennial anniversary.

The chairman of our Southwestern commit-

tee of Simpson Memorial, at Charleston, W. Va., Mrs. N. C. Carter, has just sent in on their church quota for the semi-centennial anniversary twenty new annual cash subscriptions.

Rev. H. A. Boyd now heads the National Baptist Publishing Board as its secretary and treasurer. He succeeds his noted father, recently deceased, who was the founder of that institution.

Under the experienced leadership of President J. O. Spencer, Morgan College, sponsored by the Board of Education of the Methodist Episcopal Church, has shown a remarkable growth. A greater impetus is being manifested in the college than ever before, 143 students having registered for collegiate work this year. Of his number, 88 are enrolled in the academy. The summer school sessions took care of 150 students, a record number for the college.

Prin. J. W. Haywood, of Morgan Academy, Baltimore, Md., will attend the session of his conference at Palestine, Texas, Nov. 1-5. While in the South he will preach and lecture at the following places: Ebenezer church, Marshall, Texas; Antioch Baptist church, Shreveport, La.; Wesley tabernacle, Galveston, Texas; Sloan Memorial and St. James, Houston, Texas.

Our Baptist brethren are casting about for the best man to succeed the late Dr. E. C. Morris as president of their National Convention. A number of their best men are aspirants for the office. Dr. L. G. Jordan, Corresponding Secretary of the National Baptist Convention, writes: "Rev. L. K. Williams, of Chicago, seems to be the most accepted men. Dr. Williams was born in Alabama, reared and educated in Texas, is now pastoring the Olivet church, with a membership of more than ten thousand (10,000), which is the largest of their churches in the world. He was for eleven years president of the Texas Baptist Convention. Secretary Jordan says with Mississippi, Louisiana, Texas, Missouri, and all the West, for Dr. Williams, he will likely win on the first ballot.

The new headquarters of the Methodist work in Russia and the Baltic States are now located in Elibabetes eela 15, Riga, Latvia. Dr. Geo. A. Simons, Superintendent and Treasurer of the Russia Mission Conference, has just rounded out fifteen years as head of the Methodist work in the Russian and Baltic fields, and is also supervising the Methodist Relief for Russia, assisted by his faithful sister, Miss Otilie A. Simons, Deaconess Anna Eklund and Rev. Oscar Poeld, the latter two residing in Petrograd. Four large shipments have been dispatched by Dr. Simons to Russia since New Year via Finland, and one shipment has been sent by Bishop L. Nuelsen through the Nansen Committee via Switzerland.

For credits on Anniversary Quotas always give name of pastor, charge and district when sending in new subscriptions.

### CHILDREN'S RIGHTS.

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Parents need not be sorely distressed should they fail to leave their children rich legacies of stocks and bonds but should rather be concerned that they are given proper direction and endowments in those finer values that make up character and moral worth.

### A CREED FOR THE MOTHERS OF TO-DAY WITH THE DIVINE GIFT OF A CHILD

I believe in the eternal importance of the Home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes and the ideals which dwell in the hearts of all children.

I believe in the beauty of nature, of art, of books and of friendship.

I believe in the satisfactions of duty faithfully done.

I believe in the little homely joys of every-day life.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the will of God as the one and only law of human life in all its relations.

I believe in training my children to be faithful children of God and loyal disciples of Jesus Christ.

### CHOOSING A LIFE PLAN

By Dr. Pezavia O'Connell

Life's supreme business is the building of character. A building requires a plan and is for a purpose. The plan and purpose constitute the ideal. The purpose of character building is personal excellence and social comity and efficiency.

Men are always choosing models and pursuing ideals, though they may not be aware of it. The ideal determines the character. Was there ever any model equal to Jesus in excellence? What element did he lack that becomes a man? Who has achieved the distinction which he won? Who experienced the joy and the peace that were His constant possession? Who has benefitted mankind as much as He has? None but those who take him for their model, "Who follow in His train."

The youth of the Negro race must not make the mistake, in their character building, of choosing any model less than the best. For their need is beyond calculation. The foes they have to meet are strong, subtle, and entrenched. And, besides, they themselves like the rest of humanity, long for joy, covet peace, seek glory and honor. These may be obtained only by the highest individual excellence and the greatest service to mankind. Jesus not only is the model but as he lives he inspires, sustains, guides, empowers to triumph by his personal presence, all who believe, deny themselves, take up their cross daily and follow him.

### WARNING!

Brethren, it will not be possible for our office to give proper credits on Semi-Centennial quotas for subscriptions sent in unless they are accompanied by name of Pastor, District and Charge from which subscriptions are sent.



## HERE ARE THE CARDS



The twenty-four post cards to be received during October, November and December, 1922, by every Methodist Episcopal Sunday School in the United States, are pictured above. The strings attached to the cards lead to the places on the map of the world from which the cards are to be sent. This is a unique lesson in Missionary Education and world friendship.

### AN INTERNATIONAL POST CARD SHOWER.

#### Methodist Sunday Schools to Receive Post Cards Every Week Until Christmas from All Parts of the World

From now until Christmas the eyes of Methodist Sunday school pupils and teachers will be turned toward the map of the world. From twelve foreign mission lands and from twelve mission centers in America there are being sent post cards of greeting to each Sunday school. Even as you read these cards are traveling towards you by steamboat and river ferry, by railroad and oxcart, by automobile and by mule.

Three are coming from distant points in Africa, and one each from Argentina, Mexico, the Philippines, Japan, Straits Settlements, India, China, Korea, Switzerland. Those bearing American stamps are from crowded cities, from open country, from mining and lumber camps, from coke fields, from the Spaniards of the Southwest, from the Navajo Indian Reservation, from Hawaii and from Porto Rico.

These mission post cards are addressed to the Sunday school superintendent and he should present two—one home and one foreign—to the school each week for twelve weeks. Various ways of presenting the cards are suggested: by a pupil who has figured out previously the route by which the card came and who will describe the route to the school; or by a class tracing the journey on map or blackboard, reading the message of the card, or reproducing it upon the board. Or, the Superintendent may work out various plans of presentation. For example, the journey from Buenos Aires, Argentina, may be thus described:

"The Mail Bag which carried the post card was put on the steamer at Buenos Aires. It was probably put on a steamer of the Munson Line. It stopped for a day at Montevideo, then sailed to Rio de Janeiro. Its last stop in South America was at Per-

nambuco. Its long journey of three thousand, six hundred and ninety-six miles was from Pernambuco to New York, where it was stamped and put on the train at Grand Central and traveled for seventeen hours to Cincinnati (or—over a route which your postmaster could tell you—to your town.)"

When the card has been presented to the school it should be fastened on the border of a large wall map, with a ribbon attached to the place from which mailed—as indicated in the accompanying photograph. Thus will the pupils realize the extent of the worldwide missionary cause which they are helping to support.

The November number of "Missionary Education" (Methodist Book Concern, 50c per year) will provide a world map to which the cards may be attached. Or, some boys and girls, adept at drawing, may make a suitable map, 10 by 6 feet. Some class will probably be glad to produce such a map, either by freehand drawing, or by using a small map, marked off in numbered squares, as a guide. It will be a good missionary exercise.

It is also intended that the cards will be used in classes, especially in connection with the missionary lessons. Other plans for their use in appropriate missionary services of worship will appear in the November "Missionary Education."

By means of these post cards Sunday school pupils—and teachers as well—will get into much closer and more personal touch with the great missionary program of the Methodist Episcopal Church. They should greatly stimulate the missionary spirit in every church.

#### DR. J. W. MOULTRIE, ATLANTA AREA SECRETARY, MAKES VIGOROUS APPEAL.

"The Atlanta Area After the Emergency Fund."

The Board of Conservation and Advance of the 20,000 units assigned 110 belong to the Atlanta Area, Colored. With our resident Bishop

Richardson as the commanding general. The Area has raised for the whole time only 68% of its regular Centenary allotment and has adopted the motto of our Bishop, viz: "Every charge a better charge this year in every respect than last year." Most of the twenty-three districts in the Area have, to date, exceeded last year's collections for the Centenary, and in spite of bollweevil, short crops and a migrating people the outlook is better than in former years.

Just now our chief concern is the Slump money. We must raise our share or the Kingdom will suffer, our schools and many church projects will be stopped and "Ichabod" will be planted on our banner. But we dare not fail. We cannot fail.

Fortunately for the Atlanta Area, Bishop I. B. Scott, residing in Nashville, has accepted the call from the committee to help in this Area. He has been energetic and industrious in labors. His appeal for a broken and disappointed world and for bleeding Africa never fail to convince. This is followed by personal solicitation, hence our victory and success. Over \$5,000 has been pledged. Dr. R. T. Weatherby, our Area Evangelist, has too rendered valuable assistance, and he never fails to win whenever he speaks. Both the Bishop and the good doctor continue their labor among us. Bishop Scott is in Florida this week in labors abundant. We also had helpful and strong addresses from President J. B. Randolph and Den Henry Pearson of Cliflin University. All of the appeals were reinforced by a previous letter from Bishop Richardson and helps from our busy and capable district superintendents.

The Area has launched this year a college rally in each state, with our college schools in the center of our endeavor. The first rally will be at Cliflin University, Orangeburg, S. C., this week, October 19th. The next week, October 26th, is the famous Clark University rally, Atlanta, Ga., installed by Bishop Leete and encouraged and advanced by Bishop Richardson. The last will be the Cookman Rally at Cookman Institute, Jacksonville, Fla., Tuesday, Oct. 31st. These will be gala days for the cause of

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### WOMAN'S FOREIGN MISSIONARY SOCIETY BRANCH MEETING AT CHATTANOOGA.

The fifty-third annual meeting of the Cincinnati branch of the Woman's Foreign Missionary Society came to a close after a three days' session in the city of Chattanooga, October 12th.

It was a great meeting.

It was great in its personnel

Scarcely can there be found in any organization such an army of women as these, whose talent and genius and consideration have brought the Cincinnati branch to a position of prominence and service second to none in our great Woman's Foreign Missionary Society.

It was great in its representation

There were present representatives from eleven conferences, extending from Ohio to Mississippi, and from West Virginia to Illinois.

Eight furloughed missionaries were there: Miss Anderson, from Maylasia; Miss Ashwell, from Burma; Miss Beck, from India; Miss Charles, from the Philippine Islands; Miss Tuttle and Miss Hillman, from Korea; Miss Mason and Miss Seidmann, from China.

Nine newly-appointed missionaries were the object of much interest and prayer, in the beauty of their youth and consecration.

It was a great program.

The communion service with which it opened was under the direction of Bishop Bristol, and the "Survey of the Cross" brought a hush upon every heart. The "quiet hour" each day, led by Mrs. S. W. Eddy, intensified and deepened the thought of Calvary, her theme being "The Efficacy and Power by Dr. Bert E. Smith, of the Board of Sunday Schools.

Mrs. Wilbur P. Thirkield occupied another evening hour with an address on "Mexico."

The pageant, "Lighted to Lighten," was arranged by Mrs. Biddle, the efficient secretary of Holston Conference, and was given by the Highland Park Church of Chattanooga, under the direction of Mrs. John C. Knodlen, assisted by Mrs. Carl Geyers.

The reports of the Home Base and Corresponding Secretaries, Mrs. F. I. Johnson and Mrs. R. L. Thomas, were of absorbing interest. The one presented the growth and outlook of the home work, while the other was a stirring and impassioned presentation of needs yet unmet on the foreign field.

The Method Hour was practical and helpful. Mrs. Hubbell conducted the one for young people, Mrs. Doane for juniors, and the inimitable Mrs. Townsend, the one for auxiliaries.

The addresses of the missionaries were inspiring in their incidents of the power of the Gospel in individual lives and the reality of God's care over them in difficult and dangerous circumstances.

The closing service was one of consecration, as at the call of the president the officers took their places within the chancel, the missionaries, both furloughed and outgoing, being already seated upon the platform, and the conference secretaries came to the altar and there made their pledges, aggregating the sum of \$329,102.50 for the new year. Mrs. R. L. Thomas led in the closing prayer.

It was a great fellowship meeting.

The delegates strove to put into practice the motto referred to by Mrs. Townsend,

"Appreciation is the noblest word in the vocabulary of the human soul."

Mrs. Kunz and Mrs. Boyd, the receiving and disbursing treasurers, twenty and twenty-five years in service, were honored by a processional, receiving into their hands forty-five beautiful chrysanthemums.

Mrs. Hubbell and Mrs. Cary, as an echo from the Lakeside Summer School of Missions, received from Camp Wesleyan girls notes and dollars of appreciation.

The beloved secretary emeritus of the Holston Conference, Mrs. David Getaz, was presented by Mrs. Biddle with a memorial membership certificate, the gift of the auxiliaries of the conference.

Mrs. Townsend, in a never-to-be-forgotten address, presented Mrs. Thomas, in recognition of thirty-one years of service, a beautiful jeweled pin, while into a silver loving cup, she placed pink rose buds one by one, using them to represent the letters of the name "Sallie Thomas," into which she spelled a list of virtues which caused the tears to fall like rain from the eyes of the recipient.

It was a meeting great in its entertainment.

The local committee under the leadership of Mrs. Bristol and of Mrs. Murkett were untiring in their service, and extended every courtesy with true Southern hospitality. The business of the conference was too urgent and extensive to permit time for social functions, but the ladies of Chattanooga treated their guests on Friday morning to an automobile trip to the far-famed points of historic interest and scenic beauty, in the environs of the city.

It was a meeting great in its prophecy.

A new name was given to the W. F. M. S.: "World Friendship Means Service."

It was a prophecy of unity—the purpose of God to gather "into one in Christ" all things and all people. There were eight colored delegates, Mrs. J. T. Leggett, Jeffersonville, Ky.; Mrs. C. D. C. Mebane, Paris, Ky.; Mrs. Fanny Thompson, Paris, Ky.; Mrs. F. R. Arnold, Madisonville, Ind.; Miss May L. Woolfolk, Chicago, Ill.; Mrs. Levi Starks, Jeffersonville, Ind.; Mrs. L. J. Hall, Hattiesburg, Miss.; Mrs. W. H. Golden, Tupelo, Miss. Mrs. E. A. Sherrill, who was responsible for the entertainment and care of the colored delegation, provided a rare treat for the conference. One of the most tender and beautiful hours was when a chorus from the Lincoln High School of over a hundred boys and girls sang some of the "Spirituals" of their own people. Tears fell from many eyes. Madam Lawrence of the Conservatory of Music followed the choruses with "Stand By Me, Lord," and for an encore the "Sparrow Song," both of which were beautifully rendered.

The new year is to be "Children's Year," and this meeting was a prophecy of peace and safety for the children of the world. "Thy Kingdom come, Thy Will be done, on earth as it is done in heaven."

"The wolf also shall dwell with the lamb, and the leopard shall lie down with kid, and the calf and the young lion and the fatling together, and a little child shall lead them."

#### PINE BLUFF DISTRICT.

The Pine Bluff District Conference, Sunday school and Edworth League convention, of the Little Rock Conference, met in Hodges chapel

M. E. church, Helena, Ark., August 22-27, 1922. The forces had been marshalled for a successful meeting by the district superintendent, Rev. A. S. Miller, and the pastor, Rev. B. F. Scott. A large delegation was present at the opening program rendered by local talent, with Prof. G. E. Taylor, now dean of Philander-Smith College, as master of ceremonies. The numbers were all well presented, and the excellent music furnished by the Baptist choirs deserves special mention. A most cordial welcome was given by Prof. J. M. Cox, the principal of the high school, and very ably responded to by the district president, Mrs. A. C. Freeman.

Wednesday morning the conference session was opened by District Superintendent Miller, and the business was dispatched without a hitch. The following elections were made: Revs. B. F. Scott secretary, J. A. Brooks treasurer, J. H. Braxter statistician, M. F. Strong solicitor for The Southwestern. The reports were encouraging, some of the charges surpassing the showing made last year. A few of the pastors were unable to be present but sent reports. The theme throughout was "Centenary" and "Southwestern." Dr. J. W. Jackson, of Philadelphia, was with us and inspired our people by his fine lectures and pictures to do more for the Centenary Campaign. He remained until Friday, helping in every possible way the cause of the Church. Among the visitors were Drs. J. M. Cox, G. T. Saxton, L. G. Hodges, Revs. Z. R. Fields, Harris and Moody, the latter two being city pastors.

Excellent sermons were preached by Revs. R. F. Young, Hanna, Braxter, J. M. Smith, J. A. Brooks. The young pastors led devotions and showed progress in every way. The convention opened Thursday morning under the most favorable circumstances, with Mrs. A. C. Freeman presiding. A large number of delegates were present and astonished the entire assembly by the fine reports for Centenary. The district president led the district officers in their assessments by paying \$15; the assistant president, Mrs. Hezekiah Ingram, the Sunday school director, R. C. Hunter, the music director, Dan Holmes, the Junior League superintendent, Mrs. Ida McClendon, Miss Ora Bailey, Mrs. Irma Barnes, \$10 each; Mrs. D. W. Sampson, treasurer, Miss Pearl Smith, secretary, M. L. Johnson, Mrs. Susie Pritchett, Rev. B. F. Scott, president of board, Wm. Bailey, R. J. Talbot, \$5 each; Misses Clara Black, Georgiana Freeman, Dudley Patillo, \$2.50 each.

The Rev. H. P. Coulter, who had suffered from paralysis for several months, was unable to attend, but his work was taken care of by his faithful representatives. He desires the prayers of the entire Church in his affliction.

The peace of the conference was disturbed when Mrs. Freeman, who had been district president for years, tendered her resignation and nominated Mr. Hezekiah Ingram, a fine young student of Philander Smith College. She finally succeeded in assuring more abundant success for the work in the future for those who had been so loyal for these years. The following officers were elected to do some hard work this year: Sunday school director, R. C. Hunter; Senior League president, H. Ingram; assistant Sunday school director, Mrs. Susie Pritchett; assistant president, Mrs. A. C. Freeman; Junior League superintendent, Mrs. Ida McClelland; first vice-president, Emmett



Reece; second vice-president, Miss Erelee Miller; third vice-president, Mrs. Irma L. Barnes; fourth vice-president, Dan Holmes; secretary, Miss Pearl Smith; assistant secretary, Rubie Cotton; corresponding secretary, Lalue Wilbun; treasurer, Mrs. D. W. Sampson; pianist, Miss Georgia Freeman; assistant pianist, Clara Black; music director, D. Holmes; assistant musical director, D. C. Crosby; president, Miss Eva Bailey; first vice-president, Mrs. Louise Jones; president Senior Board, Rev. B. F. Scott; president Junior Board, Rev. R. J. Talbot. The next meeting will be at Eudora, Ark. Let this notify all officials to commence work at once.—H. Ingram, President, Mrs. A. C. Freeman, Assistant.

#### THE BRILLIANT OPENING AT CLAF-LIN UNIVERSITY, SEPT. 27, 1922.

By the Rev. John C. Gibbs.

Perhaps never has the institution opened under more propitious conditions. This date she goes forward with the faith of the fathers, the co-operation of the potent Church, and the approval of God. The world knows her today, but shall know her better tomorrow. She lives to find men and serve humanity. She haileth the youth and declareth in his heart, "Wisdom is the principal thing; therefore, get wisdom." Consequently, that class of young people are turning their attention "collegeward." Today the school began with a large number of students. The grades, high school and college were largely represented.

Dean Henry Pearson, professor of English, was the master of services on this big occasion. The newly-elected president, Dr. J. B. Randolph, received his merited meed of praise from the dean, and, in turn, was presented to the student body, faculty, trustees, alumni and patrons, who arose as a body and gave this educator and prince of pedagogic administration the Chatauqua salute. President Randolph spoke of the present and future Clafin, outlined the duties and requirements of the affairs of the school, urged that for the most effective, comprehensive and complete service he must have the heartiest and fullest co-operation and support of every one. He in turn introduced the president emeritus, Dr. L. M. Dunton, who amidst a deluge of genuine applause, and in his venerable, dignified and refined custom, delivered a lucid and impressive address, full of sane counsel, chaste advice, and solid sense. Here something happened. In the height of his speech, Dr. Dunton, the senior chief of Christian education in all this Southland, grasped the hand of his successor, and with an indescribable feeling in his tone, pronounced President Randolph the legal and worthy man of his choice and admiration, and graciously handed over the reins of the school's government into his faithful keeping. This scene was both thrilling and sublime. Here the weight of a half century of ripe experience and wisdom implored His spirit's guidance and prosperity to follow this young man's administration in all of its vicissitudes and phases.

The professors, teachers and helpers, whose names, branches, tauch and trades followed were introduced and splendidly represented their line of service. Dean Henry Pearson, English; Prof. A. G. Smith, chemistry and physics; Prof. B. W. Doyle, social science and psychology; Prof. J. W. E. Bowen, Jr., history and religious education; Prof. G. W. Jordan, Latin

and social science; Prof. O. Johnson, physiology and biology; Prof. J. H. Alston, mathematics; Miss Blondell A. Whaley, assistant in mathematics; Miss Julia A. Hibbler, assistant in English; Mrs. Phyllis E. Gibbs, assistant in English; Prof. Napoleon Rivers, French and Spanish; Miss Ada G. Doar, eighth grade; Miss Margaret Connor, sixth and seventh grades; Mrs. G. W. Jordan, fifth grade; Miss Annie Green, fourth grade; Miss Marion Redfield, third grade; Miss C. B. Gray, second and first grades; Mrs. M. L. Coprich, violin, violincello and orchestra; Mrs. McLester, domestic arts and millinery; Prof. Alonzo Bryant, director of industries; Miss Eliza Bowler, preceptress; Mrs. Mary L. Witherspoon, matron of girls; Mrs. Amelia Tobias, dining hall matron; Miss L. B. Smith, librarian; Mr. D. W. Thompson, steward; Mr. Myers Franklin, chef. All of these parties are experts in their respective professions, and Clafin under their tutelage shall go forward to a glorious career.

Mrs. L. A. J. Moorer assured the president that the women of South Carolina were ready and eager to support him and would feel it an honor to be called upon to do their bit. Rev. J. B. Taylor spoke in behalf of the trustees to prove their loyalty to the school and her administration. The Rev. W. S. Thompson represented the South Carolina Conference and showed that the ministers would stand by the administration and aid her in all of her business and religious activities.

All Methodism in Orangeburg was declared by the Rev. W. M. Hanna as solid, and one united potency for the uplift, encouragement and success of the institution, and everywhere there were expressions and declarations that "The Greater Clafin" is in view under the leadership of President J. B. Randolph and his corps of instructors.

John C. Gibbs.

#### "A HANDFUL OF CORN ON THE TOP OF THE MOUNTAIN."

By the Rev. D. H. Kenney.

A handful of corn on the mountain,  
In the rocky, sterile soil,  
Small promise it gave of a bounteous crop,  
And small reward for the toil;  
But at harvest time the fields were awake,  
Like the sea when the wind upheaves,  
And the fruits like Lebanon's cedars shake  
'Neath the weight of the golden sheaves.

And the Christ, the Mighty Husbandman—  
From the small Judean town,  
Where they asked if he was the "Carpenter's son,"

And what his claim to renown:  
See today the fruit of the scattered grain  
Of corn on the mountains bend  
And shake, while the wide world looks in vain

For His match 'mong the sons of men.

Thus the seeds of Grace, by the sower cast,  
In the heart all barren and cold,  
Is nourished by heaven's smile, and, at last,

Is garnered a hundred fold.  
Thus the Christian Church, like a stone cut out

Of the rocks has onward rolled,  
'Til the whole earth now with a mighty shout

Is reaping the shocks of gold.

#### DR. J. W. MOULTRIE, ATLANTA AREA SECRETARY, MAKES VIGOROUS APPEAL.

(Continued from Page 5.)

Christian education and Negro uplift. They will be also rally days for the Centenary and the "I will maintain" Emergency Fund. We hope to raise all the units by the Cookman rally, and, besides, a neat sum on our regular Centenary quota. Editor L. H. King is the magnet of the Area as he is pre-eminently ours, and he will have the results of these rallies for The Southwestern readers immediately.

The Atlanta Area will observe "Good Literature Day," Sunday, Oct. 29th, in most of our churches or soon thereafter. The Southwestern is the assistant pastor and is the indispensable advocate of all our interests and puts Centenary facts attractively everywhere. We propose to pull up with our Centenary quota this conference year. We must raise our 110 units and help offset the \$2,000,000 missionary deficiency so that the work at home and abroad shall go forward. The Church is royal with the Negro membership, and in turn, we will be loyal to the great Church of our choice. Bishop Richardson is one of her tallest sons, and standing by him and with him, we will deliver the goods, God helping us. The program of the Centenary must be put over at any cost. His Kingdom must prevail and triumph evermore.—J. W. Moultrie, Area Secretary, Sumter, S. C.

#### ANNAPOLIS DISTRICT

The 31st session of the Annapolis District convened August 1-6, 1922, at Waterbury, Ind., at John Wesley Methodist Episcopal Church, Rev. Geo. A. Davis Pastor. Through our newly elected superintendent, Rev. Julius S. Carroll, the conference was at its best. The District Superintendent with his inspiring paper gave a review of his work, lifted the mind and heart of the Conference. Space would fail us to note the many points that were brought out by him. Some among which were emphasized are as follows; (a) 100 per cent increase in membership. (b) 100 per cent increase in Centenary. (c) 100 per cent reduction in church indebtedness. (d) that each charge have a forward program.

Through the inspired pastor the Rev. Geo. A. Davis, the conference was well entertained, as director of the eating department, he spared no pains in preparing the most salubrious diets. We were frequently visited by noted men, and women, who came in and partook of our dainties, as well as lifted us with their eloquent speeches when called upon by the conference. Should we fail to mention such visitors our conference undoubtedly would lose its enthusiastic spirit. Dr. N. M. Carroll, was presented to the conference, with a short speech, he stirred his hearers. The conference was favored by having the presence of Dr. D. D. Turpeau and wife, who is District Superintendent of Washington, D. C., Revs. Chas. Y. Trigg, Pastor of Mt. Zion Church, Washington, D. C., J. W. Waters, Ebenezer M. E. Church, Washington, D. C., J. W. King, Asbury, Washington, D. C., Wm. Brown, Haven M. E. Church, Washington, D. C., and N. W. Clark of the Delaware Conference.

(Continued on Page 9)



## THE LAYMEN OF SOUTH CAROLINA HOLD SUCCESSFUL CONVENTION IN COLUMBIA.

(By Rev. I. E. Lowry.)

The Laymen's Association of the South Carolina Conference M. E. Church convened at the Wesley M. E. church at the corner of Gervais and Barnwell streets, Tuesday afternoon. The devotional exercises were conducted by Chas. W. Caldwell, of Orangeburg, who called on Rev. M. J. Porter, of Sumter, to offer prayer. S. J. McDonald, of Sumter, was elected secretary. C. W. Caldwell presided.

At 8 o'clock Tuesday night a popular meeting was held. Good music was furnished by the choir. The principal speaker of the evening was Prof. J. B. Randolph, the new president of Claflin University. Much interest was centered in him because of the fact that he is the first Negro to be elected as president of Claflin. He comes from the State of Texas. He was for a number of years president of a college in that state. He made a great speech in behalf of Christian education, and the Negro Methodists of Columbia are highly pleased with the choice the trustees have made.

Prof. Henry Pearson, who has been elected the dean of Claflin under the new administration, made a strong speech. He is a native of South Carolina, a graduate of Claflin, and taught several years in the Georgia state college for Negroes. Short addresses were delivered during the evening by President C. B. Antisdel, of Benedict college, I. S. Levy, Rev. P. P. Watson, Rev. Richard Carroll and others.

Wednesday night the Laymen's Association wound up its business with a rousing popular meeting in the interest of the great Centenary movement and missionary work. Rev. J. W. Moultrie, of Sumter, and Bishop Isaiah B. Scott, of Nashville, Tenn., were the speakers.

Growing out of the Conference are the following forward looking resolutions and program of activities for the immediate future:

### *Evangelism.*

Whereas, the Methodist Episcopal Church has inaugurated a program unexcelled in the annals of Christian progress, we the committee on Personal Evangelism, Stewardship and Centenary beg leave to submit the following recommendations for the furtherance of these activities.

The social and religious conditions throughout the world, the greed for money and general materialistic tendencies, the increasing indulgence in questionable means of recreation indicate the dangers that threaten the very foundation of our civic and religious life, and emphasize the need of personal evangelism in all religious bodies.

We urge that every layman in the Church in some way become a personal evangelist. We urge every layman to use his influence, consecrated influence, not only for saving men, but for making them evangelist. We mention as qualifications for one becoming an evangelist, a knowledge of the Bible, thorough acquaintance with the principles and purposes of Methodism, its activities and interests, and a life consecrated to His service.

### *Stewardship.*

We unqualifiedly endorse the appeal of the Church for Stewardship among its members, and we supplement this by saying that not only one-tenth of ones income, but a tenth of his time, his talents, his all, should be given to the

Church. If Christ used His whole life for the salvation of men, certainly his disciples ought and can give one-tenth of theirs.

### *Centenary.*

The great success which has come to our Church through the Centenary advertises the wisdom and importance of its institutions. It is the greatest program Methodism has ever offered for the evangelization of the world.

What it means to the Board of Education for Negroes and the schools under their management must appeal to every progressive consecrated Negro in the Methodist Church.

We recommend that the laymen make it their special business to emphasize the necessity and the duty of every member in our group meeting to fulfill promptly all Centenary obligations; that their giving become the sacrificial kind; that he study the Centenary plans and programs; that he be thoroughly acquainted with its movements and the reports of several churches and areas. For we believe that if our people thoroughly understood the purpose of the Centenary their response would be immediate and enthusiastic.

We suggest that the laymen of each charge designate one of their number as their leader for the successful execution of these recommendations.

### *Southwestern Christian Advocate.*

Whereas, the present Centenary program of the Church depends so much upon the religious missionary information received by each individual church member; and,

Whereas, the Southwestern Christian Advocate is the best means of keeping 365,000 Negro Methodists in vital touch with all the interests of the Kingdom; therefore, be it

Resolved, That a special effort be put forth by the laymen of the South Carolina Conference to increase the number of subscriptions to the Southwestern Christian Advocate in each pastoral charge in the conference by an individual and house to house canvas made by unit leaders or by special Southwestern Committees duly appointed. Be it further

Resolved, That the campaign to increase the number of subscribers to our great Advocate be conducted during the month of October.

—O. K. Newman, J. S. Randolph, C. H. Vinson, Mrs. R. T. Brooks, H. Pearson, J. Reese, Committee.

## CRITICISM ON THE PREACHER'S SERMON.

By the Rev. N. H. Brown, D. D.

Honest criticism within proper limits may be very helpful, and for such criticism no one should worry.

It is like the criticism of mother in the kitchen and at the table.

There are six children at the table, also father and mother, and the family are joined in family worship about the table. No one seems to see that anything has gone wrong with the cooking, but mother breaks the silence by saying, "I lost my hand this morning on my bread-making, I got too much soda in my bread."

Father says I am glad of it, I was always glad when mother said she had put too much soda in her bread, for it seemed just right for me. Three of the children at the table joined father and so expressed their gladness. The other three children joined mother in her likes as to the color of the soda bread, but were delighted with the taste of the bread.

Now, there was pleasing criticism, and mother smiled, for she had kneaded that dough with the same love with which she had always kneaded it when cooking for her loved ones.

So the minister in collecting the ingredients for his sermons collects them in love, and has an eye to the taste of every member of his flock, and there should be no fault-finding criticism.

Does he not know best the needs of his flock? But often there are members of the flock who are like a certain nurse in a sick room. The doctor says here are eight pills. Give the patient one every hour till all are taken and he will be o. k. But the nurse reasons thus: If eight pills will make him o. k. in eight hours, why not shorten the time to eight pills in four hours and thus save four hours in time and the expense of a nurse for four hours? But the doctor has reckoned on the life of his patient and no change is expected.

So the minister as to the length of his sermon, as well as to its good quality, reckons on the spiritual life of the souls of his flock.

But there are those who say that the forty minutes sermon must be cut down to twenty minutes.

Such a critic does not allow that the message is God's and that the operator should write as many words into the telegram as God directs and that His Son has paid for with the price of His own blood and love of his own heart.

Why pound the messenger boy for delivering to you a dispatch that your mother is dead?

Why pound the minister for healing the wounds that sin has made? Why should you take the place of the Holy Spirit in directing the minister how to preach, when to preach, what to preach, and how long to preach?

## BISHOP M. W. CLAIR A DISTINGUISHED VISITOR AT ST. JAMES, PINE BLUFF, ARK.

Tuesday night, September 12th, was a great time in the life of the membership of St. James M. E. church, Pine Bluff, due to the visit of our beloved Bishop Clair. This visit had been previously announced, and though Providential hindrances had intervened, the loyal membership was all eagerness and expectancy when the news spread over the city that the Bishop had really made his arrival. He was accompanied by Rev. G. T. Saxton, of Wesley chapel, Little Rock. The pastor, Rev. H. P. Coulter, arrived on the 10th from Hot Springs, where he had been undergoing treatment several months, yet his faithful members managed affairs so as to reflect great credit on all concerned. Long before night the church, which was beautifully decorated with cut flowers and pot plants, was filled with an appreciative audience. After partaking of an elaborate repast, the Bishop, preceded by the district superintendent, Rev. A. S. Miller, and followed by Dr. Saxton, entered the church while the choir sang "The Church Is Marching On," Miss Helen Moon pianist. He was forced to pause and bow his acknowledgement of the ovation extended him. Mr. R. C. Hunter, master of ceremonies, after prayer by Rev. Saxton, made appropriate remarks, after which followed a short but interesting program. The welcome address on the part of the church and citizens, by Mrs. Mary Davis Mayers and Dr. H. L. Jordan, were gems of oratory, which carried



with it sincerity as well as eloquence. In well-chosen words Superintendent Miller presented the Bishop, who spoke for over an hour and held the entire attention of every one present. We were made see our obligations to this World's Program of the Church as never before, and we feel that more worthwhile work will be accomplished by the unpolished facts concerning our indifference, as emphasized by the Bishop. His keynote was, the Church, like the Father, asks no impossibilities, and the only way by which our appreciation for the door of hope opened to us, can be shown, is to measure up to requirements. The Bishop commended very highly the love and patience manifested by the members for their afflicted pastor and asked God's blessing upon them all.

We sincerely thank God and the Church for the man and the message.

Excellent service was rendered by the following: Sisters G. M. Patillo, E. E. Hodges, N. J. C. Pleasant, L. G. Alexander, F. J. Davis, Tommie Holmes, M. E. Adams, Rosa Carsody, Bros. Dan Holmes, R. C. Hunter, C. Patillo, L. R. Mangum and Dudley Patillo.

The special musical numbers by Miss Georgia Freeman, Mrs. Essie Edwards and Mr. Hubert Venegar deserve special mention. Rev. and Mrs. Coultr earnestly thank everyone who in the slightest way added to the success of the occasion and ask the prayers of the Church in their hour of affliction.

Mrs. A. C. Freeman.

## ANNAPOLIS DISTRICT

(Continued from Page 7)

The Conference was favored with some of the best talented preachers to give us the divine message, namely: Rev. E. D. Hall, preached the Communion Sermon, took for his text, Matthew 16:26, subject, "The Value of the Soul." We were inspired by his discourse.

Sunday, August 6th. at 11:00 a. m., Rev. J. S. Carroll, D. C., Superintendent preached an able sermon. At 3:00 p. m., Rev. S. W. Hodesty delivered a thoughtful message, and last, but not least, the Rev. M. W. Clark of the Delaware Conference preached a stirring sermon, which filled the hearts of his hearers. The Conference was especially favored with good music.—W. E. Williams, Reporter.

## "ANOTHER DAY"

(My Morning Prayer)

Another day! O God Thou'st given—  
Its searching light hast touched my soul,  
Another day to win Thy favor,  
Another chance Thy goodness know:  
A chance again to serve my brother,  
So help me, Lord, full service give.  
Teach me, I pray, to see aright  
Each task that's mine ere darkness falls  
And give me strength to do the work  
That thou has well apportioned me.  
Forgive my sin and baser tho't  
And lift me higher, nearer Thee.  
Grant, Lord, that I no weakness know,  
But gather strength throughout this day  
And when I, weary, seek my couch,  
Console me with the thought to wake  
Another day—a wiser man.

G. Norman Adamson, M. D.

# THE NEED FOR SOCIAL WELFARE WORK IN THE SOUTH

By Mr. Jesse O. Thomas, Field Worker, National Urban League

In the matter of establishing social welfare agencies in various parts of the South, there are several things to be taken into consideration and several elements entering into the scheme that have geographical significance.

## The Matter of Organization.

First, the South as a section has been further removed from the effects and results of scientific social welfare work for and among colored people than perhaps any other section of the nation. Neither racial group has fully appreciated the extent of the real need for social welfare work and the type and character of persons to be charged with the responsibility of doing it. It has only been necessary in the past for an individual to be conscientious and well-meaning to qualify for uplift work among our people. Not infrequently have persons employed as domestic or personal servants, and whose intelligence and ambitions corresponded to the positions they occupied, been put in charge of programs of leadership. For example, when a branch library was established for colored people in Birmingham, Ala., the janitress of the white library was made librarian. The judge of the juvenile court of Atlanta, when elected to that position, supplanted the former probational officer, who was a college graduate and appointed his former chauffeur to the position. The secretary of the board of trade of one of the largest Southern cities recommended a colored man who had waited on his table for a number of years in one of the hotels, to head up a welfare movement that was being organized for colored people in that city. There are cases without number throughout the South of this type that reflect the attitude of many individuals or communities seeking to help Negroes, but who have not comprehended fully the character of work required.

Second, the limited intelligence of colored people themselves as to the real functioning of a social welfare agency. Social welfare work has been regarded by many, and still regarded by some of both races as a sort of fifth wheel to the scheme of social progress—a sort of luxury. It takes persistent effort to arouse the colored portion of our community life in the welfare interest of their children and themselves. The colored people as a group in many of the Southern cities have been denied so many of their inherent rights and privileges so long that oftentimes their keener sensibilities for justice and equity seem to have been dulled. It requires more than ordinary effort to get them really conscientiously and enthusiastically interested in any scheme that requires permanent action. This is true in some cities and communities in a larger degree than it is in others. On the other hand, there are a great many individuals and communities quite alive to the welfare and general betterment of the whole people in general and the Negro in particular.

Another serious handicap in the matter of organization and developing welfare agencies for and among our group is the difficulty in getting the leaders and outstanding men and women to agree on a common program free from political favor and personal laudation,

requiring permanent and consistent support. It is still difficult to differentiate between public institutions and a private association. Social welfare agencies are having the same experiences among our group that other enterprises have had. We are still "great organizers." It is not so difficult to call together leading members of the race and outline a definite program disclosing the social needs of the community and get them to pass most elaborate resolutions of endorsement and perfect an organization. This initial enthusiasm, however, is often very momentary in its duration. The percentage of systematic supporters to welfare movements of our group is abnormally low. The number of Negroes who give to welfare movements commensurate with their ability hereafter must be multiplied. The number of Negroes who give spasmodically in support of welfare movements must be decreased in number.

## The Need For Social Welfare Work.

The need for social welfare work in the Southern part of our country is disclosed when one describes the number of functioning institutions of a social welfare nature, serving our group, and the inadequacy of their facilities. There are upwards of 8,900,000 Negroes in the South. In that same territory there is only one modernly equipped, adequately functioning Y. M. C. A. building. There is not a single Y. W. C. A. building of the class and qualification above described. There are no colored police women and only one city with colored policemen. In many of the cities there is no organized welfare work done for colored people. In some cities there are no Y. M. C. A. or Y. W. C. A. activities among our group. They are denied participation and recognition in the National Boy Scout Movement and the National Campfire Girls' Organization. Perhaps 87% of them live in rural district and villages. In practically all of the South educational facilities for Negroes are woefully inadequate, even in cities. In rural districts and small towns the lack of educational opportunities is difficult to describe. In the larger and more progressive cities the educational system as it affects colored people is so inadequate that double and triple sessions in schools are necessary to reach anything like the number of children that are of school age. Thousands of children are left untouched even in the enlightened centers because of the lack of provisions for their education. For the most part, the Negro is still denied high school advantages in the public school system throughout the South. Not only is he denied high school education in the cities, he is denied agricultural or vocational training in the rural districts. In Georgia, for example, there are 1,431,802 white people, 1,176,987 Negroes. In that state there are 12 state agricultural colleges for white people and not a single state agricultural college for Negroes, notwithstanding that upwards of 857,000 Negroes live in the rural districts. The land grant colleges do not get adequate appropriations from either state or federal government.

## Some of the Encouraging Signs.

Some of the encouraging signs for the future so far as social welfare work is con-



cerned are found in the fact that here and there Negroes are coming together and calling on persons who are identified with different welfare movements to advise with them with reference to the needs of their respective localities, and the willingness on the part of a growing number of colored people to assume financial responsibility in connection with these agencies.

Second, the attitude of organizations of progressive white men toward Negro welfare efforts, as indicated by the Rotary Club, the Kiwanis Club, the Board of Trade of Tampa, Florida, and reflected by the action of the mayor of that city when the question of Negro welfare came up for consideration.

Third, the larger number of young men and young women of our group who are coming out from the leading institutions of learning year by year, and who, through the courses of economics and sociology have gained a keener insight on the social and economic status of their group. Most of the institutions give some definite training along social welfare lines.

Fourth, the new attitude of some white organizations and individuals in the South who are insisting on trained colored workers to work among colored people, and the rapidity with which they are absorbing them, is illustrated by the demands being made upon the social service school at Morehouse College. The demand is far greater than the supply.

Fifth, the stand taken and program enunciated by the white women of the South. Until recently, there was no organized expression on the part of white women of the South on this question of human relationship as it affects the two races. Whatever may be said to the contrary, the Southern white woman is still the ruler of the South and holds the balance of power. Whatever she opposes will ultimately be defeated and whatever she advocates or supports will finally happen. They have registered their vigorous protest against every kind of lawlessness and mob violence. They have invited some of the leading colored women into council with them, and together have solemnly pledged in sympathy, in co-operation, in prayer and in fear of God, that they shall labor for all humanity in the protection and defense of all womanhood until from this wedlock a new South shall have been born.

#### DR. J. W. JACKSON LECTURES IN SPRINGFIELD, ILL.

Dr. J. W. Jackson of Philadelphia, Pa., the Assistant Area Secretary of the Philadelphia Area, was in the city for more than one week and delivered a series of addresses.

Dr. Jackson came to us as a surprise Sunday, Sept. 18. The Grace Methodist Episcopal Church had expected him for some time before his coming through the itinerary made by the District Superintendent, Rev. L. Woolrich. Yet his visit served as a stimulus to Grace Methodist Episcopal Church, and the members are more determined than ever to free the church of its indebtedness and are putting forth every effort to do so.

Grace Methodist Episcopal Church of this city was not assessed for any amount for the "I Will Maintain" fund, yet the struggling church raised \$64.00 towards that fund. The Buffalo, Ill., church did well. Its assessment was \$25.00 which was raised, and all monies

from both churches have been sent to the general office at Chicago, Ill.

The following program was rendered by Rev. J. W. Jackson during the week: September 19, "The Changing of the Congo," with stereopticon views. September 20, "The Bible Message of Giving"; September 21, "The Bible Message of Child Life"; September 22, "The Changing of the Congo" repeated. Rev. Jackson is in the St. Louis Area doing special work under the auspices of the Chicago office of the Centenary movement. He is setting up unit organizations in Central Missouri and Little Rock Conferences for the \$2,000,000 "I Will Maintain" fund. The unit organizations having been completed, Rev. Jackson is engaged in helping the pastors of the various churches to raise cash-money assessed. All the churches in the state of Iowa have sent in already their quota. Other churches will follow. As a side issue, Mrs. M. L. Jackson, the pastor's wife, conducted a series of programs during the week. A special program was rendered Sunday, September 24 at 3 p. m.—Mrs. E. L. Rogers.

#### GONE TO HIS REWARD

By Mrs. Agnes Claude

The honored pastor of Slidell, Circuit went to his final reward Monday, October 2, 1922.

The Rev. D. S. Sloan, a life long friend of his, conducted the funeral service, which was very impressive to all who heard him.

This most beloved pastor had held some of the largest charges in the Louisiana Conference. In 1882 he was admitted as an Elder in the conference, at Franklin, La., un-



REV. T. J. JOHNSON.

der Rev. Stephen Duncan, presiding Elder. He was appointed to Mansfield Circuit in 1881, in 1883 he was sent to Camp Parapet under Rev. L. P. Cushman, Presiding Elder and served three years; he was then appointed to Pleasant Plain on the New Orleans District and served here until 1888, from this place he was sent to Thompson Chapel and served from 1888 to 1890. In 1891 he was then moved to the Shreveport District under Rev. Stephen Duncan, and served St. Paul, Shreveport for one year after which he was appointed to the New Orleans District, under Emperor Williams and served Wesley Chapel, this city for five years, in 1892, which he found in debt of

\$2,700, and let the church only \$900 in debt. In 1898 he went to Wesley, Baton Rouge, under Rev. Addison Moore as Presiding Elder and remained here two years. He then was appointed to the S. New Orleans District, and served Franklin four years with Rev. W. R. Butler, as Presiding Elder. He next served six months at New Iberia. He then went back to Wesley in 1903 and served until 1907. In 1908 he was made Presiding Elder of the Shreveport District and remained over this district for two years. In 1910 he went to St. James, Shreveport as pastor under Rev. B. J. Reddix, as Presiding Elder and served this church until 1913, from which place he was appointed to Thibodaux and remained here until 1920. At this time he located on account of throat trouble. In 1921 he was sent to Slidell in the middle of the Conference year under Rev. E. W. Kinchen as District Superintendent, where he remained until he crossed the river on Monday, October 2.

Rev. Johnson was very suddenly taken from us. He preached a wonderful sermon on Sunday, October 1, at both churches and said to his members that it may be soon or late, but when the message came God will send the Angel and bid the gates of Heaven to fly wide and let the purchased of His Blood come in. Our beloved pastor's death has cast much sorrow in our little town, for he was loved by all who knew him, even the sinners. He walked, as I preached an upright Christian Gentleman. We as members are all left with broken hearts. His grand teachings have proved so much benefit to all. Even the older members of the church learned so much from him.

The little children loved him and came to him and with their help. He lifted the Sunday School as never before. Above all Rev. Johnson put our little church Mt. Zion back on record after its long struggle. When he came to our little town he found it very gloomy. But he left sunshine with us and went to Glory.

The beautiful mantle that he left with us is one of love, peace, happiness and smiles, and above all lit up with the perfect love of God.

His most devoted wife, sister S. E. Johnson, is still with us, and we love her as we did her noble husband, and while she is in our care as members, we intend to do all in our power to keep her comfortable and happy, God, being our helper.

A host of members and friends marched to the train to see the last of our pastor, whom we shall see again in the great morning when those who are sleeping will come forth never to part again.

Peaceful Be thy silent slumber,

Peaceful in thy grave so low;

Thou no more will join our number,

Thou no more our song will know,

Yet again we hope to meet thee,

When the day of life is fled;

And in Heaven with joy to greet thee

Where no farewell tears are shed.

The Southwestern Semi-Centennial Anniversary Honor Certificate is the Badge of loyalty and the sign of an Intelligent Methodist.



**DR. J. W. JACKSON TRANSLATED**

By the Rev. C. W. Sampson

"To live in the hearts we leave behind is not to die."

James Warren Jackson was born June 5, 1850, at Little Rock, Ark.; departed this life September 30, 1922, at Marianna, Arkansas, at 11 p. m. He was the oldest son of James P. and Angeline Beebe Jackson. He was converted and joined Wesley Chapel M. E. church in 1880; entered the ministry in 1885. Was married to Miss Alice V. Swan in 1872. To this union were born ten children, six of whom survive him, Mrs. Mattie Jenkins, Mrs. Gonzella Middleton, daughters; Chas., S. O., Edward J., William A. P. and Isom C. Jackson, sons.

Mrs. Alice V. Jackson died April 3, 1894. He was married the second time to Miss Pauline M. Davis. To this union were born nine children, seven of whom survive: Joyce I., John Ernest, sons; Mrs. Cornelia Walker, Misses Edmonia F., Myrtle P., Alberta and Mary Julia Jackson, daughters. A wife, two sisters: Mrs. Julia A. White, of Little Rock, Mrs. C. L. Brown, of Colorado Springs, four grandchildren, nephew, nieces and a host of friends are left to mourn his passing.

Dr. Jackson was a battle-scarred veteran in the war for the advancement of Christ's Kingdom on earth, often walking or riding horseback for miles through all kinds of weather to reach his charge that he might break the bread of life to waiting congregations. Many were the hardships endured by this soldier in the pioneer days of the Little Rock Conference, when railroad accommodations were very inadequate. At one time he was severely hurt in a storm, other times he has spent whole nights under trees in downpouring rain, but he kept persistently on obeying the Master's command to "Feed my sheep." Later he was retired, but even then he would not stop his ears to the bugle call. He was secretary of the Little Rock Annual Conference for a number of years, and was also treasurer of the Missionary Board of the Conference until his health was completely broken down. He was retired from this office at the meeting of the last Annual Conference. He was the vice-president of the board of trustees of Philander Smith College at the time of his death.

We shall never forget Dr. Jackson as he appeared at the last Annual Conference, very much broken in health, but still strong in spirit, still taking an active part in the proceedings of the meeting. He was so weak physically that he was permitted by Bishop Quayle to sit and make his statements.

On his return from conference he was stricken with paralysis and lingered from December until September 30, when he "wrapped the draperies of his couch about him and lay down to pleasant dreams." He gave his life for the cause of the Christ, who has said: "Greater love hath no man than this that he gave his life for his friends."

Funeral services were conducted by the pastor, Rev. C. W. Sampson, at Scott Valley M. E. church, Marianna, Ark. Funeral sermon was delivered by Rev. Z. R. Fields, District Superintendent of the Forrest City District. A solo, "Flee as a Bird," was very impressively rendered by Mrs. Pearl Hodges Payne. Interment was made in the family graveyard. He was buried with Masonic honors.

"A noble warrior has fallen,  
A mighty voice is stilled,  
A place is vacant in our midst,  
That never can be filled."

—C. W. Sampson, P. C.

**REPORT OF PROCEEDINGS OF THE EAST TENNESSEE CONFERENCE**

The forty-third session of the East Tennessee Conference convened in the John Stewart Memorial M. E. Church, Bluefield, W. Va., Oct. 4-8, 1922, with Bishop Bristol presiding.

On Wednesday morning at 9 o'clock the conference was opened by the Bishop, who assisted by the district superintendents, administered the sacrament of the Lord's Supper. The service was filled with spiritual fervor and attended by divine power.

At the close of this service the roll was called and all save three who were unavoidably delayed, answered present, and we all rejoiced to know that the circle was unbroken, and that none had been called to answer the roll call in heaven.

Prof. James L. Hill, principal of the city schools, was introduced and welcomed the conference to the city in a most felicitous speech, to which Rev. W. S. Hight and Bishop Bristol responded.

The organization of the conference was effected by the election of Dr. J. A. Pickett secretary, Rev. F. A. Hatcher statistician, Rev. W. A. Webber treasurer, and Rev. A. Davis reporter to the Southwestern Christian Advocate.

The four district superintendents, Rev. W. H. Brown, Dr. A. J. Hughes, Rev. J. W. Manning and Rev. W. L. Sanders read the reports of their districts. These reports rang true to the victorious gospel and the triumphs of faith through the Blood of the Lamb.

Among general officers and distinguished visitors who were introduced and addressed the conference were Bishop M. W. Clair, resident Bishop of Monrovia, Liberia; Dr. F. H. Butler, Assistant General Secretary of the Epworth League; Dr. J. S. Hill, President of Morristown Normal and Industrial College; Dr. J. C. Sherrill, Area Secretary; Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate; Mrs. Daisy McClain Buckley, National Secretary of the Woman's Home Missionary Society, and Dr. Tuller, of the Board of Conference Claimants.

Rev. E. P. Anderson was received by transfer from the Central Missouri Conference. Edgar E. Hamblen and J. G. Nash were admitted on trial. Samuel Downs and Christopher B. Holloway were ordained deacons and admitted into full membership.

In the midst of the business session Friday morning Bishop Clair walked in, and amid applause, escorted by the pastor to the platform. Bishop Bristol, advancing to receive him, introduced him as "my friend and colleague," referring to some incidences of their pastorates together in Washington, D. C. He asked Bishop Clair to preside during the remainder of the session, and amid great applause and the chautauqua salute, he took the chair, that being the first time in the history of the conference that a Negro Bishop had presided over its sessions.

Dr. F. H. Buler delivered the address at the anniversary of the Epworth League Wednesday

day afternoon, and also made a thrilling speech on Wednesday evening at the anniversary of the Board of Home Missions for the committee on conservation and advance. Mrs. Daisy McClain Buckley was the speaker at the anniversary of the Woman's Home Missionary Society.

Dr. J. S. Hill delivered the address at the anniversary of the Board of Education for Negroes. Drs. G. F. Tipton and J. C. Sherrill made thrilling addresses at the "Good Literature" hour Friday afternoon.

Friday evening Bishop M. W. Clair delivered a wonderful address on "Africa and Its Needs." Among other things, he said: "We need funds and laborers. Liberia is the oldest missionary field, and the Liberia Conference is the oldest Negro conference in Methodism. Liberia is written largely in the world program of the Church. You must not fail in the Church subscriptions. \* \* \* If the Church in Liberia fails the republic is doomed."

A departure from the usual custom was the presence of our Bishop Bristol at the anniversaries each evening, who, to the delight of all, made a thrilling speech following the main address of the evening.

Rev. T. G. Howard, the popular pastor of John Stewart Memorial Church, which he has built, and is probably the first church in Methodism named for the great Negro missionary, is justly proud of his achievements. When completed it will be the most modern as well as the most costly church in the conference. He proved himself a fine host, and it was the consensus of opinion among ministers, and laymen as well, that they were never better entertained.

A spirited testimony meeting in the love feast Sunday morning had the church on the mount glory when the Bishop came in. He preached the Bishop. To try to describe it would be futile. Inspiring? Yes. Soul-lifting? Yes. A spiritual atmosphere seemed to pervade every soul and we were lifted into the third heaven.

At the close of the ordination services in the afternoon, the Bishop read the appointments. There were quite a few changes this conference. The appointment of Dr. J. A. Pickett from Vine Ave. Church, Knoxville, to the Knoxville District, and Rev. J. W. Manning from the Knoxville District to Vine Ave. Church, being the most important.

J. G. Nash was transferred to the North Carolina Conference. Rev. W. M. Johnson retired and A. D. Williams was left without an appointment to attend school. The forty-fourth session will meet in Morristown, Tenn., in 1923. The forty-third, the best session of the East Tennessee Conference, becomes history, and thus we move Godward.—And Arson Davis, Reporter.

**Annual Conference Visitation 1922**

ATLANTA AREA			
Conference.	Place.	Date.	Bishop.
Georgia .....	Tallapoosa, Ga.	Nov. 8.....	Burns
Alabama .....	Bona, Ala.	Nov. 8.....	Richardson
South Carolina .....	Sumpter, S. C.	Dec. 6.....	Richardson
Atlanta .....	Griffin, Ga.	Dec. 13.....	Clair
CHATTANOOGA AREA			
North Carolina .....	Laurinburg, N. C.	Nov. 8.....	Wilson
NEW ORLEANS AREA			
Central Alabama .....	Huntsville, Ala.	Nov. 8.....	Jones
West Texas .....	San Antonio, Tex.	Dec. 6.....	Jones
PORTLAND AREA			
West. Norwegian...			
ST. LOUIS AREA			
Little Rock .....	HELENA, ARK.	Dec. 6.....	Clair
WICHITA AREA			
Gulf .....	San Antonio, Tex.	Dec. 13.....	Waldorf
Southern Swedish..		Dec. 7.....	Waldorf



## APPOINTMENTS OF THE TENNESSEE CONFERENCE FOR 1922-1923.

### DICKSON DISTRICT.

Eli J. Guthrie, Superintendent; Clifton, H. C. Hicks, Supply; Cumberland Furnace, H. R. Hutcheson; Dickson, S. W. Whitaker; Dover, G. A. Sanford; Farmington, E. D. Flack, Supply; Flatwood, Andrew Springer, Supply; Howard Grove, Frank Chapple; Lawrenceburg and West Point, E. F. Carter; Lewisburg and Petersburg, S. M. Carmichael; Mansfield, J. A. Burnley, Supply; Mount Pleasant Circuit, S. P. McDonald; Shelbyville, J. W. Richmond; Shelbyville Circuit, E. T. Ervin, Supply; Springhill Circuit, E. G. Wiley; Waynesboro, David Kelley, Supply.

### MEMPHIS DISTRICT

Thomas W. Davis, Superintendent; Alamo, A. D. Butler; Atoka Circuit, J. W. Wade; Binghampton, J. E. Ford; Capleville, E. J. Reddick; Dyersburg Circuit, J. S. Hughlett; Galloway Circuit, N. C. Mitchell, Supply; Humboldt, I. Reams; Kenton and Sharon, W. C. Quarles, Supply; Lucy and Pierce, B. J. Hudson, Supply; Martin, R. A. Dowell; Mason, T. B. Blackman; Memphis, Bristol Temp, S. W. P. Hale, Supply; Memphis, Centenary, E. J. Cox; Memphis, Warren Chapel, H. P. Gordon, Pleasant Grove, S. P. Walker; Selmer Circuit, A. J. Olaker, Supply; Union City, L. P. M. Robinson, Supply; Yorkville, Mac Banks, Supply; J. A. Moore, Secretary of the Tennessee Conference and Reporter.

### MURFREESBORO DISTRICT.

F. N. Collier, Superintendent; Cookville, Wm. Holden, Supply; Decherd, J. W. Betty, Supply; Dilton, J. R. Gray; Gordonsville, J. T. Patillo; Liberty, H. E. Erwin; Livingston, I. R. Sumner, Supply; Manchester, Nathan Smith, Supply; McMinnville, D. L. Garrett, McMinnville Circuit, J. S. Nance; Murfreesboro, W. B. Greenshaw; Murfreesboro Circuit, J. F. Neal; Nelson Chapel, To Be Supplied; Sparta, W. T. C. Travis; Sparta Circuit, J. W. Huddleston; Stone River, J. W. H. Barham; Tulahoma, S. T. Miller.

### NASHVILLE DISTRICT.

J. B. Booth, Superintendent; Brentwood, J. D. Chavis; Cherry Valley, A. B. Thompson; Flat Rock, W. E. Mitchell; Gallatin, Azariah Ranson; Hartsville, William Harris; Lebanon, J. H. Ellis; Lebanon Circuit, P. B. Tyree; Mitchellville, E. F. Douglas; Nashville, Braden Memorial, D. T. Burch; Nashville, Clark Memorial, C. K. Brown; Nashville, Gordon, J. W. Satterfield; Nashville, Hubbard, J. W. Sebastian; Nashville, John Wesley, S. M. Strayhorn; Nashville, Seay, J. O. Dixon; Nolensville, Wm. Neal; North Lebanon, A. W. Green; Springfield, J. A. W. Moore; Springfield Circuit, J. M. Huddleston.

### TOPEKA DISTRICT CONVENTION.

The Fourth Annual Session of the Topeka District, Lincoln Conference, Conventions of the Woman's Home Missionary Societies, the Ladies' Aids, the Epworth Leagues and the Sunday Schools, convened in Wesley Chapel, 106 Shawnee street, Rosedale, Kansas, August 30th, September 3, 1922.

On the opening day, at 11 a. m., the introductory sermon was ably preached by Rev. G. W. Wooten, of Bonner Springs. At 3 p. m. there was the enrollment of delegates. Rev. A. J. McAlister, of Lincoln, Nebraska, presided at this session. Mr. Grant Watkins was appointed special canvasser for The Southwestern Christian Advocate. Among the delegates present at the opening session may be mentioned the following:

Jasie Taylor, Elsie Walton, Laura Williams, Margaret Keele, Ruth Chapman, Lena Walker, Alice Hardiman, Lena Williams, Clara Carlisle, Emma Reed, Alice Herrington, Nettie Hackley, Viola Scott, Edith Streeter, Mrs. P. A. and Elma Morrow, Lena Lawton, Mr. C. P. Hunt, Clarence Dawson, D. L. Combs, J. P. Parker, Mrs. A. W. White and Mrs. O. G. Moss.

The following were among the pastors of the district present: Morrow, Moss, Rowe, Hamilton, McAlister, Saunders, Carter, Streeter, Turner, Collins, Cox, White, Wm. Young.

At 8 p. m. of the first day the church was crowded with delegates, visitors and friends to hear the welcome addresses and responses. The addresses of welcome were delivered by Mr. Grant Watrous and Professor Harris of the city public school. The responses were made by Miss Lillian Brown and Rev. E. C. W. Cox. The welcome addresses and the responses reflected credit upon the speakers and did honor to the conventions.

### Quiet Hour

From 6 to 7 a. m. of each day was voted quiet hour, during which time the delegates and friends agreed to be much in prayer for the convention, the ministers and churches of the district and for the Centenary program of the Church.

### Attendance.

It was a cause of thanksgiving that, despite the mighty sweep of territory included in the Topeka District, and the consequent expensive travel, there was present the largest attendance of laymen ever known in the history of the district. Delegates were present from every charge save three, and every charge, save one, sent reports of every department.

Mt. Olive, Topeka, as is her wont, sent the largest delegation, and was awarded the banner for attendance. Mound City, Rev. A. W. White, pastor, reported the highest percentage of its Centenary quota and Southwestern subscriptions, was, accordingly, awarded a banner. The Ladies' Aid of Omaha, the Sunday school at Clay Center, the W. H. M. S. of Pueblo, the Epworth League of Amourdale, were awarded banners for the best years' work in their respective departments. Mrs. Lola Coverhouse, of Ft. Scott, Kansas, was voted a prize for having prepared and read the best paper of the session.

### Anniversary Sermons and Addresses.

The anniversary sermons preached were as follows:

The Epworth League, by Rev. T. S. Saunders; the W. H. M. S., by Rev. E. C. W. Cox; the Ladies' Aid, by Griffin G. Logan, District Superintendent; the Sunday School, by Rev. P. H. Morrow; Geo. R. Smith College, by Pres. R. B. Hayes and Rev. W. H. Hamilton; The Southwestern, by Mr. Grant Watrous.

### Visitors.

Among the visitors may be mentioned Mr. and Mrs. Maud Ray, Council Grove, Kansas; Revs.

H. T. S. Johnson and G. S. Sawyer, and Mr. Jno. Smith, of Oklahoma City, Oklahoma; Mr. Henry Johnson, formerly of the Williams Colored Singers; Rev. Blaine, of the local Baptist church; District Superintendents C. R. Ross and W. C. Connell; Pres. R. B. Hayes and Evangelist Wm. Young.

### The Programme.

The programme was wisely and comprehensively built. Those assigned to places on it were careful and thoughtful in preparation and happy in delivery. The assigned topics were all written. Those who took part in the general three minutes discussion spoke appropriately, clearly, helpfully. Optimism and determination permeated every address.

### Recreation.

Saturday afternoon a group picture was taken of the convention on the wooded sides of the hills that encircle the church. After this, the convention marched to Rainbow Park, where refreshments were served and many games were enjoyed by those in attendance upon the convention.

### Programme and Policy.

The convention went on record as earnestly endeavoring to have an active League, Sunday School, Ladies' Aid and W. H. M. S. in every charge before the meeting of the ensuing annual conference. Second, that, in addition to aiding the local church, that the Aid, League, Sunday School and W. H. M. S. would raise a definite part of the Centenary and Apportioned Benevolences, and aid in The Southwestern subscription campaign. Third, accept a taxation of at least ten cents per member for the various departments for general district expense, to be applied in aiding in meeting the house rent of the District Superintendent.

### Resolutions.

Resolutions were read and adopted thanking the District Superintendent, Rev. Griffin G. Logan, for his efforts in organizing and bringing the convention to its present state of efficiency; Rev. O. G. Moss, the pastor, and the members and friends for their loyal entertainment of the convention.

### Election of Officers.

The following officers were elected for the ensuing year:

Mrs. J. B. Lindsey, Kansas City, W. H. M. S. Miss Gertrude Ford, Burlingame, Vice-Pres., W. H. M. S.

Miss Lillian Brown, Topeka, Sunday Schools. Miss Jeanette Haley, Topeka, Ladies' Aid. Miss Mildred Mack, Emporia, Secretary. Mrs. Anna Perry, Topeka, Asst. Secretary. Mrs. Florence Pierce, Topeka, Statistician.

The next session will be held in Manhattan, Kansas.

Sunday, September 3rd, was a great day. At 11 a. m. Rev. C. R. Ross, District Superintendent of the Guthrie District, preached. At 3 p. m. Rev. E. C. W. Cox, of Manhattan, preached.

At 8 p. m. Rev. W. C. Conwell, District Superintendent, Muskogee District preached. Thus ended a truly remarkable meeting, in attendance, programme, spirit and results.

Miss MILDRED MACK, Sec'y.

Sec'y, Emporia, Kansas.

In taking subscriptions, remember to give an HONOR CERTIFICATE to every annual cash subscriber whether new or renewal.



# Sunday School Department

## THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

Subject---Jesus, The Great Teacher

(Luke 6:1-49)

SEPTEMBER 12, 1922

The first teaching of Jesus in this passage is concerned with the Sabbath. We said some weeks ago that the Pharisees were very zealous in the keeping of the "laws of Moses." But we did not there explain why we put "laws of Moses" in quotation marks. It was because Moses knew nothing about most of what was called his laws. Most of these laws came into existence after the exile. There was something like six hundred and twenty-five of them with which the Pharisaic teachers burdened the people. One of these laws was concerning the Sabbath. The institution of the Sabbath among the Hebrews was doubtless of Mosaic origin. But it underwent some development before the time of Jesus. And the Pharisaic spirit concerning it can hardly be considered Mosaic. In early Israel the Sabbath was a weekly religious holiday, like other religious holidays, on which all work was to be suspended so that all the people could assemble at their places of worship to observe this religious holiday. Later it came to be regarded more as a social institution, so that all the people may have one day out of every seven to rest. And in the law of Ezra and Nehemiah which we studied some weeks ago it seems that the people were required only not to do business on the Sabbath. At least the great emphasis is on that. (Nehemiah 10:31.) But the Pharisees of Jesus' time regarded this as a day on which no work was to be done under any circumstances. On one occasion they allowed Jerusalem to be captured by refusing to fight on the Sabbath.

But Jesus' teaching concerning the day may be summarized briefly like this: The Sabbath was made for man. As a rule it should be duly observed with all secular work suspended. But in exceptional cases where necessity warrants it, and where deeds of mercy are to be shown, the rule should not be strictly held. Everything depends on the spirit in which the day is observed. One will cease to work on that day and yet he may or may not duly observe it in his heart. (See Amos 8:5.) And one will work on that day and yet he may or may not duly observe it in his heart.

Of course we Christians have substituted Sunday for the Jewish Sabbath. And only he who is of a Pharisaic turn of mind will raise any scruples about the appropriateness of the change. But there is a grave danger today that because we have accepted the spiritual religion of Jesus, and because we, following Jesus, rightly consider ourselves lords of the Sabbath—there is a great danger that many of us will abuse our freedom and make the law governing the Sabbath of no effect. On our

Sabbath we do not only the good thing that is of necessity to be done, but we do almost anything that we would do on any other day. We would have no law governing the Sabbath other than the law governing every other day—and this in the name of Christian freedom, using Jesus as our authority. But if we want to be religiously lawless ourselves, let us be frank enough to confess that we are not following Jesus and not accuse him of such lawlessness. For let us remember that Jesus did not attempt to annul the law governing the Sabbath, but only taught that its observance must be spiritual which may make some exceptions to the literal fulfillment of the law in every case. And lest his disciples should be tempted to abuse the new freedom into which they had come, he was careful to warn them against misunderstanding his standpoint. (Matt. 5:17-19.)

The remainder of his teaching in this chapter is ethical. And purer ethics cannot be found anywhere. Nor can ethical requirements harder to be complied with be found. If one compares Jesus' ethics with the best Greek and Roman ethical teachers, for instance, one will find some remarkable differences in favor of Jesus for the harmony of society. Greek ethics foster the pugnacious spirit, while Jesus does the reverse. Greek ethics stand for justice, while Jesus' stands for mercy—one is almost tempted to say mercy without justice. One by one the virtues of the Greeks and Romans contrast with the virtues of Jesus. On the whole, it is far easier to be perfect from the Greek and Roman standpoint than from the Christian one. If one thinks that it is reasonably easy to live a Christian at heart, one ought to compare one's impulses and feelings with the teachings of this chapter and see how well they correspond. Take such statements as these: Love your enemies. Do good to them that hate you. Bless them that curse you. Pray for them that despitefully use you, etc. That does not mean simply to grin in your enemies' faces and act otherwise as if you loved them. That does not mean simply to say "God bless you" when a man is saying the opposite to you. That does not mean simply to utter to God a petition on behalf of the man who has used you despitefully. That does not mean simply to do good to the man whom you know to hate you, while your will toward him is not good. It means to have these feelings of love and good will, etc., and these impulses to good doing deep down in your heart. Now how many of us do you suppose actually, really and truly, not pretending, deep down in the bottom of our heart have these

Christian feelings toward those whom we know always to be trying to do us evil? Most of us, I think, only act publicly as if we have them, thereby fulfilling in a Pharisaic way the letter of the law, while secretly in our hearts we have and cherish the contrary feelings. I even cannot make that statement without apparently violating another principle of Jesus' teaching. (Luke 6:27.)

But while Jesus' teachings in this chapter are justly applicable to our everyday life, their strictness is somewhat softened by the fact that they were meant specifically to treat of our attitude toward those who are our enemies simply because we are Christians and are trying to live the Christian life as required by our great leader and Lord. But most of our enemies in the homeland are such, not for that reason, but because of some unchristian attitude that we show or some unchristian deeds that we do them. And then Jesus' teaching here is to be interpreted from the standpoint of his purpose, which purpose was to discourage the vindictive and pugnacious spirit. To do this he stated his laws, somewhat as the old Pharisaic laws regarding the Sabbath, as absolutely binding. Good judgment in the proper spirit of Jesus is to dictate when exceptions need to be made.

J. LEONARD FARMER.

### MISSIONARY INTERPRETATION

Lesson for Sunday, Nov. 12, 1922  
"Love your enemies, and do them good, and lend, never despairing"

(By Rev. D. D. Martin, D. D.)

It took Morrison twenty years of lonesome, hard toiling to win a foothold in China, but he did not despair. With graciousness he dealt with his enemies until they were compelled to see that he loved them. Xavier commanded the heathen by his gracious benedictions in the face of threatenings and peril until India and Japan came to know the spirit of which he was. He then died at the gateway of China, imploring heaven for his enemies, who were refusing him a place in their land.

It is easy to love those who love us and are like us in the spirit of their minds and the habits of life. But to love the unlovely who threaten us and would gladly destroy us is not so easy. The pioneer missionary has had this very thing to do in every land in which he has entered. The day of such sacrifice is not entirely past. The tragic stories of the "boxers" in China are still fresh in mind, nor will the church forget the heroic suffering of her representatives in that great field. The present attitude of the Papal Church to our work in Italy and the threats made regarding the school being built at Monte Mario, overlooking Rome, indicate that there is yet a chance to love our enemies and try to do them good in the face of bitter hatred.

Missionary writers who have not had the actual experience draw heavily on imagination when speaking of the heathen begging and longing for the missionary to come. Those who have actually done frontier work on the field know this is the exception. The missionary is received with suspicion and hatred in many places, and it requires long years of faithful, un-

selfish living to win the prejudice and gain the confidence of heathen communities. We are not to despair. God's word will not return void. The heathen world will be won to our Christ. It is the love of Christ exemplified in the patient, consistent service of God's missionaries that will win. To have a chance to thus represent the Christ is the highest honor possible to man.

GAMMON SEMINARY.

## District Rounds

### OPELIKA DISTRICT

#### First Round

Roanoke, Nov. 24-26; Rocky Mount Circuit, Nov. 25-26; Stevens Mission, Nov. 28-29; Wedowee Circuit, Dec. 2-3; Five Points, Dec. 9-10; Opelika, Dec. 8-10; Lafayette, Dec. 15-16; Lafayette Circuit, Dec. 16-17; Goodsell (West Point), Dec. 22-24; Lanett Mission, Dec. 23-24; Benson Circuit, Dec. 30-31; Alexander City, Jan. 5-7; Kellyton Circuit, Jan. 6-7; Dadeville, Jan. 13-14; Sylacauga, Jan. 20-21; Sylacauga Circuit, Jan. 20-21; Talladega, Jan. 27-28; Lineville, Feb. 2-4; Ashland Circuit, Feb. 3-4; Rockford Circuit, Feb. 10-11.

My Dear Brothers—Let us begin the new conference year with a vim and determination to win. We can do it. Every man can do what he thinks he can do. If you think impossibilities and failures, you will fail before you start. Have confidence in God and self and no one can keep you from achieving success.

J. W. WALLACE, D. S.

### COLUMBUS DISTRICT

#### Third Quarter

Urbana, Nov. 3; Springfield, Wiley, Nov. 4-5; Springfield, Broadus, Nov. 5; Oberlin, Nov. 5; Toledo, Nov. 8; Pontiac, Nov. 9; Detroit, Scott, Nov. 11-12; Detroit, W. Mission, Nov. 12; Lorain, Nov. 12; Cleveland, Mt. Pleasant, Nov. 12; Carlett, Nov. 14; Elyria, Nov. 15-16; Cleveland, W. Mission, Nov. 17; Stewart Memorial, Nov. 19; Akron, Nov. 19; Akron, Kenmore, Nov. 19; Cleveland, Cory, Nov. 19-20; New London, Nov. 21; Canton, Nov. 21; Youngstown, Nov. 26-27; Columbus, Centenary, Nov. 26-27; Struthers, Dec. 3; Columbus, Pennsylvania Avenue, Dec. 3; Columbus, Urban Crest, Dec. 3; Columbus, Frambres, Dec. 3; Columbus, Lee Avenue, Dec. 5; Marion, Dec. 5; Delaware, Dec. 6; Columbus, Washington Street, Dec. 6; Columbus, Kenden Avenue, Dec. 7; Marietta, Dec. 8; Columbus, Lincoln Heights, Dec. 10; Columbus, White Street, Dec. 10; Bellair, Dec. 10; Bridgeport, Dec. 11; Fushing, Dec. 12; Mt. Pleasant, Dec. 12; Cadiz, Dec. 13; Martin's Ferry, Dec. 14-15; Steubenville, Dec. 16-17; Columbus, 11th Street, Dec. 17-21; Portsmouth, Dec. 20-21; Columbus, Parker Street, Dec. 24; Xenia, Dec. 27; Columbus, Wheatland Avenue, Dec. 31.

Dear Brothers—I have doubled up some this round in order to have time for extra work in weaker places this winter. I beg your indulgence. The group meetings for auxiliaries will convene as follows: No. 1, Detroit, Scott, Nov. 10-11; No. 2, Elyria, Nov. 15-16; No. 3, Martin's Ferry, Dec. 14-15; No. 4, 11th Street, Columbus, Dec. 20-21.

Yours faithfully,

T. L. FERGUSON.

(Continued on Page 14)



"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

### EPWORTH LEAGUE TOPIC

November 12, 1922.

#### "WHAT CHRIST MEANS TO ME"

(John 3:16)

If you want to find out about a fellow's religion, ask those who are closest to him—ask the man's wife, ask the woman's husband, ask the youth's chum. If your religious life is such that you can exert no influence upon your closest friend, it is worthless. That is the "acid test."

#### Ultimate Test of Religion's Value

Where shall we look for proof that religion is a really valuable thing? Is the proof to be found in theological hooks or in the fact that Christians die without fear? I must confess I think not. Books have their place in a philosophy of religion; dying without fear is not a thing to be condemned. But religion finds its validation in other and better and less controversial ways. Religion must ultimately stand or fall by what it does for the individual who possesses it, while he lives too, not when he dies. Our great unanswerable, impregnable argument for religion is what it does for human lives. One person lifted from the mire and given a new life with new motives and new purposes dominating that life is worth all the hooks written from Augustine to Milley.

#### What Is Christ to You?

Are you a Christian? Then you ought to be able to talk on this question. You are not required to tell what Christ meant to Paul or Martin Luther or John Wesley or Bishop Simpson, but what He means to you. What use do you make of Christ? Some people treat Him as a luxury. They put Him in the same category that a big Sunday dinner is in—a thing to be had once a week. Or, to change the figure, some people use Him like an automobile driver uses his emergency brake. When things are going well, health is good, bank account good, etc., Christ is never heard of. But let adversity come, then Christ is besieged with all the expedition with which the automobile driver seeks his emergency brake in a crisis. What is Christ for you, a luxury or an emergency appliance? How do you look upon Him in His relation to you? Is He considered your bosom friend or a more or less welcome inspector of your affairs? Do you take Him into your business, into your recreation, your plans? Each of us has someone who is his best friend. Well, what makes you think more of this friend than you do all the rest? Anyone of us could answer this if we would. That is what we want you to do today with respect to Christ. What are the ties between you and Christ? Let us talk in specific terms today. Let us not fall into the old "rut" and begin to recite our old thread-bare class meet-

ing story. Surely Christ is doing some new thing for you each day, and what He does for you is different from what He does for me. Tell your story today. It is this kind of advertisement that will commend your Christ to others.

"I love to tell the story,  
It did so much for me,  
And that is just the reason  
I tell it now to thee."

J. W. HAYWOOD, Morgan College.

### Quarterly Conferences

DOUGLASVILLE, GA.—The fourth quarterly conference of the Douglasville M. E. Circuit was held at Warren Chapel, October 7-8, with Dr. H. E. Burns presiding. The business session was held on the 7th and all reports were good. On Sunday, Oct. 8, our efficient superintendent graced the congregation with an excellent sermon. His subject was, "Will a Man Rob God?" His sermon added much to the determination to support and sustain all features of the church. The circuit, under the supervision of the energetic pastor, has made marked progress along all lines, as Rev. Adams is a pastor that brings things to pass. Collection for the quarter, \$70.48.—Reporter.

JACKSONPORT, ARK.—Our fourth and last quarterly conference was held October 6, with Dr. L. G. Hodges in the chair. All claims were paid and our church is out of debt, and our pastor is ready for conference with round reports. Our pastor, Rev. J. W. Johnson, knows how to bring things to pass. We all love him and think of nothing other than his return. With him we have done the greatest year's work in the history of Jacksonport. He is a deep thinker, a strong adviser, and a strong church man.—F. R., Reporter.

WIGGINS, MISS.—Our fourth quarterly conference convened October 14-15 at Mount Zion M. E. Church, with Rev. P. H. Rembert, D. S., in the chair. All officers were present with good reports. Sunday at 3 p. m. the district superintendent preached the sermon of his life; subject, "Go Wash and Be Clean." Amount raised, \$266.58. The district superintendent was paid in full, \$31.50.—M. L. Griggs, Reporter.

AUGUSTA, ARK.—Our fourth quarterly conference was held, with our district superintendent presiding. A number of officers and members were present with good reports. Paid the district superintendent in full. Ten dollars was raised on the "I Will Maintain" fund. On Sunday at 11 o'clock the district superintendent preached an able sermon from the Book of Numbers. After the sermon he left for his next point. The ser-

vice was left in charge of the pastor, who administered the Lord's Supper to a large number. The pastor was given a nice sum. We are praying for great things to be accomplished here, and hope to build a new church and parsonage in the near future. The membership is small, but we have taken on new life and stand at the head of the Little Rock District.—Reporter.

NATCHEZ, MISS.—Our third quarterly conference was held at St. John M. E. Church, Sept. 16-17, with the district superintendent, Dr. J. C. Hibler, presiding. The conference session on the 16th was by far the most interesting ever held at this place. On the Sabbath the district superintendent preached two very able sermons, using as a subject for the morning service, "The New Morn." This was indeed a treat to all present, and as regards his neighbor each had a new revelation of his duty to his fellowman. Three accepted Christ. Raised during the quarter, \$90.00.—D. E. Spellman, Reporter.

### DISTRICT ROUNDS

(Continued from page 13)

#### LAKE CITY DISTRICT

##### Fourth Round

Adamsville and Levyville, Nov. 4-5; Bland and Stanley, Dec. 15-17; Callahan and King's Ferry, Dec. 3; Gross City and Eugene, Nov. 10-12; Ferdinandina, Nov. 24-26; Franklinton, Nov. 26; High Springs and Noble Hill, Nov. 17-19; Lake City, Bass and White Springs, Jan. 5-7; Live Oak and Welbourn, Jan. 15; Lake City Junction and Branford, Jan. 19-21; Mikesville and Fort White, Dec. 8-10; McClenney and Sanderson, Jan. 10; Monticello, Jan. 12-14; Oldtown and Fort Fanning, Nov. 11-12; Perry and Carbor, Nov. 8-9; South Ferdinandina, Nov. 26-28; Washington, Jan. 2; Winfield and New Hope, Jan. 5-7.

Dear Brethren — Our conference year is fast closing. I urge every pastor to raise every dollar of your Centenary quota and conference claims. Send in Episcopal fund at once. Report Centenary money monthly to Chicago office. Send in your full quota of subscribers to the Southwestern.

#### SCOTT BARTLEY, D. S. PALESTINE DISTRICT

##### First Round

Bryan Circuit, Nov. 11-12; Bryan Station, Nov. 10-12; Hearne, Nov. 18-19; Franklin, Nov. 18-19; East Calvert, Nov. 18-19; Teague Circuit, Nov. 25-26; Bethlehem, Nov. 25-26; East Mexia, Nov. 25-26; Streetman, Dec. 2-3; Fairfield, Dec. 2-3; Oakwood, Dec. 9-10; Palestine Station, Dec. 9-10; Palestine Circuit, Dec. 9-10; Lovelady, Dec. 16-17; Jacksonville, Dec. 23-24; Tyler, Dec. 23-24; Hemphill, Dec. 30-31; San Augustine, Dec. 31-Jan. 1; Center, Jan. 1; Jewett, Jan. 6-7; Buffalo, Jan. 6-7; Leona, Jan. 14-15; Nomangee, Jan. 14-15.

Dear Brethren—Come on to Palestine. We have arranged for you and we are looking for you.

B. R. BOOKER, D. S.

### SPECIAL NOTICES

ELLISVILLE, MISS.—Brethren and members of the Mississippi Conference: This comes to inform you that the Rev. S. H. Cannon, member of the Mississippi Conference, died recently. His home at this place was destroyed by fire about five weeks ago—the house with all its contents, except four pieces, was lost. This added to his illness and, we dare say, was quite a strain upon him. His wife is now out of doors with an additional expense of a doctor's bill to press her, which is very burdensome. We ask all of our brethren to help her. She is desirous to place the house back as soon as possible. You will please send contributions to Ellisville, Miss., in care of Rev. N. E. Goodlow.

Yours,

J. B. BROOKS.

The West Texas Annual Conference will be held at San Antonio (St. Paul) and I wish to make it as pleasant as possible for its members and visitors. To do this I must have some knowledge of the number of persons I am to care for. The pastors will please do me the kindness to let me know if they will bring their wives; also how many persons will come from each of your charges. To save you the expense of cab or auto fare, note the following: Should you enter the city over the M. K. & T. at that depot, take the S. P. street car, stay on that car until you get to North Mesquite street, get off, come one block north to the new St. Paul Church. Should you enter the city over the S. P., you are within a few blocks of the church.

Your servant,

L. H. RICHARDSON, P. C.

I wish to appeal to all Christian friends to pray for my son, Daniel Whittle, who is now serving a life sentence in the Kilby prison at Montgomery, Ala. I ask that special prayers be offered up to God for his deliverance from prison. Let the whole Christian family pray with me.

Yours in Christ,

W. M. WHITTLE,

Goodnight, Okla., R. Box 70.

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# WHAT THE CHURCHES ARE DOING

**PETERSBURG, TENN.**—A grand reception was given by the members of Caldwell M. E. Church in honor of their pastor, Rev. T. B. Blackman, October 9. The members and friends made everything pleasant for the guests. An enjoyable program was rendered. Mrs. Lula B. Short was mistress of ceremonies. Mrs. Addie McClellan and Mrs. L. A. Hill made inspiring remarks. Rev. Wood of the A. M. E. Church was with us. We regret to see our pastor leave, but he has made a lasting impression on our church.—Pattie C. Boren, Reporter.

**PAULDING, MISS.**—We, the members of William Chapel M. E. Church, wish to make the following statement concerning the great revival which ended Sept. 24, conducted by our pastor, Rev. C. Washington. The following members assisted loyally in the meeting: Brothers Joe Gilmer, William Carmichael, James Carmichael, Jesse Brown, A. Jones and Sister E. McCullum. We raised for our pastor \$41.43 and for benevolence \$2.00. Total, \$43.43. Membership: 8 adults, 10 children. Total, 18.—Joe Gilmer, Reporter.

**CLEARWATER, FLA.**—We are glad to say that through the wise planning of our loving and devout pastor, Rev. A. L. Jackson, our church is rapidly growing toward what we desire to see it. Not owning a foot of land, not a board could be called our own, Rev. Jackson entered upon the scene, and with a determination through God's grace to do the work of the church, he began with six or eight members to put forward the work. With opposition on every side this pastor went forward doubting nothing, gained through his kindly, lovable and Christ-like way. He influenced both white and colored of all denominations and has bought two lots, one for the church and one for the parsonage; built a church which was destroyed by the storm of 1921, and since has built another, our present place of worship, where we so greatly entertained our Sunday School, Epworth League convention and District Conference in the month of July, and also by the alertness of Rev. B. M. Garrison we have a nice corner lot on which we expect to build a community house. We could not say too much for our pastor, because he has proven worthy and is in the right place.—Reporter.

**COVINGTON, GA.**—Grace M. E. Church: Our pastor, Rev. A. B. Keeling, has returned from Nashville, Tenn., where he attended the Law Enforcement Conference. He spoke

extensively on the magnitude of the conference and the good it has accomplished in point of bringing together the largest assemblage of Negroes for the discussion and recommendation of law enforcement in America, if not in the world, together with leading white people, national in their scope of influence, as is the assistant United States attorney general, Hon. Guy D. Goff, whose remarkable address, "The Reign of Law," is a history-making document in point of statesmanship, fearlessness and equity. He spoke also very highly of the part taken by the colored women, a fact which marks the beginning of a new epoch in the history of the race. Our Junior Epworth League, under the direction of its amiable superintendent, Sister Claudia Smith, has done remarkably well this year. The attendance has grown, as well as the interest. This league has the unique distinction of having among its members its own pianist, violinist and cartoonist. In a recent literary-musical given all of the advertising features were gotten up by the violinist-cartoonist, little Miss Maud Smith, 11 years old, who also acted as master of ceremonies with becoming dignity. Her sister, Miss Florence, 13 years, is also the pianist and secretary of the Sunday School. We point with pride to this department of our young church.—Reporter.

**SPARTA, TENN.**—On the fourth Sunday, Sept. 24, the pastor, members and friends of Kynet Chapel M. E. Church, Sparta, Tenn., held a very successful rally in behalf of Pastor William Harris and the building committee of our new church. We also had an anniversary sermon, delivered by Rev. Samuel Knight of Rutherford county, Tenn., who was a pastor here thirty-eight years ago and built the first M. E. Church here, the original Kynet Chapel, which was replaced by one last year. The speaker's subject was, "The Church," recalling his struggle and how he and the old Board of Trustees, of which there only remains two, Brothers Neal Cummings, Sr., and Moses Moore, had to sacrifice to complete what was known at that time as a very commendable building. Our pastor had a wise system of raising money. There were three or four captains, each having several members belonging to their clubs with small kegs to solicit from the public. All of them did excellent work. There were three services of this rally day. The first service being at noon, at its conclusion a great basket dinner was served on

the church grounds. Holden Chapel's members were present and as usual did great work in helping us put over our drive. Programs were rendered at each service. Solo by Miss Beatrice Officer, "I Will Trusting Go," and a paper by Mrs. B. E. Washington, "The Cynic." At the conclusion of the night service we found that we had raised \$108, which was very pleasing to us, as we were enabled to finish paying our pastor for his year's work. As there was a prize of \$5.00 offered to the captain that brought in the most money and as Miss Mamie Mills had on her table \$36.00, she was given the prize amidst the cheers of her friends.—D. C. Officer, Reporter.

**GROESBECK, TEX.**—Rocky Chapel M. E. Church: The roll rally on Sunday, Oct. 1, was a splendid success. Rev. John Coe of the Maysfield Circuit was with us and preached two strong sermons. Raised \$65.81 for pastor, \$75.00 for piano, \$16.00 for visiting minister. Total, \$157.31. Plans are now on and being pushed to complete a round report for all causes. The recorder of the official board reported \$1,159.68 raised for all causes ending October 1, 1922. Rev. J. H. Childs, Pastor.—Anna Medlock, Reporter.

**ZEBULON, GA.**—Fullers M. E. Church, its friends and neighboring churches celebrated the fifty-third year of its organization. This was a week of great inspiration by listening to the timely sermons and seeing each of the participants striving to carry out the program verbatim. On Tuesday, October 3, at 7:30 p. m., Little Bethel A. M. E. Church took her place on the program. The pastor of the church, Rev. James W. McKnight, preached. Collection \$4.30. Wednesday at 7:30 p. m., Union Hill M. E. Mission; collection \$19.51; the Rev. W. S. Smith preached. Thursday at 7:30 p. m., Mount Hope Baptist Church; their pastor, the Rev. M. W. Watts, preached; collection \$20.00. Friday at 7:30 p. m., Fullers M. E. Church; collection \$7.05. Total, \$50.87. Sunday, Rev. J. B. Maddux, pastor of Fullers, preached from Acts 27:31. Collection \$45.71. Grand total, \$96.58.—Reporter.

**BONITA, LA.**—Bonita Charge: The M. E. Church raised its full quota of Centenary the third Sunday in October, the 15th, \$103.00; paid district superintendent, \$20.; paid pastor, \$6.00; Episcopal fund, \$6.00. Grand total for the day, \$135.00. Our pastor, Rev. S. A. Davis, knows how to

do business. We thank Bishop R. E. Jones for sending us such a leader as this.—Sham Klag, Reporter.

**NEW ROADS, LA.**—On October 4 a storm struck the parsonage and left 75 pounds of choice groceries and a cash purse of \$3.00. It was led by Mrs. Ada Brown and Mrs. Laura Russell. This is my second time to be appointed pastor of these people, and this is the way they are welcoming me back. They came in the quiet hours of the night, singing "Keep Your Lamps Trimmed and Burning." God bless the good people of New Roads. Let the wind blow this way again.—Wm. Jarrell, Pastor. (Continued on page 16)

## CRESCENT CITY NOTES

**People's M. E. Church:** The third quarterly conference of the People's M. E. Church was held October 3. Rev. M. R. Walker, district superintendent, presided. As this church was opened July 2, 1922, without a member, a deal of interest was manifested in this conference. Written reports were submitted from the various departments, which showed that over one hundred members were on the roll and that over eleven hundred dollars had been raised for all purposes; that there was an enrollment of one hundred and nine persons in the Sunday School, and that the Epworth League was being organized. The institutional features were reported, showing that the employment bureau had placed a number of persons; the trouble department had, as well as the employment bureau, helped members of both races, and that the parochial school and kindergarten would open October 9. The conference was an inspiration. Rev. Walker gave a pointed lecture that was filled with counsel and all were made to feel glad. The pastor, Rev. J. C. Calvin, a recent graduate of Gammon Theological Seminary, is showing the qualities of leadership and consecration. This conference will live long in the minds of those present. The district superintendent was paid in full.—A. D. Posey, Reporter.

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Next Session begins September 20, 1922

For Catalog or further information, address the President

REV. JAMES M. COX

LITTLE ROCK, ARK.



### WHAT THE CHURCHES ARE DOING

(Continued from Page 15)

**BROWNSVILLE, ALA.**—The Revs. C. L. Dunn and J. W. Martin were with us Wednesday, Sept. 27. We organized a Teachers' Training Class, Rev. Dunn in the chair. Miss Anna B. Brown was elected teacher and Miss Georgia Miller secretary. The name of the class is the Progressive Teachers' Training Class. After the organization the Rev. J. W. Martin preached a great sermon on baptism, which was enjoyed by all. The Rev. Luther Jenkins is pastor.—Georgia Miller, Reporter.

**TRENTON, LA.**—The four weeks' revival conducted on the Trenton Circuit by Rev. W. C. Hayward, the pastor, proved to be a success. The meeting throughout was well attended. At the beginning of each service an impressive prayer service was had by members of the church, after which Rev. Hayward always made short and impressive talks, reminding the Christians of their duties as children of God, at the same time appealing to the unsaved with much power and revealing to them the danger of living outside of Christ and his church. After these talks the preaching began. Rev. Hayward brought to us the word of God with much power, pleading to men and women to so live that not only their souls would be saved, but to live for the uplift of the world at large. This wonderful revival closed Sunday, Oct. 1, with 12 conversions and accessions. Rev. Hayward is a man of God, full of his work and power. We also want to thank Mr. Robert C. Hayward, the pastor's son, for all the Gospel songs, which were of so much help in our revival.—Mrs. Nettie King, Zwolle, La., Reporter.

**FINCHVILLE, KY.**—Our church is progressing nicely under the pastorate of Rev. L. W. E. Watson, who was sent to us from the conference at Maysville, Ky., on July 23. We had our annual basket meeting and, besides having a great spiritual feast, our collection was \$101. We feel that Rev. Watson is a God-sent man.—Estella Davis, Reporter.

**PASS CHRISTIAN, MISS.**—On Oct. 8 the trustees of St. Paul M. E. Church gave a rally and raised the following amounts for general expenses of the church: Sisters T. Strotter, \$11.26; Susie Mevner, \$11.72; A. Ware, \$5.17; Corinne Slaughter, \$13.78; L. Perry and M. Derro, \$10.00; E. Mason, \$6.00; M. E. J. Randolph, \$28.60; S. A. Rembert, \$29.02. Total, \$115.55. This collection pays all debts on St. Paul's Church, with a surplus of \$30.00, which will be used for fuel and other needs. The small children worked with Mrs. Rembert to raise the amount given above, little John Allen winning first prize; Mary Terrell, second prize.—H. E. Morgan, Reporter.

**BELZONI, MISS.**—The brightest day known in the history of Evans Chapel M. E. Church was October 8, known as the great rally day. We are happy to announce that \$925 was raised on our new building. We are determined to have it, and every member is working hard to bring this to pass. The Rev. M. J. Stallings, our pastor, who is serving his second year with us, knows no failure. He is a wide-awake man, full of power, and a live wire in all church works. We were also favored with the pres-

ence of the Rev. H. L. Jones, who preached a soul-stirring sermon at 11:30 a. m., and the Rev. W. M. Jones, A. M. E. pastor, who preached at 8:15 p. m. We are going to stand by our pastor, for he is worthy to be praised. He is loved by all who know him.—W. H. N., Reporter.

**HOLLY SPRINGS, MISS.**—Abbeville Charge: We have just closed out our revival campaign on the Abbeville charge, with excellent success. The Lord met with us and the holy spirit prevailed, and the churches were greatly electrified. Buford, conversions and accessions, 25; Providence, conversions and accessions, 13; Ahes Chapel, conversions and accessions, 10. Total, 48. The pastor preached and made the appeals through all the meetings. The local preachers rendered excellent service.—P. A. Lemon, Reporter.

**HERNANDO, MISS.**—The concert which the Misses Martha Bell and Relecker Bennett gave was quite a pleasing affair. The little folks rendered their parts surprisingly well. The piano and saxophone duet of Mr. Edward Edwards and Miss Martha Bell Bennett was enjoyed by all. On Sept. 11 we were charmingly entertained by Mrs. P. M. Martin. A nice business meeting was one of the main features and trying to devise some plan of raising money for a new church. We wish to say here that Mrs. Martin is one of our loyal Baptist sisters. Joined the Aid when it was first organized, always meeting every requirement. Song service by the League. On the second Sunday night in September we listened to the strong and impressive sermon of the district superintendent, Rev. Pullian. Everyone that heard it went away benefited and favorably impressed. Mrs. B. A. Hollins was here Sunday on her job, working for the Southwestern Christian Advocate. She is the first and only woman agent. She is a woman of rare abilities and an ardent church worker. Let us think about the slogan, "A Southwestern in every home," and do all we can to help her go over the top. Mrs. D. B. McCook, president of the Ladies' Aid, left Sunday with her husband, Rev. C. M. McCook, for points in the Delta.—Daisy B. Jones, Reporter.

**WARDSVILLE, LA.**—Washington Chapel: We wish to report the splendid success we had in our recent parasol rally. The captains of the contest realized quite a neat sum for the Centenary. The leaders were: Mrs. Eleanor Smith, \$28.20; Mrs. Ida Bull, \$24.46; Mrs. D. Ward, \$9.00; Mrs. Emily Werner, \$5.60; Mrs. Mary Johnson, \$3.00; other collections, \$10.34. Mrs. Eleanor Smith raising the highest amount, was presented the parasol. Total amount raised, \$80.60.—Sam Washington, Reporter.

**LYTTON SPRINGS, TEXAS.**—Cedar Creek Circuit: On the first Sunday in September the members of Mount Zion M. E. Church were asked to pay \$100 of the parsonage debt. The pastor and trustees seemed well pleased when a few members and friends, with very little singing or ceremony, laid \$104 on the table. Space will not allow mention of the names of all who gave as much as \$2.00 according to request: Jessie Bellinger, \$2.25; Mack Harrison, \$2.25; Sister M. A. Caruthers, \$5.55; Rev. W. W. Baker and wife, \$3.00; Brother John Crenshaw, Sr., and family, \$16.00. His

sons followed with their families with \$2.00 each. Some of those of the Baptist church who assisted us by giving from 50c to \$1.00 were: Brother M. W. Patton, \$1.00; John Freeman, \$1.00; Harry Ates, \$1.00; Nicholas Overton, \$1.00; James Overton, \$1.00; Johnny Jones and wife, 50c each; Naomi Thompson, 50c, and others who deserve mention and to whom we are as grateful. Our fourth annual quarterly conference was held on Sept. 9 and 10. Had a fine session on Saturday. Paid district superintendent, D. C. Lacy, \$40.00. It has been said that for twenty years past no presiding officer has left this district with a balance due from this circuit. During this same month the pastor was paid \$72.00, \$25.13 of which was raised by means of an entertainment given by Sister Nellie Nesly, the Ladies' Aid Society president, who seems to have her work at heart. The full amount of Centenary has not been raised, but we feel sure by December reports will stand ahead of those of former years. The pastor, Rev. W. W. Baker, and wife are held in the highest regard at this place, not only by the members of his church, but by the entire community.—Alice A. Sneed, Reporter.

**LAKE CHARLES, LA.**—Thursday night, October 19, the Junior Epworth League members had a very delightful time, the feature being a trip to Jerusalem. Sunday, Monday and Tuesday, October 22, 23 and 24, were red letter days at Warren M. E. Church. Two wonderful sermons were preached by Rev. C. Spears and a great Epworth League service held. The Sunday School attendance is below normal, but had a great lesson. The feature of the Sunday School work is the great interest the small children take in the picture lessons. On Monday night Miss Anna Belle Spears held a gala social for the benefit of the Centenary. It was a most delightful time for young and old. The attendance was good. Refreshments were served. Raised \$5.00. Fortune telling and a trip to Wonderland were the most important features. Numerous other games were conducted under Mr. Roy H. Williams. On Tuesday night the Ladies' Home Mission, under Mrs. M. E. Bernard, president, and Mrs. Ada Clark, treasurer, held a cake feast for the same purpose. Rev. H. W. Gray preached a great sermon and raised \$2.51. Friends and relatives regret to hear of the illness of Mrs. Frank J. Davis. Miss Alice R. Washington, Epworth League treasurer, is rapidly recovering from illness.—Lewis Derys, Secretary.

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**HOLLAND.**—Mr. Amos Holland, a pioneer citizen of Brenham, Texas, died October 5 and was buried on the 6th. Rev. W. H. Jackson, P. C., conducted the funeral. Mr. Holland was 70 years of age.—W. H. Jackson.

**ROSE.**—Mrs. Edward P. Rose died at her late residence, 2318 Toledano street, Saturday, October 7, 1922, at 9:15 p. m. The deceased was born in Mobile, Ala., and came to New Orleans shortly after her marriage. Soon thereafter she joined First Street M. E. Church, where she remained a faithful and much loved member until her death. For many years she was a stewardess and class leader, and through her exemplary life she influenced many to accept Christ. In her home, community and church she was loved by all. A devoted mother, she was in her last illness surrounded by loving children, who gave her every attention that love could bestow. Her creed was to smile, and even in her long illness, in spite of suffering, she lived her creed. Her life was beautiful, her death triumphant. She is survived by a father, four sons and four daughters, two uncles and a cousin. The funeral service was held at First Street Church, Tuesday afternoon, October 10, the Revs. Robinson, Stanley and Jenkins officiating. Many sorrowing friends attended. Beautiful floral offerings entirely covered the casket. Interment was in Green Street cemetery.—Reporter.

**FLEMISTER.**—Sister Lula Flemister was born in Green county, Greensboro, Ga., in 1865. She was married three times. Her two former husbands preceded her to the spirit world. She came to Covington, Ga., in 1886; shortly afterward she was converted and joined Grace M. E. Church. Until her illness she was a faithful member of the church and the Court of Calantha. In both she exemplified the graces of the Christian religion, dying in the faith Sept. 18, 1922, age 57 years. She leaves to mourn her loss a husband, mother, brother, many relatives, her church, and many friends. The funeral was conducted by the pastor, Rev. A. B. Keeling.—Reporter.

**STAPLES.**—Sister Pearl B. Staples of Greenville, Tenn., age 20 years, departed this life Sept. 27, 1922. She was a faithful member of Tate Chapel M. E. Church. At her death she was president of the Epworth League Chapter and a teacher in the Sunday School. She was always ready to do any work of the church that her pastor called her to do. The funeral service was held in her church, she loved so well, by her pastor, Rev. W. A. Wabber. Many loved ones and friends were present.—Reporter.

**CARTER.**—Mrs. Cecile Carter of Shreveport, La., departed this life in full triumph of faith, Sept. 22, 1922. She was a member of the Fairfield M. E. Church; joined the church when only a girl and lived a consistent Christian until her death. She leaves a mother and a host of relatives to mourn her loss. The funeral was conducted by Rev. J. O. Richards, her pastor, and Rev. T. A. Bailey of the Jewella M. E. Church.—Miss O. J. Wimberly, Reporter.

**ROBINSON.**—Mrs. Martha Robinson, one of the oldest members of New Light M. E. Church, Longview, Miss., died September 28, 1922. She was faithful and loyal until the end came, and loved by all who knew her. She is survived by three children. The funeral services were conducted by Rev. J. H. Gaston.—Mamie Burton, Reporter.



# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

Vol. 44

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THE METHODIST BOOK CONCERN,  
Publishers

## The River Of Life

The more we live, more brief appear  
Our life's succeeding stages;  
A day to childhood seems a year,  
And years like passing ages.

The gladsome current of our youth  
Ere passion yet disorders,  
Steals lingering like a river smooth,  
Along its grassy borders.

But as the careworn cheek grows wan,  
And sorrow's shafts fly thicker,  
Ye Stars, that measure life to man,  
Why seem your courses quicker?

When joys have lost their bloom and breath  
And life itself is vapid,  
Why, as we reach the Falls of Death,  
Feel we its tide more rapid?

It may be strange—yet who would change  
Time's course to slower speeding,  
When one by one our friends have gone  
And left our bosoms bleeding?

Heaven gives our years of fading strength  
Indemnifying fleetness;  
And those of youth, a seeming length,  
Proportion'd to their sweetness.

—THOMAS CAMPBELL.

It is highly gratifying to note how our Superintendents, Pastors and Laymen and Laywomen, are responding to the call of this paper for help in putting the paper on a basis of Dignified self-support Crowning its Fifty-Years of Golden service. Success is sure to come if Pastors and committees continue to send in their encouraging monthly reports.



## IS IT RIGHT?

Is it right that educational conditions as described in the accompanying table of comparisons should obtain in our democratic country. In this section there are nearly 9,000,000 Negroes living and producing. And what is more they pay proportionate taxes with all other citizens. In some of these southern states Negroes are actually taxed for the maintenance of a Confederate veterans fund. Yet thousands of children of these same tax paying Negroes are left untouched by adequate educational advantages. In one state, Georgia for example, where the population is nearly 50-50, the state maintains twelve agricultural colleges for its white population and not one for the Negro population. It is no wonder that there is a general outstanding charge that Georgia is "more unkind and ungenerous" in her treatment of the Negro portion of her citizenship than in any other state.

So woefully unfair and inadequate is the condition that the Churches through private colleges have been forced to assume the responsibility of educating this class of citizens, especially in the matter of producing the leaders, the thinkers of the race. Educational expenditures are as follows per capita:

	White	Negro
Alabama .....	\$11.21	\$2.05
Florida .....	19.23	2.44
Georgia .....	13.16	2.59
Louisiana .....	16.44	1.81
South Carolina .....	11.97	1.23
Virginia .....	14.08	4.03

In other words these six southern states average an expenditure for educational purposes for each white child \$14.34, while for each colored child they expend an average of \$2.35.

How does such an uneven investment square up with the much vaunted southern virtue of fair dealing, and that "best friend of the Negro" dogma? Where is the spirit of public service, where the conscience that sent forth these Negro youth to battle in the conflicts which the South and the Nation have had to wage against foreign foes. Is this the South's policy of reparation for the heroic sacrifices made by our boys on foreign fields of carnage. These boys fought that the principle of free and liberal education might obtain among the children of the humblest parents in all lands but on returning home they find themselves ruthlessly denied of that for which they gave their lives.

Is it the way of maintaining a certain type of supremacy by perpetuating in this indirect method the policy of enforced

ignorance. The thought of it glooms us, chills us, almost obsesses us with honest doubts as to the progress of ideals of justice and right in this section. An impartial observer of the handicaps herein noted, a man of another race group, truly describes the situation:

"Let it not be imagined that the Negro race is to-day living under ideal conditions in the rural South; while it has risen far from the condition of slavery days, it has not risen as far as it can or will. Those individuals who have excelled in the various walks of life only prove the inherent possibility of the Negro; they point the path for other millions of the race.

While the old log cabin homes—so familiar in our childhood pictures of the South—are rapidly becoming things of the past, Negro homes in many rural sections are little more than shacks—rough boards, unpainted, poorly ventilated, gardenless, flowerless. And, it must be remembered, the great majority of Negroes still till the soil in the rural South.

The barn-like structure, in which you would not keep a Ford, because the roof leaks, is too often typical of the rural school and the rural church set aside for the Negro. Many teachers of Negro children have little more than an elementary education; many pastors have no theological training and little secular knowledge.

Sanitation, the care of babies, the proper cooking of foods, variation of crops and variation of diet—these fundamental things are almost wholly unknown in many Negro rural sections of the South.

Yet the state deals unjustly with us in the matter of education, the vital factor in transforming such conditions. But we will not swerve in our faith. Though often not beholding the way out, we know the triumphal march of right is on in the world and will some time make its dazzling appearance on all shores. We sustain hope in the message of these lines,

"Keep heart, O Comrade! God may be delayed  
By evil, but He suffers no defeat.  
Even as a chance rock in an upland brook  
May change a river's course; and yet no rock—  
No, nor the baffling mountains of the world—  
Can hold it from its destiny, the sea.

God is not fooled; the drift of the world Will  
is stronger than all wrong. Earth and her years  
Down joy's bright way, or sorrow's long road,  
Are moving toward the purpose of the skies."

## DISSATISFIED

Speaking at the Law Enforcement Conference in Nashville, the Hon. J. C. Napier made a vital remark which gave an insight into the true attitude and character of the American Negro.

That speaker said the Negro is restraining himself from over-restlessness and obeying the discriminatory, unjust public laws and customs under which he is forced to live, but is not by any means satisfied with these laws or the galling conditions they entail. The truth of this expression is significantly at variance with statements not infrequently made by tinkers on the race problem who are more zealous(?) than wise. Whenever a prophetic, candid, race leader undertakes by voice or pen to dissect and lay bare conditions as they really are, without camouflage, and in a manly uncompromising way advocates a change in such conditions on the basis of humanity and justice, it too frequently happens that somebody rises up with the specious retort (which they know never fails of its purpose) that such a leader is an "agitator," that the masses of the Negroes are satisfied and do not desire what such a leader is advocating. This argument was wielded with force in the debates on the floor of Congress during the discussion of the lynching evil. And too often some Negro tells some group of white friends that the Negro masses are not concerned about the things of civic and political justice which certain Negro leaders are advocating.

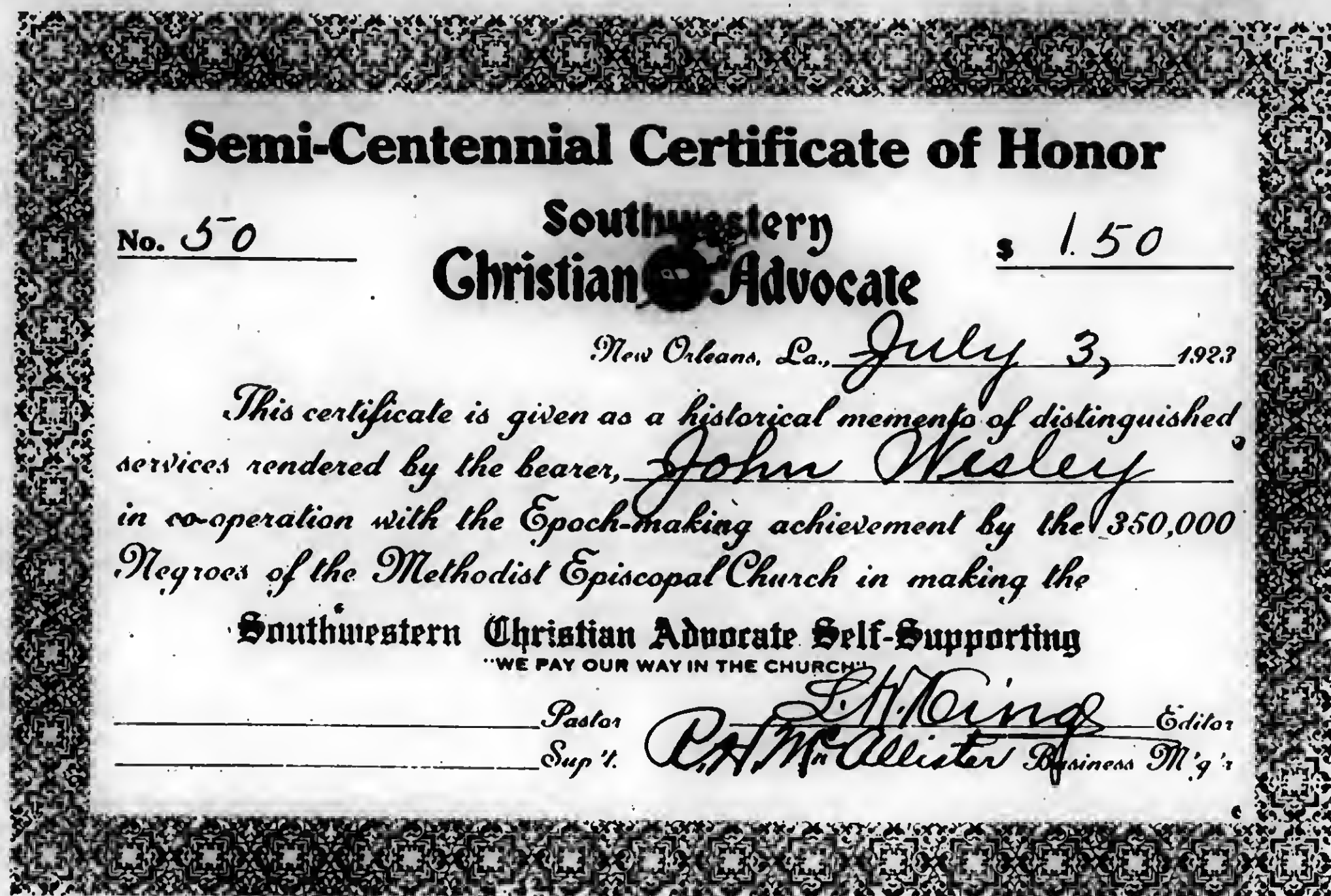
But such advice is wholly misleading and such prophets of evil are but delaying the day of a wholesome, rational and amicable adjustment of our racial relations. It is no argument against the need of civic justice to say that the masses are not concerned about it. Great moral and epochal movements throughout history have been invariably initiated by the leaders on behalf of the masses. Not only has this been the law of social progress but

often the masses who were to be the recipients of those benefits have demanded and taken the lives of those who were their benefactor—who initiated the very reforms by which the masses were to be elevated. This fact is too patent to require argument. Though Negro masses may be oblivious to their condition and dulled in their sense of what society is due them as men, is that condition not the result of a debasing environment of which these masses have been the victims for centuries; and is that not rather the stronger argument that their leaders, who emerge above the crowd, must speak and speak again to right the wrong of many? There is no argument here. Justice must be administered not on the basis of what men want or fail to want, but on the ground of the eternal fitness of things in the moral economy of the universe. Justice in society is a requisite of God's moral government because of His nature. It therefore cannot be forfeited by argument or ultimately bartered by the depraved.

The Negro will obey the laws; slavery got in its work so well that, as its result, for generations to come, the race will be respectful of law and authority. The Negro will obey the laws of his country because he takes pride in the growth of a nation which by his own blood sacrifices he has helped save from the maelstrom of the collapse of international morale; the Negro will obey the laws because he expects a better day. He will obey the laws and respect the legal customs and institutions of his country because his own racial leaders advise and exemplify this. But let no false prophet or fickle friend within the race or without preach or believe that the Negro is satisfied. It would not be human for him to be satisfied with less than that which legitimately delights and advances humanity in the large. Until he gets this the Negro is dissatisfied.



# THE SIGN OF A LOYAL METHODIST



This accompanying cut is designated "The Sign of a Loyal Methodist." It is a fac simili of the beautiful **Honor Certificates** now being distributed out by our Methodist Pastors as souvenirs to subscribers in our Semi-Centennial Anniversary of the Southwestern Christian Advocate.

These are beautiful certificates, appropriately worded, made suitable for hanging upon the wall of the home, to be preserved for future years as an historical memento indicative of the loyal co-operation shown by the holder in the epoch-making achievement of the 365,000 Negro members of the Church in making the Southwestern Christian Advocate self-supporting.

Visitors to Methodist Homes in the future will look upon the walls thereof for this evidence of loyalty to the program and institutions of the Church, and will catalog that home accordingly. **A Methodist home 100 per cent loyal will contain**

**this handsome certificate as one of its most coveted keepsakes to be handed down to unborn generations.**

Twenty-five thousand of these Loyalty Signs are now in the hands of our Pastors for distribution in every charge in Methodism. **There is one for every home.** Local Church officials, Heads of families, and Leading Methodists everywhere will do much to insure the success of our Semi-Centennial Anniversary by a careful, sustained and thorough campaign of education among our thousands of Negro Methodists as to the historic value and import of this unique **Semi-Centennial Certificate of Honor.**

It shows that the family helped to "Crown Fifty Golden Years of Southwestern Service with self-support."

**"PUT IT ON THE WALL."**

## TEACH THE CHILDREN TO READ

The other day we heard an eminent educator of international note say that the teacher who does not awaken and develop in his pupils the love and desire for reading has robbed the child of his birthright. This fact is as obvious as it is of infinite significance. For education depends more on one's own efforts through properly selected courses of reading than through what one learns from teachers' lectures in the class room. In fact it is to this purpose that teaching can make its most valued contribution.

That there is some defect in our modern system of education is not only complained of by many distressed parents, but finds confirmation in the contributions of writers and editorial columns of current leading magazines.

Children are "crammed" with a mass of disconnected, meaningless facts and hastily learned mechanical processes without any apparent connection with serious practical life activities, resulting in ill adaptation to society and its claims upon them. Our educational systems need revision and re-adaptation from top to bottom. University, College, High School, Grammar School, Kindergarten, Church School—all need it.

Meanwhile, all are agreed that the major factor in the educational process is the students' reading. The eye is the soul's window—the organ of the soul's intake. Next to the central nucleus of nerve cells, the brain, the optic nerve is the dignified highway over which the soul induces the outside world to enter as its guest. To teach the child this, to discipline him and make him more adept in this process

is to make the most valued contribution to his spiritual enlargement.

Beginning November 12th and concluding the 18th, is Children's Book Week throughout the Nation. This is a splendid time to begin to place the emphasis in the child's life, or if well begun, to reinforce it in the child's conscious process of education. For teachers and parents interested, we are giving here a few suggestions of articles and helps that can be utilized to splendid advantage in introducing the children to the vast world of books. This list is not exhaustive but typical, of current articles on children's books: "What an Old Greek Did for H. G. Wells." *Atlantic Monthly* (adv. pages), November, 1922. "Who is Writing for Children," by Annie Carroll Moore, *The Bookman*, October, 1922. "Poetry

(Continued on Page 4).



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LORENZO H. KING, Editor.  
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BY

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There are three ways by which money may be sent by  
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for money sent otherwise.

1—All business letters should be addressed to The Meth-  
odist Book Concern, and all communications in-  
tended for publication to the Editor.

2—In all correspondence, write plainly, on one side of  
the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE  
does not arrive regularly, notify us promptly.

 **BE CHARITABLE:** — Brethren,  
if a man be overtaken in a fault, ye  
which are spiritual, restore such a  
one in the spirit of meekness; considering thy-  
self, lest thou also be tempted.—Gal. 6: 1.

## Personal and General

Rev. A. Hall Whitfield, Pastor Simpson  
Church, Charleston, W. Va., is doing a great  
part by the Southwestern Christian Advocate,  
thro his Southwestern Committee. Last week,  
Mrs. Carper sent in twenty new subscriptions;  
this week Mrs. Alice Prillerman of the same  
committee sends in ten more.

Mrs. A. C. Freeman, Principal, Grammar  
School of Philander Smith College, Little  
Rock, has sent in several batches of subscrip-  
tions to the Southwestern to help out the Semi-  
Centennial Anniversary effort to crown Fifty  
Golden Years With Self-Support.

Dr. Robert Basil Stansell, pastor of the  
Grand Avenue Methodist Episcopal Church,  
Milwaukee, Wisconsin, is enjoying an unusual  
experience. He has been asked, by the general  
secretaries of both the Young Women's and  
Young Men's Christian Associations of the city  
to meet the secretarial forces of both organiza-  
tions in a Friday morning union class for the  
study of "The Life and Letters of the Apostle  
Paul". There are about fifty of these sec-  
retaries who are meeting in this unique class,  
representing practically all the leading Evan-  
gelical denominations.

The latest report on the "I Will Maintain"  
campaign to Thursday night, October 26, is  
12,106 units, making a total amount of money  
\$1,210,600.

Dr. F. H. Butler, Secretary of Epworth  
League, will be at Greenwood, Miss., Wed-  
nesday, November 15; New Albany, Miss.,  
Thursday, November 16; Amory, Miss., Fri-  
day, November 17; Jackson, Miss., Sunday  
morning the 19th and Vicksburg, on the  
same date in the evening. He will visit  
Meridian, and Haven Academy on the 21st

and on the 22nd meet the Epworthians of  
New Orleans at a mass meeting in Grace  
Church.

## TEACH THE CHILDREN TO READ.

(Continued from Page 3)

for Children," by Grace Hazard Conkling.  
*The Bookman*, November, 1922. A List of  
One Hundred Books for Children. *The Book-*  
*man*, November, 1922. "Christmas Books for  
Children," by Marion Cutter. *The Bookman*,  
December, 1922. "The House Gnomes;  
a play for children, by John Farrar. *The*  
*Bookman*, December, 1922. "Books for Holi-  
day Gifts," by Agnes Meigs. *Child Life*, No-  
vember and December, 1922. "Youthful Ad-  
ventures in Patriotism," by Leonore St. John  
Power. *Children's Royal*, Autumn, 1922.  
"Books for the Childs First Library," and  
"Books for 1922 for Children of All Ages,"  
by Leonore St. John Power. *Children's Royal*,  
Winter, 1922. "Your Children and Their  
Books," by Frances Pierce White. *Good*  
*Housekeeping*, October, 1922, Editorial. *Good*  
*Housekeeping*, October, 1922. Covers de-  
picting famous children of literature, by Jessie  
Wilcox Smith. *Good Housekeeping*, begin-  
ning November, 1922. November, David  
Copperfield and his mother. December, Tiny  
Tim and his father in church on Christmas  
morning. "Children's Books," by Alice M.  
Jordan. *House Beautiful*, December, 1922.  
"The Author of Little Women," by Julian  
Hawthorne. *Ladies' Home Journal*, October,  
1922. "Buying Christmas Books for Children,"  
by John Farrar. *Ladies' Home Journal*, De-  
cember, 1922. "What Books do boys Recom-  
mend to Each Other," by Hubert V. Coryell.  
*The Outlook*, August 16, 1922. "Books that  
Gather No Dust," by George Thomson. "A  
Neighborhood Library," *St. Nicholas*, Novem-  
ber, 1922. "Book-plates for Boys and Girls,"  
by Stephen Allard. *St. Nicholas*, February,  
1922. Editorial. *Woman's Home Companion*,  
November, 1922.

Every loyal Methodist home of the present  
generation will be designated by the South-  
western Semi-Centennial Honor Certificate  
hanging on its wall.

## METHODISM BUILDS TEMPLE TWENTY- TWO STORIES HIGH IN CHICAGO

Sunday, November 5, 1922, will be an epoch  
making day in the history of First Methodist  
Episcopal Church, Chicago, when the corner-  
stone of the new Chicago Temple will be laid,  
elaborate ceremonies attending.

The Hon. George W. Dixon will be master  
of ceremonies, while the Rev. John Thompson  
will occupy a prominent place on the program.  
The principal speakers will be Bishop Thomas  
Nicholson and General Charles G. Dawes.

Located in the heart of the hotel and retail  
section of the City of Chicago, the Chicago  
Methodist Episcopal Temple will be a symbol  
of what Methodism is carrying on in that city.  
The structure will be twenty-two stories high,  
and with the tower and steeple will stand five  
hundred and sixty feet.

According to the plans, the auditorium will  
be on the ground floor and will seat between  
1,500 and 2,00 persons. Sunday School rooms,

lecture rooms and rooms for other features  
will occupy the three or four floors above the  
auditorium. The upper stories will be used  
for office suites.

Work on the building is progressing rapidly  
and every indication points toward its comple-  
tion for dedication by May 1, 1923, as pre-  
viously anticipated and announced.

## WHY THERE IS NO SLUMP

By Bishop Ernest G. Richardson

A leaflet recently sent out from the Com-  
mittee on Conservation and Advance is en-  
titled, "Where There Is No Slump." This  
leaflet shows that there is no slump in the  
churches of the Foreign Mission Field. In-  
stead of a slump there has been an increase  
along all lines. The churches of the For-  
eign Field raised last year for self-support  
nearly three million dollars. To estimate  
this statement aright we must remember  
that in practically every mission field the  
unit of value is very much less than our  
dollar. The payment for self-support must  
be multiplied several times to understand  
what three million dollars really means.

The question arises—Why is there no  
slump on the Foreign Mission Field while  
there is one on the Home Mission Field?  
The reason is not found in the fact that  
there is more money or better times in the  
Foreign Field than at home. There is no  
country in the world that is nearly so well  
off financially as is the United States. Every  
depressing financial word that can be said  
about the United States can be intensified  
ten times for most of the other countries  
of the world. The increase in giving abroad  
and the decrease at home is not because of  
more money in the one case and less in the  
second.

Nor can the slump in our missionary re-  
ceipts at home be attributed to the fact  
that we have no money. The latest state-  
ment of the banks of the United States shows  
that there is two hundred million dollars  
more on deposit than there was a year ago.  
Bond and Stock offerings are oversub-  
scribed whenever offered. We must look  
for the slump elsewhere than in the lack of  
money.

I believe that the reason why there is no  
slump in our mission receipts abroad is due  
to the fact that Salvation is appreciated  
more there than here. To us Redemption  
is an old story. The many incidental  
blessings that go with the Gospel are com-  
monplaces with us. Familiarity with the  
Gospel message and its benefits has bred  
indifference on the part of many, if not con-  
tempt. Those who have recently received  
the joy of Salvation have no such indiffer-  
ence. Those who are surrounded by the  
curse of heathenism do not lose their en-  
thusiasm for the blessedness of Christianity.  
Even the highest non-Christian beliefs show  
black when contrasted with genuine Chris-  
tian faith. If our church members really  
appreciated religion, there would be no  
slump in missionary receipts at home.

Make much of the HONOR CERTIFICATES.  
They are subscription getters.



## THE CLARK UNIVERSITY CENTENARY RALLY

As usual the Clark University Rally is the outstanding event of the Atlanta Conference. This year the rally was held in the new and commodious Crogman Chapel. The attendance was large and, in spite of short crops, the Centenary report exceeded last year.

President J. W. Simmons, the new president, is already being felt. He is a superior educator, brotherly, and most royally received the Conference visitors. The Clark enrollment is now 487. This is larger than at any time last year. The college spirit is good and the outlook is bright. The Thayer new model home for girls is, when completed, the best in the system under the auspices of the Woman's Home Missionary Society with the energetic Miss McCormic, Superintendent. The Old Roman, Dr. Dr. W. H. Crogman, 82 years young, took part in all the proceedings and, together with the Faculty and Students and the strong Gammon Faculty, honored us with their presence.

Bishop E. G. Richardson, our own resident Bishop, presided. He also delivered an illuminative and helpful address on the Centenary. It was pointed out that the new building in which this session was held is the gift of the Centenary. It cost the church \$220,000. There is no better school building for our people anywhere. Leete Hall is a "thing of beauty."

Both the Atlanta and Savannah Conferences reported their

Centenary quota money and also the "I Will Maintain" Fund. Rev. E. D. Giddens was the only district superintendent present from the Savannah Conference. All the district superintendents from the Atlanta Conference were present and many pastors from both Conferences. Mr. Samuel Cunningham and Rev. R. R. Oneil were elected secretaries.

### FINANCIAL REPORT ATLANTA CONFERENCE.

	Cent. Quota	"I Will Maintain" Fund	Total
Atlanta District—Rev. C. L. Johnson, D. S.	\$3,014	\$310	\$3,324
Gainesville District—Rev. J. H. Dimrey, D. S.	342	120	462
Griffin District—Rev. Robt. T. Adams, D. S.	565	150	715
Newman District—Rev. J. D. Lovejoy, D. S.	579	100	679
Rome District—Rev. H. E. Burns, D. S.	381	60	441
	\$4,881	\$740	\$5,621

### SAVANNAH CONFERENCE.

La Grange District—Rev. E. D. Giddens, D. S.	\$473	\$ 5.00	\$478.00
Savannah District—Rev. C. W. Prothro, D. S.	95	125.00	220.00
Waynesboro District—Rev. J. S. Stripling, D. S.	150	37.50	187.50
Waycross District—Rev. J. H. Pinkney, D. S.	74	---	---
	\$792	167.50	\$959.50

### Total for both Conferences:

Atlanta Conference	\$4,881	\$740.00	\$5,621.00
Savannah Conference	792	167.50	959.50
	\$5,673	\$907.50	\$6,580.50

J. W. MOULTRIE, Area Secretary.

## NEGRO LAW ENFORCEMENT CONFERENCE

A National and Inter-denominational Gathering of Negro Leaders Declare the Race Eager for Obedience to All Law

The Negro is for the enforcement of national prohibition; he is for the enforcement of all laws that will make for a better and safer and purer manhood and womanhood in America.

That fact was demonstrated at the "National Inter-Denominational Temperance, Public Morals and Law Enforcement Conference" attended by more than 1,000 leading Negroes at Nashville, Tenn., October 3rd to 6th. The Conference was arranged for and called together under the auspices of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church. Dr. J. N. C. Coggin, for eight years Secretary of the Colored Work of the board, directed and promoted the gathering. The delegates included the leading Negro pastors and laymen of the Methodist Episcopal, African Methodist Episcopal, Zion Methodist Episcopal, Colored Methodist Episcopal, Presbyterian, Baptist, Congregational, Methodist Protestant and other Protestant bodies.

Speaking at the formal opening Dr. Coggin outlined, as follows, the program of the Conference:

"We mean to declare that we, as a group, stand for the principles which make for good citizenship; and that we recognize no "place" except such place as each man's ability, character and opportunities create for him.

"We are not here to call attention to the depths from which we have come, nor to the heights to which we have climbed. We are not here to complain of injustices suffered, nor to demand what is illegally withheld from us. Our purpose as a race group is to emphasize the principles for which we stand, and to deliberate upon the best methods of doing our share in seeing that these principles are upheld by all Americans.

"We stand for habits of living which make for sound, vigorous bodies and active minds.

"We stand for the unsullied purity of all womanhood.

"We stand for the integrity of the home, believing it to be the keystone of civilization.

"We stand for the best education for our

children that it is in the power of the nation to give them.

"We stand for industry, economy and thrift.

"We stand for the pure Christian Sabbath as a day of rest and worship.

"We stand for obedience to and observance of the 18th Amendment to the Constitution of the United States.

"We stand for obedience to all law and constituted authority, thus guaranteeing our national integrity and permanence.

"We stand for creating and maintaining such reform agencies among our race as will best reach and relieve the distressed, the delinquent and the criminal among us, and for giving fullest co-operation and support to such constructive agencies as are maintained throughout the nation for the development of good citizenship.

"We are seeking higher altitudes of ethical and moral values; we are striving for racial betterment; we are making an effort to justify a new appraisal by this country and the world.

"It is our earnest wish that there shall be here evolved definite, workable plans and methods, which shall be carried to the many localities here represented, and will result in more effective warfare on America's forces of evil, greater victories to her forces for good, and in far-reaching results in the increase of her moral strength."

The Conference brought together the outstanding leaders of the Negro race, who evidenced only the deepest desire to know the truth that they in turn might spread it among their people. To this end it was decided, in the closing session, to have sectional conferences throughout the country that the spirit manifested and knowledge gained in the national meeting might influence even the remotest community. These sectional conferences will continue under the auspices of the Board of Temperance, Prohibition and Public Morals.

Meeting with the Negro leaders were nationally known white leaders whose presence

and strong messages added much to the goodwill and friendly feeling between the two races. The white citizens of Nashville, headed by the Mayor of the city, gave encouragement to, and co-operated in the efforts to make the Conference a success, while the newspapers of the city gave freely of their space, carrying reports of all the sessions.

Dr. Clarence True Wilson, General Secretary of the Board of Temperance, Prohibition and Public Morals, greeted the Conference Wednesday evening and delivered one of the most notable addresses of the series. His subject was "Booze Challenges the Constitution to a Finish Fight—Which Shall Score the Knock-out?" The national government was represented by Hon. Guy D. Goff, Assistant to the Attorney General of the United States, who spoke Thursday evening on "The Reign of Law." A message from President Harding was given to the Conference by Mr. Goff, who also conveyed the greetings of Attorney General Daugherty.

The Conference was organized into following Commissions which reported the findings of the various subjects assigned to them: Enforcement of Prohibition Laws; The School, Church and State in Law Enforcement; Juvenile Delinquency and Compulsory Education; Vice and Crime; Home and Law Enforcement; The Press and Law Enforcement; Health and Social Morality.

In taking subscriptions, remember to give an HONOR CERTIFICATE to every annual cash subscriber whether new or renewal.

The proceedings, papers and discussions of the Second Session of the European Central Conference, which was held in Frankfurt-am-Main, Germany, August 30 to September 3, will appear in English shortly, comprising a book of about 200 pages. The price will not exceed 40 cents, postage included. As only a limited edition is being printed, orders for the book should be sent in early, either to Director H. G. W. Meyer, Traktathaus, Nordstrasse 78, Bremen, Germany, or to the Secretary of the European Central Conference, Dr. Geo. A. Simons, 15 Elizabetes eela, Riga, Latvia.



### UNION MEMORIAL CHURCH, ST. LOUIS, MO., HOLDS GREAT DIAMOND JUBILEE

Union Memorial Church is in the midst of her seventy-fifth anniversary "Diamond Jubilee" which opened Oct. 22, and all are having a gala time. All of the auxiliaries are very much interested and are using every means to make this a red letter anniversary worth while. The motto for the celebration is: "More faith—more facts—more folks—More friends." The slogan is: Pray! Plan! Push! Pay! The jubilee calendar of events is as follows:

October 22, 5 o'clock Prayer Meeting, led by Bro. Ed. Edwards. Opening services. Sermon, B. F. Abbott, Pastor. 8 o'clock services, Rev. J. W. Jackson of Sedalia, Mo., former pastor of the church. October 22, Citizen's night. Representative citizens, Gov. Hyde, Governor of Missouri, and Bishop Quayle. October 24, Fraternal Night. October 25, Church Night. Pastor of local churches and Dr. J. N. C. Coggin, Washington, D. C. October 26, School Night. Prof. R. B. Hayes, President, Geo. R. Smith College, Sedalia, Mo., and others. October 27, Young People's and Sunday School Night. Dr. F. H. Butler, Chicago, Ill. October 28, Women's Night. October 29, Union Memorial Report and Registration Day and Jubilee Offering. Bishops R. E. Jones and I. B. Scott. October 30, Local Business Night. Local representatives and Bishop M. W. Clair, October 31, Hallow e'en. November 1, Music Lovers' Night. Prof. Gerald Tyler, organist in charge. An Over Sea's Lantern Slide Trip. November 3, The Usher's Alliance Night. November 4, Local Methodist Episcopal Night. November 5, Good Literature Day. Southwestern Christian Advocate, Editor L. H. King, New Orleans, La.

The corner stone laying at our Good Samaritan Church in West Belle Place, Sunday, October 8th, was a great success both spiritually and financially. The collection in connection with a previous special rally amounted to \$1,200 and progress on the building is rapidly going ahead.

The First Methodist Church in Kinloch, Mo., laid their corner stone Sunday, October 15th. It is the beginning of a great church in that vicinity and our own Rev. Geo. Hancock is doing a great work and is making progress with his loyal congregation. The collection at the laying of the corner stone amounted to \$350. This structure is to be completed by spring.—Rev. B. F. Abbott, Pastor; (Miss) Ethylene Smith, Reporter.

### SALISBURY DISTRICT TWELFTH ANNUAL CONFERENCE, OCTOBER 2-5, 1922.

Marion Station Handy Memorial, the Rev. William Alfred Thomas Miles, A. M., B. D., Pastor, is like Mt. Zion, beautiful for situation, the joy of our Eastern shore Methodism. Every speaker, and they were many, was charmed with this modern up-to-date structure, that would do credit in its equipment to any metropolitan church. The Pastor is a man of vision.

#### The Southwestern

Fiftieth Anniversary was the subject of one of the papers, received attention by a special committee, each pastor cheerfully accepted his

quota as given by the District Superintendent and no one doubts that the District will send in its full number of subscribers especially since from now on including those canvassed on Good Literature Day, the paper will be sent free of charge till January 1, 1924.

#### District Superintendents

J. H. Scott, J. T. Fletcher, R. H. Wallace, D. H. Hargis, were present with burning messages and were of great assistance to their colleague, the able presiding officer, J. W. Jewett, whom we all love for his modesty and brotherly spirit, which enables him to get great things done without noise.

#### Fraternal Delegates

M. A. Thompson of the Cambridge, T. H. Woodley of the Centerville, E. O. Parker of the Philadelphia Districts were the worthy "colleague" pastors, who brought greetings, charmed, instructed and inspired.

#### The Program

Was built to take in the most important phases of our task, aside from the routine disciplinary work and that of the several committees necessary to the organization. The laymen had a special session and also the women, the Ladies' Aid as well as Woman's Home Missionary Society. The regular business was interspersed with the following papers: "The 50th Anniversary of the Southwestern," W. R. A. Palmer; "Stewardship—The Tithe," C. S. Sprigg; "How Can the Rural Church Most Effectively Serve the Community?" J. A. Kiah; "Are Singing Bands an Asset or a Liability in the Evangelistic Program of the Church?" F. G. Campbell. This subject was a live wire and brought about a battle of the giants pro and con, Covington, Miles, Sprigg, Henry, Coulbourne and that other disciple; this debate would have done credit to any race group of the church.

#### Woman's Home Missionary Society

Anniversary was a great occasion. Mrs. L. B. Jewett presided with grace and dignity, Mrs. Julia Spellman's paper, "Getting and Holding Our Young Folks," was carefully prepared, impressively delivered and thankfully received. Mrs. A. Davis Foust's address was a classic. She was never heard at better advantage, so thrilling, dramatic and eloquent, she swayed her audience at will, the corresponding secretary of the Delaware Conference Woman's Home Missionary Society, must come again. Mrs. Hattie R. Hargis, Conference president, made one of her short, witty and enthusiastic speeches so characteristic of her on such occasions.

#### Our Brothers in White

Just a word from E. W. Pruitt, County Superintendent of Education, telling us he was on the job to be square regardless of race; Prof. J. Walter Huffington, State Supervisor of Colored Schools, our Bishop Thirkield told us education gives knowledge, skill and an attitude of mind. District Superintendent Vaughn Collins of the Wilmington Conference, made his plea for Martha Drummer, the black face in Africa he has carried in his heart for two years, and our own Area Centenary Secretary Murdock caused us, by this time to say not "I Will Maintain," but "We have Maintained."

#### The Messages

The Rev. Dr. J. A. King, our Bossnet with a fine college and seminary training on "The Transfiguration," D. W. Henry, the coming

Simpson of our group on "Jesus and the Crowd," last, but not least, our own Bishop M. W. Clair on "How Much Owest Thou Thy Lord," who made us, fifteen minutes after his wonderful, pathetic and soul-subduing and incontestably convincing sermon, over subscribe our "I Will Maintain" quota by two hundred dollars, all there gave as the message with the royal seal of the King of Kings and Lord of Lords stamped upon.

#### Singing by Choirs

Princess Anne and choir of home church gave us the most inspirational and soul-uplifting music we have had in six years, and helped to make it the greatest District Conference within man's memory. It will be hard in the future to beat this record breaking year of the Salisbury District.

The distinguished Principal Kiah of Princess Anne Academy, others representing our public and high schools, Lincoln, Howard, Gammon, Yale, Drew, Morgan, Princess Anne, Hampton are the men about the King's business, who "Preach not Ourselves, But Christ Jesus the Lord," in obedience to their heavenly vision.—William R. Palmer.

### SAMUEL HUSTON COLLEGE'S INAUGURAL PROGRAM AND "I WILL MAINTAIN" BANQUET.

It was a great occasion for Samuel Huston College, for Austin and for our Methodism. The Inaugural Program was in the honor of President elect and Mrs. R. N. Brooks, and also the faculty. So appropriately and broadly was the program carried out that entire Austin will never forget. Bishop Robert E. Jones, D.D., LL. D., New Orleans Area, and Bishop Matthew W. Clair, DD., LL.D., of the Liberia Conference, West Africa, were the special outstanding guests, together with many of the Pastors and District Superintendents. The program was rendered in the College Chapel to a large mixed audience of students, graduates, patrons, and friends. Bishop Jones delivered the introductory address to President-elect Brooks and wife. It was filled with the very essential, and outstanding characteristics, and qualities of real college presidents, and assured the trustees, Sam Huston College, the West Texas Conference, and all Texas, that the new president and his good wife had all these requisites, and fine qualities. The new president responded with very impressive words of appreciation, mixed with a hearty acceptance of the responsibilities, duties, and sacrifices associated with his office and the program of the school and church; and assured the Conference representatives, the local city, the trustees, the student body, and the faculty, that being yoked together as they seemed, that they were "we can not fail." He referred to the noble work done by the Founder, Reuben S. Lovinggood, Prof. J. W. Frazier, Presidents M. S. Davage, and J. B. Randolph, his able predecessors, then pointed to the necessary achievements for New Samuel Huston College. Bishop Clair of the Liberia Conference and the faculty were introduced. After dismissal a 6 o'clock dinner was served, and a mass meeting program was rendered at Wesley Church at 8 o'clock.

When we threw open the doors of the Chapel to welcome Bishops R. E. Jones of the New Orleans Area, M. W. Clair of Monrovia, Li-



beria, West Coast of Africa, President and Mrs. R. N. Brooks of Sam Huston, our honored guests, it was a festal day. Wesley was indeed a scene of beauty, the entire pulpit was picturesque in large palms, ferns and evergreens; touches of white here and there carried out the color scheme. A large and appreciative audience attended the program and banquet.

Some of the best talent of the First and Third Baptist Churches rendered some of the sweetest singing ever heard in Austin.

We extend special thanks to Drs. Butler, Bennett, Campbell and Pyburn for their excellent parts on the program.

Mrs. C. L. Brown and Miss Annie Grant received much praise for their sweet music and singing.

Bishops Jones and Clair, the principal speakers of the evening, were interesting, humorous and effective. Bishop Jones brought us a wonderful message of the work of the Methodist Episcopal Church and the Centenary movement. He enumerated some of the outstanding achievements of the Centenary in the New Orleans Area and the deep regret of the two million dollar deficit over last year.

Bishop Clair told us the needs and one desire of the people of Africa, to become educated and Christianized. This appeal was heard and we wish to thank those who heard and so readily responded with subscriptions amounting to \$1,150.00, to be added to the Centenary of the West Texas Conference.

We especially thank those of the different churches for their worthy contribution. After the program up stairs, we passed to the banquet hall, where the hand of art had again played its part in honor of our distinguished guests. The U. S. flag completed the scene.

We extend many, many thanks to all committees in making everything a grand success. Dr. Jacques, our pastor, deserves much credit and praise for this excellent program and evening of real pleasure. It was indeed a treat and one of the best ever staged in Austin. After a delicious dinner with Dr. and Mrs. S. L. Brown and a pleasant drive over the city, Bishops Jones and Clair departed for Ft. Worth, where they were met by Dr. McMillan, feeling their mission in Austin well accomplished.—Reporter.

#### SUB DISTRICT MEETING

The Eighth Sub-District of the Lexington District, Lexington Conference was held at Finchville, Ky., October 19-20, 1922, Dr. R. F. Broadus, District Superintendent presiding.

Thursday, 7:30, was love feast and communion, conducted by Superintendent, Pastor and Ministers of the 7th Sub-District. This service was indeed very impressive, followed by testimonial meeting and sermon by Rev. H. Hinton of Chaplin, Ky.

Friday, 10 a. m., devotional, led by Rev. Hinton and the Pastor, Rev. Watson. Music by choir and members from the choirs of different churches represented, directed by Mrs. Zora B. Clark, Shelbyville, Ky. 10:30, purpose of the Sub-District Convention by Dr. R. F. Broadus, was very tactfully given. 10:45 organization. Rev. L. M. F. Watson elected president; Rev. H. Hinton, secretary, with assistant, Miss Mayme Perry; Mary Slaughter,

treasurer; Mrs. E. A. Coleman, District Sunday School Superintendent; Mrs. Zora B. Clark, District Epworth League Superintendent; John Milo, Superintendent of Men's Work; Mrs. Clara B. Miles, Superintendent of Woman's Work; Mrs. Sina Allen, assistant. 11:00, "Importance of the Centenary and Why It Should Be Emphasized." This subject was opened and beautifully discussed by Rev. S. Shipman, Eminence and Rev. M. S. Johnson, Mrs. Z. Clark, Rev. Watson, Mrs. E. Coleman. Rev. Johnson spoke of the good work for the Methodist Episcopal Church by Rev. Shipman and his faithfulness to his present work which is only a mission at Eminence, Rev. Miles, Mrs. Clark, Rev. Watson pledged their support to Rev. Shipman in the building of a church in Eminence, Ky. Rev. M. S. Johnson and Mrs. Clark backed the support with a volunteer pledge of \$25.00 each. District Superintendent will set the time when we are to spend a week in Eminence. 12:00 Evangelistic service, offering and adjournment for dinner. 1:30 p. m. Reports Shelbyville, Simpsonville, Frankfort, Chaplin, Finchville, Eminence, were good, each pledging themselves to raise \$25.00 or more for the "I Will Maintain" fund, and hand same to committee at the Centenary rally at Anchorage, Ky., October 25-26. This greatly pleased the District Superintendent, who is so anxious to put over the full program of the Methodist Episcopal Church and the laymen will make this the banner district sub No. 7, and the Louisville District banner district of the Lexington Conference. We have a leader in Bro. Broadus and we are organized. 2:30: The importance of the mid-week prayer meeting, and how best support it, by Rev. M. S. Johnson, and a splendid paper "The Value of Prayer", read by Mrs. Sina Allen, Finchville, Ky. 3:15. The Every Member Canvass and Its Import, by Rev. V. Hutchenson, Frankfort, was well discussed. "Church Training Night and Why," Chaplin, paper by Mrs. Watson. "How to Make the League Go," opened by Mrs. Clark, social department, of Shelbyville, Ky. Mrs. Coleman answered by saying, "have competent leaders for every department of the league and it will certainly go, this answer delighted all.

Mrs. Watson made a splendid talk on the general church work and put the press on competent leadership. Mrs. Watson was then appointed as superintendent of "Church Training Night." 5:30. Supper. 7:30. Business meeting. 8:00. Sermon by Rev. M. S. Johnson, Simpsonville. Subject: "And the Door Was open," this was a splendid service. Rev. Johnson was at his best. The invocation was given by Rev. Hutchinson. Song led by Mrs. Clark, was effective. Offering and adjournment.

Brother and Sister Watson are doing big things in Finchville, they are both big hearted and unselfish. The good people of Finchville entertained the convention royally and may God bless them in their efforts for good.—Mrs. Z. B. Clark, reporter; Dr. R. F. Broadus, District Superintendent; L. M. F. Watson, Pastor.

#### "A NEGRO QUARTET AT A WHITE CONFERENCE"

By Rev. Robert M. Williams, A. B. B. D.

Recently the Northwest Iowa Conference of the Methodist Episcopal Church held its

Semi-Centennial session at Ft. Dodge, Iowa. All of the boards of the church had exhibits of their work.

Especially interesting was the exhibit of the Board of Education for Negroes. This exhibit was given a nice location in the church.

The greatest impression made for our schools was by the George R. Smith Quartet. These young men spent five days at the conference singing five and six times a day. They were the guests of the High School, High "Y", Lions and Rotary clubs, Chamber of Commerce, First Baptist Church and the Northwest Iowa Conference. The writer never will forget the night Bishop Edwin Hughes spoke on the "I Will Maintain" fund. In an impassionate speech, which lasted for an hour, the Bishop rehearsed the activities of the Centenary, and told in pathetic language about the \$2,000,000.00 deficit which the church now faces. He exhorted the audience to do their best for the Centenary before October 31st, at the close of his speech the Bishop asked those who would stand by the "I Will Maintain" fund, to rise to their feet, it was a beautiful sight to see three thousand people rise and pledge themselves anew to the Centenary cause. At this psychological moment four black boys arose and sang:

"Bishop Hughes, Bishop Hughes, God bless your heart.

Bishop Hughes, Bishop Hughes, whom we all love so well,

You have been true and we'll stand by you, Our dear Bishop Edwin Hughes."

The writer can not express in words the effect this had on the audience. Lo, Bishop Hughes, with his face in his hands weeping. Lo, here, there and yonder the writer saw heads buried in handkerchief, sobbing. When Bishop Richardson arose to dismiss the audience, tears were still falling.

At the joint session of the laymen and ministers, Judge Kenyon (former U. S. Senator), made a speech, in which he diagnosed the ills of America and prescribed the remedy. Said he repeatedly, "a new day will dawn in America, better times are ahead". After he had finished this eloquent speech, Lo, four black boys arose and sang:

"Great day. Great day, the righteous marching.

Great day. God's going to Build Zion's walls.

Again the psychological effect was beyond expression. As the writer talked with the Judge later, said he: "Is this what your schools in the south are doing?" He became much concerned about our schools in the south and wanted to know more about them.

Saturday evening, which was Educational night, the quartet sang again. Dr. Harris could not for along time take his place on the program, because the audience repeatedly called the quartet back. One speaker arose, said he: "That is where your Centenary money is going, making men." One layman answered him, said he: "If this is what my Centenary money is doing, I will increase my subscription."

The president of Morningside College insisted on the quartet going to Sioux City and singing for the students of that college. What a day—black students meeting white students

(Continued on Page 11)



## CAMBRIDGE DISTRICT

The Eleventh Annual District Conference of the Cambridge District, Delaware Conference convened at St. Paul Methodist Episcopal Church, Berlin, Md., October 10-12, 1922, Rev. D. H. Hargis, D. D., District Superintendent, presiding.

The Conference was called to order at 2:00 p. m., by the District Superintendent who conducted devotions during which a series of prayers were offered asking that the Holy Spirit be with and guide us through the sessions of the Conference.

Organization—Rev. M. W. Clark was elected Secretary, and J. A. Fassett assistant. W. J. Helm was elected Treasurer; J. N. Bullen was elected chorister, W. T. Purnell assistant. After the appointment of the necessary committees the session adjourned.

At the evening session the address of welcome was delivered by Mr. Walter Showell a layman of the St. Paul Church. Response W. T. Purnell.

The annual sermon was preached by Rev. W. G. Matthews of Preston, Md., text taken in Isaiah 21:11, 12, "Watchman, what of the night? The watchman said, the morning cometh." The sermon was carefully prepared and forcefully delivered. The preacher felt and made us feel as Isaiah felt that a new day for the Kingdom of God is at hand. Rev. Matthews is one of the promising young men of our Conference. We pray that we may have continued success. After the sermon the Communion of the Lord's Supper was administered by the District Superintendent assisted by the elders. After announcements by the pastor, the session adjourned.

Wednesday morning we began the day right, observing the "Morning Watch" led by Rev. F. O. T. Laws. The Holy Spirit was there and all present felt better fitted for the day's duties.

The report of the District Superintendent showed the work of the District to be in a commendable condition. Dr. Hargis has been at the head of the District for six years. In the six years there has been no retreat but a steady march forward. He is a strenuous laborer and counts nothing he does for the Kingdom as a sacrifice, but counts it a privilege to co-operate with God.

Among other things stressed, was a need for trained leaders. This is just like Dr. Hargis. He is teacher of Life Service for the Delaware and Washington Conference League Institute and loses no chance to recruit a soul for the Master, and then shows the need for careful preparation.

The pastors, likewise, had good reports. All the men are working hard to make their charges better each year. For a few the centenary was not quite up to what it was a year ago. For others it was above. The District does not suffer, however. We have not accomplished all that we wanted to, nor all that we might have, but it is encouraging to know what has been done. It is even more encouraging to know what the people of the Cambridge District are willing to do in the future. We were asked to take fourteen units of the "I Will Maintain"

fund. When the subscriptions were counted, twenty units were subscribed for. October 22, will be District Rally Day. "Over the top" we go."

Among the visitors, and they came from every District of the Delaware Conference, Revs. J. T. Fletcher, A. M., District Superintendent Philadelphia District; Rev. J. W. Jewett, A. M., District Superintendent Salisbury District; Rev. J. H. Scott, D. D., District Superintendent South Philadelphia District; Rev. R. H. Wallace, District Superintendent Centreville District; Rev. W. R. A. Palmer; Rev. R. C. Hughes; Rev. D. W. Henry; Rev. C. W. Briddell; Rev. I. D. Pitts; Rev. J. M. Dickerson; Prof. E. G. Henry, Superintendent of Public Schools, Worcester, Co., Md. The fraternal delegates were; Rev. J. H. Nutter, D. D., Centreville District, Rev. T. W. Cooper, Philadelphia District, Rev. C. T. Covington, Salisbury District. The messages from the delegates were full of inspiration. Each of the District Superintendents delivered messages which were a powerful plea to go forward in the work of the church. Dr. F. H. Butler, D. D., Epworth League Secretary made a masterly appeal on behalf of the "I Will Maintain" campaign. Rev. W. C. Jason, D. D. President Dover State College, Dover, Del., and Rev. T. H. Kiah, A. M., Principal Princess Anne Academy, Princess Anne, Md., were present and spoke in interest of their schools.

Papers were read on the following subjects: "The 50th Anniversary of the Southwestern Christian Advocate and Our Duty in it," E. F. Showell; "What are the Spiritual Duties of a Steward?" Mr. Peter H. Stanley; "A Call to Preach: The Evidences," F. T. Johnson; "Revitalizing and Diversifying the Class Meeting to Meet the Present Needs," M. A. Thompson; "Echoes—Workable Teachings From the Pastors' Rural School" Echoes were given by several of the ministers who attended the Rural School at Morgan College, Baltimore, Md. "Creating A Spiritual Appetite for Attendance Upon the Sunday School" Alexander Reid; "Who if any are Benefited Financially or Spiritually by Our Present Methods of Holding Camp-Meetings," A. E. Martin. The papers were carefully prepared and forcefully presented.

The Cambridge District believes in the worth of the Southwestern Christian Advocate. For that reason, and for the reason that it ought to be self-supporting it was given a place in our program. We think it should be read in every Methodist home. We urge that. Without exception, the Southwestern is the best Negro paper published for the Negro constituency of Methodism. The writer, who acted as agent for the paper secured twenty-four subscriptions. Good Literature Day will be observed generally in the District.

Thursday afternoon the session was mainly in the hands of the Woman's Home Missionary Society. Mrs. A. Brinkley Henry, District President presiding. Mrs. Hattie R. Hargis made the principal address the subject of which was "The Friendship Home". Mrs. Hargis is President of the Delaware Conference Woman's Home Missionary Society. This Society has purchased a home in the city of Philadelphia at a cost of six

thousand dollars. Many young girls coming into Philadelphia are at the mercy of any one who will take them somewhere, and often they are met by the common men and women of the street and taken into lives of shame. Thanks to the Woman's Home Missionary Society. "The Friendship Home" with open doors welcomes to its fireside the young womanhood who come to the city of brotherly love. Two thousand dollars have already been paid on the building.

Rev. W. J. Helm, D. D., and his good people were at their best in the entertainment they gave us. We will be pleased to go there again.

After a most wonderful session the Conference fittingly came to a close Thursday night following a powerful sermon preached by Rev. D. G. Waters our pastor at Laurel, Del. The text was taken in Matt. 28:19, 20, "Go ye therefore, and teach all nations, and lo, I am with you always, even unto the end of the world." The text was as appropriate for the occasion as it was when first announced by "Great David's Greater Son." Brother Waters is a gospel preacher.—E. F. Showell, Reporter.

## TEXARKANA DISTRICT

## Sunday School and Epworth League Convention "A Record Breaker."

The Sunday School and Epworth League Convention of the Texarkana District, Little Rock Conference, convened in Macedonia M. E. Church, at Lacksburg, Ark., October 12 to 16, 1922.

The President, Brother B. J. Goodlove, presided in a masterly and brotherly way looking after every interest of the church.

The District Sunday School Director, Mrs. Addie M. Hill, the District Junior League Superintendent, Mrs. Icey Wesson, Rev. J. S. Stokes, District Centenary Treasurer and the District Secretary Miss Georgia V. Jenkins together with the other District Officers were present Thursday the first day ready for work.

Our own Rev. Brother A. R. Ray, District Superintendent was present with words of encouragement and advice helping in every way he could.

The convention was graced with the presence of Rev. Dr. B. F. Neal our pastor at Fort Smith, Arkansas, and State Sunday School and Epworth League President. Dr. Neal addressed the convention in a masterly way Thursday on the work of the Sunday School and Epworth League, and on Thursday night he preached a touching sermon to a crowded house from the text Gal. 6:9, "And let us not lie weary in well doing; for in due season we shall reap, if we faint not."

Reports from Sunday School Superintendents and Epworth League Presidents showed that the District is progressing along all lines.

On Friday night was the welcome and a splendid program by the local talent and young people of the district.

The following ministers preached. Revs. M. B. A. Cain, G. H. Voss, J. S. Stokes, E. Washington, and J. H. Henry.

Sunday was a great day in Zion, at 9:30 o'clock Sunday School was conducted by Brother A. G. McGee of Paraloma, at 11:00



o'clock Rev. J. S. Stokes preached a great sermon from the text, Prov. 8:4, "Unto you, O Men, I call: And My voice is to the sons of man," it was a masterpiece. We had fine services all day Sunday.

This was the best convention in the history of the District, intellectually, spiritually, and financially. Total amount of money raised for all causes, \$663.37.

Too much cannot be said of Rev. Bryan and his good people, the convention was entertained in a magnificent structure with a seating capacity of four hundred and a separate room for the Primary Sunday School Class. Most of the same officers were re-elected.

The convention will convene at Caddo Gap, Arkansas, in 1923. Thus closed the best convention in the history of the District.—Miss Georgia V. Jenkins, Reporter.

### THE BOARD OF EDUCATION FOR NEGROES AT THE NORTHWEST IOWA CONFERENCE.

By President R. B. Hayes.

The Northwest Iowa Conference met in Ft. Dodge, Iowa, Oct. 3-9, where it was organized just fifty years before.

In celebration of the event all the boards of the church were asked a year ago to have exhibits. They all responded.

The Board of Education for Negroes had an excellent and instructive exhibit. So it was pronounced by all who saw it, and not a few stopped to admire and to be informed.

It consisted of twelve charts, about three by seven feet; on each one were placed four enlarged photographs of different phases of the work, with directive inscriptions.

Chart one showed the kind of one-room buildings used for homes, schools and churches, all we had immediately during the war, and are typical of the rural South now. Many commented that they had seen them in their travels. Chart two presented our great school at Haven, the boys' building at Wiley, the main building at Samuel Huston, and the main building by George R. Smith. They were imposing by contrast. Chart three was composed of enlarged photos of five of the presidents of the system—men who have been "trained in the church schools." Randolph, of Claflin, sturdy appearing, as a large, symmetrical oak; Brooks, of Samuel Huston, imaginative, yet practical and persevering in looks; Cox and Sutton, of Philander Smith and Central Alabama, the Paul and Timothy of the system cultural, whose past is charming, whose future is interesting; Hayes, of George R. Smith, "a fine looking, intelligent gentleman," to use the words of a lady who at first did not note the resemblance between the picture and the writer. Chart four presented a "happy beginner," four self-supporting boys, four intelligent-looking girls of the second generation since slavery, and a chapel view of Claflin. Chart five showed Gammon and its products—the Washington Conference, with Bishop Clair and Dr. Brown in front, the North Carolina Conference, and the Central Alabama Conference, organizing under Bishop Jones. Chart five told in figures and words the dividends declared on the Church's investment in the Negro during the last 56 years. Chart seven told very strikingly the progress of the race, contrasting "1866" with "1922."

Chart eight presented our Bishops—Bishops Scott, Camphor, Jones and Clair. Many heard Bishop Jones during the summer at the camp meeting and spoke highly of the spiritual service which he gave. Chart nine illustrated the progress in homes and churches. Every one contrasted chart one with chart nine. Chart ten was devoted to Meharry, and chart eleven to Flint-Goodrich Hospital and Nurse Training School at New Orleans. The grounds, dental clinics and classes in anatomy and pharmacy were shown for Meharry, while the property, a section of the men's ward, performing an operation, and graduate nurses, were given for Flint-Goodrich. Chart twelve showed the "100% Americanism" of the schools, Morristown, New Orleans, and Claflin furnishing the illustrations.

You can imagine what interesting facts were told of each chart, how the Centenary was helping the schools, what the Negro was doing for self-help, the type of leaders developed, racial progress, the patriotism of the race, no traitors none who wielded the assassin's knife nor the shot of the assassin's bullet.

Some phrases used by visitors are: "Very fine," "Something to be proud of," "A good record—keep the good work going," "Excellent," "Enlightening," "Very encouraging," "Educational," etc.

The charts were arranged in a large lighted section of the basement of the \$100,000 church, with charts 4, 5, 6, 7, 8 and 9 on the rear wall, charts 1, 2, 3 on the left side, and 10, 11 and 12 on the right walls.

The board and secretaries are to be commended for the exhibit. Many thought it should be shown more often.

The George R. Smith College quartette sang through the whole conference. Bishop Richardson thought they added much to the exhibit. One minister said the conference saw in the boys the result of the works of the schools. They sang also before the Kiwanis and Lion clubs, the Y. M. C. A., in the million-dollar high school building, being the first so to do, the Junior high school, Riverside Methodist church, the Baptist church, the Garrett banquet, Morningside banquet, the Haddock mission and Morningside College of Sioux City.

They were the guests of Mrs. R. M. Williams while in Sioux City. She is an interesting hostess; has three lively boys.

It was comforting to hear Rev. R. M. Williams, the pastor of Haddock, spoken so highly of by the members of the conference. He has worked hard and took a week's rest in Des Moines after the conference. He is the type of men the West needs—cultured, progressive, sacrificing, tactful.

The conference was entertained by the Methodist churches of the city, Dr. Earle N. Thompson being the immediate host. He is a prince in the House of Methodism. The Reverend Dr. Muhleman, the man who had charge of the exhibits, showed us every courtesy. Much credit is due him for the success of the whole exhibit.

### WHEN THE SUN, MOON AND STARS DO OBEISANCE TO THE YOUNG

By Charlotte Rosalyn Knight

"And he said unto them: Hear, I pray you, the dream which I have dreamed:

"For, behold, we were binding sheaves in the

field, and, lo! my sheaf arose and also stood upright, and, behold, your sheaves stood round about, and made obeisance to my sheaf.

"And his brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words.

"And he dreamed yet another dream, and told it to his brethren, and said: Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me."—Gen. 37: 6-9.

The other day while standing on a street corner waiting for my brother to come out of a drug store, my attention was called to a group of little boys who were evidently on their way home from school. A bright boy of about six years suddenly broke forth: "Oh, yes," he was saying, "when I get in the eighth grade I'm going to graduate and go to the high school for four years and another four years in college. Then the medical school and I'll be a great doctor and make sick people well. I'm going to ride in a fine automobile that will make all the chickens fly out of my way. The people will stop their work and wonder who it can be riding in such a beautiful car, and when they see me will say: 'Oh, it's Dr. Thomas,'" and the little boy ran eagerly forward shooping a flock of chickens in every direction as if he were already in the imaginary car.

### Youthful dreams!

How many of us at the tender age of six saw ourselves doctors, lawyers, teachers and professionals in any line? How many of us saw ourselves as presidents of the United States, as Napoleons, as Lincolns, as Dickens, and how many of us now are seeing ourselves as great leaders, reformers and statesmen?

Everything—every great work that has ever been accomplished; every great and influential book that has ever been written; everything that has ever been invented, had its origin in some one's dream. It was first born there and its production was only his dream materialized. Years before did not Napoleon see all of western Europe brought together under one rule? Did not John Brown and other Abolitionists see the day when the slaves freed would enjoy all privileges of American citizenship in the very country that had bowed them under the yoke of slavery?

Without our dreams we should have nothing to look forward to. We dream our own lives; and when we realize our dreams we dream the lives of our children. After all, the dreams of young manhood and womanhood are but the same dreams of the child of six—only a little more experience, a little more reality—and they are beginning to be put into action. It has truly said that the work of men is but the play of children.

There is, however, one outstanding characteristic of youthful dreams, and that is, there is no failure. The bright little fellow has not taken the word "failure" into his vocabulary yet. He knows nothing but success. His community is his world, and his world needs him, is depending upon him to do great things. It has a place for him that he alone can fill. Unseen dangers do not bother him. There is no lurking shadow. All is sunshine. And it is well; for the great world has such a place for each individual if he will but find it.



## THE CHRIST OF THE CAMPUS

Marcus D. Buell

"I past beside the reverend walls  
In which of old I wore the gown;  
I roved at random through the town  
And saw the tumult of the halls;

"And heard once more in college fauces  
The storm their high-built organs make,  
And thunder music, rolling, shake  
The phophets blazon'd on the panes."

Every religious speaker to college groups of today must have been reminded not infrequently of the exclamation of Jesus: "Whereunto shall I liken this generation?" Many a Stephen disputing with them in the terms of this present world has found them unresponsive, captious, "stiff-necked and uncircumcised in heart and ears." Their attitude is often enough that of the Stoics and Epicureans who asked concerning the preacher from Tarsus, "What will this babbler say?" More than common interest, therefore, attaches to a recent deliverance made to this proverbially suspicious class of young persons by a Christian leader who has been in intimate touch with some ten college generations of students, who still, as from the beginning, hear him gladly.

### The Primitive Gospel Method

It is the procedure from trustworthy testimony to personal contact with Christ. John the Baptist points him out to his two disciples Andrew and John, who straightway follow, and spend the night with him, as Jacob did with the angel whose name and nature he sought. Andrew, in turn, tells his brother Simon of his astounding discovery, and bids him too to come and see. Philip likewise finds and is found of Jesus, and tells Nathanael, whose poor opinion of Nazareth he waives aside with the same challenge, "Come and see!" So also the Samaritan woman's testimony gains scant credence until her townsmen are able to say, "We have heard him for ourselves, and know that this is indeed the Saviour of the world." Andrew and Philip are again equally confident as to the result of immediate personal contact, when certain Greeks say, "Sir, we would see Jesus." In like manner the vision on Mt. Hermon became a personal revelation to each of the chosen three, when the transfigured one "came and touched them." "And lifting up their eyes, they saw no one, save Jesus only."

The University speaker follows the primitive method. He states his reason for concentrating attention upon this one figure in these words:—

"If I knew one who faced his age and all ages in better spirit, greater wisdom, or truer devotion than Jesus showed, I would commend and follow him. If I knew any better plan for a personal life than Jesus' plan, I would commend and adopt it. If I knew any better basis for life's decisions than Jesus' basis for his own life decision, I would commend it and rest my life upon it. If I knew any better outcome in any life than the outcome seen in Jesus' life I would try to go the way that reached it."

In accordance with this personal testimony, his aim is to set forth "the fellowship of Jesus in life decision and life service, the sharing his principles and purposes, the identification of personal life with him, and the merging of it into him as youth's supreme advantage and privilege."

### The Subtle Lure of Personality

When the risen Lord by his Spirit by means of such personal testimony leads thought into the deep realm of feeling, the heart begins to burn within, as Saul's did whenever he remembered the transfigured face on the Damascus road, when he beheld the dazzling "light of the knowledge of the glory of God." In Emmaus walks and talks with Christian classmate or teacher many an under-graduate has caught gleams from that visage.

Who can analyze, but who can deny, the mystic power over bodies of students wielded by such personalities as Henry Drummond, Phillips Brooks, Dwight L. Moody, Hugh Price Hughes, John R. Mott, Sherwood Eddy and "dad" Elliott? Can one do better than to say it is the telepathic grace of One who died for them to take away their sins deftly touching their heart-strings? Is it not Jesus' way, now as of old, first of all to look around about upon his audience with piercing but yearning eyes, like those Simon Peter saw looking him through in the court where he was trying to warm himself, eyes which the rich young man whom Jesus loved, could never forget? "As in water face answereth to face, so the heart of man to man." In College chapels, and dormitories, as once in the Nazareth synagogue, now and then the speaker in Jesus' name finds "all eyes fastened upon him."

### Deep Callesth Unto Deep

Underneath, in the subliminal self of every one of these cold, blase and unresponsive exteriors, there lurks an explosive mixture, a dynamic content of emotion which needs only a spark to set intellect ablaze and to spur will to decision and action. So it was in the beginning with a certain postgraduate student of the School of Gamaliel, who, at the outset, was not merely passively indifferent to Jesus of Nazareth, but whole-heartedly hostile. Suddenly confronted with his august Person there was awakened within him an "energy" (his very Greek word) "working in him mightily" in the very opposite direction. He gives this new irrepressible force the name of "grace", by which he means the manifestation of divine love toward the infinite ill desert of a prodigal. He found himself driven onward by a motive of radium-like intensity and permanence. "Who loved me," he cries in deep amazement, "and gave himself up on the cross for me; who died, was buried, rose again, and last of all appeared to me,—ME! "a blasphemer, a persecutor and injurious!"

Deep answers unto deep. So it was with Savonarola in Florence, who said, "It was a word that changed me"; with Luther from Wittenberg University starting up to his feet in Rome, with the cry, "The just shall live by faith!"; with John Wesley of Oxford, hearing of Christ's way of personal salvation in London, who said, "I felt my heart strangely warned." And so it is still in this year of our Lord with the Christ who is the same yester-

day, today and forever, and with the changeless human nature of the modern undergraduate, who tries in vain to still his accusing conscience by what he is pleased to call his "philosophic doubts, or by his new-found method of psycho-analysis. His intuitive response to the heavenly vision of the crucified and risen Christ is that of the whilom doubter Thomas with his exclusive reliance on tactual evidence, "My Lord and my God!" Pagan as his thinking hitherto has been, like that other pagan Roman soldier in Palestine, A. D. 33, he says in his heart:—

"If Jesus Christ is a man, and only a man, I say  
That of all mankind, I will cleave to him,  
To him will I cleave always.

If Jesus Christ is a god, and the only God, I  
swear

I will follow him through heaven and hell,  
The earth, the sea and the air."

### The New Creation

Coming into immediate personal touch with the living Christ, our modern Saul discovers an unwonted religious and ethical force released in the inward man. His ancient prototype speaks of this profound spiritual reaction as a re-creation by the omnipresent Spirit of Christ, a transformation into his image, a radical renewal of his mind, nay of the formation of Christ within mind, heart and will. Such tokens of a life hid thus with Christ in God he finds in a fresh access of "love, joy, peace, good temper, kindness, generosity; fidelity, gentleness and self-control." His body, which in spite of all good resolutions, had been too often a charnel house of spiritual death, has become a temple, clean without and pure within because every thought has been brought into obedience to Christ. With laconic comprehensiveness he says: "To me to live is Christ." No discovery of natural laws in his physical, chemical, biological or psychological research fills him with such awe and such joy, or has such lasting influence upon his whole after-life as this, his new eureka in the spiritual world.

### Resisting Unto Blood

The crying need of such supernatural, cleansing and regenerating in the present world-wide unstable social and religious equilibrium will be denied least of all by any one conversant with actual moral and spiritual conditions in the average American campus of today. It is no sequestered locality quarantined against the baleful influence of the world, the flesh and the devil. The pestilential airs of Sodom and Gomorrah steal across it. Satan, who desires to have the brightest and best of our sons of the morning, and to pass the fairest and purest of our daughters through the fire unto Moloch, is very much in evidence in the thoughts, words and deeds of not a few. It is a warm and fertile soil for the tare-sowing enemy. And here, as elsewhere, the law of the harvest is no respecter of person or lineage. God is not mocked by the best athlete or the Phi Beta Kappa man. The magna cum laude man or woman who sows to the flesh, cannot escape the personal corruption of body and soul, the clinical names of which are to be found in Romans and Galatians. The accursed spot on the loveliest, whitest hand will not out at the owner's bidding, nor be washed away with her tears. No shrugging of shoulders, no preoccupation with secular studies, no round of amusements will banish the

1. *This Mind*. By Bishop William Fraser McDowell. The Mendenhall lectures for 1922 at DePauw University. The Methodist Book Concern.



ugly reality within. The only effective psychoanalysis, pointing the way of escape is that of an eminent expert stated in these words: "I see a law in my members warring against the law of mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. . . . If Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness." The striving against personal sin with a resistance unto blood, re-enforced by the Christ dwelling within, is the only way of deliverance. This is the testimony of the saints in all ages.

"I ask them whence their victory came:  
They with united breath,  
Ascribe their conquest to the Lamb,  
Their triumph to his death."

#### Workers Together With God

Christ's laborers in his campus harvest are

too few. Let every one that is godly pray that more reapers may be sent into this immeasurably fruitful field, especially in the person of college presidents, faculty members and undergraduates. Happily our Methodist Church is at last awakening to her priceless opportunity, keeping earnest and intelligent efforts for the tens of thousands of her most gifted and influential young people in State universities, as well as in her own schools, in vitalizing personal touch with the Teacher of teachers, in whom are hid the treasures of wisdom and knowledge. Through her Wesley foundations, University pastors and neighboring churches, fostered by the Board of Education and of Home Missions, she is encouraging timid Ananias to overcome his misgivings and go to a street called Straight for a personal interview, a Barnabas to seek in the University town of Tarsus a richly endowed classmate, whom the risen Lord covets for his work of redeeming the world.

## "THE WORLD'S CHRISTMAS MAIL"

A Christmas Service for the Sunday School—Nativity Scenes, Carol Singing and World-Offerings.

"In minds too young for enmity  
There lies the way to make men free.  
When children's friendships are world-wide  
New ages shall be glorified.  
Let child love child, and wars will cease:  
Proclaim God's love, for he is Peace."



These lines by Ethel Blair Jordan are the keynote of the special Christmas program prepared for the Sunday schools of the Methodist Episcopal Church by Mrs. Madeline Sweeney Miller. "When children's friendships are world-wide new ages shall be glorified."

"The World's Christmas Mail" is the title of Mrs. Miller's program, and it includes nativity scenes, carol singing and world-offerings. Three special features will commend themselves to teachers

One of the simple costumes for characters in the Christmas program, —The World's Christmas Mail.

and pupils alike: the costumes used in the three "nativity scenes" are very simple and can be secured practically without cost; the hymns used are all to be found in The Methodist Sunday School Hymnal (Methodist Book Concern and no cheap or unfamiliar tunes need be learned; the "world-offering" is to be used as a gift to boys and girls in the most needy home and foreign mission fields.

There are three leading personages,— "The Spirit of the Christmas Messages," Gabriel and Mary—and a number of shepherds and three wise men in the "Nativity Scenes." Full directions for their simple costuming and their training are given in the program.

The first part of the scenes is the "Annunciation", telling of God's gift of his Son to the needy children of earth; the second

"The Light of the Shepherds," portraying the appearance of the angel to the Midnight watchers; the third "The Quest of the Wise Men," the three men from the East seeking the Christ-child and laying their gifts before him.

Then there is presented to-day's analogy to this early Christmas scene. In the words of "The Spirit of the Christmas Message," "Just as God received a message of the world's need and answered it with the gift of his Only Son many years ago, so to us to-day comes a message from him. For the pleas of the world's children are the words of our God. Shall we withhold our best?"

Representatives from the several departments of the Sunday school come to the platform and each pledges his best gifts for the needy children of America or some distant land. Use is made in this connection of the 24 home and foreign mission post cards which have been arriving for several weeks at the Sunday School. Then the several classes proceed by departments—each singing an appropriate carol—to deposit their gifts in "The World's Christmas Mail Bag."

The complete program is as follows:

1. Organ or piano prelude.
2. Processional Hymn, "Hark! the Herald Angel Sing."
3. Responsive Reading.
4. Prayer (Pastor and Congregation)
5. Prayer for the World's Unprivileged Children (Pastor).
6. God's Message—Nativity Scenes.
7. Our Reply—Service of World Friendship.
8. The World's Christmas Mail and Carols.
9. Hymn: "Thou Didst Leave Thy Throne."
10. Responsive Reading.
11. Benediction.
12. Postlude: "O Come, All Ye Faithful."

The carols to be sung by the several de-

partments in this service are: Beginners, "Away in a Manger"; Primary, "There's a Song in the Air"; Junior, "The First Nowell"; Intermediates and Young People, "Poising Bright on Golden Wing," or "It Came Upon The Midnight Clear"; Adults, "Ye Who Walk in Darkness", or "Joy to the World."

Orders for copies of "The World's Christmas Mail" should be placed immediately with the Methodist Book Concern or any of its depositories—New York, Cincinnati, Chicago, Boston, Detroit, Pittsburgh, Kansas City, San Francisco, Portland, Oregon. The price for 100 programs, including 10 supplements is \$3.00. These contain full music and instructions for the "nativity scenes."

This is the Christmas program that should be used this year in every Methodist Sunday school.

#### WARNING!

Brethren, it will not be possible for our office to give proper credits on Semi-Centennial quotas for subscriptions sent in unless they are accompanied by name of Pastor, District and Charge from which subscriptions are sent.

## "A NEGRO QUARTET AT A WHITE CONFERENCE."

(Continued from Page 7)

in a dignified way. Twelve hundred students gathered in chapel and listened with delight to the singing of this quartet. They sang through the chapel period and half way through the recitation period immediately following chapel; this, the writer has not seen done before at this college, though dignitaries of every walk of life have graced this platform.

They sang to a crowded house at Haddock Church Tuesday evening, October 10th.

It was beautiful to see these black boys walk in the hearts of thousands. Give the Negro a chance and he will sing his way into the good graces of our white people. Why can't more of our quartets visit our large white conferences and colleges? White people like to see what their money is doing. One Negro quartet of one of the large colleges of the south is now touring the state. Let some of our quartets tour the East and West; they will make a great impression for our schools. The George R. Smith's quartet has been asked to come back to this state.

When you send in new subscriptions, if credit is expected on the Anniversary Quotas, be sure to state name of District, Charge and Pastor.

## Annual Conference Visitation 1922

ATLANTA AREA			
Conference.	Place.	Date.	Bishop.
South Carolina	Sumpter, S. C.	Dec. 6	Richardson
Atlanta	Griffin, Ga.	Dec. 13	Clair
NEW ORLEANS AREA			
West Texas	San Antonio, Tex.	Dec. 6	Jones
PORTLAND AREA			
West. Norwegian			
ST. LOUIS AREA			
Little Rock	Helena, Ark.	Dec. 6	Clair
WICHITA AREA			
Gulf	San Antonio, Tex.	Dec. 13	Waldorf
Southern Swedish		Dec. 7	Waldorf



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

Subject---Jesus, The Friend of Sinners

(Luke, 7)

NOVEMBER 19, 1922

The first part of this lesson passage tells of two instances in which Jesus' sympathy was shown for sorrowing people. In the first case his service was solicited, and in the second it was voluntary—a spontaneous expression of his naturally sympathetic heart for all kinds of suffering and sorrow. After this comes an interview of John the Baptist through some of his disciples with Jesus. John, like the rest of the people, had expected a different type of Messiah from what Jesus turned out to be. In much of the literature produced by the Jews between the Old and New Testament period the Messiah is represented as a king who would, at the very beginning of his reign, slay the enemy and the unrighteous, either with his sword or by some miraculous power as with fire from his mouth (compare Isa. 11:4; and Acts 5:3-10, where two persons were miraculously slain by the word of the apostle). It is quite evident that John shared this belief with the rest of his people. He is reported by St. Luke to have said rather figuratively in some of his sermons that the Messiah would separate the righteous from the unrighteous and destroy the unrighteous with unquenchable fire (Luke, 3:17). And again, he said, figuratively, that the Messiah's sword was already unsheathed and every unrighteous with unquenchable fire destroyed and cast into the fire (Luke 3:8). And he did not mean this in the sense in which we meant it when we preach from these texts today—that is, as referring to punishment in the other world. We said in the lesson of the temptation of Jesus that he saw that he would have to correct the people's ideas concerning the kingdom of God and the Messiah. John inherited and shared these mistaken notions. We can, therefore, understand something of Jesus' meaning when he said that John was as great as any living man, but the little person in the kingdom of God is greater than he (Luke 7:28). He was a great and good man; but his ideas concerning the nature of the kingdom of God, and the work of the Messiah were old, and not the Christian ones.

So John was disappointed in Jesus. He had waited impatiently for him to establish the kingdom of God according to his (John's) view of it. Doubtless he had expected that Jesus would begin by destroying Herod and freeing him (John) from prison. So he sent some of his disciples to Jesus to enquire of him whether he was really the Messiah. The reader can easily see what doubts that question implied on John's part. Jesus replied characteristically—not by saying Yes or No, but simply by point-

ing to the very helpful service which he was rendering society, and especially that he was preaching the Gospel to the poor folk. He was left to judge for himself what Jesus was by what he was doing. And that was the policy which Jesus had settled on during his temptations in the wilderness: not to go around announcing himself the Messiah, but to render the exceptional service and let the people reach their own conclusions as to who he was.

This promised to be the best way to correct their mistaken notions concerning the kingdom and the Messiah. This really shows Jesus' unique greatness—his originality and intellectual independence. It shows that he was not a mere creature of his age, but a creature in a special sense of God, who himself became the creator of a new age of religious and social thinking. Now to the closing incident of the lesson.

This incident is really the foundation for the subject of the lesson—Jesus the friend of sinners. The woman in the account was called a sinner. A sinner from the Pharisaic standpoint was not what we popularly mean by the term today. This woman was an immoral person from the sexual standpoint, and therefore a social outcast. Now we should not think too meanly of the Pharisees for ostracising such characters. In a sense it was much to their commendation. We today, I think, are inclined to look with too much respect on such characters. I do not mean those questionable characters that live in questionable houses, but those questionable characters that live in unquestionable homes, and who frequently are among the most active in the highest social circles of the community. This was one reason why we said in another lesson that there is a tendency in this age toward a complete divorce between religion and ethics or morality in practice, though not in theory. The fault, to be sure, does not lie with any particular person, and, therefore, it would be difficult to find some one to "bait the cat." But well for the principles of Jesus if some of us Christians were a little more "pharisaic" in our social attitude toward such sinners. But where we should vehemently condemn the Pharisees is that, so far as we know, they did absolutely nothing to redeem those sinners and restore them to society. The sinner was looked upon as a completely degenerate person who was beyond all possibility of improvement. The Pharisees regarded him as if he had no conscience, no spark of a higher life within his breast. And they thought that God maintained the same attitude toward him that

such a person should be put to death. Compare that attitude with ours today and you will see a remarkable change which Jesus has wrought.

It is true, to be sure, that most communities do not try to do as much as they should in rescuing fallen girls. But it is also true that in some communities much of this kind of work is done. Besides, we have a Federal law which prevents many girls from being innocently or thoughtlessly led into moral destruction. But we must deeply regret that some of our so-called Christian communities license the "sinners" to indulge in their sins! Nevertheless, all "sinners," no matter how "sinful" they may be, we point to Jesus who is their friend and loves their soul—not only because they are sinners, but in spite of the fact that they are, and who is able and willing to redeem them. He cannot make them pure and chaste again, but he can make them virtuous for the remainder of their days. And this is true, not only of the moral sinner, but of every other kind; he may sometimes think that nobody cares about him; but Jesus cares and loves him, not for what he is, but for what it is possible for him to become.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION CARD OF THANKS.

Lesson for Sunday, Nov. 19, 1922.  
"She loved much."

(By Rev. D. D. Martin, D.D.)

She was not one of the "inner circle" of our Lord's most intimate followers, but a woman who was a heathen and a sinner. Her love came from a heart that had been broken to its depths and healed with the saving grace of one who knows all about who it is that comes to him, or looks longly toward him.

A hard-headed and hard-hearted business man professing Christianity said: "I do not believe in giving money and life to carry the Gospel to Africa, Mohammedanism and paganism is good enough for them and best suited to their polygamous practices." This man has not known how oppressed and sometimes degraded, womanhood, even of Africa, can love the Christ. Some of the most beautiful trophies of grace are plucked from these jungles or saved from the slavery of an African village.

The essential worth of a heathen soul can be tested by its reaction, when touched by a love that is genuine and saving. Such was the love of an Indian girl who found herself tainted with leprosy, and being by the authorities taken to the isolation of a leper hospital, having heard and felt the Christ who saves, poured out her decaying life to save the leprous women and children and counted it a joy to suffer with them that she might save them. "She loved much."

Some of the most striking evidences of love that will not die, has come from those who have been saved from the deepest sins and the darkest world. A fallen girl rescued by a faithful missionary in London, in an hour of discouragement and temptation, threatened to return to the old haunts of sin and shame, when told by the missionary that she must be the Christ to the thousands

of fallen women and men in London. She saw the Christ love which has been extended to her and to them and from that time "loved them in the Kingdom." "She loved much."

Who will make good missionaries in this crucial hour of the world's need? They who love much. No amount of training for the field will take the place of love's passion for the souls that are dying there. Even the heathen must be able to say to the missionary: he or "she loved much."

Gammon Seminary.

## District Rounds

### DISTRICT ROUNDS.

#### MURFREESBORO DISTRICT.

##### First Round.

Livingston, October 28-29; Coolidge, 29-30; Stonewall, November 4-5; Gardenville, 5-6; Liberty and Alexandria, 11-12; Sparta, 18-19; Sparta Circuit, 19; McMinnville Circuit, 20-26; McMinnville Station, 26-27; Dechard, December 2-3; Manchester, 3-4; Tullahoma, 9-10; Dilton, 16-17; Murfreesboro Circuit, 23-24; Nelson and Butler, 24-25; Murfreesboro Station, 30-31; Stone River, January 6-7.

Dear Brethren—We are just from our Conference which convened at Lebanon, Tenn. We have a great year's work before us. We must begin now to get people in your parish saved. Do not forget the Centenary quota and all other benevolences. Let us raise it and bring our Conference to its rightful place. Get the Southwestern in every home, it will help to enlighten your people along the line of the world's needs.

Yours in His name,

F. N. COLLIER, D. S.

#### A CARD OF THANKS.

We desire to thank our members and many friends for their kindness shown us in our serious illness for two weeks with the dengue fever. We were richly supplied with the very best of such as we have. Special mention is made of Mrs. Fox, Powell, Bennett, Whavers and Mrs. Rosa Pettit and Mrs. Clemantine Major, who nursed us for three days; also our white friends, who spared no pains in looking after us. We thank you all. May God bless all of you. We are yours faithfully, A. H. Latham and wife, Bay St. Louis, Miss.

The pastor and members of Richard's chapel, Covington, Ga., wish to express their sincere thanks to Dr. L. J. Rowan and faculty of Alcorn A. and M. College for the sum of \$6.75, which aided us so much on last Sabbath. God bless you so much for your helping hand under a great burden.—Z. K. Gowen, Pastor.

I wish to thank the good people of the community at large of the Mt. Pleasant, Harrison churches and Fountain chapel who were so kind to me during the sickness and death of my daughter, Ophelia Eakin-Fountain. Also Prof. G. W. Eakin and wife, Louisa, and my son-in-law, Mr. George L. Johnson. Good actions are never thrown away. Churches pray that I may overcome.—Ada Joanna Hirth Eakin.



"LOOK UP, LIFT UP"

# Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,

Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD

Principal of  
Morgan Academy  
Morgan College, Baltimore.

## PARTNERSHIP WITH CHRIST.

(John 15:4, 5)

To speak of Christ's relationship to the believer as a partnership, is to use, in my opinion, a very apt and suggestive similitude.

### Christ Working for You.

Partnership means identity of interests. Partners are working towards the achievement of a common goal. The one partner must work for the best interests of the other or he works against himself. Now, entering into partnership with Christ means definitely enlisting Christ in our cause. It means identifying our cause with Christ's cause, and by consequence, getting Christ behind our purposes. This will, as it is readily seen, insure that our cause shall be a righteous one. It will insure us against unworthy aims and unhallowed ambitions. For Christ will not enter into partnership with us in any unworthy cause. Young men and young women ought thus to fortify themselves. In this partnership, and in it alone, is there unfailing guarantee that the mark will not be missed.

### All of Christ's Resources to Work With.

Suppose Henry Ford made you a partner in his business; that would

mean all the resources of the Ford Motor Co. at your command. Partnership with Christ implies access to all his measureless resources. A scientist recently said that the atoms contained in a normal raindrop, so infinitesimal that, if they were dropped into a teacup at the rate of hundreds of thousands per hour, it would take centuries and centuries for the cup to fill up. Read this thought over again. Ponder over it a minute. Now, remember, Christ is Owner and Master of all the infinite, subtle measureless energy that is stored in the untouched, unknown batteries of both the physical and spiritual universe. "If God be for us, who can be against us?"

### All Gain, No Loss.

We some times speak of giving up things to become a Christian. That point of view is misleading to say the least. We give up nothing and gain everything. In pressing our claims to decide for Christ, let's make it plain that we have the biggest bargain of the earth to offer—Omnipotence for impotence, infinite fullness for absolute emptiness. All one needs to become a Christian is sense enough to recognize a good bargain when he sees it.—J. W. Haywood, Morgan College.

tide ran high after hearing such a sermon. Raised in the quarter \$50. We are doing a great work this year. Our three-room church, all of concrete, at a cost of \$3,500, is near completed. Rev. W. T. Askew, our pastor, is making things go.—S. H. Baker, Reporter.

HUB, MISS.—Our fourth quarterly conference convened at Newhope M. E. church Oct. 21, 1922. The conference was called to order at 2 o'clock. Dr. G. W. Smith in the chair. A number of the conference members were present. Dr. Smith was at his best Sunday. Raised \$40. Paid the District Superintendent in full. Raised for all purposes up to this date, \$729.87.—D. F. Dudley, P. C.

MARION, ALA.—The Rev. R. R. Williams, Dist. Supt., Marion District Cen. Ala. Conference, held his fourth quarterly conference at Marion Oct. 20-22, 1922. The affair was one of much pleasure. The conference year was rounded up with good results. Raised \$60 during the three days; paid District Superintendent \$44.45, which was his full assessment for the year. A banquet was given in his honor. The Rev. Wm. Jones, Area Superintendent of Sunday schools, and the interesting Mr. W. J. Echols of Birmingham, Ala., spoke Monday night and electrified the audience. A nice sum for I Will Maintain was put upon the altar. Miss M. L. Snipes deserves credit for the hearty way she supports her church. She was the first to give \$25. Dr. Wm. Jones and Prof. W. J. Echols make a good team. We need such able men in the field. It pays to use efficient workers. The Church knows how to put the program over. Our good people at Marion know how to do a big thing. Dist. Supt. Williams will put Marion District in class "A" with the help of God and men.—P. P. Wright, Reporter.

and foreign. Reports showed a nice increase over last year, Dayton auxiliaries receiving first honors and Springfield second. Total amount of money raised for the year for the W. F. M. S., \$475.35; and from this each auxiliary has done considerable local work. We had with us two very distinguished visitors, Mrs. F. I. Johnson, the home base secretary of the W. F. M. S., and Miss Beck, missionary to India, who gave us a very inspiring address on the "redemption of women in the foreign field." Indeed we had a great meeting, and each one went home inspired to do more and better work for the Master's cause and kingdom. Our next annual session will be in Delaware, Ohio. The Rev. H. E. Coleman is the pastor. District officers: President, Mrs. Richard Hughes, Akron, O.; vice-president, Mrs. T. L. Ferguson, Columbus, O.; recording secretary, Miss Virginia Winfield, Oberlin, O.; corresponding secretary, Mrs. R. L. Dickerson, Springfield, O.; treasurer, Mrs. Fannie Johnson, Springfield, O.; mite box secretary, Mrs. Effie Laughorn, Elyria, O.; superintendent young people's work, Mrs. I. V. N. Simpson, Springfield, O.; superintendent children's work, Mrs. Louise Mason, Cadiz, O.; titling secretary, Mrs. A. D. Lang, Elyria, O.; extension secretary, Mrs. Jessie Lewis, Cadiz, O.; secretary of intercession, Mrs. Rebecca Lucas, Columbus, O.; secretary of literature, Mrs. Louise McDaniels, Columbus, O.; secretary of life membership, Mrs. Maggie Burns, Springfield, O.—Mrs. R. L. Dickerson, Reporter.

LAUREL, MISS.—We, the members of the Ladies' Aid Society of Mailleu M. E. church, wish to say that, seeing our parsonage in a dilapidated condition, and having such a loving pastor, we really became ashamed, so much so until the business was brought before the society. At once plans were made to remedy the condition. We have succeeded in building a new front porch, fence; screened the doors and windows, and have papered the rooms.—Reporter.

## Quarterly Conferences

INDEPENDENCE, KANSAS.—Our third quarter was held by the District Superintendent, W. C. Conwell, Muskogee, District, October, 15-16. All departments of the Church reported progress. Superintendent Conwell seems to grow in the esteem of the people of Independence, and all over his district. He is a man of varied pastoral experience and therefore well qualified for the position he holds. The work will prosper in his hands. In all his relations to his brethren and churches he exhibits the Christ spirit. The Woman's Home Missionary Society under the management of Mrs. I. E. Leo is doing good work; the Sunday School under the Superintendency of Wm. Jacobs is doing excellent work. Mrs. R. Patton and Mrs. Lillian Craig, Mrs. L. Jacobs and Mrs. B. Kelly, are forging ahead with the Ladies Aid Society and demonstrating what the women of the Church can do. St. John Church has four Titling Stewards, and hope to win the entire church to titling stewardship. The Church hopes to raise its entire Centenary Quota during the visit of Dr. J. N. C. Coggins, November the 1st. The Southwestern Committee is striving to secure a number of subscribers

to The Southwestern Christian Advocate.

BAYOU LACHUTE, LA.—The fourth quarterly conference was held Oct. 21st, with the District Superintendent, Rev. J. E. Rolax, presiding. The business session of the conference was carried out with much ease. The superintendent preached two wonderful sermons to the delight of all present. The Lord's Supper was administered to a large number. Paid the superintendent \$22.75, and also made a small donation to the pastor on his trip to Tennessee.—A. B. Venable.

MEDILL, TEXAS.—Our fourth quarterly conference convened with Reeds chapel M. E. church on Medill circuit, Oct. 21-22. Rev. J. O. Williams, our District Superintendent, was with us, and despite the long spell of illness, preached two able sermons, after which the rally of the two leading churches took place and \$123.81 was laid on the table. Paid the District Superintendent \$60.80; paid the pastor \$36; centenary, \$26.—J. W. Douglass, Rep.

SARDIS, MISS.—Our fourth quarterly conference of the Sardis Circuit was held Oct. 14 and 15 at New Haven M. E. Church, with Rev. McPulliam, District Superintendent, in the chair. After hearing the reports the good sisters had dinner on the ground. Sunday was a high day; the

## Woman's Column

### Annual Report Woman's Foreign Missionary Society—Lexington Conference.

Dues, \$651.28; S. W., \$423.53; T. O., \$190.83; M. B., \$203.03; C. C., \$38.94; B. C., \$26.22; Xmas, \$47.60; O. S., \$130.12. Lex. Conference, for Dr. Robinson, \$45. Grand total, \$1811.24. Banner district—Columbus —\$467.58 Second honor—Chicago —463.25 Third place—Lexington —334.43

Next branch meeting to be held in Cleveland, Ohio, 1923. Apportionment for Lexington Conf. is \$2,000. Let every auxiliary begin with Dec. 10th and send in dues and Xmas offering to Mrs. C. D. C. Mehane, Conf. Treas., 13 4W. 8th St. Paris, Ky.

### The W. F. M. S. of the Columbus District.

Lexington Conferences held its second annual session in Columbus, Ohio, in connection with the district conference, Sept. 12-17th, with the president, Mrs. M. E. Chinn, presiding. We were delighted to have with us our conference corresponding secretary, Mrs. T. J. Leggett, to whom we delight to refer as the mother of the Woman's Missionary Societies of the Lexington Conference, both home

## MARRIAGES

TERRELL-SMITH — On Sept. 17, 1922, Mr. Laster Terrell and Miss Pearl Smith of Covington, Ga., were married at the home of the bride's sister, Mrs. Edna Anderson, by the Rev. A. B. Keeling, pastor of Grace M. E. Church.

JONES-HENDRICKS—Rev. Wilbert Jones and Miss Annie Lou Hendricks were united in the holy bonds of wedlock on Sept. 10, 1922, by Rev. A. B. Keeling, at the residence of the bride. After the ceremony delicious refreshments were served by her mother, Mrs. Minnie Hendricks.

HENDRICKS-WALKER—Mr. Christopher Hendricks and Miss Lizzie Mae Walker were joined in holy wedlock at the residence of the bride's parents, by Rev. A. B. Keeling, Sept. 24, 1922.

LEWIS-EDMONDSON — Mr. John Lewis and Miss Ora Edmondson were happily united in holy wedlock on Thursday, October 5, 1922, at the

Continued on Page 16



## WHAT THE CHURCHES ARE DOING

MAYSFIELD, TEX.—Sunday, Oct. 22, was our pastoral day at Milan Grove M. E. Church. Sunday School at 9:30. At 11:30 preaching by our pastor, Rev. John Coe. He gave to all who heard him a wonderful lecture on the old-time religion. He made it very interesting to all. At 3:30 Rev. Coe delivered a wonderful sermon, subject "What Did God Make Man For?" We had a number of visitors. I believe we are going over the top with our pastor and Centenary. At night Rev. I. D. Sadler preached a nice sermon; text, "Be of Good Courage" (Josh. 1 chapter). It was very interesting.—C. W. Renfro, Reporter.

WAYSIDE, MD.—Sunday, Oct. 22, was a high day in Shiloh M. E. Church. A religious cantata was led by our pastor, Rev. H. A. Brooks, his mother and two aunts, Mrs. Marian O. Brooks and Mrs. Maggie A. Locks, and Mrs. Pinkie P. Chase, all of Calvert County, Md. It was the beginning of our revival. Our hearts were made to rejoice. Proceeds for the evening \$35.67, for the benefit of the stewards and trustees of the above named church. We have an energetic and untiring pastor. We are proud of him and we are going to what we know best to stand by him.—Ruth Hawkins, Reporter.

LEONA, TEXAS — Hillary Chapel M. E. Church has just closed two of the greatest rallies in the history of the church. Our pastor raised on the second Sunday in October the sum of \$42.98. This is a live circuit under the leadership of Rev. J. P. Belcher, D. D. He looks after every department of the church. His wife is a great church worker, with such co-workers as Mrs. Bennie McGrew, P. A. Washington, Melinda Robinson, Hezelle Wynn, Leona Washington, Viola Washington, Pearl Wyman, Mary Hall, L. B. Doakes, Alherta McDaniels and Annette Dotson. The good women gave this great rally the sum of \$40.00, representing the Ladies' Aid Society and Woman's Home Mission. Rev. B. R. Booker, our district superintendent, held his fourth quarterly conference in Hillary Chapel M. E. Church. We are looking for higher ground.—W. L. Washington, Reporter.

NATCHEZ, MISS.—The rally on the second Sunday in October at St. John M. E. Church for stewards and trustees was quite a success. The captains reported as follows: Sister Sarah Wallace, \$14.00; Sister Janie E. L. Haynes, \$18.00; Sister Fannie Allen, \$20.00; Brother William T. Powell, \$30.00; Brother Dave E. Spellman, \$32.00; others, \$2.50. Total, \$117.00. The pastor, Rev. Holland, is making a very good record this year at Natchez. This is his third year and he is loved by all of the people.—D. E. Spellman, Reporter.

BOYCE, LA.—A class contest rally was held at Village, October 15. A nice lamp was given the leader that raised the highest amount in his class. Class No. 1, Brother R. H. Johnson, leader, \$7.30; No. 2, Brother James Johnson, leader, \$1.36; No. 3, Brother Peter Manning, leader, \$9.60. Brother James Johnson was the winner. This rally was given for the

benefit of the preacher. Total for the day, \$40.41. We thank the ministers for helping to make this a success.—Rev. E. W. Jackson, P. C.

BAYOU LACHUTE, LA.—Roherson M. E. Church: The superintendent, Rev. Rolax, was with us during the month of September and preached to the delight of all, on the subject of "Baptism." The services were good spiritually and financially. The revival was a success. Collections, \$40.32.—Reporter.

ANNISTON, ALA.—We are very grateful to our Bishop for sending us Rev. J. A. Knox. Since he has been with us he has brought things to pass. We have raised our church eight feet for a basement and had it covered. The windows and doors have been remodeled at a cost of \$446.00. Raised March 26 for church, \$247.00; May 28, \$103.00; July 16, \$212.00; August 20, \$50.00; Centenary, \$85.00. We hope to raise our full quota by annual conference and are expecting to get new subscribers for the Southwestern. The cornerstone was laid August 20 by the church. Raised October 8 for pastor, \$170.77.—Annie B. Wright, Reporter.

PRESTON CHARGE — October 1 was a grand day with us. Raised for district superintendent, \$124.30; for pastor, Rev. J. D. King, \$5.12; for

Centenary, \$6.30. Total, \$24.22. We are also working on two of our churches. The people are very proud of Rev. King, our pastor, and our work is moving along in a satisfactory way.—J. C. Coleman, Secretary.

CADDO GAP, ARK.—The Rev. W. H. Hannah, our most worthy pastor of Caddo Gap Church, including two churches, has just closed a very successful revival. The meeting ran for three weeks. The following Sept. 10 we had our fourth and last quarterly conference, which showed improvement along all lines.—Rena N. Knox, Reporter.

WIGGINS, MISS.—We have just closed a ten days' revival here under the efficient leadership of our pastor, Rev. D. Ray, which resulted in the conversion of ten souls. The Lord's Supper was administered to 46. The church has taken on new life since the coming of Rev. Ray. Total raised \$51.13.—R. H. Griggs, Reporter.

MANSFIELD, TENN.—New Hope M. E. Church: Sunday was a high day at New Hope. A rally was given for the pastor, Rev. J. A. Burnley. Old people worked against the young people. Mr. Frank Moody represented the old people, while Mr. Harris Thorpe represented the young people. Collection through Mr. Moody, \$40.00; through Mr. Thorpe, \$44.56. Total, \$84.56. The Ladies' Aid Society is planning for a great rally known as the United States Rally.—Viola Travis, Reporter.

SAVANNAH, GA. — We are now

closing out our conference year. The good and loyal members have done much toward forwarding our new church. The pastor's faithful wife has been a leader in this progressive work this year. Our work has been a very happy occasion in every department of church work. The spiritual tide has been high. Our pastor on coming to this charge was very cordially received and we thank Bishop Richardson for sending us Brother Bridges and his good wife for they certainly have been a blessing to Palen Church and community. We only desire to express our high appreciation of his service as our pastor and leader. He is indeed a pulpit orator as well as a church builder, for our \$22,000 beautiful church is close to completion. Under his guidance we have raised for the trustees \$896.43; for district superintendent, \$90.00; centenary, \$207.00; full quota for this conference year, Woman's Home Missionary, \$27.00; pastor's salary, \$1050.00. This congregation has raised for all purposes \$2270.40 and our pastor is going to the conference at Waycross, Ga., with our number of subscriptions for the Southwestern. We review this conference year with pride and pleasure. There has been no backward trend on this charge.—Tom Cooper, Reporter.

CHATTANOOGA, TENN.—Stanley Chapel M. E. Church has just closed one of the most, if not the most successful year's work in all of its history. When our pastor, Rev. W. S. Hight, came to us a year ago things were not so harmonious, but by pains taking care and Christianlike manipulation the troubled waters were calmed and all departments of the church were taken care of ably. Notwithstanding the fact that our membership was only 184, one-half of whom were children, we have paid our pastor in full, \$800.00; paid the district superintendent in full, and conference claimants and Episcopal fund. From all sources and for all purposes we have raised this year \$3233.49. At present our new brick church is nearing completion. Above all, there has been added to our church this year 53 adult members and five children. Our pastor will be returned to us, of course, and another great year's work is ahead of us, and yet we feel equal to the task God being with us, we are going through.—P. A. Stephen, Reporter.

McNAIR, MISS.—Rev. J. A. Williams, from Cary Charge, who was our pastor here in 1918-19, was with us in September and conducted our revival meeting. The church was crowded each night. Rev. Williams is indeed a great preacher. Conversions and accessions, 9; adults baptized, 7; infants baptized, 7. Rev. J. A. Tatum, our pastor, is holding the work steady. He has repaired one church, celled one, and built a parsonage. He has proved to be the right man for McNair Circuit.—Liza Conaway, Reporter.

ELSBERRY, MO.—Centennial M. E. Church has just closed a very successful twelve day's revival with eight additions to the church, some sent to other churches and many others "thinking on their way." These people were stirred as never before by the great soul-stirring sermons preached by Rev. D. J. Mitchell, our

(Continued on Page 16)

## OUR NEW PUBLICATION

Mr. Sunday-school Officer:

We have something expressly for you.

THE OFFICER will make its appearance in January of the New Year. It is a monthly magazine, devoted expressly and exclusively to the interests of Sunday-school superintendents, secretaries, treasurers, and other officers.

It is published to meet the urgent needs of up-to-date Sunday-school officers.

THE OFFICER will handle executive problems of Sunday-school organization and administration;

It will give publicity to successful methods that have stood the test;

It will feature timely subjects



and ready-to-use materials in a concise form; It will furnish new ideas, new working plans for every enterprise, new devices that will help to make the Sunday-school "go."

THE OFFICER is issued in response to a widespread demand in our schools, and will doubtless receive a generous support.

Sample copies on request.

THE OFFICER is issued monthly at fifty cents a year.

THE METHODIST BOOK CONCERN



# OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**NICHOLS**—Mr. Rufus Nichols, a faithful and consistent class leader of New Light M. E. Church, Longview, Miss., passed to the great beyond October 2, 1922. For many years Mr. Nichols held a prominent position in social and religious services. He leaves a wife, three brothers and a host of friends to mourn his loss. May the Lord bless his dear wife, who administered to him so faithfully. The funeral services were conducted by the pastor, Rev. C. A. George.

**BURTON**—Elbert Burton, one of the oldest members of New Light M. E. Church, Longview, Miss., departed this life September 29, 1922, in full triumph of faith. He died as he had lived, trusting in God. His passing is an irreparable loss not only to his children and the local church, but to the community. He is survived by a brother, nine children, thirty-five grandchildren and seven great-grandchildren. The funeral services were conducted by the pastor, Rev. C. A. George.

**WILLIAMS**—Mrs. Luetta Williams, the wife of Rev. Goo. Williams, pastor of Rose Hill, Meridian, Miss., died September 30, 1922, age 30 years. She leaves to mourn her departure, a husband, four small children, father, mother, sisters, brothers, and a host of friends. Mrs. Williams was a true wife a good mother and faithful Christian. She had splendid training and preparation for a ministers wife. She was reared in a Christian home—in the Sunday School and Church—a graduate of a Christian School—Haven Institute and Conservatory of Music. In her studies of English, she led her class. The funeral was conducted by Rev. Wm. McMorris, District Superintendent and President, J. B. F. Shaw.

**GRAY**—Vincen M. E. Church mourns the loss of another faithful member. Sister Sallie Gray died in the hospital in Memphis, at a late hour Saturday, September 30. She lived to the ripe old age of 70. She came to Grenada, from Macon, Miss. For many years she was a faithful member of Vincen M. E. Church. She leaves two sons, three grand sons and all of her friends to mourn her loss. Her funeral was attended in the Church. The funeral was conducted by Rev. F. S. Smith.

**MULLINS**—On October 11, 1922, the death angel visited the home of Rev. D. H. Mullins and took from them their wife and mother, Mrs. Mistle Turner Mullins. Funeral services were held at Moore's Chapel M. E. Church, Friday afternoon at 2 o'clock, which was conducted by the pastor, Rev. E. J. Kight. Remains were laid to rest in city cemetery in honor of the Court of Calanthe. Mrs. Mullins was 45 years old. He is survived by a husband, father, mother, and eleven children, Mrs. W. L.

Greenwood and daughter and Mrs. Geo. Bonner, of Atlanta, attended the funeral—Eula Caldwell, Reporter.

**BEAUCHAMP**—In the passing away of Jackson Beauchamp, East Feliciana, La., we have lost one of our best citizens. Born October 1, 1852, died October 8, 1922. He was a good man and was a neighbor of the writer for 30 years. He was a progressive man, and for many years was Treasurer of St. Peters Church. He will be greatly missed by all who knew him. Funeral services were conducted by Rev. J. S. Jones.—F. Hardesty, Reporter.

**WHITE**—Mrs. Louisa White was born in Richmond, Va., March 18, 1864, died in Dayton, Ohio, October 13, 1922, at the age of 58 years. She was united in marriage to the late Rev. C. T. Lewis, in the city of Louisville, Ky., in the year 1877, which union was blessed with 7 children. She became a widow in the year 1905, and was again united in marriage to Walter L. White in the year 1909, with whom she lived until the time of her death. She became a Christian and united with the Methodist Episcopal Church when but a child, under the auspices of which she labored for more than 40 years in every capacity of christian work, in the church proper, the Sunday school, the Epworth League, leader and trainer of the choirs, and in the Young Women's Christian Association. It was in a meeting of the last named organization where she received a hurried call to come home, and retire from her labors of love. She leaves a husband, 3 children, Dr. Chas. R. Lewis, of Akron, Ohio, Mrs. Fannie Bnyan of Princeton, Ky., James A. Lewis of this city, 2 grand children, one brother, Lewis Murray, of Steubenville, Ohio, and a host of admiring friends and comrades to mourn their loss which is her eternal gain.

**MONTGOMERY**—At her home in Grenada, Miss., October 19, just at the close of day the spirit of Mrs. Rebecca Montgomery took its departure far the home above. When the end came, she fell asleep in Jesus, and there was left upon her face an expression, showing she had reached her heavenly Father's Kingdom without a struggle. She was an untiring mother, and thoughtful to those who knew her. A life of 62 years was filled with deeds of kindness. Vincent chapel has lost a faithful member. She leaves a husband, 4 children, 5 grand children and a host of friends to mourn her loss. The funeral was conducted by her pastor, Rev. F. S. Smith.—Mrs. Smith, Reporter.

**BELONZA**—Brother Isaac Belonza of Burnside, La., died September 25, 1922. He leaves to mourn his loss

one aunt and son.—Viola Davis, Reporter.

**McCARTY**—Sister Callie McCarty, wife of Rev. W. H. McCarty, a faithful member of Spring Hill M. E. Church departed this life September 11, 1922, at Sardis, Miss. She was born February 6, 1859. She was converted in early childhood and joined the church. Sister McCarty worked faithfully with her husband until death. She was a helpmate indeed and greatly missed in home and church. Her death was a shock to all. The funeral service was conducted by Rev. W. T. Askew, pastor assisted by Rev. C. L. Johnson.—W. T. Askew, Reporter.

**McGREW**—Brother Clarence McGrew, State Line, Miss., departed this life October 23. His death came as a shock and surprise to the entire community. He was a member of Mt. Zion M. E. Church for 12 years. He died at the age of 27 years. He leaves a wife, father, mother, two brothers, four sisters and a host of friends to mourn his loss. The funeral was preached by his pastor, Rev. E. H. Williams. White and colored attended the funeral. His remains were laid to rest in State Line cemetery.—Miss Rossie Pierce, Reporter.

**DOBBI**—Ethel, the oldest child of I. S., and Laura Dobby was born in Greenwood, Miss., August 5, 1910, she departed this life October 3, 1922, in full triumph of faith, at Marianna, Ark. She was converted and joined Livingston Chapel M. E. Church under the pastorate of the Rev. A. S. Miller. He leaves a mother, father, sister, three brothers, two grandmothers, a number of relatives and a host of friends to mourn her going. The funeral was conducted from Livingston's Chapel M. E. Church, by the pastor, Rev. C. W. S. Sampton, who preached the funeral sermon. Interment was made in Walnut Grove cemetery.

**CRUDUP**—Death came to the home of Brother Jack Crudup's of Forest, Miss., and claimed for its victim, Sister Perlee Crudup, his wife, who took seriously sick in August. She was confined to her bed until death came. She was carried to the hospital where an operation was performed in a few hours the end came. She was a member of Mars Hill M. E. Church, was a faithful Christian and loyal to her church. She was a true wife, a loving stepmother for two children whom she had reared from from the ages of 4 and 5, to young men and women. She leaves a husband, father, mother, and a host of other relatives and friends to mourn her departure. Her funeral was attended and interred at Green Grove

cemetery, October 1, 1922.—R. N. Jones, P. C.

**YOUNG**—Sister Nannie Young was born in White County, Tenn., in the year 1868, and departed this life Friday, September 8, 1922, at Detroit, Mich., where she had recently gone to visit her two sisters, Mrs. Lizzy Randles and Mrs. Novela Miller. Her remains were brought back to Sparta, Tenn., her old home, accompanied by relatives from Detroit, Mich., and Nashville, Tenn. The funeral was proached by Rev. Wm. Harris, pastor of Kynet Chapel. The church was crowded with friends and relatives. Sister Nanno was loved and respected by all that knew her. She is survived by a mother, one daughter, four sisters, a brother and a host of relatives and friends to mourn her loss. The remains were entered at Lee's cemetery in East Sparta.—D. C. Officer, Reporter.

**NICHOLAS**—Mrs. Clara Lottie Sophia Nicholas the wife of Rev. F. Richards, Pastor of Asbury M. E. Church, Richmond, Va., was born June 7, 1875, at Frederick Co., Md., departed this life in full triumph of faith October 3, 1892, at Richmond, Va. She was converted when young and served the church faithfully. She loved the Methodist Episcopal Church and had the highest regards for its ministry. Her home was always opened to their reception which she spared no pains in making comfortable for their stay. A devoted wife and mother, a devout Christian, a faithful servant of her Lord and Master. The funeral services were held at Ashury M. E. Church and the body laid to rest in Frederick City Maryland. The services were conducted by the Rev. C. C. Gill Pastor of Leigh Street M. E. Church.—Wm. G. Singleton, Reporter.

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## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Greenwood .....	Indianola, Miss.	Nov. 14-19.....	J. W. Golden
Aberdeen .....	Aberdeen, Miss.	Nov. 7-12 .....	J. H. Talbert
Clarksdale.....	Mentor City, Miss.	Nov. 21-26.....	J. W. Marsh,
Sardis District.....	Coma, Miss.	Nov. 22-26.....	M. C. Pulliam

### WHAT THE CHURCHES ARE DOING

(Continued from Page 14)

pastor at Louisiana, Mo. Not only was the meeting a success spiritually, but socially and financially. During the twelve nights the house was packed to its capacity. Collections amounted to \$90.00 in cash and three storm parties, two to the pastor, Rev. A. C. White, and one for Rev. Mitchell. Upwards of \$20.00 in groceries, etc., was found in the storm's path when all was cleared away. When Rev. White came to this charge in April he found it in a very bad condition. The people were down-hearted, discouraged, in debt and divided; but now by hard work, close contact, prayer and Christian endeavor things are beginning to brighten up, and it is our aim soon to clear the church of all its debts and come to the annual conference with a round report, Centenary and Southwestern included. Keep your eyes on Elsbery.—Mrs. A. C. W., Reporter.

GONZALES, TEX.—Henson Chapel M. E. Church, under the worthy leadership of Rev. W. M. Ellison, pastor, has just closed a very successful rally in which the two churches were divided into six districts each, with a superintendent representing each district. The main feature of the rally was a contest between the superintendents, who had their pastors report to them at the close of the rally. Following is the report: Gonzales, Superintendent Maynard Johnson, \$17.00; Mary Dukes, \$19.00; Amanda Albertas, \$19.00; David Johnson, \$29.28; Florence Elias, \$28.48; Susie Walker, \$30.11; (Elm) Hugh Walker, \$7.98; Ada Walker, \$15.00; Willie J. Walker, \$25.00; Ben Wilson, \$40.40; Cora Smith, \$46.58; Annie Walker, \$50.25; public collection, \$22.00. Total, \$350.08. Much credit is due our worthy pastor for the excellent way in which this rally was conducted. Perfect peace and harmony prevailed throughout the night. We are paying our pastor up, not to get rid of him, but as an inducement for him to return to us another year, that we may do greater work. God bless him.—Reporter.

STATE LINE, MISS.—We have just closed our revival at Pleasant Ridge and Mount Zion churches. The meeting was as good as I ever witnessed. The spiritual tide was high throughout the meeting and the church was crowded every night. Rev. G. W. Williams, pastor of Rose Hill Circuit, Meridian, Miss., was our helper. Ten souls were added to the church. Rev. Williams was at his best and his sermons will last long in the hearts of the people. Total

collection for both churches, \$89.00—E. H. Williams, P. C.

CYNTHIANA, KY.—The banner of true Methodism still waves in Cynthiana, under the wise leadership of our much beloved pastor, Rev. H. M. Marbley, who has proved faithful to the work assigned to his hands as a co-worker with Jesus Christ, our Lord. Sunday, October 15, our district superintendent was with us and preached a soul-stirring sermon and administered the sacrament of the Lord's Supper. Monday evening Rev. Carroll held our second quarterly conference of the conference year and was delighted to find that great spirit of Christian fellowship that exists throughout the church. At the close of the conference Monday evening Rev. Marbley was met with a surprise. Rev. Marbley and Rev. Carroll were led by two sisters into the class room of the church, where they presented Rev. Marbley with many pounds of groceries, etc., which was donated by the members and friends of the church, gathered together by Sister Alice Allen as leader. The Lord hath prepared this table for Rev. Marbley through his friends.—C. W. Fowler, Reporter.

MILLEN, GA.—We beg to report the work of our charge, Trinity M. E. Church. We have just closed a five nights union meeting. All of the churches were called together to hold services with us and all of them heartily responded. Monday night was our night; Tuesday night, Mount Zion Baptist Church; Wednesday night, Bethel A. M. E. Church; Thursday night, Marson Grove Baptist Church; Friday night, First Baptist Church. We wish to say there is a great spirit of union now existing among the churches in Millen. All donations were left with Trinity. Collections during the week were fine. The pastor, Rev. J. B. Simpkins, is striving hard to bring out this little church.—Gertrude Thomas, Reporter.

BERTIE, LA.—Woodlawn M. E. Church: We wish to say our class rally on October 8 was good. The collection was \$126.00. We are marching on in the name of the Lord, under the leadership of our pastor, Rev. C. E. Bradford, for he is a leader and we are proud of him.—Trill Allen, Reporter.

### MARRIAGES

(Continued from Page 13)

home of the bride's parents, Mr. and Mrs. William Reeds, Memphis street, Hattiesburg, Miss. The ceremony was performed by Rev. S. H. Cannon. The bride, a former student of Haven Institute, looked charming in her suit of blue broadcloth. Mr. Leon Love sang "At Dawning." Mr. Lewis is a

member of a prominent family of Meridian, Miss., where they will make their future home. We wish for them a happy life.—Mrs. N. Ware, Reporter.

SUMMERFIELD-PHILLIPS — In Vincen M. E. church on the 26th day of September, Mr. Harry L. Summerfield and Miss Inda Ella Phillips were united in wedlock. Twenty young men and women served in the party. The church was beautifully decorated by the ladies. Many people of both races witnessed the marriage, which was a sign of their high standing. Mr. and Mrs. Summerfield will make their home in Tchula. F. S. Smith officiated.

BILLS-HOLT—Mr. Carl Bills and Miss Ester Hoyt, of Joplin, Mo., were happily united in holy wedlock Oct. 17th at the residence of Rev. J. A. Hoyt. The ceremony was performed by Rev. Spencer Ray, Jr., pastor of Trinity M. E. church. We wish them a bright and prosperous future.—Reporter.

VANCE-JACKSON—Miss Effie D. Jackson, Summer, Miss., was quietly married to Prof. Geo. W. Vance, of Nashville, Tenn., Sunday, Sept. 10th, with only a few friends present. Among the number present were Mr. R. D. Buford, of Oklahoma City, Okla. The bride is the youngest daughter of Mr. C. B. Jackson and is a mem-

ber of Providence M. E. church, Webb, charge of which Rev. Z. T. Powell is pastor. She also is music teacher in the Johnson high school, Stover, Miss. The groom is principal of the Johnson high school and a member of the A. M. E. Zion church. After the marriage they left for Alabama to spend a few days with his relatives. Both are home and at work in the school room. We pray for them success and happiness.—Reporters.

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# Southwestern Christian Advocate



LORENZO H. KING,  
Editor

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Publishers

## Get Out Of That Groove!

Are you feeling quite a failure, are you beaten in the  
strife?

Are you finding more of sadness than of gladness in your  
life?

Are you thinking it were better to cease struggling and  
give in,

For your circumstances make it very plain you cannot  
win

If you'd not give in and stumble, if you'd laugh at dull  
despair,

If you'd snap your finger in the face of soul-destroying  
care.

You must alter all your tactics, you must make another  
move,

You must run on other lines, and you must get out of that  
groove.

While your brain is strong and active and your body fit  
for toil,

You must work well in the right way, or you'll all your  
chances spoil;

You must find the proper channels for your energy and  
strength

If you would climb to greater heights and win success at  
length.

For you cannot empty oceans by just toiling with a spoon,  
Or win "a place within the sun" by crying for the moon;

You'll win though if you make a change and obstacles  
remove,

If you go on other lines, and if you get out of that groove.

—Selected.



## UNLIMITED CAPACITY FOR CULTURE

One of the old arguments that used to be brought forward against giving the Negro a square deal in American life was the crass assertion that the Negro had no soul, therefore he could not think, was not capable of education and culture. Even within the last two decades we have known that argument to be invoked by those whom prejudice and tradition had blinded.

We have upon our library shelf a book published a few years ago by a certain Bible House, the title of which is "The Negro A Beast." In it the author, after spending fifteen years of his life and \$20,000.00 in its compilation, proves to his satisfaction that "the Bible and Divine Revelation, as well as reason, all teach that the Negro is not human"; and the publishers announced that "it would be a sin before God and man to withhold from the reading public such an array of biblical, scientific and common sense arguments."

If such a book as that possesses any modicum of value for society it is certainly not the conclusions which it establishes directly by its mental meanderings impelled by its author's preconceived vagaries and desires to handicap a race; but the good done by it lies rather in the by-product of its influence in provoking a real scientific study and observation of the Negro by larger numbers of those whose object is to know the truth.

Is the Negro a beast? Can he be educated? Is he capable of culture? Some light is thrown upon these inquiries by a recent statement in the Christian Science Monitor. Editorially it says: "The Negro race has furnished two widely different pictures of its own mind which are full of suggestion for the white man. One of these pictures is drawn in a book written by a French-speaking native African Negro, Maran, and distinguished by intellectual France by the award of the DeGoncourt prize. It is a picture of primitive, violent, resentful and irreconcilable savagery. It took courage of a certain kind to make intellectual France recognize with its highest approval this product of the Negro mind. For it is a bitter arraignment of the

white race, and especially of the French administrators.

"The other picture will be unveiled in the Boston Public Library next month, when an exhibit of the products of Negro culture and intellectual achievement will be opened as an introduction to the establishment of a room devoted to the political, intellectual and artistic achievements of the Negro race. Among the exhibits will be such participation as that of Henry O. Tanner, the American Negro whose works are to be found in the Luxembourg, in Paris; the Dumas, father and son; Alexander Pushkin, the great Russian author, also Paul Laurence Dunbar, and that remarkable portrayer of the mentality of his race, Dr. W. E. B. DuBois, whose masterpieces were rejected in the O. Henry memorial competition because the committee lacked the courage shown by intellectual France in crowning the work of Rene Maran.

"The suggestion pressed upon the attention of the white man by these two pictures of the Negro mind is impressive in its import. By sympathetic contact with the white man, Tanner, the Dumas, father and son, Pushkin, and Dunbar have demonstrated beyond peradventure that they possess unlimited capacity for culture, which the white man has heretofore but too readily arrogated to himself."

These Negroes are types of the Negro mind. It is permissible for the race, as do other races, to measure its capacity by its high peaks in intellectual achievement. Considering the handicaps encountered by these men it is but fair to say that there will yet come from the loins of the race, those who not similarly handicapped, will give more convincing argument of the Negro's capacity for culture. Tanner, DuBois and Dunbar were handicapped by slavery and prejudice. But they represent types of race culture which prove that humanity is one—our impulses, our ambitions, our capacities, our achievements are all a piece of the common whole. The march of civilization, the revelations of social science show that there are no significant biological differences between races affecting intellectuality and spiritual capacity.

## THE IMMIGRANT

Though rather late, America is waking up to the meaning of the presence and continuous coming of hordes of immigrants to her shores. There is accordingly a new interest being awakened in the study of problems connected therewith.

When it is remembered that by his coming, the foreigner brings to our shores just so much of the civilization from which he comes, it must be evident that the coming of large numbers of them means to deluge our own civilization with very much of the ideas, customs, and ideals of foreign lands. With these also go a definite spirit that is not American or in harmony with American standards.

America then is confronted with two alternatives; either gradually to come under the dominance of a foreign civilization within our midst or to convert the foreigner to our standards, our ideals, our spirit. The latter course is the natural and desirable one. We must educate the immigrant, if he is to live among us. He must be taught the nature, meaning and sacredness of our American institutions so that in all essentials he shall be an American.

In this process of adaptation, the institutions to be depended upon are the home, the church, the school, the government.

While each plays its part, it is evident that the church and kindred religious institutions must be depended upon to reach the emotional centers of the individual's life and grip and focus them on moral ideals and courses of action. The opportunities of the church herein are unlimited. Methodism is meeting her challenge to such service in more than one way. Particularly is she giving attention to her contacts with the young life of the immigrant group through her system of Sunday School training—her emphasis on religious education therein.

To facilitate this work a series of foreign language publications has been provided whereby the young foreigner may study from a parallel column on the same page, the Bible message in his own tongue. This method brings the Bible within easy reach of the pupil and makes it possible to supplant foreign ideals and non-Christian faiths with our own.

Such a course vigorously and patiently pur-

sued in the spirit of Christian brotherhood and love will safeguard our cherished institutions and save the foreigner while he is adjusting himself to his new environment.

## Personal and General

Prof. and Mrs. J. E. Perkins of Baton Rouge, La., announce the birth of John Earl Jr., on October 28, 1922.

The World League Against Alcoholism will hold its sessions this year at Toronto, Canada, November 24-29. The motto of the League is "The World is My Country and all Mankind my Brothers."

The Rev. Dr. G. A. Deslandes, District Superintendent of the San Antonio District West Texas Conference has published in pamphlet form a timely sermon entitled, "The Lord's Day, or Sunday Vindicated."

It is reported that the state of Mississippi plans to erect more than 100 school houses for colored children at a cost of a half million dollars during the coming year.

Miss Lucile Beatrice, daughter of the Rev. Doctor John W. and Mrs. Robinson, Pastor, of St. Marks, Chicago, will be married at home, Thursday evening, November 23, to Mr. J. Ernest Wilkins of Chicago.

Simpson Memorial Church, Washington, D. C., the Rev. L. A. Carter, Pastor is in the midst of its 75th Anniversary Celebration which will be concluded Sunday, December 2. A beautiful folder program of 12 pages sets forth the rich treat of the occasion. Leading Pastors, District Superintendents, and General officers are to participate. The printed program is made attractive by cuts of the Church and Pastor, and by pictures of Bishops McDowell and Clair.

Dr. Jas. E. Holmes, Superintendent of the Methodist Hospital, New York, presided at the ceremonies of the ground breaking at that institution for its new maternity pavilion. The new feature will care for 2,000 mothers annually and was projected at a cost of \$400,000. It will contain diet kitchens, laundry, operating and delivery department, babies' bath room and every improvement up to the last word in modern construction.

The Program for Epworth Herald Day this year is called "Our Own Serial Story," and its principal feature is a serial story co-operatively told by all the young people who take part in the service.

Complete and abundant material for this program will be sent to every leader who asks for it. In ordering, please give name and address of leader, name and address of the First Vice-President, number of members in the Chapter, (this is very important). Send all orders to Epworth Herald Day Desk, Room 220, 740 Rush Street, Chicago, Illinois.

The General Conference Commission on Correlation held their first meeting for the quadrennium in the rooms of the Board of Foreign Missions, New York City, on Thursday, November 9, Bishop A. W. Leonard presiding. Professor Norman E. Richardson, who is Chairman of the sub-committee on Educational Program, outlined the work of the Committee, which will probably

(Continued on Page 4.)



## MAINTAIN THE GIFT

The prophetic wisdom and humanitarian spirit of the Methodist Episcopal Church has shown to greater advantage in no instance of her long, distinguished and potent ministry to mankind than in her gift of the *Southwestern Christian Advocate* to her Negro membership.

It was a gift of such a nature and at such a time that the Negro sorely needed it. It was within the first decade after emancipation—in those disconcerting days of Reconstruction when the race was seeking a starting point to begin its long, tedious, and difficult ascent to race consciousness, racial self-respect, race achievement and final adjustment in the family of races.

With one bare exception, the *Southwestern Christian Advocate* is the oldest Negro paper, secular or religious in the world to-day.

For fifty years it has stood, the faithful beacon for a belated and exploited race, on the shores of our American civilization, guid-

ing the race out from among the rapids and the maelstrom of racial friction toward the placid waters of racial goodwill and mutual co-operation.

Not only a race, but a nation owes its gratitude to the *Southwestern Christian Advocate* for its **Fifty Golden Years of Service**, and to the church that by its gift, made such service possible.

The sense of gratitude necessitates that the Negro **maintain the gift**. Let the *Southwestern* be perpetuated by us as a race institution, henceforth **not on the basis of charity, but of dignified self-support**.

The Semi-Centennial Anniversary of the *Southwestern* should mark the period of its independence from the taint of Charity,—its beginning of largest usefulness.

District Superintendents, Pastors, and public spirited men and women everywhere can lead us not. It must be done! **Methodism's gift to the Negro must be maintained.**

### WORK AMONG THE PEOPLE OF AFRICAN DESCENT

Of The Methodist Episcopal Church, New York City.

#### New Developments

On Saturday afternoon, September 9, ground was broken for the new Epworth Church in the Bronx. The site 100 x 100, is on Morris avenue near the corner of 160th street. Addresses were delivered by Bishop Luther B. Wilson, Drs. Millard L. Robinson, Elmer Dent, F. A. Cullen, R. A. Bolden and others. William H. Brooks, Master of Ceremonies. The building with all modern improvements to meet the needs of the community, will be erected in the near future. Reverend Charles H. Andrews, pastor.

On Wednesday morning October 11, title was taken for lot, 50 x 89 on 222nd. street near White Plains avenue, Williamsbridge. On which the congregation of Butler Memorial will build their church and parsonage. The Reverend Richard A. Bolden, pastor.

Calvary Methodist Episcopal church on the corner of Seventh avenue and 129th. street, seating over two thousand persons, will be the home of the Salem congregation. Reverend Frederick A. Cullen, pastor.

Sunday afternoon, October 22, ground was broken for the new Saint Mark's church. The new site occupies the entire irregular block between 137th. and 138th streets and Saint Nicholas and Edgecombe avenues. It is estimated between eight and ten thousand persons were present. The congregation assembled at Salem Church at 2 p. m. formed line of march, led by the Colors, 15th. Regiment Band, Veteran Corps, Masonics, Choir, Pastors, Official Members, Building Committee, Sunday School and Membership and marched to the grounds. Dr. Wallace MacMullen, District Superintendent was master of ceremonies. Addresses were delivered by Dr. MacMullen, Mr. Walter E. Handy, Drs. Millard L. Robinson, Pazavia O'Connell, E. P. Roberts, M. D., Hon. Fred R. Moore, Messrs. Arthur I. Hart and Watson Moore. The pastor was presented with a solid silver shovel with which he removed the first shovel of soil. The election of the new church seating over two thousand, is expected to com-

mence in the near future. Of the \$400,000 cost, all have been provided except \$18,000, and this is expected before erection.

### OUR NEGRO EPISCOPACY IN ACTION

Rev. Robert Basil Stansell, D. D., pastor of the Grand Avenue Methodist Episcopal Church, Milwaukee, Wisconsin, a member of the Conference Claimants Board, recently visited the Tennessee Conference at Lebanon, Tennessee, over which Bishop Matthew W. Claire of Monrovia, Africa, presided. He relates the following experience at the conference:

"I arrived at the beautiful little Tennessee town of Lebanon on Friday morning, October 13th. After a typical Southern breakfast at a small-town hotel, I sauntered out over that interesting place. I was first impressed with the very fine monument in the Central Square, erected to the Confederate soldier. I spent some moments studying this monument and thinking of what might have been but what is not. I visited the residential sections and was interested in the fine schools of Lebanon, especially the Law School.

"After a somewhat superficial introduction to the little city, I began my search for the Negro Church where a Negro Bishop was presiding over a Negro Annual Conference. I found that every Negro I met knew about this conference and could tell me with amazing accuracy how to reach it. That was my first impression. The Negroes knew that a Negro Bishop from Africa was in their midst, and was presiding over an annual conference of the Methodist Episcopal Church. More than one little black boy had a peculiar twinkle in his eye and a strange, interesting gleam as he shrewdly scrutinized the white man who was asking about this conference and this Bishop.

"Arriving at the church, I inquired for Bishop Claire and learned that he was being entertained in the home of a physician, a graduate of Meharry Medical College. I found the doctor living in a delightful but modest house, and the Bishop was being very elegantly entertained in a home of his own people. In this interesting Negro home, for some fifteen or twenty minutes, I had the great pleasure of talking with Bishop Clair about many things of general interest to Methodists, and especially to one keenly interested in the work of the Methodist Episcopal Church among the Negroes. It was my first opportunity for a close-up view and brotherly conversation with one of our Negro Bishops.

"We walked down to the church, arriving in time for the devotions. An elderly minister was thanking the Lord that at last a son of Ethiopia had come to reign over them. He told how had had been praying for this for a generation. After the devotions, Bishop Claire invited Bishop Hartzell and myself to seats on the platform. I heard Bishop Hartzell in his inimitable way, speak to these people out of his own experiences about the future of the Negro race, connecting it in the most startling manner with the great Mohammedan uprising.

"Bishop Clair was perfectly at home as a presiding officer, and seemed to know by instinct what to do and say. I realized that he was master of the psychology of that conference as no white man could be. For instance, I was a bit shocked when he said, 'Now that little trouble between the pastor of the First Church and the district superintendent has been looked into, I find that there isn't much to it. It is just a question of a misunderstanding between two good men. You know, brethren, if two men ride a horse, one must ride behind, and that is all there is to it.' There was a perfectly wholesome laugh, and then he turned and said to the district superintendent. 'Now you may make your report.' A matter had been disposed of which in some of our conferences might have wrecked a church or shocked a community.

"It was beautiful and to me thrilling to see how the men loved and respected him. There was not one single attempt on the part of any one to take liberties with the Bishop; in fact, no man would have tried that the second time after a good look into his kind but firm face. So one more myth of the white man is exploded. The Negro will honor and respect and even obey a superior officer of his own race. If we are wise and far-seeing, we will elect at least two more Negro Bishops at the next general conference, and place all our Negro work under the leadership of men of their own blood and color.

"I left that conference feeling that the Methodist Episcopal Church had reached high-water mark at the general conference in Des Moines and that we had been more wisely guided than we knew. We not only properly related a race to a world church and made possible an advancement which will surprise the whole church, but we emancipated ourselves from race snobbishness and declared to the whole world in unmistakable language that we are The Holy Catholic Church."



# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
PUBLISHED WEEKLY  
BY

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**REWARD OF HUMILITY:—**  
Whosoever exalteth himself shall be  
abased; and he that humbleth himself  
shall be exalted.—Luke 14: 11.

But in lowliness of mind let each esteem  
other better than themselves. Look not every  
man on his own things, but every man also on  
the things of others.—Philippians 2: 3, 4.

## PERSONAL AND GENERAL.

(Continued from Page 2)

be completed at the next meeting. The Sec-  
retary of the Commission, Carl F. Price, has  
announced that the next meeting will be  
held on Monday, February 26, 1923, in the  
Central Office of the Epworth League,  
Chicago.

Prof. J. Arthur Turner, former teacher of  
Chemistry and Biology in the Baltimore  
High School has tendered his resignation  
from that institution and has accepted a  
similar position in the famous Miner Normal  
School, Washington, D. C., with increased  
salary and larger opportunity for service.  
The Baltimore Afro-American takes Prof.  
Turner's going as an occasion to complain  
of the defects of the Baltimore school sys-  
tem in that it permits such teachers as Prof.  
Turner to withdraw from the service. We  
do not know whether the complaint is  
well founded but we do know that the Bal-  
timore system has lost in Prof. Turner an  
invaluable asset. He is a product of our  
own Clark University where he afterward  
taught Biology, and has taken his past  
graduate work in Massachusetts Agricul-  
tural College and Cornell University. Be-  
sides he is an active Christian and Com-  
munity worker. He will render splendid  
service in Washington.

In the report of the Indianapolis Confer-  
ence of our Board of Bishops, which was  
written by a Bishop and published in Zion's  
Herald, Boston, occurs the following con-  
cerning our Bishop Jones:

"The session at which Bishop Robert E.  
Jones presided was unusually taxing because  
of the variety and complexity of the matters  
considered. After the day was over, the

bishops realized that they had witnessed an  
unusual manifestation of parliamentary  
executive skill. To the credit of everybody  
be it said that the thought that a colored  
man was in the chair did not seem to enter  
into anybody's mind. Why should it? It  
shouldn't, of course, but we have heard so  
often that a colored man could not preside  
over white men without embarrassment, that  
it seems worth while to record the fact that  
the colored bishop presided at the meeting  
of the Board of Bishops without any em-  
barrassment to any one—except to those of  
us who realize that we cannot preside as well  
as he can."

You should procure the attractive  
Christmas Offering Envelope specially pre-  
pared for the use of Methodist Episcopal  
Churches and Sunday School in bringing in  
this year's Christmas Offering. Every member  
of the Church and of the Sunday School should  
have one.

Mrs. M. C. B. Mason was a visitor at the  
convention at Pittsburgh.

Mrs. I. B. Scott, wife of Bishop I. B. Scott  
and Corresponding Secretary of the Tennes-  
see Conference of the Woman's Home Mis-  
sionary Society attended the National Con-  
vention at Pittsburgh.

Mrs. M. W. Clair, wife of Bishop M. W.  
Clair, attended the convention at Pittsburgh.  
Mrs. Clair on being introduced to the con-  
vention, spoke briefly on the relation of the For-  
eign work and the Home work. She also spoke  
at Warren St. Church at the eleven o'clock  
hour on Sunday morning of the convention.

Rev. David Lee Aultman, D. D., died in  
Christ Hospital Cincinnati, October 24, in his  
74th year. He leaves a wife, one son, who is  
principal of a public school in New Jersey,  
and two daughters, one a student in the Cin-  
cinnati University, and the other is with her  
husband in Constantinople, Turkey, studying  
for missionary work among Moslems. A  
largely attended funeral service was held Oc-  
tober 27th in Avondale Methodist Episcopal  
Church, under the direction of the pastor, Dr.  
Ascham. Among the addresses was one by  
Bishop Hartzell, who spoke especially of Dr.  
Aultman's services for nineteen years as Sec-  
retary of the Board of Education for Negroes.  
Dr. Aultman was a thirty-third degree Mason  
and his ring, according to the rule of that order  
was presented by a Masonic officer to the doc-  
tor's son.

## THEY ARE DOING IT

Individual Churches and pastors are putt-  
ing over the Semi-Centennial Program of  
the Southwestern Christian Advocate with  
gratifying generosity.

Streams of subscriptions are beginning to  
glide in from workers all over the field. The  
other day a Bishop sent in several, the Editor  
of one of our white Advocates sent in sev-  
eral; An Area Secretary devised a detailed  
theme for his whole area, netting telling  
results, and quite a few churches have sent  
in their total quota, several churches going  
even beyond their allotment.

Very soon we shall begin publication of  
reports and standing of every charge in our  
Negro Methodism, showing in detail the  
number sent in by every one of our workers.

Recently the Rev. K. W. McMillan, D. D.,  
of Fort Worth, Texas, sent in a list of 64

subscriptions and the Rev. Dr. E. W. Kel-  
ley our Pastor at Galveston sent in 65. The  
Rev. A. L. Reynolds, Pastor Samaritan  
Church St. Louis raised his entire quota of  
22; the Rev. Henry Taylor, Pastor La Harpe  
St. Church, New Orleans, raised his  
quota of 22 and over with flying colors. The  
youngest church in New Orleans Area, the  
Peoples Church organized in July of this  
year, of this city, Rev. J. C. Calvin, Pastor  
has more than raised its quota of 16, sending  
in 20.

This brief statement indicates the trend of  
spirit and co-operation with attendant suc-  
cesses that are characterizing the Semi-Cen-  
tennial. Full credits will be given out soon,  
so that **HE MAY RUN WHO READS.**

## SPARKS FROM THE LAW ENFORCEMENT ANVIL

"The Prohibition Amendment was a second  
Emancipation Proclamation for the Negro."—  
Bishop R. E. Jones.

"The first rebellion against the American  
government was the Whiskey Rebellion and  
the whiskey crowd has been in rebellion ever  
since."—Dr. Clarence True Wilson.

"The liquor traffic has never been on the  
square. It has broken every law ever enacted  
for its regulation."—President John Hope.

"It is God's command that we banish liquor,  
which he says is 'a stumbling block.'"—Dr.  
Isaac Fisher.

"Prohibition is God's law. We must obey it  
or go the way of all the nations that have dis-  
obeyed him."—Dr. Isaac Fisher.

"President Harding is with us in support of  
the Eighteenth Amendment and the Volstead  
Law."—Dr. Clarence True Wilson.

"If any people in America should uphold  
the law it is the colored people, for they most  
need its protection."—Hon. J. L. Beasley.

"Disregard of one law, breeds contempt for  
all laws."—Hon. Guy D. Goff.

"If the 18th Amendment be nullified, why  
may not any other, including those most sacred  
to us?"—Dr. Isaac Fisher.

"The church must camp hard on the trail  
of lawlessness till strong drink is driven out."  
—Dr. I. H. Jones.

"Whenever the church steps heavily on the  
gas prohibition gains momentum."—Dr. I. H.  
Jones.

"The pulpit must be fearless in attacking  
vice."—Dr. W. A. Jennings.

"They make more noise now about one  
slinking bootlegger than they used to about a  
hundred brazen saloons."—Dr. Clarence True  
Wilson.

"This conference is significant as proving  
that the Negroes of America are for law en-  
forcement."—Bishop R. E. Jones.

"It is not enough to preach against rotten  
officials; church people must rise up and put  
them out of office."—Prof. T. W. Tally.

"The whole purpose of education is to put  
down the animal in us and exalt the man."—  
Prof. T. W. Tally.

"The two races stand or fall together."—  
Hon. J. B. Brown.

"Lynching is not only a crime against the  
Negro; it is a crime against the nation."—J.  
Weldon Johnson.

"A man can and should be as pure as any  
woman."—Mrs. Mary Bethune.

"Jazz has done more than anything else to  
(Continued on Page 10)



## OUR NEGRO BISHOPS

By Bishop J. C. Hartzell.

There have been six Negro Bishops in the Methodist Episcopal Church.

1. Frances Burns, consecrated in 1858 at Perry, N. Y., served five years. Episcopal residence Monrovia, Liberia.

2. John W. Roberts, consecrated in 1866 in New York City. Served nine years. Episcopal residence, Monrovia, Liberia.

3. Isaiah B. Scott, consecrated in 1904 in Los Angeles, Calif. Served twelve years. Episcopal residence in Monrovia, Liberia. In 1916 retired at his own request. Present address Nashville, Tenn. In 1909 Bishop Scott presided over a session of the West Central Africa Mission Conference of the Methodist Episcopal Church composed of white members.

4. Alexander P. Camphor, consecrated 1916 at Saratoga Springs, N. Y. Episcopal residence Monrovia, Liberia. Served two years. His tomb is in New Orleans, La., the place of his birth as a slave.

5. Robert E. Jones, consecrated at Des Moines, Ia., 1920. Episcopal residence, New Orleans, and his Episcopal area includes seven Negro conferences in Louisiana, Mississippi, Texas and Alabama.

6. Matthew W. Clair, consecrated 1920, Des Moines, Ia. Episcopal residence Monrovia, Liberia, and his area includes Liberia and adjacent parts.

Bishops Burns, Roberts, Scott and Camphor were Missionary Bishops with full Episcopal authority, and their territory limited to Africa. Bishops Jones and Clair are general superintendents, are stationed in areas as all general superintendents are by the General Conference. All bishops of the Methodist Episcopal Church hold their office for life and retire at their 73rd birthday. Any Bishop can be retired by the General Conference for any reason that body may deem sufficient.

## CHRISTIAN COLLEGE FOR ORIENTAL WOMEN

Mrs. William Fraser McDowell

"Is Ewha Haktang really a college?" was the question put to Bishop Welch recently. His reply was "There is no other. This is the only one in all Korea."

One of the missionaries of the Women's Foreign Missionary Society, Lulu Frey, gave twenty-nine years to the founding and development of this college. "She lived for Ewha. She dreamed dreams for her. She fought for higher education for the women in Korea" and when she died friends who knew of her devotion said "She gave her life for Ewha."

On a snowy stormy day last March, Ewha held her first real commencement since 1918, graduating in all 64 fine girls; two from the college, 6 from college preparatory; 6 from kindergarten normal; 30 from the higher common and 20 from the common schools.

Every one of these girls is a product of Christian education who will take her place now or later in her own community, representing the ideals for which this school has stood all through its 37 years.

The culmination of the year's work was seen in a beautiful service held jointly with our boys' school, when over 50 young people received the sacrament of baptism.

They write: "We had almost prayed that so many girls might not apply for entrance this year. We couldn't get them all into the chapel this morning." "Half of the applicants for the new year were turned away because of lack of space. The thought of our new dormitory is keeping us joyous. The contract has been given and the building started."

This new dormitory is one of the Society's objectives in the present campaign for colleges.

Good news from our oldest college, Isabella Thoburn in Lucknow, India. Eighty students have been enrolled for the new year and more are expected. Some of them are Mohammedans and Hindus from high grade wealthy homes.

Foundations for four new buildings have

been begun on the new site across the river. It is expected that they will be ready for occupancy in September 1923. Until then it has been necessary to rent an additional house to accommodate the overflow. May God grant that during the year every student of whatever faith may see and recognize Jesus Christ as her Saviour!

Good news comes from China also. On July 7th ground was broken for the new buildings at Yenching College in Peking, one an Administration Building and the second a Recitation Hall given as a memorial of Mrs. Russell Sage. Mrs. Avann, one of the Secretaries of our Northwestern branch and chairman of the Yenching College Committee in America, was present to turn the first spadeful of earth and to bring the greetings of the American women who are supporters of this college.

Yenching College has had only 31 graduates. What are they among China's four hundred millions, or even among the four hundred thousand Christians! Yet 8 Yenching women were among the 85 delegates to the great Christian Conference recently held in Shanghai, 4 were on the program and 4 on the Business Committee. A graduate of Yenching, Mrs. Y. J. Fan, has been called to be the first women Secretary of the New National Christian Council of China.

A further evidence of the place which this College is making for itself in America as well as China, lies in the fact that the wife of a former minister to China has made a generous gift to the college. It is called the Cornelis Crane Fund and will afford fifteen young women an opportunity to receive training in Yenching for services as teachers and community workers.

There is Ginling College too, in Nanking, Central China, with its group of 70 earnest students. More than a third of them are from seven schools supported by the Women's Foreign Missionary Society. Our church in China is reaping the results of an advanced educational policy in an exception-

ally strong group of Christian women and in large influence in the student class. Twenty-three young women have been graduated since the college opened in 1915.

New buildings in semi-Chinese style are rising on the hill just outside the city limits and will be ready for use in September 1923.

The purpose of this College is clearly set forth in these words: "For the furtherance of the cause of Christ in China, for the advance in education necessary to provide trained leadership, for the education of Christian women for Christian service; and for the promotion of higher education under Christian influence, this College is founded."

We do not forget Hwa Nan, our own College in Foochow. A Government official makes this statement concerning it: "There is a great future before Hwa Nan. The time is fully ripe for a highly developed Woman's College in Foochow and it is already beginning to mould the educational work of the whole province." And the first class of but three members was graduated only a few months ago! Yet it touches "the whole province." It is the only woman's College in all South China. No need to ask here "Where shall I go to College." That question settles itself.

These Chinese people love the College and have given generously to it. "The Christians Temple of Heaven" is what they call the present building. A new wing for much needed expansion is under construction. A faculty residence is a further necessity. There is a great future before this school and we must not block its progress by withholding material assistance.

From Japan too comes a report of progress. In the new year beginning in April, 194 young women made application to be admitted to the College, 76 of whom were received. The total enrollment is now 205. They will utilize every foot of space in the buildings now under construction on the new site just outside of Tokyo.

Now how about the North China Medical College in Peking. Brave and heroic missionary doctors are in charge, doing their teaching in the Chinese Mandarin. They must make their preparation in their own English tongue, for there are as yet but few medical books in the Chinese language. Then every lesson must be translated into Chinese before giving it to the students. It is slow and difficult work requiring endless patience and diligence. Yet 47 young women have gone out from this college with diplomas and are serving as doctors in mission hospitals in many parts of China. The idea of service to their own country and to the world is taking possession of young Christian China.

One of the recent graduates of this Medical College is the daughter of a Boxer hero who with great bravery undertook a perilous journey from Peking to Tientsin bearing important secret messages, begging for relief for the besieged. "How could I do less?" he exclaimed. "All I am and all my hope I owe to the Christian Church. I must help."

The daughter shows the same courage and Christian character in her hospital and re-

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### THE FORTY-SEVENTH SESSION OF THE SAVANNAH ANNUAL CONFERENCE HELD AT WAYCROSS, GA.

On November 2nd the Conference convened at King Solomon Methodist Episcopal Church with Bishop E. G. Richardson, D. D., LL. D., presiding. Devotional service was conducted by Bro. J. F. Robinson. After this the Holy Communion was administered by the Bishop, assisted by the District Superintendents and the Pastor, Rev. A. L. Smith.

After communion, the Secretary, Rev. M. M. Jefferson, called the roll. All effectives answered except W. C. Hunter and W. V. Daughtry who had answered the supreme call. Here the Bishop asked the Conference to stand and Rev. J. S. Stripling, Superintendent of the Waynesboro District, prayed God's blessings upon the Conference and the widows and children of these deceased brethren.

Then the organization took place as follows: Rev. M. M. Jefferson, Secretary; Rev. J. W. Moore, Assistant; Rev. J. B. Mattox, Treasurer, and his usual staff of assistants; Rev. W. A. Holmes, Statistician. Following the organization, the usual disciplinary questions were taken up and business was rapidly dispatched.

Wednesday afternoon was given up to the absence of the regular representative of anniversary of the Board of Education. In this great cause, the Revs. F. R. Bridges and J. A. Richie were appointed. Both delivered great addresses, which were much enjoyed.

After this, the Honorable D. S. Cowart, mayor of the city came in and delivered a very fine address of welcome to the Conference, which was ably responded to by our Bishop. Thursday night the people of Waycross, as well as the Conference had an unusual treat by Dr. J. W. Simmons, President of Clark University, who stirred them with a very eloquent address. Special music by choir. Following this was another able address by Dr. J. W. Moultrie, Secretary of the Atlanta Area Centenary Fund. Then Dr. Tiller of the Deaconess Board, Cincinnati, gave us a trip around the world by pictures, a rare treat. Friday morning Dr. J. W. E. Bowen, Vice-President of Gammon Theological Seminary, in his usual way, gave us a fine speech which cheered and inspired the whole Conference.

At night the Conference and congregation were electrified by the addresses of Dr. J. W. E. Bowen and Dr. L. H. King. Dr. King, in his very forceful way, gave the members of the Savannah Conference to know that a program is being gotten out for the 50th Anniversary of the Southwestern Christian Advocate, which is to take place July 3rd, 1923. He emphasized the fact on this day the Southwestern must be put on a self-supporting basis. The members of the Conference pledged him their unstinted support.

Saturday night, in absence of the regular representative of the Board of Sunday Schools and American Bible Society, we were favored with a Gospel message by one of our veteran ministers, Rev. A. M. H. Evans.

Sunday was a day of feasting. Following the Love Feast, was the ordaining of Bro. I. W. Hommett. The Bishop was assisted by the District Superintendents and Bros. J. A. Richie and F. R. Bridges. At 11:30 the Bishop carried us into the heavens with a gospel message. Subject: "I Want To See Jesus."

and before he closed it seemed that the entire congregation was looking into his face. Truly the Lord was present. At 3:00 o'clock the writer preached from the text Matthew 28-19, "Go Ye Into All the World and Preach My Gospel to Every Creature." This was followed by a memorial service which was conducted by Rev. R. R. O'Neal and W. M. Melton. At this point the Bishop and cabinet, having finished their work, the usual resolutions and announcements were made, the Bishop gave his usual sympathetic charge and the following assignments:

### THE APPOINTMENTS OF THE SAVANNAH ANNUAL CONFERENCE

#### LAGRANGE DISTRICT.

District Superintendent, E. D. Giddens, Lagrange, Ga.; Culloden and Thomaston, J. M. Strickland; Chipley (supply) A. M. H. Evans; Columbus, P. B. Gibson; Greenville Church, S. D. Bankston; Lagrange St., M. M. Jefferson; Lagrange Circuit, J. S. Sherman; Leete Hill Memorial, A. D. McLendon; West Lagrange, D. C. Hinsman; Richardson Chapel, supplied by I. T. Griner; South Lagrange, R. R. O'Neal; Stovall and Odessa, M. W. Melton; Thomaston, ———; West Point, J. F. Robertson; Whitesville, S. P. Bryant; Woodbine, H. L. Crawford; North Columbia, G. H. Ross; Odessa and Moundville, E. M. Neal.

#### SAVANNAH DISTRICT.

District Superintendent, C. W. Prothro; Baxley, J. T. Bradley; Clyo, W. J. Hamilton; St. Marys, Clemmons; Mt. Vernon, P. W. Rock; Savannah (Asbury), J. A. Richie; White Oak, C. R. Robbins; Woodbine, C. P. Cannon; Waynesville, B. F. Freeman; Jesup, D. G. Greer; Vidalia, A. C. Allen; Reedsville, W. H. Kimball; Savannah (Palm), F. R. Bridges; Lyons and Ochope, ———; Brunswick, J. W. Moore.

#### WAYNESBORO DISTRICT.

District Superintendent, J. S. Stripling; Augusta (St. Mark), R. L. Nunnally; Charles-town, J. W. Brown; Dublin, E. L. Brothers; Hagan Circuit, J. C. Stripling; Hiltonia, John W. Watkins; Herndon and Wadley, Richard Gross; Millen, J. B. Simpkins; Newington and Lee, A. H. Jamerson; Pulaski, D. L. Clarke; Rockyford, W. R. Dixon; Statesboro, A. L. Smith; Stillmore, Jas. W. Watkins; Sylvania, W. H. Odom; Waynesboro, W. A. Holmes; Minter, R. M. McClendon; Tuscullen, Eddie Williams; Swainsville, W. H. Williams.

#### WAYCROSS DISTRICT.

District Superintendent, J. H. Pinknev; Blackshear, D. R. Cooper; Bainbridge, N. C. Charlton; Barnesville, R. E. L. Beasley; Cordell, J. W. Hammett; Eastman, A. Howard; Forsyth, T. A. Smith; Fitzgerald, Claud Hunter; Liberty Hill, J. H. Cole; Macon Circuit, E. E. Crawford; Macon (Mission), supply; Patterson, E. T. McMichael; New Zion, W. H. Grover; Valdosta and Sparks, P. E. Smith; Trader' Hill, E. H. Martin; Waycross, E. J. Kimball; Waycross Circuit, J. R. Wallace; Douglas (Mission), Rev. Bevell.

### GONE TO HIS REWARD.

By Rev. Wm. McMorries.

Rev. S. H. Cannon was born Nov. 24, 1860. Died Oct. 22, 1922. Age, 62 years.

Rev. Cannon held the following pastoral charges in the Mississippi Conference: Chunkev, Meridian Ct., Favette, Moss Point, Jackson (Central, St. Paul), Hattiesburg. As district

superintendent he served the following districts: Gulfport District, 5 years; Meridian District, 3 years; Hattiesburg District, 5 years. Funeral and memorial services conducted at St. Paul M. E. church, Hattiesburg, Oct. 23rd. The following ministers took part: Revs. S. S. Thomas and H. B. Black, of the Baptist church; Rev. Watkins, of A. M. E. church; Rev. Washington, of C. M. E. church; Revs. R. L. Tate, W. L. Mills, R. S. Hammond, M. C. Collins and W. H. Smith, district superintendent of M. E. church. The following laymen also took part: Mrs. Syble Heart, Miss Ruth Lee Boyd and Mr. E. W. Hall.

Rev. M. C. Collins acted as master of ceremonies. Rev. W. H. Smith, district superintendent, was principal speaker, and spoke from "I have fought a good fight."

The body was carried to Meridian for burial. A second memorial service under management of Rev. D. L. Morgan, pastor, was held at St. Paul M. E. church, Meridian, Oct. 24th, 10:30 o'clock a. m. The following ministers took part in the services: Wm. McMorries, district superintendent, Meridian District; Prof. J. B. F. Shaw, Ph.D., of Haven Institute and Conservatory of Music; Revs. J. D. Wheaton, A. B. Brittain, W. P. Ward, J. J. Young and D. L. Morgan, of the M. E. church, and Rev. Rivers of the Baptist church. A communication from Dr. J. L. Wilson, of Mobile, a life-long friend of Rev. Cannon, and a "telegram" from our resident Bishop Jones, D. D., were read. The large attendance at each of these memorial services evidenced the popularity and high esteem in which Rev. Cannon was held. Rev. Cannon was one of the front men of his church and conference. He was a continued trustee of Haven Institute and Conservatory of Music. He had served as a representative to the General Conference. He had committed to his care the Church and Conferences most responsible interest and never abused the confidence once. He was a Christian gentleman, a faithful and successful pastor and district superintendent, a natural born leader of men, wise and courageous administrator. The Church learned of these qualities and traits and kept him busy at big jobs. Our Centenary years have been our most burdensome and hardest worked years. No man carried a larger part of this interest than the district superintendent; indeed, they are the "key men." Rev. Cannon served in office of district superintendent from the beginning of the "Centenary" up to last January, within nine months of his death. The statistics of the conference will show how well and successfully he performed his work. Each year he read a very successful report to the conference, with much enthusiasm and peculiar interest to all. He was devoted to his work as district superintendent. He reluctantly and not until after his strength had failed and his health gone, did he decide to ask the Bishop to excuse him from doing district work. In his new field, in charge of St. Paul, Hattiesburg, as pastor, in the spring of this year, the Lord blessed his labors (it might be said his last labors) with the most successful revival of religion that he and the church ever witnessed. Such a large number was saved and added to the church until a junior church was organized. In his last moments his church and its interest were the things that concerned him most. Surely "He has fought a good fight,"



finished his course and kept the faith and crowned with a crown of everlasting life."

### COOKMAN INSTITUTE AND CENTENARY RALLY

By J. W. Moultrie, Area Secretary

Our First Cookman rally here came off October 31st, just when the "I Will Maintain" campaign was closing. All the Florida District Superintendents from both Conferences and many pastors attended. Bishop E. G. Richardson presided and delivered a forceful and helpful address on the Centenary. Revs. Scott Bartley and W. O. Bartley were elected secretaries.

Principal Isaac H. Miller gave us a royal welcome. He has captivated our Florida Methodism and his work at Cookman is constructive and earnest. There are 269 students enrolled to date, and a competent and alert teaching force employed. The teachers gave \$150 cash to the Centenary "I Will Maintain Fund" and the prayer of our Florida brethren is, "Give us two buildings for our work." Cookman is to celebrate her semi-centennial next year. She is the oldest and one of the most efficient high schools in all Florida.

The total cash Centenary receipts at the rally were \$1,382. Of this sum the Florida conference contributed \$578, and the South Florida Mission Conference \$804. All who attended were highly pleased with the program and asked for a rally next October, when they will do better for a cause which is our salvation in the South. Many dollars from pastors were recently forwarded to Chicago, hence the figures were not so large as from other conferences in the Area. It should be said here that the South Florida Mission Conference, with Drs. A. Simpson and H. W. Bartley energetic district superintendents, is leading the Area and the Negro membership. They have raised 147 per cent of their quota. They have a royal bunch of pastors and most of the work is new.

The Southwestern is prized in Florida, and the outlook for our Methodism and for a Junior Cookman College is growing each year under the constructive, businesslike and efficient leadership of our own Bishop E. G. Richardson. All are happy over the work of Dr. I. Garland Penn, for our schools and the captivating address of Bishop I. B. Scott, and Dr. R. T. Weatherby for the "I Will Maintain Fund."—J. W. Moultrie, Area Secretary.

### NEW ORLEANS AREA OVER THE TOP AGAIN.

By Dr. E. M. Jones, Area Secretary.

The New Orleans Area has raised more than its full apportionment of the "I Will Maintain Fund." We were asked to raise \$14,600.00 but raised \$14,974.10. But better still for while we were raising this amount we kept up our campaign for our Regular Centenary and succeeded in raising \$10,689.71. Thus we have raised in this Area in sixty days \$25,663.81. The Area is real happy over this great financial victory and we are rejoicing over the fact that we have done our bit, thus enabling the General Church to go forward with its big program of Kingdom building. Our money was given without any strings to it. Not one dollar was given for any special object, that the Church

might be in a position to apply it where needed most.

The giving was most remarkable, we have never seen anything like it. The spirit of the givers was most beautiful, sacrificial and heroic. The determination to win was so strong that it swept all difficulties out of the way. The Area believes in its Leadership. It follows its Episcopal head. It is willing to go to its very limit of toil and sacrifices to put over the whole program of the church. We have church and Area pride in doing big things for the Kingdom. The spirit of co-operation dominates the Area. We have six college presidents, thirty-seven District Superintendents, seven hundred and forty pastors and a hundred thousand of fine laymen. We labor together and it is our team work that spells success. This accounts for the fact that the Area leads the church with a 91 per cent of giving.

We take this occasion to thank our colleges, District Superintendents, pastors and laymen for making this victory of raising \$25,663.81 in sixty days a possibility.

### SOUTH PHILADELPHIA

The Fourth Annual District Conference of the South Philadelphia District, Delaware Conference, convened in Dales Methodist Episcopal Church, Middletown, Del., October 17-19, 1922. The conference opened with the administration of the Lord's Supper, conducted by the District Superintendent, Dr. J. H. Scott, assisted by Revs. W. L. Deakens and G. T. Fields. Thirty-one communed.

The Department Superintendent, Dr. J. H. Scott, in the chair. S. S. Langford was elected secretary, W. C. Bowland treasurer, M. H. Murphy assistant. The conference proceeded with a spirit of deep interest, and this interest was intensified as the meeting progressed. At an appointed hour the district superintendent gathered about him the pastors of the district and discussed the "I Will Maintain" proposition, and quite a number of the charges accepted one of the 18 units apportioned the district.

#### Organization.

At 7:30 p. m. we were all inspired and wonderfully helped by the annual sermon delivered by Dr. W. C. Thompson, pastor of Ezion M. E. church, Wilmington, Del. Dr. Thompson selected his text from John 12:32, "And I, if I be lifted up," etc. Using as his subject "The Magnetic Power of Jesus." It was a masterpiece. The speaker made it clear that laymen as well as minister should lift up Christ and He (Christ) would do the drawing. The business of the conference was not allowed to drag. The district superintendent, Dr. Scott, is a diplomat as well as an efficient leader of men, and proved himself (as he always does) equal to the task of handling the affairs of the church interested to him. The program, which had been carefully arranged by the committee, was adopted and carried out with but little variation. The conference was well attended by both pastors and laymen from the district, as well as visitors from other districts and churches. Brother C. E. Kincade, our pastor at Sewell, N. J., kept the spirit and truth of singing high with "Plantation Melodies" and other selections. The va-

rious committees carefully selected to handle the affairs of the conference executed their work with great care and precision. Local preachers in courses of study were examined, and, where passed satisfactorily to the conference, had their licenses renewed and passed to other studies.

#### Reports.

The district superintendent made his report to the conference, which showed the work of the district to be in good shape. Then followed the pastors, local preachers, exhorters, class or unit leaders and other organizations of the churches, all purporting to show the work of the district to be in good condition. The following subjects were discussed: "How May We Better Use Our Local Preachers and Exhorters?" Opened by Dr. J. A. T. Foust. Dr. Foust argued that the local preacher and exhorter, in order to render himself more acceptable, must be both spiritual and studious. I guess he was right. "The Meaning of the Class or Unit System, According to the Discipline of 1920." Rev. F. L. Tomlinson, pastor, Townsend, Del. "What Are Some of the Needs of Our Sunday Schools and How Can They Be Met?" Rev. L. S. Moore pastor Whatcoat M. E. Church, Dover Del. These subjects were ably and satisfactorily presented by their essayists. The platform meeting on education was a profitable one to all who attended and heard the address of Dr. W. C. Jason, President Dover State College for colored students, and Dr. T. H. Kiah, Principal Princess Anne Academy, Princess Anne, Md. Principal Kiah surely excelled himself. We do not know whether the presence of Mrs. Kiah had anything to do with his inspiration or not; we all admit he is a great speaker; but it was plainly evident that something out of the ordinary propelled him. "Having your loins girt about with truth" was used as a basis for his address. Dr. Kiah divided this under three heads: 1. "Gird up the loins of the mind that we may train the mind to know." 2. "Gird up the loins of the mind that we may train the mind to sensibilities." 3. "Gird up the loins of the mind that we may train the mind to will."

Dr. W. C. Thompson, who was dean of the Washington and Delaware Conferences' Epworth League Institute at Morgan College, Baltimore, Aug. 14-20, 1922, made a report of the work, and what such institutions are doing for the young people and the Church. Dr. F. H. Butler, Secretary of L. E. work, was present and addressed the conference in the interest of our standing by the "I Will Maintain" campaign. "Adequate Support of the Conference Claimants," opened by the Rev. H. T. Johnson (Conference Registrar). Brother Johnson cited facts showing how this righteous cause has been sadly neglected and made a strong plea for an adequate support for the retired preacher. "Centenary Conservation," by Dr. C. L. Murdock, Secretary Philadelphia Area, was discussed at length, and the "I Will Maintain" fund strenuously urged. The ladies of the Foreign and Home Missionary Societies had charge of a well prepared program, and rendered it to the delight of the conference. Mrs. Maude S. Thompson wife of our pastor at Ezion, Wilmington, Del. was principal speaker. For nearly an hour Mrs. Thompson held her audience spellbound.

(Continued on Page 10.)



# 576,000 Missionary Post Cards Being Sent to

*A post card shower from the children 'round the world*

## Have You Seen Some of These Post Cards?

Two of these post cards come each week addressed to your Sunday School superintendent, who should present them to the Sunday School each Sunday morning, giving a brief statement concerning the picture and the mission center from which the post card came.

During the twelve weeks preceding Christmas, to every Methodist Episcopal Sunday School in the United States are coming these twenty-four post cards illustrating worldwide Methodist activities. Twelve of these cards are coming from the Home Field and twelve from the Foreign Field.

The climax of the Missionary Post Card shower is the Christmas program entitled "The World's Christmas Mail," which is built around the messages the post cards have been bringing.

The Christmas offering for this year will be for the "Children of the World."

Twenty thousand Porto Ricans attend Sunday School in Porto Rico.

Pyeng Yang Methodist Church, Korea.

Christianity alone can free Mohammedan women, Africa.

Coke Owens, Mt. Pleasant, Pa., where many foreign-born live.

China's future leaders are boys like this.

Morgan Memorial, Boston, ministers to every need of mankind.

1700 boys attend our Anglo-Chinese School in Singapore.

Christian teachers feed hungry children in Europe.

Deaconess giving literature to new Americans.

Indian women are awaiting the Gospel message.

African children become Christians in our mission at Monrovia, Liberia.

Not Religious Mela but Christian Churches will save India.



# Methodist Episcopal Sunday Schools in the United States

*A unique plan to teach world friendship in our churches*

## How They Travel

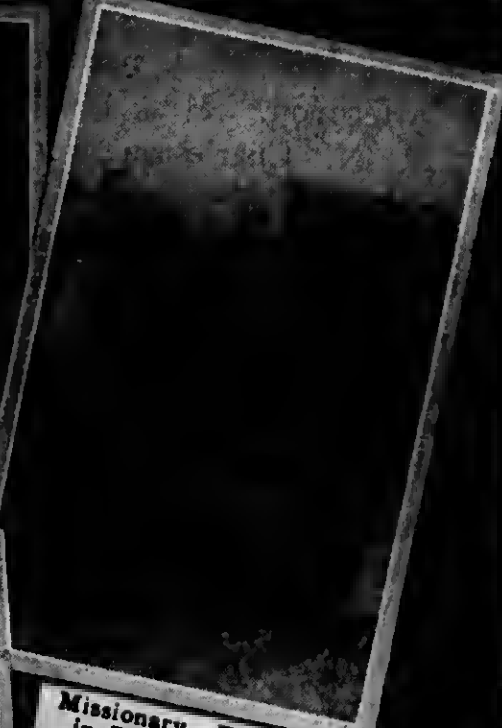
These post cards are traveling by steamboat and river ferry, by railroad and oxcart, by automobile and mule. It will take some of them over five weeks to travel from the Mission centers which they represent to their destination in America, covering a distance of ten thousand miles.

## Where They Come From

Three of these post cards are coming from distant points in Africa, and one each from Argentina, Mexico, the Philippines, Japan, Singapore, India, China, Korea and Germany. Those bearing American stamps are from churches in our crowded cities, from the Frontier, from the Coke Fields and mining centers, from lumber camps, from the Spaniards of the Southwest, from the Navajo Indian Reservation, from Hawaii and from Porto Rico.



Methodist college boys in Buenos Aires, South America.



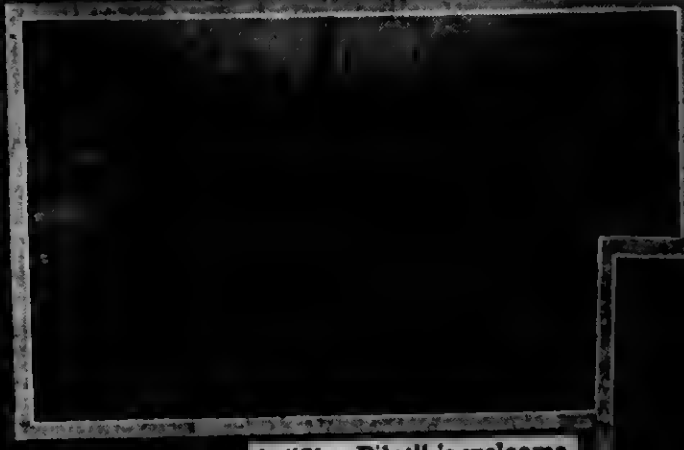
Missionary Evangelist in Rhodesia, Africa.



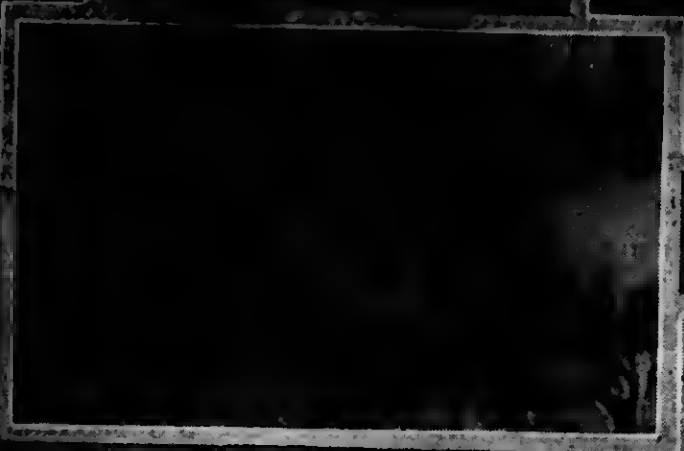
Methodist Mission Church on the Frontier, Montana.



Wiley College, Marshall, Tex., Methodist school for Negroes.



A "Sky Pilot" is welcome in a Lumber Camp.



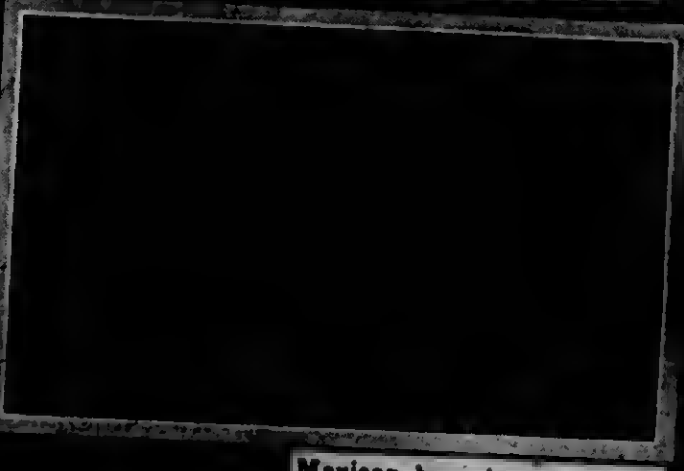
Faces aglow with Christian love in Honolulu.



Spanish-American Institute Farm, Gardena, Cal.



Pitman Center, Tenn., Community Center.



Mexican boys in our school at Puebla, Mexico.



Filipinos studying to become Methodist ministers, Manila.



Kindergarten in the Methodist Mission, Sendai, Japan.



Church of All Nations, New York City.



### DISTRICT CONFERENCES ST. LOUIS

The thirty-sixth session of the St. Louis District Conference, Epworth League and Sunday School Convention met at Festus, Mo., Aug. 7, with District Superintendent L. W. Woolrich presiding. The morning devotionals were led by Bro. Clarence Reynolds, of St. Louis. In the organization of the body, Rev. F. D. Avant was elected secretary, Rev. A. C. White assistant secretary, and Rev. J. C. Jackson treasurer.

The Woman's Foreign Missionary meeting was set for Friday afternoon. Mrs. Bessie Burnette and Mr. A. N. Charleston were chosen as reporters to the secular papers.

The report of the district superintendent was truly a message of real worth. There was much comment on the same and many were inspired to do greater work after having heard the message.

Greetings were read from Bro. M. L. Mackey. At 11 o'clock Rev. H. T. Reeves, of Hannibal, brought a message to the body. The sermon was full of spiritual food.

One of the attractive features of the conference was the selection of the next place of meeting. Rev. Hannah made a strong plea for Troy, and Rev. Hancock spoke in very anxious terms for Kinloch. Other speeches were made. The latter place was chosen.

The reports of the pastors showed that the churches in general are wide-awake to the forward movements of the Church. We believe that the slogan should read: "Every home a Southwestern!"

Bro. E. H. Graham, of Howard Place, preached a very interesting sermon and the results of the sermon helped us through the day.

The sessions were interesting in the afternoon always, as Miss Arsanias Williams and her band of young ladies from St. Louis were constantly introducing some of the new ideas and methods. Though the weather was extremely warm the delegates were loyal in attendance.

Dr. B. F. Abbott spoke on church organization and thoroughly convinced each hearer that without organization nothing of value is ever accomplished.

When Dr. King, Editor of The Southwestern Christian Advocate, was announced, such an ovation of song met him that the very walls re-echoed the strains. Such a plea for this paper has never been made before. Editor King's presence was a panacea for those who had been striving so hard to place The Southwestern in every home.

President Robt. Hayes, of Geo. R. Smith College, made a strong appeal for this institution which is doing such excellent work. The people were delighted to hear him tell of the wonderful work that is being accomplished. President Hayes is leaving no stone unturned.

The sermon preached by Revs. Glasby, Todd and Woods during the session were well prepared and delivered. Our ministers everywhere are busy trying to put new thought into their people.

The choir furnished good music for the occasion. The local committee prepared for the delegation splendidly. The service was wonderful.

The missionary women were present and furnished some real interesting numbers with

the little folks and did some very effective work. The sessions would be incomplete without this body of ladies.

District Superintendent Woolrich urges that more effectual fervent prayers be made that we may accomplish much good.

The Centenary plan was clearly put before the body and the amount of Centenary for this immediate district will far excel past years.

The Committee on Resolutions reported Friday afternoon.

Sunday was a day of spiritual rejoicing. On leaving Festus we felt that we had not only been royally entertained, but that Bro. Jackson and family were benefited by our having been there.

Dean Abbott, of Union Memorial, St. Louis, invites you to the summer institute, which will be announced later.—Miss Dayse F. Baker, Reporter.

### JACKSON

The Annual District Convention of the Woman's Home Missionary Society, Epworth League, Sunday School and Ladies' Aid of the Jackson District, Mississippi Conference, Methodist Episcopal Church, convened at Pratt's Methodist Episcopal Church, Jackson, Mississippi, November 2nd to 4th, of which Rev. J. W. Isabell is pastor; District Superintendent, L. W. Price, presiding.

The Convention organized with Sister W. N. G. Lipscomb, President; M. E. Wilborn, Secretary; Katie B. Jamison, Reporter. Mrs. Oates, the accomplished wife of Rev. W. A. Oates, delivered the welcome address, which was responded to by Mrs. H. A. Holmes. About twenty delegates and members were present with good reports, which showed that they were doing earnest work in hastening the coming of our Redeemer's Kingdom on Earth. Raised, during the convention, \$46.65 of which \$35.00 was turned over to the pastor, to be paid on the Episcopal parsonage. Twenty-nine pieces of linen were received from auxiliaries for the Flint Goodridge Hospital of New Orleans. During the session we were favored with excellent addresses by Revs. A. J. McNair, L. W. Price and W. N. G. Lipscomb. At 11:00 a. m., Rev. S. M. Moten preached, to the delight of all his hearers. On Thursday evening at 7:30 the convention enjoyed a missionary, masterly sermon by Rev. B. T. McEwen, who displayed the greatness of a good woman.

Sunday being the closing session, was filled with interesting features. Prof. A. J. Howard and other prominent visitors were introduced and took part in the discussion of the topics. The topic, "Hope Lies in the Influence of the Parents Over the Child," brought forth greater interest. Revs. McNair, Price and Prof. Howard spoke with great enthusiasm, unfolded the great influence of parent over the child. It was an hour well spent, and we decided to take a new grip on ourselves for the child's example. On Friday night the sermon delivered by Rev. A. J. McNair was a great benediction and had an inspiring effect on all who heard it. Revs. Oates and P. S. Olive, rendered great service in making the meeting a success. After the sermon, the members and visitors were given a banquet by Pratt's Chapel that did credit to the good people of that vicinity. Thus ended one of the most pleasant sessions of the convention, to meet at Brandon

in 1923, in connection with the District Conference.—(Mrs.) Katie B. Jamison, reporter.

### SOUTH PHILADELPHIA

(Continued from Page 7)

She is an effective speaker. Mrs. W. F. Cotton, Matron of the Girls' Friendship Home, Philadelphia, Pa., spoke in the interest of the institution, and made an earnest plea for support. Subscriptions were taken for the benefit of the "Home" to the extent of \$62.

All the district superintendents of the conference were present and each addressed the conference ably. Drs. Hargis of the Cambridge, Wallace of the Centerville, Fletcher of the Salisbury districts. Among some of the other visitors were the district superintendent of the Middleton District, Middleton, Del., and pastor of Bethesda M. E. church (white), of the same town, their wives and a few other friends, including Mr. Jos. Brown, Cashier New Castle National Bank, Odessa, Del. These with many other visitors were present at the close to hear Dr. Charles A. Tindley deliver the sermon, which brought to a close what is considered the most successful district conference in the history of its organization on the district. Dr. Tindley selected as his text "The Manifestations of God Through Jesus Christ."

Collection from the charges and the public \$330. The stewards' report showed amount paid to date to be \$3,723.86. The conference went on record as favoring the Dyer Anti-Lynching bill, and recommended that a copy of the resolution be sent to each of the representatives of the various election districts. Thus closed the fourth Annual District Conference of the South Philadelphia District.

What next? The clouds that were recently so black overhead have broken and are rapidly sinking behind the horizon. The fabric reared by the wisdom of the Founder still stands undiminished glory. The past has taught its lesson, the present has its duty, and the future its hopes. Thus, in the name of Immanuel let us "Bind the helmet stronger, tighter grasp the sword, and from conquering to conquering battle for the Lord."

T. E. RANDALL, Reporter.

### SPARKS FROM THE LAW ENFORCEMENT ANVIL

(Continued from Page 4)

demoralize the womanhood of our race."—Mrs. Mary Bethune.

"The jazz dance is the most scientific approach to a young woman's downfall."—Dr. H. Stanton.

"Child labor shortens life, lessens efficiency and interferes with education."—Miss Angeline Turpeau.

"The surest way to make a good boy bad is to teach him to smoke."—Dr. N. D. Sharbourger.

"It is not enough to sing the Old Time Religion. We must go forth and save our children."—Mrs. Ida Wells Barnett.

"Be patient, Israel out of 400 years of bondage came to the moral leadership of the world."—Dean W. F. Tillett.

"Lawlessness is an inexcusable crime and disgrace."—Report of Commission.

"Take courage. There are more that be for us than those that be against us."—Bishop B. Scott.



# THE VALUE OF CO-OPERATION IN CHURCH WORK

By Angeline Davis

Wherever individuals are working for one common end whether it be intellectual, moral, political or spiritual, co-operation is the surest way by which success and progressiveness will be attained. In no activity of life is this more prominently exemplified than in the church. Co-operation simply means, union of ideals, union of interests, and union of efforts.

In unity there is strength. The union of God the Father, Christ, the son and Holy Ghost is our greatest example of the value of co-operation. It is the initiative of all power, of all knowledge. The Church is a product of this divine co-operation. Hence, in the work of the church the greatest opportunities are presented for co-operative efforts. The work of the church embraces an exceedingly great field. The watch word of every person connected with it, should be, **Service for God and Humanity.** The results involved in this motto can only be reached by the concentrated effort of every individual worker. Each church is a unit in God's great system of man's salvation.

The pastor by virtue of his position is the spiritual administration of the church; and also earthly shepherd of the flock, but in order to succeed in these capacities, he must have the co-operation of the official body of the church and the membership in general. The official body needs the support of the pastor and members in order to properly discharge its duty, and in turn the members at large must have the approval and assistance of the pastor and officers in their efforts to sustain the church from every point of view. Then, too the members themselves should be of one heart and one mind, relative to the success of the church. If such co-operation exists, the church will become the common center of uplift for humanity, because thousands of fervent prayers will blend in one accord from consecrated hearts to the throne of God and sinners will be constrained to forsake their ways and turn to the path of truth and righteousness; the sick, the poor, the needy, the distressed, the disconsolate, the outcast and fallen, will be sought after, visited, consoled and helped to look up again. There will be an ample sufficiency of finance to support the individual church in all of its phases and also a creditable distribution for missions and education.

When the church shall have been brought by co-operation to a realization of the proper standard of the discharge of its duty, there will not be needed so many societies to care for the sick and bury the dead; and our people will not feel necessitated to join every little insurance society that comes along and pay money in order to receive a little weekly and death benefit; because the church will have learned, by co-operation and progressive effort to feel that it is as much a duty to raise and appropriate money to care for its sick and afflicted, its widows and orphans as it is to raise money to pay the pastor.

Again one of the greatest phases of church work is that of the Sunday School, because the children of to-day who congregate there are the mothers, the fathers, the teachers the preachers and leaders of the future; and it is therefore, of great importance that the superintendent, the teachers, the pastor, the mothers and fathers co-operate in the operation of its work in such a way that the teaching and training received there will assist in producing men and women of which the church and race will be proud, men and women, who will be willing and will make an effort to life others as they themselves seek to climb: men and women who will be an honor to the race and glory to God.

Then let us by all means seek to avoid evil or selfish divisions in our church work lest we fall into a snare—and miss the result of our high calling. The greatest ship that rides the bosom of the deep is no greater than its leak hole, for if speedy repairs are not soon instituted the ship will eventually sink. And so in the church, divisions grieve and drive away the spirit, but spiritual co-operation serves God's purpose. Then let us live together, work together, sing together, pray together with heart and accord as becometh the children of God and in this way alone will the realization of the value of co-operation surpass our most sanguine expectations; and after we have played our part in life's great arena and shall have passed over the border into the Great Beyond, we shall hear that commendation from a well pleased heavenly Father, "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

## THE PLACE OF THE HOME IN RELIGIOUS EDUCATION

By Ethel Owen, Author of "A Year of Recreation"

Mothers nowadays are realizing that it is not sufficient to see that their children are well clothed, well fed, and well cared for physically, but that their minds must also be taken care of. This responsibility cannot be turned over to the child's teachers, with the conviction that he will secure in his attendance at Sunday School and church all he needs to make him a fine citizen. The individual care and instruction, the watching for the development of the little mind, is a mother's responsibility.

The average mother desires to take this responsibility, and give to the child all that he needs mentally and physically, but oft-times she is handicapped. She doesn't know just how to begin. She must learn in order that she may teach. And this brings up a most important question.

What is your church doing for the mothers? What courses of study are you offering that the mothers may fit themselves for keeping alive in the hearts and minds of the children the principles and standards which are taught to them?

The American Home Series of pamphlets meets the demand. There are thirty-seven units in this series, the prices of the units

ranging from fifteen to twenty-five cents each. There will probably be other units added.

The subjects covered by the various units, one subject to a unit, are all specialized. They cover the education of the child, character building, story-telling in the home, music in the home, units on training in table talk, problems which mothers face when their boys get to the age where they get into fights, etc. This series answers the mother's question: "Where can I get material that will help me to train my child?"

## PRIZE WINNERS

### Of the Short Story Contest of the Woman's Home Missionary Society

First Prize: "From the Hall Bedroom to the Parlor," by Luanna M. Vernon, 3929 Locust St., Philadelphia, Pa.

Second Prize: "Transformations," by Mrs. Annie Hobbs Woodcock, 2523 Elma St., Kansas City, Mo.

Third Prize: "Rose-Marie Also Serves," by Mrs. Etta Potter, R. No. 1, Elwell, Mich.

## CHRISTIAN COLLEGE FOR ORIENTAL WOMEN

(Continued from Page 5.)

lief work. "Why do you come to help us?" the people ask of Cheng Tai-fu. "Because the Jesus' way is to help others," she answers. There is immediate need for expansion and enlarged equipment in this Medical College.

What is our obligation to these new Colleges which promise so much to the Master's Kingdom? And what are we doing to meet it? We are working hard this year to raise \$335,000 as our share toward the purchase of land and the erection of the buildings necessary to give them a habitation. We cannot forecast the influence of these institutions. We can only build with faith on the results we have seen from small beginnings already made. We firmly believe that no more strategic opportunity of service to the world ever came to us, or ever will come, than these Christian Colleges afford at the present moment.

As a last effort to meet the total obligation all over our country the women of the Foreign Missionary Society and their friends have been giving their chain parties this summer, to which they have brought their shining quarters, with willing feet and glad hearts. Down in the heart of one of our great cities, in the heat of midsummer, the members of a Good Will Mission church gave a number of these chain parties. They averaged five dollars at each gathering.

The missionary year is almost over. But there is still opportunity for every one to link her name with eternity and lay up treasure in Heaven by making a gift to this college fund.

## Annual Conference Visitation 1922

Conference.	Place.	Date.	Bishop.
South Carolina	Sumpter, S. C.	Dec. 6.	Richardson
Atlanta	Griffin, Ga.	Dec. 13.	Clair
NEW ORLEANS AREA			
West Texas	San Antonio, Tex.	Dec. 6	Jones
PORTLAND AREA			
ST. LOUIS AREA			
Little Rock	Helena, Ark.	Dec. 6.	Clair
WICHITA AREA			
Quif	San Antonio, Tex.	Dec. 13.	Waldorf
Southern Swedish		Dec. 7.	Waldorf



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

Subject---Jesus, The Great Missionary  
(Luke 8)

NOVEMBER 26, 1922

This is Jesus' second missionary tour through Galilee preaching the good tidings of the presence of the kingdom of God, and exhorting men to enter fully into it. John had preached that the kingdom was at hand. But what he meant, of course, was that it was very imminent and ready to dawn upon the earth. But now Jesus' preaching does not mean that: it means that it has already dawned upon the earth in the great social blessings that constantly flow from his various activities. All that men need to do now is, not to look anxiously and expectantly for the coming of the kingdom, but to enter into it and appropriate more fully its blessings. But it would not have been wise for him at this time to tell the people in plain terms that the kingdom was already here. The constitution of society was the same as it had been before. To all outward appearance there was as much evil in the world as there had even been. Such a statement would have sounded to them as hardly better than ridiculous, and would have likely destroyed completely their interest in him and the cause which he represented. For this reason he preached to the multitudes on this tour in parables.

Both Luke and Mark say that he preached to the multitudes in parables in order that they may not see and understand what he was saying (Lk. 8:10; Mk. 4:12); while Matthew says that it was because they did not see and understand (Matt. 13:13). The former would seem to imply that Jesus did not want his hearers to understand his message; while the latter would seem to imply that he wanted them to understand it. But both statements are true to the facts of the case when looked at from different standpoints. The people had heard the good news of the presence of the kingdom and had seen blessed fruits of its presence. But they had inherited mistaken ideas concerning its nature. But they could not understand how it could be present when the facts did not at all correspond with their traditional ideas. BECAUSE of this fact for which the simple misinformed people were not responsible, Jesus would not preach over their heads, so to speak. He would not vainly display his superior spiritual intelligence when he knew that to do so would not win their belief in his conception of the kingdom, but would do them an irretrievable injury by so suddenly shocking their religious faith. He would not provoke an argument with them to try to convince them of the fallacy of their belief. He reserved his arguments for individuals, and not for the multitudes, and especially for the religious leaders of the people rather

than for the naive people themselves. So he spoke to them parabolically IN ORDER THAT, having understood what he said, they might not readily understand its real import. He did not wish to confound his hearers, nor to keep them permanently in the dark concerning the true nature of the kingdom of God. But he hoped that, by speaking in parables, he might incite their intellectual curiosity and interest that they might think seriously on the application of his words, and enquire further concerning their true meaning.

So when his chosen disciples enquired he readily explained to them the meaning. The kingdom is here for all those whose hearts are of good soil and who will enter into it. And the fulness of its coming depends wholly on the disposition of those who are to receive it. And the presence of evil in society in spite of the presence of the kingdom is due to the poor soil in which the seeds of the kingdom are to be sown. If anyone desires the coming of the kingdom in its fulness, such an idea as that, if truly believed, cannot but fire him with missionary zeal to go out and try to prepare the hearts of people to receive the kingdom. But the disciples' enthusiasm in proclaiming this new truth would likely be dampened by the fact that the idea was so different from what was universally believed. They doubtless felt that they had better not publish this idea, but hold it as a private belief and thereby save themselves from persecution and possibly prosecution. But Jesus warned them against such a policy: the new light and truth which has come to them is not to be concealed, but is to shine upon others through them. Their knowledge but increases their responsibility to communicate it unto others (Lk. 8:16-18; Matt. 17:17-42). Jesus is here preparing his disciples for missionary work. In our next lesson we shall find them sent out on such a mission.

Now comes a touching incident. Jesus' mother and brothers came to have an interview with him. We think we know what that tender-hearted and affectionate mother had in her heart to say to him. She knew what mean things the people at home were saying about him. And she had doubtless heard of the opposition which he had incurred from the religious leaders in other cities. All this was very embarrassing to her who must live in the midst of those people and worship with them in the church. She wanted to try to persuade him to come back home (John 7:3-5). But Jesus had already heard the voice of his Father speaking to him. And he had agreed with himself and Him to do this

work. So he was not willing to be persuaded from it by anyone. He did not mean to be disrespectful to his mother. He loved her dearly until the end. But in Matt. 10:37 he is speaking out of his own experience.

The remainder of the chapter tells of four miracles which he wrought on this tour. The healing of the woman (Lk. 8:44) is peculiarly interesting. It clearly illustrates some things that we said in the lesson on Jesus as the great physician. This woman really cured herself by touching Jesus' clothes with the firm belief that that would cure her. When he spoke to her she was already cured. Most cures are due to strong faith on the part of the patient or the physician or both.

We have tried to discuss this missionary lesson for its practical import. What it says to us to-day is that we are personally responsible for the communication of the light and truth which we have unto others who are without it; and that in communicating it we are to be careful in the selection of our methods of disposing of them of their old ideas and of presenting to them our new ones, lest by presenting them to them in such a way that they are not prepared to understand them, we do them more harm than good by destroying what faith they already have. A bad faith is better than none at all.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION.

Lesson for Sunday, Nov. 26, 1922  
"He went about through the cities and the villages preaching."

(By Rev. D. D. Martin, D. D.)

This sounds like the story of the modern missionary. How the faithful among them are like the Christ in their work. With all the multitude of care in his mission station, the real earnest missionary finds time to go throughout the cities and the villages preaching. In this way does the work spread until station joins station in spreading the light of God.

Miss Hall in Liberia has gone about through the villages along that coast of West Africa until she has established eight or more permanent substations with teachers and preachers who are helping to carry on the work. Livingstone was called by the natives of Africa "The-Man-Who-Would-Go-On," and thus he opened a path to the very heart of the Dark Continent.

It was in going about through the cities and villages of Palestine, that Jesus found the Samaritan woman, the Widow of Nain, the sick of the palsy, and others who needed his healing touch. He went about doing good and many believed on him. The only way to win men is to go to them. The only way to heal the nations of the earth is to carry them the messages of healing. The itinerant missionary with the simple remedies which he carries with him, has healed multitudes while preaching to them Jesus.

It will take a long while to make America Christian, just by preparing men to preach acceptably in large churches where the evangelized meet regularly for worship. The masses are not there. The Salvation Army and the rescue mission worker, are reaching more people for less money than the more formal church organizations, because they go about

preaching. Many were brought to Christ in the time of the World War because preachers came out of their pulpits and went out to the cantonments and preached to the soldier in training.

Jesus found the most striking appeals in conditions such as is described in this lesson. Look about and you will find them from whom the power and light of the Christ will chase the demons, and trophies of grace will enrich the kingdom here, and hejewel the crown in waiting there.

GAMMON SEMINARY.

## District Rounds

LINCOLN CONFERENCE.

TOPEKA DISTRICT.

Third Round.

Manhattan—By Collins, November, 11-12; Alma—By Cox, 8; Grand Island, 11-12; Denver, 11-12; Colorado Springs, 17-19; Pueblo, 24-26 Syracuse, 28; El Dorado, 30. Clay Center—By McAlister, December, 3-4; Junction City, 5; Salina, 10-11; Lincoln—By Turner, 11-12; Grove, 15-17; So. Omaha, 16-17; District Conference, Salina, Kansas, 7-10.

Immediately following the district conference, group meetings will be held, for the following groups, composed of churches named below and on dates designated below:

Manhattan Group, including Shepherd's Chapel, Quayle Chapel, Clay Center, Wahaunsee and Alms, in Manhattan, December 12-13; Omaha Group, including Grove U Street, Lincoln and Grand Island, in Omaha, December, 15-17; Kansas City Group, including Mason Memorial, Epworth, Wesley and Bonner Springs, in Kansas City, Kansas, December, 19; Topeka Group, including Ashury, Mt. Olive and Valley Falls, in Topeka, December, 20; Dunlap Group, including Dunlap, Burlingame and Osage City, in Dunlap, December 22; Ft. Scott Group, including New Zion, Mound City and Chanute, in Ft. Scott, December 23. These group meetings will be composed of delegates of the various churches, who are interested in the entire program of the church, namely: Evangelistic, Centenary, and Southwestern Christian Advocate, also Ministerial Support and Greater Topeka District. Our motto is, "Every Obligation Met in Full, on or before December 21, 1922." Each church may elect and send as many delegates as it may be able. Some distinguished speakers, one Area Secretary and probably one of our Bishops will attend and speak at each one of these meetings.

GRIFFIN G. LOGAN,

District Superintendent.

1628 N. 22nd, Omaha Neb.

#### CARD OF THANKS.

I take this method in thanking Sister Mary Jackson and T. Miller, members of Rosedale M. E. church, and also A. Carder and H. Montgomery for the pleasant surprise given during the month of September. May the God of peace bless them and all others who helped. I also wish to thank Sister F. O'Connor and friends for the many pounds of choice groceries given us on Oct. 1.—D. Landry, P. C., Rosedale, La.



"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC  
NOVEMBER 26

Subject, "Thanks-Living"  
(Hebrews 12:1-3)

You will notice that by changing the "I" in the latter half of our word we have a slightly different word from what you would expect here. It is a much more important thing to "live" thanks than to "give" thanks. Giving thanks is a thing that requires not more than one day of the year, of necessity, requires continuous days and years.

What "Thanks-Living involves

In the prophecy of Micah 6:8 we have these words: "What more is required of thee than to do justice, love mercy and walk humbly before thy God?" in my opinion, this summarizes the contents of the thanks life.

1. Doing Justly. This, as you will notice, is a social virtue. The fact is our religion always pre-supposes a human being living with other human beings. It is not a hermit affair. Now, the measure of one's goodness or badness is his conduct towards those who live in the world around him. Let us go further and say the measure of one's thanks to God is his treatment of his fellow folk. A good many people have in one way or another been taking unfair advantage of their fellows all through this year. These same people will expect to square themselves on Thanksgiving Day by going to church and saying: "Thank you, Lord." That thank you is wasted. There is no acceptable thanksgiving without thanks-living, and thanks-living involves fair play with your fellow. You cannot skin and rob him all the year and then make things all right by pious looks and fervid prayers on Thanksgiving Day.

2. Loving Mercy. The ancients pictured justice as a blind goddess holding in her hand a scale. Some people have the same conception of God. Blind justice sees only the deed and the law. It is therefore unmodifiable, inexorable. Christian justice looks through the eyes of mercy. It therefore sees not only the deed and the law, but also the doer and the motive. Justice that is blind requires "an eye for an eye and a tooth for a tooth." Mercy says "turn the other cheek." Mercy requires trampling the other mile with a fellow. Mercy is the characteristic that marks off the children of the Heavenly Father from other folks. It is the crowning social grace of the Kingdom of God. It is the ornament par excellence of the Thanks-Life.

3. Walk Humbly. Humility is the hardest grace for us to attain. This is especially true if for any reason we have power and influence. But this is the one grace that the world

needs today in its individuals, its races, its nations. Individual, racial and national arrogance and self-assertion lie at the bottom of all the world's troubles. Don't let anybody hoodwink you into believing the Germans are the only people who think their destined place is in the sun. All the folks, and especially those of Teutonic stock, think the high places belong to them "in fee." It is this arrogant self-assertion that motivates the attempt to drive the Turk out of Europe, gobble up Haiti, smother Liberia, keep the Negro out of Pullman cars, public libraries and politics. Christian humility is the panacea, and just the mere setting aside of a day by the President and calling that day Thanksgiving Day, just these perfunctory motions and age-old formalities will not make a Christian or thankful nation. A just life, a merciful life, an humble life, whether it be individual, racial or national, is the life that will make each hour, day and year a season of perpetual thanksgiving.

J. W. HAYWOOD,  
Baltimore, Md.

## Quarterly Conferences

CRAWFORDSVILLE, ARK.—The fourth and last quarterly conference for this work has gone into history. It was held Sept. 16-17 in Vanzant Chapel. The Rev. Z. R. Fields, district superintendent, presided. He preached two strong sermons and administered the Lord's Supper to the largest number than any for the previous quarterly conferences. The collection for the two days was \$25.00. The district superintendent went away Monday morning feeling good, because everything pointed to a successful closing of the conference year. After the close of the Epworth League and Sunday School convention, which was Sept. 22-24, and on Sept. 25 the district superintendent had his district divided into groups. My charge was in the fourth group. Revs. Z. R. Fields and D. H. E. Harris came into my work in the interest of the "I Will Maintain" fund and they helped to raise \$40.25 cash. On Oct. 23-24 the Rev. Z. R. Field came back on another drive for the Centenary and we raised \$42.20. We have on a drive for the coming annual conference for all causes. The outlook is bright. This is my fourth letter. The fifth letter and last for this conference year shall follow this one in a few weeks, and this one will give you the work of the spiritual part. We have been working along this line, as well as the spiritual line. WE ARE WORKING TO PUT THE SOUTHWESTERN IN THE HOMES OF

ALL THE OFFICERS OF THE CHURCH. And for this charge to come up to the requirement of both churches there must be a change in one of these churches. Watch for the fifth letter in a few days.

Yours for success,

J. W. TERRELL, P. C.

McGHEE, ARK.—The fourth quarterly conference of Demmott and McGhee charge was held at McGhee, October 21, 22, 1922, Rev. A. S. Miller, District Superintendent was somewhat ill and unable to preach Sunday, but we were favored with two able sermons Sunday morning and at night by the Rev. Winfield of the A. M. E. Church. At 3:00 o'clock Rev. Weddington of St. Peters Church preached for the Ladies Aid Society. A nice sum was raised in the collection. Monday night all officers made their reports which were very good. The Superintendent was paid in full. Rev. N. Smith, P. C. A. S. Miller, District Superintendent.—Mrs. R. D. Madison, Reporter.

YORKTOWN, TEX.—The fourth quarterly conference of Yorktown Circuit, convened in Eusan Chapel Methodist Episcopal Church, Runge, Texas, October 14-15. The conference was called to order by the Rev. G. A. Deslandes, D. D., District Superintendent. All officers present made good reports. Dr. Deslandes presided with ease and dignity and very clearly, effectively and concisely presented every phase of the program of the Methodist Episcopal Church and the duty of every officer and member in regards to it. His messages were warmly accepted. He preached two able sermons to audiences that over-taxed the church. The Rev. J. C. Eusan preached to an overflowing house Sunday night, to the delight of all. The Rev. A. G. Russell had charge of all the devotional exercises and very fittingly prepared the way for the addresses and sermons. Revs. J. C. Eusan and A. G. Russell, and their loyal members ably assisted by their stalwart Baptist friends raised \$150.00 in the meeting. Yorktown Circuit is still on the map gentlemen.—Reporter.

YAZOO CITY, MISS.—The fourth quarterly conference of the Yazoo City Circuit convened at Mount Olive M. E. Church, October 28, at 3 p. m., with L. W. Price, district superintendent, presiding. Sister K. B. Jamison was elected secretary. The officers from the three different churches were present with well written reports, which showed that this work was improving along all lines. The district superintendent was well pleased with the work and commended the officers and members highly. Too much praise cannot be given our pastor, Rev. A. G. Triplett, for he has labored with us wonderfully this year. Through the wise planning of the district steward, also Brothers Hooper, Baker, Molett and all the class leaders we were able to pay the district superintendent in full for the year. During the conference we raised \$116.00. After paying the district superintendent \$30.00 we have \$100.00 in treasury, with which to repair the church. We hope the same pastor will be returned to us another year. The committee estimated pastor's salary at \$600.00 and district superintendent \$80.00 for 1923. Brother Price's instructions

were filled with good counsel and Christlike love. His sayings will live long in the minds of those who were present. Thus ended a pleasant and successful quarter.—Ed Wilson, Reporter.

CRAWFORD CHARGE—Our fourth quarterly conference was held October 21-22, with the District Superintendent, Rev. J. H. Talbert presiding. He did not leave a stone unturned. Reports showed that the work is progressing, spiritually and financially. Sunday was a great day. We rejoiced as he preached to us. Eight were baptized, 60 communed. Collections \$46. Pray for our success.—W. R. Lester.

GOODMAN, MISS.—The fourth quarterly conference which convened on the Goodman Charge, October 28-29, was a record breaker. Rev. J. W. Golden left no stone unturned. He pressed every interest of the great church of his choice. The Rev. J. H. Byam reported an increase of membership which was surprising to all. Conversions 65, accessions 151, conversions and accessions 80, children baptized 40. Every child in this parish is known and looked after by our pastor. The auxiliaries are all alive and working like Trojans. Raised for this quarter, building and improvement, sick and poor, \$325.00. Centenary Benevolence \$75.00. Salary \$150.00. Raised in the quarterly Conference \$155.00. For all purposes this quarter including local expense, \$500.00. Southwestern Six new subscriptions. At the close of the Conference a sumptuous dinner was spread which all partook of freely. We have never had a better prepared pastor to serve us. All the people love him, because he loves them all. Rev. J. W. Golden, District Superintendent, J. H. Bynum, Pastor.—Adel Story, Felix Carson, Reporters.

SARDIS, MISS.—Our fourth quarterly conference was held with St. Paul M. E. Church October 28-29, with the Rev. M. C. Pulliam, District Superintendent in the chair. Good reports were had from all departments of the church. This church a few years ago was the smallest on the District with a membership of about 15, including women and children; but with our strong pastor, the Rev. R. A. Simpson, we have now a \$7,000, concrete block church and a membership of 100, or more. This is the seventh year our pastor has been with us and we are very proud of him and the work he has done; for not only did he build us a fine church during these seven years, but he also completed a special course in the University of Chicago, thus winning the B. D. Degree. The District Superintendent was paid in full. Total amount raised \$129.00.—J. H. Houston, Secretary.

MERONEY, ARK.—Our fourth and last quarterly conference was held on Gould and Meroney charges at Liberty

(Continued on Page 16)

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,  
Mohawk, Florida.



## WHAT THE CHURCHES ARE DOING

**WEEMS, VA.**—Rev. Joseph Spencer, pastor of Waddy's M. E. Church, Weems charge, Lancaster, County, Va., has just closed a very successful revival, in which ten souls were happily converted. Although being in Baptist surroundings, Rev. Spencer has done great work in the three years he has pastored this charge. Last year 21 souls came to Christ during his revival, and of this number, eleven joined the M. E. Church. The church has taken on new life through his untiring efforts. We ask the prayers of the Annapolis District for our successful continuation.—Esie Spencer, Reporter.

**BRANDYWINE, MD.**—"The Home Coming" which was observed at Gibbons M. E. Church, Rev. C. H. Toulson, pastor, beginning Tuesday, September 26, and closing Sunday, October 1, was a decided success; numerically, spiritually and financially. The seating capacity of the church was insufficient to accommodate the audience in attendance on any service; while in the meantime, the grounds presented the appearance of a large camp meeting. The following named ministers each delivered an able sermon during the occasion: Dr. D. D. Turpeau, D. S., Rev. P. C. Butler, pastor of Ebenezer Church, Lanham, Md., Rev. W. L. Washington, pastor of Pilgrim Baptist Church, Washington, D. C., and Rev. Benj. Hall of Nash Memorial M. E. Church, Washington, D. C. Unmistakable signs evidenced the presence of the Holy Spirit in each service. The offering amounted to \$159.74. Woman's Day and a family rally were jointly observed at Asbury Church on Sunday, October 8. The services consisted of class meeting which was conducted by Sister Mary R. Scott of Gibbons Church; preaching by Rev. Sister Mary Scribner of Mt. Pisgah A. U. M. P. Church, Washington, D. C., and prayer meeting conducted by Sister Georgie Mason of Galbraith A. M. E. Z. Church, Washington, D. C. The rally proceeds amounted to \$101.15, in favor of the Stewards; as was also the collection on the preceding occasion. Free dinners were served to all in attendance on both occasions. The pastor's wife together with some of the young folks of Gibbons Church gave a "Novelty Social" at the church on Friday evening, October 13, which netted \$13.61. This money will be used toward defraying a debt incurred in the purchasing of hymnals.—Reporter.

**BRANDON, MISS.**—We began our revival meetings August 20 and closed September 24. We had 36 conversions and 6 accessions. Our third quarterly conference was held at St. James, September 9-10. Rev. L. W. Price, D. S., gave us an inspiring lecture. The meeting was well attended and reports showed the work to be in good condition. Paid pastor for the quarter, \$101.00; district superintendent, \$28.85; Centenary, \$67.00; conference claimants, \$2.00; Episcopal fund, \$5.00; for building purposes, \$60.72. Total, \$264.57. We are planning to raise money for the Episcopal residence and five new

subscribers to the Southwestern—R. B. Anderson, P. C.

**BIG STONE GAP, VA.**—Our year here at Davidson Chapel M. E. Church is closing in a most pleasing way. Sunday, August 20, witnessed the coming into full church relation 17 of our young people and children. Seven of this group received baptism. Our rally closed Sunday, Sept. 17. Collection \$111.75.—Edgar E. Hamblen.—P. C.

**ATOKA, TENN.**—Pleasant Grove M. E. Church is rejoicing over the success of its rally Sunday, Oct. 15. The church had been divided into clubs to report for the indebtedness on the church. The sermon at 11 o'clock was preached by Rev. P. L. Flowers, his text being Hebrews, 11 chapter, 16 verse. The choir rendered excellent music. The organists were at their best. Mr. Arthur Hines, Sr., organist; Mr. John P. Brown, Jr., organist. The trustees were successful in getting our new church paid for. The captains reported as follows: No. 1, Mrs. Tempy Holife, \$29.11; No. 2, Mrs. Ida Jackson, \$25.50; No. 3, Mrs. Nora Phillips, \$23.65; No. 4, Mrs. Eugenia Boddy, \$23.10; No. 5, Mrs. Victory Grandberry, \$15.40; No. 6, Mrs. Fannie Shofner, \$15.40; No. 7, Mrs. Martha Sheely, \$13.05; No. 8, Mrs. Lucy Crenshaw, \$12.61; No. 9, Mrs. Tenia Harris, \$7.58; No. 10, Mrs. Gertrude Fayne, \$3.55; No. 11, Miss Hatlie Swift, \$2.40. Total raised by the captains, \$171.35. The sisters of the church served a fine dinner. The afternoon sermon at 3 o'clock was preached by Rev. W. E. Cannon. His text was Jonah, 2 chapter, 1 verse. The entire day's service was conducted by Rev. J. H. Boddie. This rally was under the administration of our faithful pastor, Rev. J. W. Wade. Public collection, \$7.43. Total raised for the day, \$178.78.—Reporter.

**OXFORD, GA.**—We have just closed a very successful revival on this charge. We were favored to have in our midst Rev. and Mrs. L. W. Strickland, who had charge of the meeting. We praise the Lord for forty who happily joined the church. Brother Strickland for ten nights was at his best and all who heard him rejoiced. The spiritual life is still burning around the altar. Our collection during our ten days' meeting amounted to \$88.70 for all causes. The home of Brother Zack Perry, one of the oldest members of our church at Oxford, Ga., was burned Sept. 5 while he was at service. There was no insurance and he lost everything. He has seven children and a wife to support. I make an appeal to the readers of the Southwestern to please help this loyal old Methodist man. Send all donations to P. L. Inman, pastor, and same will appear in the columns of our church paper.—P. L. Inman, Reporter.

**PARALOMA, ARK.**—According to the plan of our good pastor of Paraloma M. E. Church, in the person of Rev. G. H. Voss, on October 8, we held a mock convention, of which we appointed several pastors, representing every pastor on the Terarkana District, and every member rallied to the cause. Rev. B. F. Neals, the

pastor at Fort Smith, Ark., visited our pastor, Rev. Voss. He preached at 11 o'clock, subject "Prepare Yourself." Rev. Neals preached a soul-stirring sermon. The different pastors and delegates reported at 2:30 o'clock. Our total collection for the day was \$64.17 and for the Sunday School and Epworth League \$24.00. Total, \$88.17. Our good pastor, with the co-operation of the members, is doing a good work. We pray God's blessings on our pastor and the church that we may do a good work and will be able to carry out the program of the church.—E. W. Carr, Reporter.

**ST. PAUL, MINN.**—The Camphor Methodist Episcopal Church here has a steady growth and the indications are that we will have a strong charge in a few years. Our Church stands well with the other colored churches, and we have a fine and growing Sunday School. The crying need is teachers. Two of our young women Misses Antoinette McFarland and Louise Douglas graduated from high school in 1921, and one, Miss Henri Mae Simmons, daughter of Rr. H. W. and Mrs. Simmons, graduated in 1922. There are two in the senior high; Misses Beatrice Hogan and Mahel Douglas. Miss McFarland is in her second year in the study of pharmacy at the University of Minnesota and Miss Simmons is a freshman at Hamlin University. She will take the regular course leading to A. B. If any of our members come to St. Paul have them call up the pastor, the Rev. H. W. Simmons, 289 E. 13th. St., Phone, Cedar 3689, and he will look them up with pleasure.—H. W. Simmons, Reporter.

**MARIANNA AND SCOTT'S VALLEY CIRCUIT.**—October 8, 1922, was a high day in the history of Scott's Valley M. E. Church. Some years ago the storm wrecked our church, and for some cause the spirit to rebuild has been low. Early in the present year, after the arrival of the new pastor, Rev. C. W. Sampson, the thought of making a start to build a new church was aroused in the minds of the people. The old structure was then torn down and foundation for a new building was laid. After some delay on account of crops (most of our people being farmers), with Rev. Wm. Moore, Phil Martin, A. Anderson, Jim Williams, Sam Nelson, Mrs. Mollie Turner and others, as leaders, we took on new life and the good work goes on. On October 8, we had a multitude of people on the ground to witness the Corner Stone laying of our new church. The order of the service was as follows: Sermon by Pastor C. W. Sampson, followed by speeches by Mr. W. D. Mann and Attorney Smith (write) of Marianna. Collection was then taken and these two friends responded with \$5 each. The congregation laid on the table \$153.35. The Corner Stone was laid by the Masonic Lodge of Pilgrim, Brother Turner W. M., leading, assisted by Rev. Cannon and Brother W. R. Springer of Mariana. The history of the church was given by Rev. Sam Nelson, a local preacher of this the prophecy was made by Mrs. Anna P. Sampson. A very beautiful solo was rendered by Dr. G. R. Lewis, with Mrs. Lewis at the instrument. The brethren of the lodge responded with \$12, which swelled the collection to

\$165.35 for the day. On the fifth Sunday in October our trustee rally was continued. On this occasion we raised \$106.38, making a grand total of \$271.38. Of course we fell far below our aim, but considering all setbacks which we have had, we are indeed thankful that we have been able to do as well as we have. We are now holding services in our church, and we are paying for our work as we go. We are planning, working, praying and paying.—Reporter.

**MILFORD, TEXAS**—On Sept. 24 Founder's Day was observed at Pilgrims Rest M. E. Church. The pastor preached at 11 a. m., to the delight of all. At 3:30 p. m. a splendid program was rendered, as follows: Mr. Brown, master of ceremonies; Mrs. Rachel Sims, Mrs. Ellen Hood and Mr. John Carter, Sr., gave wonderful talks on the founding of this church. Solo, Mrs. Edith Carter; paper, Mrs. L. M. Steward, "Preparedness;" paper, Mrs. J. W. Moulton, "Life of John Wesley;" solo, Mrs. Bessie Sims; paper, Mrs. S. H. Burgess, "History of Pilgrims Rest Church." Rev. J. J. Thompson of Mount Moriah Baptist Church was present and gave an inspiring lecture. Remarks by the pastor. Collection \$17.16. Rev. Lee of North Dallas was with us and preached a great sermon, taking as his subject "God's Long Delay is No Sign of a Christian Failure," after which the leaders of the Club Rally made their reports. Club No. 1, Mrs. S. H. Burgess, Mrs. Clara Carter, leader, \$18.10; No. 2, Mrs. Bessie Simms, Mrs. M. D. Terrell, leader, \$15.12; No. 3, Mrs. Maggie Carter, Mrs. L. M. Steward leader, \$7.70; No. 4, Mrs. M. L. Purseley, Mrs. Ollie Annerson, leader, \$14.52. Collection for the day, \$55.44. Music by Lacy Chapel M. E. Junior Choir, Italy Tex. Accessions 1, Miss Minnie Watson.—Ranna Cecile Walters, Reporter.

**ALEXANDRIA, LA.**—Sunday was a high day with Newman Memorial M. E. Church. Sunday School was held at 11:30. The pastor preached an inspiring sermon, which filled our hearts with joy. At 8 p. m. our district superintendent, Dr. T. C. Hayward, preached a soul-stirring sermon, which was enjoyed by all. Sister Turner, president of the Woman's Home Missionary Society, made a fine talk, after which Sister Davis our district president, gave a short talk.—Bentrice Smith, Reporter.

**COTTON PLANT, MISS.**—The Rev. W. H. Golden, District Superintendent, stopped and preached for us at Pine Grove M. E. Church. He delivered a great sermon to us. He was en route to Holly Springs, Miss., on business for the Church. He said the Southwestern Christian Advocate must go into every home to make it self-supporting.

**DAVIS, OKLA.**—We are very much filled with hope though we have been laboring hard to rebuild our church which was destroyed by fire about June 4, 1922. But amidst our struggle we have been made to feel glad. There came to us Rev. Dr. J. M. C. Coggins, secretary of the department for colored work of the Board of Temperance, Washington, D. C. He brought good news and glad tidings of great joy. The district superintendent, Rev. C. R. Ross, and Rev. Gatewood was also with us. The pastor was at his post. They took up \$13.15 on

(Continued on page 15)



# OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**BROOKS.**—Rev. Willie Brooks, departed this life Thursday, October 26, 1922, at 5 a. m. He was a faithful member of Thomas M. E. Church of Kenner, La. He died at the age of 54. He was a local preacher, class leader, steward and trustee. Rev. Brooks has pastored several years on the Baton Rouge District. A wife, mother, and a host of relatives survive him.—F. R. Butler, P. C.

**CLARK.**—On the evening of Oct. 26 the death angel visited the Masonic house at Hannibal, Mo., and called Rev. J. C. Clark, who was one of the best local preachers of the M. E. Church. He was 83 years of age and was a Christian from early childhood. The funeral was held at Hannibal, Oct. 28. The Rev. H. T. Reeves conducted the service. — Mrs. Bertha Griggsby, Reporter.

# MARRIAGES

**POWELL-STEWARD.** — At Tatum, Okla., on Sunday, October 15, 1922, at 4:30 p. m., a very beautiful and impressive ceremony was performed at the residence of the groom's mother, Mrs. Mary L. Powell, the contracting parties being Mr. Clarence L. Powell of Tatum, Okla., and Miss Ruth Anita Steward of Pass Christian, Miss. The bride entered the parlor with her sister, Mrs. Charles Powell of Gulfport, Miss. The bride is a member of St. Paul M. E. Church, Pass Christian, Miss., and a teacher of the primary Sunday school class, and also a teacher in the city public school, while the groom is also a very useful and energetic worker in the M. E. Church of Tatum. They will make their happy voyage on the matrimonial sea.—Reporter.

## INQUIRING FOR A LOST SON.

Mrs. Mahalia Smith, who lives at No. 225 Howard Street, New Orleans, La., wishes to inquire for her son, Fred Breaux, through the columns of The Southwestern Christian Advocate. He left home last April and went to Independence, La., on the Illinois Central Railroad, from there to Ponchatoula, La., Bogalusa, La., then to Texas.

Any information as to his whereabouts please notify her.

D. J. PRICE,

Columbia, Miss. R. 2, Box 105.

## WANTED.

A 40 or 80 acre farm of uncultivated land. Would like to take for 3 or 5 years, in the following states: Texas, Arkansas, Missouri, Kentucky.

W. M. McCASKILL,  
Route 1, Carrollton, Miss.

# Woman's Column

To the Woman's Home Missionary Society of the Western District:

Dear Sisters—This comes to remind you, as you doubtless already know, that we are to look forward to our district meeting to convene in Hickory, N. C., Tuesday, April 17, 1923. While we made a very good showing at our state convention in June, we must show greater improvement along all lines.

Let all auxiliaries, Queen Esther Circle, Home Guards and Mother's Jewels, plan to send a report to the district meeting at Hickory.

Let all our auxiliaries read Woman's Home Missions. Let us use our Study Course, "The Trend of the Races and in Vanguard" of race; also give our children missionary training through Children's Home Missions.

I appeal to you for the love of Christ and in His name to let us not leave a stone unturned in bestirring ourselves and putting forth every effort to raise our full quota. Let us secure more workers and not content ourselves until the last dollar has been raised and sent to our conference treasure and we have receipt for the same; also let us not forget to send a box to one of our schools, and remember the Silver and Linen fund for Allen Home.

Truly, love for Him who gave himself for us must be the incentive.

MRS. M. E. KNOX,  
District President.

## WHAT THE CHURCHES ARE DOING

(Continued from Page 14)

the Centenary movement. Money paid out on the church \$1537.28.—E. M. Russell, Reporter.

**COMMERCE, GA.** — Rev. Joseph Griffith of Warren Chapel M. E. Church and the members, though few in number, have almost completed a new frame church, which stands now where the old one stood. It is modern in every way, with pastor's study and a large choir stand and an ante-room for choir members. We held our first services in the new church on the first Sunday in the month. The members and friends are proud of this beautiful church. The spacious church is being built at a cost of \$3,000. Our faithful pastor has labored hard for the erection of the church, together with his good wife. Our friends of the Baptist church have helped us so generously, and

we appreciate it so much. Now in a few more days the church will be finished. Rev. J. M. Anderson of Elberton is the contractor and the other carpenters of this place have been very faithful ever since the work began. Rev. Griffith knows no failure. He is working hard to bring things to pass and we, his followers, are going to stand by him in his efforts. We are happy and proud to have such a hero as our pastor.—Mrs. E. L. Adams, Reporter.

**MEADEVILLE, MISS.**—Kenolia Charge: Wesley Chapel has just closed another great meeting with 24 conversions and 17 were added to the church. We are having good services on this charge. At Pleasant Grove M. E. Church, Kenolia Charge, we had a glorious revival meeting, conducted by Rev. Jordan of Meadville. Twenty-one joined the Church. Rev. Britton, our pastor is indeed a wonderful preacher.—Reporter.

**MELVILLE, LA.**—Melville M. E. Church: Rev. G. C. Haywood was with us August 28. We raised \$22.45. On September 3 our pastor, Rev. Bridget, administered the Lord's Supper to 35 souls. Collection \$19.06.—L. Brown, Reporter.

**COVINGTON, GA.** — Grace M. E. Church: We are glad to say that through the wise plans of our loving pastor, Rev. A. B. Keeling, our church is rapidly growing toward what we desire to see it. He has labored very faithfully with us and has preached some soul-winning and religious sermons. He has also aroused our sentiments more and more toward higher Christian character and educational lives for our young people. The news he brought to us from Nashville makes us more proud of him and hope for his return to us from conference, because we are grateful to him for his hospitality and his splendid leadership.—Reporter.

**ROCHELLE, FLA.**—The Rev. Dr. Madison our pastor at the Mount Zion Church, Jacksonville, Fla., was with us during Sunday, October 22, 1922, and preached at 11:00 a. m. The Doctor held his audience in rapt attention for one hour, with his sermon, which was very instructive and was delivered in a very masterly way to the delight of all present. They who heard concluded that the Doctor was undoubtedly at his best. Since we have not heard so great a sermon here before in the history of this place.—Reporter.

**TOPEKA, KANS.**—Rev. G. W. Walton and his good wife, while talking over the great meeting just over, at Church, they were astonished to hear a peculiar noise on the outside.

Finally a group of persons made their way to the dining room, and upon the large dining table, they laid many good things, which caused the Pastor and his wife to rejoice. This crowd was led by Mrs. Josephine Anderson, Mrs. Josie Taylor, Mr. John Harris, Mr. Arthur Blackwell, the Superintendent of Sunday School and also another young Christian man and woman. Prayer was offered, and the crowd was dismissed, singing "God Will Take Care of You."

Rev. W. W. Walton makes the following statement: Dr. King: my people have gone into the campaign "red-eyed" and are determined to make it a success. We all want you to be successful, that is why we are working so hard for The Southwestern Christian Advocate.—Rev. G. W. Walton.

## BURN'S METHODIST EPISCOPAL CHURCH OF DES MOINES.

An unusual honor was recently accorded to the Sunday school of Burn's M. E. church, Des Moines, Iowa, Rev. W. H. Wheeler pastor. This school, though small in number, had more than two-thirds of its officers and teachers enrolled in the School of Methods conducted by the Polk County Sunday School Association as part of a great campaign for religious education. Offers an intensive study and historic course of five days; certificates were awarded to those successfully completing the course. One hundred and forty-one Sunday schools comprise the association, eleven of which are colored. There were nearly eight hundred enrollments.

From Burn's Sunday school the following received diplomas: The

Continued from page 16)

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Next Session begins September 20, 1922

For Catalog or further information, address the President

**REV. JAMES M. COX**

**LITTLE ROCK, ARK.**



## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Greenwood	Indianola, Miss.	Nov. 14-19	J. W. Golden
Clarksdale	Minter City, Miss.	Nov. 21-26	J. W. Marsh
Sardis District	Coma, Miss.	Nov. 22-26	M. C. Pulliam

### SPECIAL NOTICES

This is to notify you that Rev. Wm. Campbell, a retired minister of the Upper Mississippi Conference is appointed assistant pastor of St. Mark M. E. Church by the present pastor. His address is 5243 S. Wabash Ave., Chicago, Ill.

To the members of the Little Rock Annual Conference, The Board of Examiners: You are hereby notified to be in Helena, Ark., Tuesday morning, December 5, for the purpose of examining your class. All who are for admission and trial will also be on hand. We will meet at 10:00 a. m.—S. M. McDonald, Chairman, Texarkana, Ark.

### LEXINGTON CONFERENCE. Chicago District.

Dear pastors and members I wish to thank you and congratulate you on the splendid achievement in the closing effort for the "I Will Maintain" fund. We were asked to raise Six Hundred Dollars. But you did more, the District raised Eighth Hundred and Forty Dollars. Our own Dr. J. Frank Armstrong of Fulton Street, gave One Hundred. Now for the final drive. Full quota for The Southwestern Christian Advocate, the remainder of our Centenary, and other Renewances. Stewardship Enrollment Day, December 10. On this date every minister and member is asked to give to his church one tenth of his weeks wages. Pay the Episcopal fund to Dr. Mains, 150 Fifth Avenue New York. And send Centenary to M. W. Ehnes, 740 Rush Street, Chicago, Ill. You have my letter. Let's go. Total Centenary paid in to date \$2,826.—D. E. Skelton.

### NOTICE TO THE LITTLE ROCK ANNUAL CONFERENCE.

My Dear Brethren:—We are already looking forward with hopeful anticipation to the approaching Session of Our Annual Conference. There are many reasons why the Forty-Fifth Session of the Little Rock Annual Conference should be of renewed interest. As Entertaining Pastor, I wish you to join us in this and offer the utmost of co-operation in making the Conference session of great worth. The fact that we have Bishop Matthew W. Clair to hold the Annual Conference should not only fill the pessimist among us with hope and faith, and the optimist with renewed cheer and good will, but should be in itself the most potent and convincing argument in support of the "Sus-

tained Relative Magnitude" of the "Methodist Episcopal Church" to the Entirety of the "Human Race." The willingness of the Ministers to co-operate in a genuinely helpful and workable arrangement for the Conference Session may mean very much to us in the future. All Delegates and Ministers as well as Visitors will provide themselves with a Registration Fee.—Benjamin F. Scott, Entertaining Pastor.

Fort Smith District assessment for district parsonage: Bentonville, \$5.00; Conway, \$10.00; Danville, \$10.00; Fayetteville, \$15.00; Fort Smith, \$20.00; Maumelle, \$5.00; Marche, \$5.00; Morrilton, \$7.00; Parinrme, \$2.00; Roland, \$8.00; Springfield Circuit, \$10.00; Solgohachle, \$6.00; Van Buren, \$10.00.

Dear Brethren of the Fort Smith District—You will please raise every dollar of this money and bring to the annual conference. You will also write Dr. Morris W. Ehnes and let him know that all of the moneys raised on the fifth Sunday go to the "I Will Maintain" fund and get a voucher. Please bring all of the Episcopal fund, the conference claimants and the general conference expense.

We will hold our adjourned session on the night of Dec. 5 at the Union station, Little Rock. The conference has been called back one week, so I learn. So you had better get all vouchers and receipts in hand.

G. A. HALL, D. S.

### WHAT THE CHURCHES ARE DOING

(Continued from page 15)

pastor, Rev. W. H. Wheeler, Superintendent Luther H. Smith, Mrs. Maude Moss, Misses Georgia Wheeler and Flora Marion. The school's full enrollment were Mrs. Florence Gaither, Mrs. K. L. Wheeler, Mrs. Pauline Wilson, Mrs. Mary Humbord, Miss Georgia Wheeler, Mrs. Maude Moss, Miss Flora Marion, L. H. Smith and Rev. W. H. Wheeler. On Friday, the closing night, the International Sunday School Association awarded about a dozen or so standard pennants to the schools of the Polk County Association who had qualified by meeting the necessary requirements of their denomination and associations.

Burn's happened to be the only colored school to receive a standard. The faculty for the school was remarkable for the distinction and fame of its members in religious educational work. They were: Prof. M. A. Honline, associate superintendent religious education, International

Sunday School Council of Religious Education, Pasadena, Cal.; Elizabeth Dean, children's division superintendent, Iowa State Sunday School Association; Lena Smith, children's division superintendent, Iowa Synod, Presbyterian Board; Mme. Brockway, children's division superintendent, American Baptist Publication Society, Philadelphia, Pa.; Cynthia Pearl Maus, Young People's division superintendent, Disciples of Christ, St. Louis, Mo.; Bert Edward Smith, adult division superintendent, Methodist Board of Sunday Schools, Chicago, Ill.; D. Burt Smith, editor, United Lutheran Pub. Society.

### QUARTERLY CONFERENCE

(Continued from Page 13)

M. E. Church, October 7-8. The District Superintendent, Rev. A. S. Miller, being ill, our pastor, Rev. J. A. Brooks, presiding. A number of the officers of the conference were present and the different reports showed that every phase of the work was being looked after, Sunday morning, Rev. Brooks preached a wonderful sermon and administered the Lord's Supper to a large number. We are striving to make the work more successful. Collection for the quarter, \$72.—Mrs. T. Saunders, Reporter.

### CARD OF THANKS

To our dear friends and members of St. Paul M. E. Church, Hattiesburg, that stuck to so closely to us during the illness of our dear father and husband, we wish to thank you and say that you will always occupy a warm spot in our hearts.

Signed: Mrs. S. H. Cannon, Zenolia Cannon Ash, Peter Cannon.



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## CRESCENT CITY NOTES

The district meeting of the W. H. M. S. will hold its monthly meeting at Grace M. E. Church, Wednesday, Nov. 29. Echoes from the national convention by the corresponding secretary of the conference, and also the district president. All auxiliaries are asked to be present.—Lucy D. Walker, Corresponding Secretary.

The Thank Offering sermon of the W. H. M. Society will be preached at Trinity M. E. Church, Sunday, Nov. 26, at 3 p. m. All ministers are invited.—Mrs. A. G. Jenkins, District President; Lucy D. Walker, Corresponding Secretary.

The Ministers' Wives Social Club will meet at the residence of Mrs. C. C. Landry, 2616 Dublin street, Nov. 17. All members are asked to be present.—Mrs. B. J. Reddix, President; Lucy D. Walker, Secretary.

Brother C. Burks, who was ill for the entire year, professed faith in Christ July 26, 1922, and was received in Haven M. E. Church. On October 11 he passed to the great beyond. He leaves four sisters and a dear grandmother in the person of Sister Lucine Reed, who is called Mother Reed, faithful member of Haven Chapel, and other relatives to mourn his loss.—J. A. Landry, P. C.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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THE METHODIST BOOK CONCERN,  
Publishers

## Thanksgiving

Let us be thankful—not only because  
Since last our universal thanks were told  
We have grown greater in the world's applause  
And fortune's newer smiles surpass the old.

But thankful for all things that come as alms  
From out the open hand of Providence—  
The winter clouds and storms—the summer calms—  
The sleepless dread—the drowse of indolence.

Let us be thankful—thankful for the prayers  
Whose gracious answers were long, long delayed,  
That they might fall upon us unawares,  
And bless us, as in greater need we prayed.

Let us be thankful for the loyal hand  
That love held out in welcome to our own,  
When love, and only love, could understand  
The need of touches we had never known.

Let us be thankful for the longing eyes  
That gave their secret to us as they wept,  
Yet in return found, with a sweet surprise,  
Love's touch upon their lids, and, smiling, slept,

And let us, too, be thankful that the tears  
Of sorrow have not all been drained away,  
That through them still, for all the coming years,  
We may look on the dead face of To-day.

—James Whitcomb Riley.



## WHO WOULD HAVE THOUGHT IT

Who, fifty years ago, would have dared to think that within so brief a period of development and struggle by a race largely composed of freedmen, the first generation of that race would be leading the great Methodist Episcopal Church in their gifts to the benevolent enterprises of the world?

### Methodism's Faith in The Negro

Perhaps we should not ask this question, for out of all fairness to the faith of Methodism and in recognition of the prophetic character of her stalwart leaders of those other days, it must be remembered that all of their labors of the past and the church's program for humanity had its basis in their unshaken and unbounded faith in the black man's worth, if he could be salvaged from the wreckage into which the social order had hurled him. And their faith and efforts have been amply vindicated.

During this same period for years, and even sometimes now, the religion of the Negro was brought under the reproach that it bulked too large with emotionalism; it lacked ethical content; was not harnessed up with the practical social tasks of bettering conditions; that it was largely mysticism and too otherworldly. Judged by what it has led him to do in the Methodist Episcopal Church within the last two or three years in the way of practical benevolences, the Negro's religion must be given a new appraisal by students of the social sciences. For the record is truly astounding.

### Winning Practical Religion

Practically one million seven hundred fifty thousand (\$1,750,000) dollars have been contributed to Church benevolences within the last three years by the Negroes of the Methodist Episcopal Church. This is three quarters of a million more than the whole Methodist Episcopal Church gave two decades ago for Missions. And this astounding sum was given by a relatively small group, only 365,000 Negro members within the Church. It is exceedingly doubtful whether all the Negro Christians of all other Churches in America combined have given so much within such a period for benevolent purposes.

### Giving That Astounds.

Stated in terms of percentage of the Atlanta Episcopal Area averaged as much as four of the big white areas and surpassed six of the largest as well as equalled the general level of giving with the entire Church. The Chattanooga Area, Colored, followed as a close second. The Atlanta Area's percentage equals that of the Wichita, Washington, Pittsburg and Omaha Areas; while it surpasses the St. Louis, the Helena, the Boston, the Philadelphia, the New York and the St. Paul Areas.

The New Orleans Area affords the most conspicuous and cheering achievements of Negro benevolent giving in the history of Negro Church life. Its percentage of giving surpasses not only the percentage level of the entire Church by a large margin but considerably overtops the average of every other domestic Episcopal Area in Methodism. With a standing of 91 per cent, it easily leads and with the exception of one Conference, each of the six conferences within the Area has a rating of from 88 percentage to

99 percentage in benevolent giving. Which fact shows a remarkable distribution throughout the area of the religious sense of responsibility and devotion to the practical objectives of the Church and Christianity in general. When religion thus forms such a liason with life it must be rated as a powerful social force in human progress.

### How It Was Done

These achievements of the Negro are due largely to his growing consciousness of social responsibility in the large family of races. But that Negroes of the Methodist Episcopal Church should lead the way is significant of the value of Methodism's training of the Negro and her broad Christian policy in dealing with him as a Child of God. Such a policy inspires self-respect and hope in the bosom of the Negro. It incites him to high endeavor. Giving him position of highest leadership in the Christian world by opening to him the Episcopal door released and harnessed for the noblest human endeavor every resource of Negro power. His is a religion of gratitude. He thinks and feels

that of him to whom much is given, much is also required. And the Church has not yet seen what he will do.

But with these general factors in the equation, there goes the big fact of the specific value in these notable achievements of the effective leadership of Bishop Robert E. Jones of the New Orleans Area. He gets things done. He dreams of big things, plans big things, works for big things and gets big results. No time convincing accumulative proof of the wisdom of the action of the Church in consecrating Negro Bishops could be desired than that the New Orleans Area, the purely Negro domestic Area of the Church, under the Centenary movement, with the wise supervision of Bishop Jones as resident Bishop, has raised a half million dollars for the benevolent enterprises of the Church throughout the world.

Entrusted with responsibility, made the objective of confidence, shown respectful consideration, the Negro will always respond in mutual co-operation with the uplifting, progressive, social influences operative for a better world life.

## PRESIDENT LOWELL AND THE NEGRO

There was held in Old South Church, Boston, recently, under auspices of the Hampton Association of Massachusetts, a meeting at which Principal Gregg of Hampton and President Lowell of Harvard were speakers.

In reporting the meeting the press quoted Dr. Gregg as saying that: "The curse of slavery, even more hurtful to the white plantation owners and slave-breeders and slave-traders and merchants in rum, molasses, and cotton who profited financially by it than to the Negro slaves themselves, has left us in the North as well as in the South, a tradition of thoughtless injustice, a certain callousness to cruelty, that is amazing and shameful. The fact that three score of our Colored fellow-citizens are put to death by mobs every year is the most terrible evidence of this brutal lawlessness. Let me hasten to say that lawlessness has repeatedly been exemplified in the North as well as in the South, and that there are many white men and women of the South who feel the shame of lynching quite as keenly as any people in the North. Then there is still in most of the Southern States an inequality in educational privileges which cannot be defended. One state superintendent of public instruction reports that in 1920-21 the public expenditure for the education of white children was \$39.26 per capita and for Colored children \$4.84 per capita. Teachers are often underpaid. School terms are often pitifully short. In every state in the South, however, the set of the current, educationally, is toward the improvement of the Negro schools."

All of which it is quite easy for us to understand and appreciate. For the traditions and the acts of Dr. Gregg are borne out by his words and vice versa. Acting in the role of an unselfish educator of Negro youth, Dr. Gregg, along with others of similar parts, presents to us a highly commendable spectacle. Those who thus through disinterested service give themselves over to the education and elevation of another race, thereby reveal their conscious kinship with God. The roll of such

worthies during past years has reached large proportions.

It is these next lines, coming from President Lowell of Harvard University, that strike us as rather affected. He says: "We owe the Negro sympathy for the years of suffering he has endured and for the handicaps he has been placed under. His aspirations, yes, even his hopes, deserve our sympathy. It is only just that if we are to be of any help in solving the Negro question, we should be first of all in sympathy with the man we are trying to aid. We owe the Negro justice, in every sense of the word. If guilty of a crime in the eyes of the law, he must be punished—but punished by criminal justice and not by the false standards of criminal justice set up by mob violence."

Dr. Lowell is President of that very Harvard that recently hoisted the color line flag against Jews and Negroes. When President Lowell speaks of "handicaps" he would do well to remember that no more serious handicap to the Negro could be put than to shut the door of educational opportunity in his face as Harvard has done. Though President of a great university and versed in all the disciplines the distinguished President evidently does not remember that "it were better to teach twenty men what is good to be done than to be one of the twenty to follow our own instruction." If President Lowell believes what he preaches as to giving the Negro full opportunity for normal manhood development, let him prove his faith by his deleting the color line at Harvard. Till then, it will be difficult for us to muster faith in his sense of human brotherhood and his advocacy of justice in every sense of that word for the Negro.

### WARNING!

Brethren, it will not be possible for our office to give proper credits on Semi-Centennial quotas for subscriptions sent in unless they are accompanied by name of Pastor, District and Charge from which subscriptions are sent.



## RE-VAMPING NEGRO EDUCATIONAL LEADERSHIP

Someone has said that the success of any enterprise depends upon the leader.

We suppose that wise leadership is presumed always to be able to command the support of the followers because it is wise. It is therefore the constant aim of the Board of Education for Negroes of the Methodist Episcopal Church to place at the head of its institutions wise and capable men. The vacancies occasioned by the resignations of Dr. L. M. Dunton, for long years at Claflin College, Orangeburg, South Carolina, and Dr. Harry Andrews King, for seven years president of Clark University, with transfers incident thereto, gave the board great concern. The greatest care was given to the filling of these vacancies, as well as others. In each case the resident bishop of the area in which the institution is located, and the local board of trustees were consulted, and the careful consideration by the committee of the board and the members of the entire board given to the selections, with the results that Professor J. W. Simmons, A.B., A.M., of Southwestern College, Winfield, Kansas, has been elected president of Clark University, Atlanta, Georgia; President J. B. Randolph, A.M., of Samuel Huston College, Austin, Texas, transferred to the presidency of Claflin College, Orangeburg, South Carolina; Principal R. N. Brooks, A.M., of Central Alabama Institute, transferred to the presidency of Samuel Huston College, Austin, Texas; Dean H. H. Sutton of Philander Smith College, elected to the principalship of Central Alabama Institute, Birmingham Ala.; and Professor T. R. Davis, formerly professor of Sociology and Economics at Philander Smith College, Little Rock, Arkansas, elected to the presidency of Walden College, Nashville, Tennessee.

As the records of these men are read, we feel sure the Methodists and friends who are supporters and sponsors of the work of the board will see the effort made to place men of scholarship, character and experience in these important positions. It will also be noted that the age of the men selected, combined with the other qualifications, gives promise of opportunity for long and continued service which is so essential to success in such places of responsibility.



President J. W. Simmons, Clark University, Atlanta, Georgia.

President Simmons is forty years of age and married, with no children.

He was educated at Dickinson College, Carlisle, Pennsylvania, graduating in 1903 with degree of B.A. In 1918 he was graduated from Columbia University, New York, with

degree of Master of Arts, and has met all the requirements for the degree of Ph.D. in Religious Education at Boston University, and is now writing his thesis for such degree.

He has traveled extensively over Europe and in various parts of the world, such as India, Burma, Federated Malay States, China, Korea, Japan, also the United States. He has had much contact with the Colored races of the world, as will be seen from his travels.

From 1909 to 1917 he was a missionary to India, being five years principal of the Calcutta Boys' School, and three years principal of the Baldwin Boys' High School.

Since 1919 he has been professor of Religious Education in Southwestern College, Winfield, Kansas, and during the past year has been registrar of the college.

He has had military experience as an officer in the Bangalore Rifle Volunteers. He was at one time second lieutenant and later promoted to the captaincy.

The bishops in India requested the return of Dr. Simmons to India, but the doctor advised that Mrs. Simmons health would not warrant her return.

It will be seen that a well-trained educator of varied experience has been chosen for Clark.



President J. B. Randolph Claflin College, Orangeburg, South Carolina.

After the eventful record of forty years by Dr. and Mrs. L. M. Dunton in the development of Claflin College, no risks could be taken on the man selected as Dr. Dunton's successor. After a canvass of many prominent men it was decided to transfer President Randolph of Samuel Huston College to the Claflin presidency. President Randolph was educated at New Orleans University, and has spent much time in post-graduate work in other institutions. He is forty-five years of age.

He was a professor and dean of Wiley College for fifteen years; principal of Haven Institute, Meridian, Mississippi, for two years; president of Samuel Huston College, Austin, Texas, for two years, and is now called to the supreme task of his life thus far as president of Claflin College.

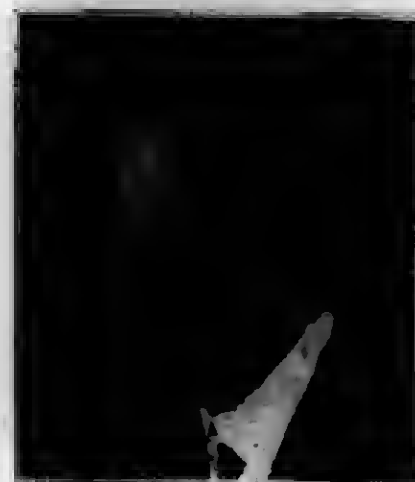
President Randolph was a member of the General Conference of 1920, and is now a member of the Council of Boards and the Committee on Conservation and Advance.

The success attending all his efforts as an educator and administrator, his strong religious ideals, his insistence upon the highest scholastic standards, should make his administration at Claflin fruitful of large results. The great South Carolina Conference, with the largest Negro membership of any Negro Conference, the wonderful heritage in plant and endowment left by the Duntons the thousands

of boys and girls awaiting a greater Claflin, and the loyal support of a successful alumni, await the leadership of President Randolph and make possible results in the future that will tell.

Mrs. Randolph has always been the faithful ally of the president. She is the daughter of Dr. E. B. Ramsey, a life-long Methodist leader in Trinity Methodist Episcopal Church, Houston, Texas.

Rev. R. N. Brooks, former principal of Central Alabama Institute, Birmingham, Alabama, is transferred to the presidency of Samuel Huston College, Austin, Texas. This transfer is in keeping with the policy of the board to advance capable and successful men, as well as provide experienced leaders for large tasks.



President R. N. Brooks, Samuel Huston College, Austin, Texas.

President R. N. Brooks is thirty-five years of age, a classical graduate of Bennett College with the degree of B. A.; from Northwestern University, Chicago, Illinois, with the degree of M. A., and also from Gammon Theological Seminary, Atlanta, Georgia, with the degree of B. D.

He has had two years of experience as Principal at Haven Institute, Meridian, Mississippi, and Central Alabama. He was transferred by the Board to meet emergencies in each position he has held. He has had experience as a minister in the North Carolina Conference, having been a pastor for five years, and a field secretary of the Board of Sunday Schools in the Washington Conference for one year. President Brooks combines youth and training for the responsibility upon him.

Mrs. R. N. Brooks is the daughter of Dr. W. H. Crogman, the nestor of Clark University, and by home and school training is well fitted to make a valuable contribution to the work at Samuel Huston.

Here again upon the monument of Reuben S. Lovinggood of sainted memory is the opportunity to build as "it doth not yet appear."



President Thomas Russell Davis, A. M., Walden College, Nashville, Tenn.

President Thomas Russell Davis was called from the Chair of Social Science and Economics at Philander Smith College, Little Rock, Arkansas, where he was having notable success.

(Continued on Page 4)



# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
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BY

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old as well as the new address.

There are three ways by which money may be sent by  
mail at our risk—Post Office Money Order, or an Ex-  
press Money Order, and when none of these can be  
secured, a Registered Letter. We cannot be responsible  
for money sent otherwise.

1—All business letters should be addressed to The Meth-  
odist Book Concern, and all communications in-  
tended for publication to the Editor.

2—In all correspondence, write plainly, on one side of  
the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE  
does not arrive regularly, notify us promptly.



**GIVING AND GETTING:**—Give,  
and it shall be given unto you; good  
measure, pressed down, and shaken  
together, and running over, shall men give into  
your bosom. For with the same measure that ye  
mete withal it shall be measured to you again.  
—Luke 6: 38.

## Personal and General

The Negro Year Book for 1921-22, published  
by Tuskegee Institute, is a real magazine of  
valuable fact and general information concern-  
ing the Negro. It is a record of current events  
and an encyclopedia of historical and sociologi-  
cal data, a directory of persons and a com-  
pendium of statistical data that cannot be  
found in such usable form in such a compass  
in any other volume.

The Association for the Study of Negro Life  
and History announces its next annual meeting  
to be held in Louisville, Kentucky, on the 23rd  
and 24th of November at the Branch Public  
Library on Chestnut Street, and at the Quinn  
Chapel A. M. E. Church. The management of  
the organization has interested many people  
throughout the country and the leading citizens  
of Louisville are making extensive prepara-  
tions to accommodate the body and to profit by  
its deliberations.

In addition to hearing the reports of the of-  
ficers and investigators recently employed as  
the result of the increased income of the Asso-  
ciation, there will be discussed a number of in-  
teresting and valuable subjects indicating the  
all but unexplored fields of Negro History.  
Among these topics are: The Negro in Latin  
America, the Negro in Africa, the Eighteenth  
Century Negro in America, the Present State  
of the Negro, the Contribution of the Negro  
Slave to Civilization, the Study of Negro Folk-  
lore, the Preservation of Negro Folk Music  
and the Teaching of Negro History.

Make much of the HONOR CERTIFICATES.  
They are subscription getters.

## RE-VAMPING NEGRO EDUCATIONAL LEADERSHIP.

(Continued from Page 3)

cess, to become president of Walden College,  
Nashville, Tennessee.

Walden College is the oldest of the schools  
under the Board of Education for Negroes.

The institution which was Central Tennessee  
College, then Walden University, has had a  
wonderful career in the success of its graduates  
while subjected during the years to many re-  
verses.

The new day comes for it in the purchase of  
the new and commanding site overlooking  
Nashville.

It is to be definitely known as Walden Col-  
lege.

The election of President T. R. Davis is  
therefore of great significance in the very be-  
ginning of Walden's new day.

With new site and new man, with old and  
tried backers, what may not Walden see in the  
days that are to come?

President Davis is thirty-four years of age.  
He was graduated from Howard University  
with degree of B. A. and later Chicago Uni-  
versity with the degree of M. A.

He is one of the best educated young men  
in the system. In his student days he was a  
leader in Sunday School, Y. M. C. A., and  
Church.

While a professor at Philander he was  
teacher of a large teacher-training class in the  
Wesley Chapel Methodist Episcopal Church,  
Little Rock. He is a Christian layman in the  
true sense.

Mrs. Susie W. Davis, his wife, is a star  
primary and model school teacher, and will be  
invaluable to the Normal Department as critic  
teacher and helper of those students preparing  
for teachers.

The couple like to work and have been  
putting in long hours day and night getting  
the new property in readiness for the opening  
of the institution. Here again is young life,  
Christian consecration, and the best scholastic  
preparation combined. The new Walden needs  
just such virile, aggressive, and compelling  
leadership. Success is ahead, we believe.



Principal H. H. Sutton, For Central Alabama  
Institute, Birmingham, Alabama.

It was a question for many days of con-  
sideration if the transfer of Dean Sutton from  
Philander Smith College to the principalship  
of Central Alabama Institute was not im-  
pairing the future of Philander, now that a  
new site of forty-two acres had been se-  
cured for that institution and its future as-  
sured. The decision to transfer the dean  
came when a strong man was secured to  
succeed him at Philander.

Thus Dean Sutton, now principal of Cen-  
tral Alabama Institute, is to give his years  
of experience, ripe scholarship and positive

religious convictions and ideals toward work-  
ing out the scheme of preparatory and  
normal training of teachers at Central  
Alabama.

Dean Sutton has been at the forefront of  
educational work in Arkansas for twenty  
years. He has been the conductor of the  
State Summer Normal School for teachers,  
and the most conspicuous service ren-  
dered by him in recent years was upon the  
Illiteracy Commission of Arkansas. He  
has been the trusted advisor of the State  
Board of Education upon all matters relating  
to Negro education in Arkansas.

Mrs. Sutton has been accountant and  
Registrar at Philander, and a most estim-  
able lady of culture, tact and Christian  
bearing.

No one doubts the future of Central with  
these tried hands at the helm.

Thus the Board of Education for Negroes  
feels that the staff of presidents and prin-  
cipals has been strengthened, and leader-  
ship of an approved type given to all the  
schools for the next scholastic year.—From  
Christian Educator.

## INTERESTING NOTES FOR WOMEN

Fifty-five thousand women will be interested  
in the following snap shots from the General  
Executive Meeting of the Woman's Foreign  
Missionary Society of the Methodist Episcopal  
Church held at Baltimore, Md., October 24th  
to November 1st.

To the Cincinnati Branch, including Ohio,  
West Virginia, Kentucky and Tennessee came  
the honor of the largest increase in receipts  
over last year. When the report of the num-  
ber of tithers and intercessors was read this  
Branch led all others in increase over last year,  
making it seem evident that tithing is a satis-  
factory way of increasing receipts.

Fifty-four splendid young women received  
the commission as missionaries to the foreign  
field. Of this number, fourteen went out from  
Cincinnati Branch, the largest number belong-  
ing to any one branch.

As a result of the intensive inter-denomina-  
tional campaign to aid the seven Union Col-  
leges of the Orient, during the past year, \$1,-  
300,000 has already been raised. To reach the  
\$2,000,000 goal and thus take advantage of the  
\$1,000,000 offered by the Laura Spellman  
Rockefeller Fund the plan is to hold a "Dol-  
lar Day" Campaign early in December, as this  
offer holds only until January, 1923.

Some idea of the magnitude of the Woman's  
Foreign Missionary Society of the Methodist  
Episcopal Church may be obtained when one  
hears the treasurer read the receipts of the  
year as \$2,255,740.88.

Miss Loraine Cleary of Cleveland, who won  
the silver loving cup at Lakeside School of  
Missions in the Story Telling Contest, won also  
at Cincinnati Branch Meeting at Chattanooga,  
Tenn. This contest was continued at Executive  
Meeting at Baltimore and Miss Cleary again  
carried off the honors, giving Ohio and Cin-  
cinnati Branch first place in the entire United  
States, an honor she held last year when Miss  
Helen Cherrington of Columbus, Ohio, won  
the contest at Wichita, Kansas.

It is interesting to note that at the Cleveland  
District meeting last Tuesday, Miss Cleary  
was one of seven young women to offer them-  
selves for Life Service.



## ATLANTA AREA SPECIAL

There are 23 District Superintendents and nearly 400 Pastors in the Atlanta Area, and they make a fine working bunch. Most of them are enthusiastic over the Centenary and are striving to put the program over. At this writing, the two churches leading the Area in Centenary giving are in Atlanta, Ga. They are Central Avenue Church, Dr. D. H. Stanton, Pastor, and Warren Memorial Church, Rev. N. O. Shamborguer, Pastor. Each reported in cash at the Clark University rally over \$1,100. And they will raise their quota in full, over \$2,000 each. May their tribe increase.

The Savannah Conference, according to its report from a recent session at Waycross, Ga., increased its Centenary giving 25 per cent. over last year. Only one district suffering a decrease. The South Carolina Conference will convene at Sumter, S. C., December 6th, Bishop E. G. Richardson, our resident Bishop, presiding, Dr. R. L. Hickson, Pastor. The Atlanta Conference will convene at Griffin, Ga., December 13th, Rev. N. J. Crolley, Pastor. Bishop M. W. Clair, resident Bishop of Liberia, will preside. This is his first official visit in the Area. A fine program for both conferences is being arranged. The outlook for the Centenary is bright. Several pastors have announced closing rallies and campaigns for Thanksgiving Day, November 30th.

The inauguration exercises of President J. B. Randolph, Claflin University, Orangeburg, S. C., Monday, December 11th, and President J. W. Simmons, Clark University, Atlanta, Ga., Tuesday, December 12th, have been announced. Bishop Richardson, other visiting Bishops and General Officers, including Bishop Clair and Dr. Penn will also be present and speak. Our pastors en route to or from conference should arrange to attend. With us there is nothing like our schools.

The Board of Conservation and Advance has sent out a request for a Christmas Offering from all of our Sunday Schools. Its the children's chance to help save the world. The small schools should contribute not less than \$5.00 each, the larger schools raising more of course. This will give your school and church a good start in the new conference year. Centenary credit will be given of course. In these days Christmas savings in banks is fashionable in our towns and cities and many of our children and youth will give a Christmas Offering if a program is launched. What will happen if 1,000 Sunday Schools in this Area register a substantial Christmas Offering and then rush it to Treasurer Ehnes? Will you dear Pastor and Sunday School Superintendent be one of the number? Let us make it unanimous.

It is expected that every pastor or local church treasurer will raise and report his Centenary money once a month to Treasurer Ehnes. Try it out anyway.

The money is needed to despatch monthly for the workers and the Kingdom. Our judgment is those who wait for the Fall usually fall down sure. Plan your work—then work your plan. Begin the first conference month of the year

Every loyal Methodist home of the present generation will be designated by the Southwestern Semi-Centennial Honor Certificate hanging on its wall.

and keep it up. Read the literature and give the best to your people. An informed people is your surest defense. Hence, place the Southwestern Christian Advocate in the homes of all your officers and teachers and Epworthians and many members. The ground will then be more fertile and the crop is sure. "My people are destroyed for lack of knowledge." We recommend a tract committee, a Southwestern Committee and a church training night on every charge. Send to us for the literature.

We suggest the raising of the church finances systematically, and the use of the budget system and envelopes and the plate collection. Raise the Conference Claimants and Episcopal Fund quarterly. Begin on Watchnight. Bear in mind that our quota of Tithing Stewards should be realized by December 31st if possible. How many Tithing Stewards are recorded on your charge beside the pastor? We need a revival of Christian Stewardship. We need to know that "the earth is the Lord's and the fullness thereof." God's sovereignty and ownership—man's dependence and partnership with God. Whether we have much or little, give God His tenth.

Go after this quota and the new church dawns. It means more money and more Christ. Its the sure compass for a better church and a better paid ministry.—J. W. Moultrie, Area Secretary.

The Southwestern Semi-Centennial Anniversary Honor Certificate is the Badge of loyalty and the sign of an intelligent Methodist.

## FILIAL TO MOTHER OR FILIAL TO GOD.

By Elwyn C. Parlin, Hingwa, China

Some marriages may be "made in heaven", but in China surely the greater part are made in terms of hard cold cash. What mission worker among Chinese girls has not had her heart torn and been tempted to discouragement, because some favorite promising student has been dragged to the marriage market and sold for a few hundred dollars. Few parents in availing themselves of the opportunity for educating their daughters see anything more important than the idea of increasing the value of the product. And it is tragic to see an educated consecrated girl chained by the compulsion of a custom to a husband wholly unfitted to appreciate his wife's ideals and true worth. However it is not always the young woman who faces the problem of this slavery. With the young man at times it becomes the source of a great struggle. The case of Siau Bun, government clerk, local preacher is an example.

When scarcely old enough to walk, his mother and father left the old home at Yungchun, and took him with them to the "Edorado" of the south. Altho both parents were bitterly opposed to the "foreign doctrine", they finally allowed the young lad to attend the Mission school, because of the possibility of learning English, the knowledge of which is the key to opportunity in the Straits Settlements. When the father died, the mother, who clung tenaciously to old customs and hated everything savoring

of the Occident, hastened to return to her old home in Yungchun. Relatives who looked at the matter in terms of dollars and cents finally prevailed upon her to allow her son to complete his course in the school. She gave reluctant permission, for she already had come to feel that her son was getting something more than a knowledge of English from his contact with the "foreigners." In fact the "change of changes" had been wrought in his heart. He allied himself intimately with the work of the church, and later became a local preacher. Because of his filial regard for his mother, and in an attempt to win her to his point of view, he faithfully supplied her from his earnings, and refrained from entering the ministry, as that would have meant an absolute break. For a long time after he left school and entered government employ, his mother sought by letter to get him to return to his home. Finally she urged the necessity of marriage, as his "intended", or rather "the one intended" for him was of age even to satisfy the rigid requirements of "foreigners." This was one of those daughter-in-laws" bought young, because cheap. She had been brought up in all the idolatrous darkness and superstition, which the heathen mother-in-law could provide,—a bit of helpless, prejudiced hopeless ignorance. What a match for an educated young man aroused by Christian ideals! Importunately the mother wrote and urged him to return. Finally she went all the way to the south again, in the hope that by personal effort, she might save her son, and not lack an heir to worship at the shrine of his fathers. Siau Bun in filial submission, yet in heart faithful to the new truth, returned to his home. And it was at this time, that I personally became acquainted with his struggle.

How to be filial to the Heavenly Father, and yet be filial to his poor ignorant mother, was his problem. His mother employed entreaty and abuse to force the issue. But with gentleness, yet with firmness of purpose, Siau Bun refused to worship the gods of his fathers, and refused to be married by heathen rite. He yielded to the customs and wishes of his mother, as far as he could do so without violating his "religion." The struggle lasted for over a month. Finally he was married in all due honor before God and man. But the battle is not yet over. The mother wishes to keep the wife in the home, that any posterity may be sheltered from the powerful influence of the "false doctrine." Whether Siau Bun will be able to take his wife with him, and obtain for her an opportunity in some Christian school in the south, I have not yet heard. But this case has to do with our responsibility in the Mission at Yungchun. Until we can undertake work for women here in some adequate way, we cannot avoid such tragedies. Nor can our pastors find wives, who shall be of real help to them in their work, or capable of service in the church.

When you send in new subscriptions, if credit is expected on the Anniversary Quotas, be sure to state name of District, Charge and Pastor.



## APPOINTMENTS OF THE TEXAS ANNUAL CONFERENCE—1922-1923

Bishop Robt. E. Jones, D. D., LL. D., Resident Bishop; Bishop Matthew W. Clair, D. D., LL. D., Presiding; L. V. Harrison, 1217 Wilson Street, Secretary.

### BEAUMONT DISTRICT.

W. D. Lewis, District Superintendent, 912 Natchez Ave., Beaumont, Texas; Batson and Manard, Edward Eckford; Beaumont-McCabe, W. L. Duncan; North Side, Elder C. Ransom; St. James, C. S. Williams; Camp Grown, E. W. Adkins (Sup.); Camilla, Jas Jordan; Center Circuit, Mack Tompkins (Sup.); Conro, J. P. Belcher; Corrigan Circuit, Tenola Edwards; Dodge Circuit, Adam Phelps (Sup.); Himphill, N. White; Huntsville, J. E. Beal; Huntsville Circuit, S. D. Hackett; Jasper and Newton, A. A. Franks; Keefer and Japan, J. F. Griffin (Supt.); Liberty Circuit, C. R. McKinney; Livingston Circuit; A. F. Johnson; Montgomery Circuit, James Clark; Onalaska, M. B. Evans; Orange, J. L. Blue; Port Arthur, T. S. Pryor; St. Augustine, F. W. Johnson; Silsbee and Voth, Gabriel Felder; Willis, Wm. Mack; Woodville, to be supplied.

### HOUSTON DISTRICT.

A. Wade Carr, District Superintendent, 807½ Prairie Ave., Houston, Texas. Audubon Place and Sugarland, A. M. C. Herry; Anahuac Circuit, D. C. Battle; Angleton and Columbia, H. R. Smith; Dickinson Circuit, Van H. McKinney, Galveston: St. Paul, W. T. Handy; Wesley Tabernacle, E. W. Kelly; West End Mission, L. McGowen; Harrisburg, E. F. Jackson; Humble and Oak Grove, W. A. Fortson; Houston: Boynton, S. W. Johnson, Charneyville, Walter Lemmons (Sup.); Chew Addition, A. A. Smith (Sup.); Heights Mission, to be supplied; Independence Heights, F. T. Lee (Sup.); Mallilieu, J. F. Barnes; Mt. Vernon, G. E. D. Belcher; North Side Mission, W. M. Thomas; Port Houston, to be supplied; West San Felipe, J. E. Thompson; St. Marks, E. Micheaux; St. James, L. V. Harrison; Sloan Memorial, T. M. Jackson; Second Ward Mission, L. C. Booker (Sup.); Scott Street Mission, W. M. Jenkins (Sup.); Trinity, E. O. Woolfolk; East Trinity, J. S. Scott; Kendleton Street, R. H. Warren; La Porte Mission, W. M. Miller (Sup.); Richmond and Rosenberg, H. J. Johnson; Springs, C. H. Pemilton; Sweeney Circuit, R. H. White; Thompson Circuit, R. Collins (Sup.); Texas City, Edgar Thomas (Sup.); Director of Missions, R. L. Andrews (Sup.)

### MARSHALL DISTRICT.

E. H. Holden, District Superintendent, 102 Moose Street, Marshall, Texas; Concordia and Longview, Wm. Brisby; Dangerfield, Cary Davenport; Harleton Circuit, B. F. Jackson; Hawkins Circuit, J. A. Daniels; Jefferson and Valley Plains, L. A. Greenwood; Lancaster, G. H. Baker; Lodi, K. S. E. Henry; Marshall: Ebenezer, J. W. Wells; Mallilien, A. J. Newton; Marshall Circuit, J. E. Eppison; Mineola and Quitman, C. G. Curtis; Ore City, James Hants; Pittsburg, N. N. Sawyer; Queen City, J. B. Allen (Sup.); Smithland, J. E. Carraway; Texarkana, A. W. Harley; Texarkana Circuit, S. A. Andrews; Waskum Mission, R. V. Doaks; Woodlawn, J. P. Patrick; Zion and Edwards Chapel, M. Q. A. Fuller.

### NAVASOTA DISTRICT.

R. B. Reid, District Superintendent, Navasota, Texas. Anderson, F. D. Mayes; Bedias, S. M. Adams, Belleville, E. W. Hayes; Brenham, W. H. Jackson; Brookshire, M. M. Muldrew; Coldwell, W. A. Parham; Courtney, S. A. Pryor; East Hempstead, G. W. White; Hempstead, G. W. Carter; Hockley, L. H. Barnett; Huffsmith, Plenty Edwards; Madisonville, Riley Hillory; Navasota, J. M. Johnson; Navasota Circuit, Brown McDaniel; Red Hill Circuit, W. W. Johns; Sealy, T. H. Edwards; Singleton Mission, W. W. Randle; Cumerille and Millican, D. A. Runnels; Stonham, O. C. Tolbert (Sup.)

### PALESTINE DISTRICT.

B. R. Booker, District Superintendent, Palestine, Texas. Bethlehem, William Brooks; Bryan, S. M. Bolden, Bryan Circuit, W. M. Manning (Sup.); Buffalo, Henry Young (Sup.); East Calvert, O. L. Hill; East Mexia, E. W. Summers; Fairfield, G. L. Loud; Hearne, A. R. Luster; Jacksonville, C. C. Sapp; Jewett, W. E. Hutchenson; Leona, A. L. Gabriel; Lovelady, G. W. Gill; Normangee, A. L. Collins (Sup.); Oakwood, J. H. Marshall; Palestine, W. I. Robinson; Palestine Circuit, H. Garrett (Sup.); Rusk and Naches, M. L. Langston (Sup.); Streetman, M. C. Gillespie; Teague, J. E. Wilson; Tyler, W. M. White.

### PARIS DISTRICT.

J. O. Williams, District Superintendent, Paris, Texas, P. O. Box 492. Arthur City, Wofford, Bagwell, H. C. McCarthy; Clarksville, J. H. Anthony; Clarksville Circuit, T. R. Rose (Sup.); Freehope, B. H. Cryer; Greenville, to be supplied; Hinckey and Morgan, to be supplied; Honey Groce, L. S. Lamb; Medill, J. A. Mann (Sup.); Paris, W. H. Hightower; Ferris and Cooper, to be supplied; Sulphur Springs, T. Scott; Terrell and Rosser, B. C. Clemons.

### SPECIAL APPOINTMENTS.

M. W. Dogan, President of Wiley College, Marshall, Texas, member Ebenezer Q. C.; J. W. Haywood, Principal, Morgan Academy, Baltimore, Md., member Ebenezer Q. C.; J. L. Farmer, Dean, Rust College, Holly Springs, Miss., member Ebenezer Q. C.; W. J. King, Professor in Gammon Theological Seminary, South Atlanta, Ga., Trinity Q. C.; Mrs. Rosa Simpson, Deaconess, member of Wesley Tabernacle, Q. C., Galveston, Texas; Mrs. L. A. Brown, Deaconess, member of Ebenezer Q. C., Marshall, Texas.—L. V. Harrison, Secretary.

### HATTIESBURG DISTRICT MISSIONARY CONVENTION

The Eastern Division of the Hattiesburg District Mississippi Conference and Missionary Convention of the Sunday School, Epworth Ladies' Aid and Home Missionary Societies, convened at Mt. Zion Methodist Episcopal Church October 27th in a three day session, with the District President, E. A. Chapman, in the chair.

The following distinguished visitors were introduced to the convention: Dr. W. H. Huntley, pastor of the Methodist Episcopal Church, South; W. H. Patton, church layman and deacon of the Baptist Church; Rev. W. T. Griffin of Summit, Miss.

Welcome address in behalf of the citizens delivered by Dr. W. H. Huntley, who spoke as with authority. Mr. W. H. Patton gave an

address that will long be remembered, followed by Rev. W. T. Griffin.

Rev. G. W. Arnold was introduced to the convention and gave some encouraging advice.

There was a large delegation present and their reports showed that good work has been done on the district. A local program was rendered. Sister Pinkie A. Pugh, delivered the welcome address, responded to by Sister Octavia Jack.

Memorial services in honor of Rev. S. H. Cannon, pastor St. Paul Methodist Episcopal Church, Hattiesburg, Miss., Rev. N. E. Goodlove leading. District Superintendent W. H. Smith and others pastors spoke of the hero's life in Christ.

The District President of the Woman's Home Missionary Society, Sister E. L. Smith, was present and gave some good advice on conducting missionary work. Rev. A. C. Lacey, pastor, was present and made it pleasant for all of the delegation. Rev. R. S. Howard, pastor, St. Paul, Laurel, Miss., made an address to the convention. Rev. W. H. Smith conducted the devotion exercises, Sunday morning. Rev. R. S. Hammond preached. At 3 p. m. Rev. N. E. Goodloe preached. 7:30 p. m., after opening devotions, Rev. F. L. Woods preached. Rev. W. H. Smith responded in many good words. This was the best convention that the district has ever had, spiritually and financially. It will long be remembered. The next district convention will be held at Mt. Levey Methodist Episcopal Church, Mathersville, Miss. Collections for Centenary \$13.15; publicity, \$67.93. Total, \$204.08.—E. G. Creagh, reporter.

## APPOINTMENTS OF THE CENTRAL ALABAMA ANNUAL CONFERENCE

### OPELIKA DISTRICT

District Superintendent, James N. Wallace, Birmingham, Ala.; Alexander City, J. C. Chuman; Ashland Ct., Benjamin Williams; Benson Ct., D. G. Toney; Dadeville Ct., G. W. Brownlee; Five Points Ct., J. A. Holiday; Kellyton Ct., H. H. Nunn; LaFayette Ct., E. Frazier; Lanett Mission, J. R. Houser; Lineville Ct., Geo. D. Ivey; Opelika, H. N. Brown; Roanoke Ct., A. Calahan; Rockford Ct., F. E. Dawkins; Rockymount Ct., F. F. Thomas, Supply; Stevens Mission, To be supplied; Sylacauga Ct., Burrell Oden, Supply; Sylacauga, E. Mixon; Talladega Ct., B. S. Kirk; Wedowee Ct., L. S. Price; West Point (Goodsell) D. D. Dyer; Jackson Gap, G. H. Godfrey, Supply.

### HUNTSVILLE DISTRICT

District Superintendent, J. L. Carr, Decatur, Ala.; Albany and Beulah, J. W. Patillo; Athens and Oakland, N. H. Redrick; Bellemina and Johnson, J. S. Carter, Supply; Blunt Springs Ct., C. P. Payne; Center Grove Ct., W. O. Pearson; Decatur, J. W. Martin; Gunersville Ct., S. M. Tyree, Supply; Huntsville, W. F. Dancy; Huntsville Ct., To be Supplied; Madison and S. Hill, J. H. Dubbie, Supply; Scottsboro Ct., W. H. Langford; Sheffield Mission, A. R. Matthew, Supply; Triana Ct., R. H. Cox; Warrior and Bangor, J. P. McNealy; Normal, A. W. Binney.

### MARION DISTRICT

District Superintendent, R. W. Williams, Tuscaloosa, Ala.; Akron, Ct., F. F. Owens; Bessemer and Readers, L. H. Ziegler; Clin-



ton Ct., G. W. Jones, Supply; Eutaw and Springfield; S. B. Thornton; Gainesville Ct., D. D. Vann, Supply; Mantua Ct., J. T. M. Willis; Marietta Ct., L. D. Daniel, Supply; Marion Station, P. P. Wright; Mt. Sterling Ct., J. L. Knox; Newbern and Walthal, W. T. Trammel; Oak Grove Station, G. W. Washington; Tuscaloosa and Buhl, F. W. Williams, Union Ct., G. J. Brooks; Allison Mission, T. A. Wilson, Supply.

#### MONTGOMERY DISTRICT

District Superintendent, J. C. Carson, Montgomery, Ala.; Booth and Lomax, Isaac Autry; Brewton and Pollard, B. G. Green, Supply; Castleberry Ct., J. W. Knox; Citronelle, Jas. Byrd, Supply; Eclectic Ct., S. L. Damons; Evergreen Ct., A. D. Moon; Mobile-Chickasaw and Wesley, V. D. Oatman; Mobile-Warren Street, J. L. Wilson; Montgomery, J. W. Thomas; Pensacola, J. H. Houston; Tensaw and Theodore, W. J. London; Troy and Aberfoil, George Brown, Supply; Union Springs and Brown Grove, H. F. Thomas; Wetumpka Ct., C. R. Perry.

#### BIRMINGHAM DISTRICT

District Superintendent, C. L. Dunn, Birmingham, Ala.; Anniston-Haven Chapel, G. W. Lewis; Anniston-St. John, J. A. Knox; Ashville Ct., Luther Jenkins; Attalla and Collinville, J. C. Sammons; Birmingham-Bradford's Chapel, R. H. Moore; Birmingham-East Thomas, J. A. Howard; Birmingham-Enon Ridge, J. W. Whitfield; Birmingham-Mason City, J. J. Harrison; Birmingham-Mt. Moriah, P. G. Goins; Birmingham, Mt. Pleasant, J. W. Wright; Birmingham-St. Paul, R. M. Davis; Birmingham-Scott's Chapel, H. J. McLin; Brownsville and Irondale, T. H. Hann; Cedar Bluff Ct., Eugene Green; Green; Center Ct., J. A. W. Usher, Supply; Corona Ct., W. J. Smith; Gadsden-Sweet Home, Chas. Coleman; Gadsden Ct., G. B. Morgan; Hobson City, P. Y. Wofford; Heflin Ct., G. W. Reeves; Jasper and Manchester, C. H. Brown; Oneonta and Altoona, J. C. Phillips; Villiage Springs Ct., J. R. Taylor; Leeds and South Birmingham, J. A. Harris, Supply; Ragland Mission, Moses Malone.

#### REPORT OF NATIONAL CONVENTION OF W. H. M. SOCIETY OF M. E. CHURCH.

The Forty-first Session of the National Convention of the Woman's Home Missionary Society of the Methodist Episcopal Church, convened in Emory Church, Pittsburgh, Pennsylvania, Wednesday morning, October 25, 1922.

At the appointed hour the women gathered in the Morning Watch, in charge of Mrs. A. C. Peck, Secretary of Evangelism. The formal opening of the convention took place in the auditorium of the church. The convention was called to order by the President, Mrs. Wilbur P. Thirkield, who announced the opening hymn, "The Church's One Foundation." Scripture lesson, the 24th Psalms. Prayer was offered by Rev. W. W. T. Duncan, the pastor of Emory Church.

The sacrament of the Lord's Supper occupied the next hour under the direction of Rev. W. M. Lockard, District Superintendent. The spirit of consecration pervaded the atmosphere as the altar was filled again and again. The notable thought of the occasion was that our

prayers were not only for forgiveness of our personal sins, but also for the sins of our country.

A very impressive memorial service was opened by singing "Hark, Hark, My Soul". The names of deceased officers, National and Conference, were read by the Recording Secretary, the audience standing as a mark of respect.

Miss Alice Guernsey spoke in fitting words of these, our loved ones, co-workers and pilgrims traveling to the entrance of the gates of the Celestial City.

The organization of the convention followed. The Recording Secretary, Mrs. J. L. Taylor, called the roll of the conference and an unusually large number of delegates responded and many visitors reported. After the organization of the convention, Mrs. E. M. Balsinger, President of the Pittsburgh Conference gave a most gracious welcome. Mrs. F. W. Coleman responded. The president presented the program for adoption. A very unique program bearing the title "High Noon in America", indicated by the hands of the clock, was adopted.

#### The Scope of the Field.

The far-reaching effect of the work of the Woman's Home Missionary Society was well demonstrated with living pictures from the various fields! The work among the mountain whites, told in song by little mountain white boys. The thirteen Negro women graduates from Homes and Institutions supported by the Woman's Home Missionary Society, as they stood on the platform, fruits of the Woman's Home Missionary Society; the story of our Sager Brown Orphanage at Baldwin, La., told by Mrs. Karlene McLaurin, who impersonated the first orphan who entered the home; a duel sung by two students from Lucy Webb training school; the presentation of eleven deaconesses, graduates of the Kansas City National Training School; the stepping forward of a sweet faced girl, who reminded the women of the young Slavonic girls, in Detroit, Mich; the presentation of Negro work by the secretaries of Negro work. A real demonstration by a class formed as follows: Ann Boylan, Elizabeth Rust, Eliza Dee, Gilbert Hayn, Marriage Allen, Mather Browning, Anna Kent, Jersey Home, Thayer Home, Addie Smith, Jesse Peck, Faith Kinder, Jackie Brewster, Sager-Brown, the teacher Miss Friendship. The presentation of a young Japanese woman from Ellen Stork Ford Home and two little Japanese children, who sang to the delight of all; the work of Porto Rico represented by Mrs. Lillian Leonard Slack; the work among the Chinese, Indians, and various other work; cannot but feel that God is doing great things through the Woman's Home Missionary Society.

Every phase of the work showed a marked increase over last year.

#### The President's Annual Address.

The Wednesday night session held in the beautiful Carnegie Hall was a rare treat. The annual address by the President, Mrs. Wilbur P. Thirkield, was, as usual, full of thought and inspiration. Following the address a remarkable pageant, "The Striking of America's Hour." was presented. It told the story of the ancient nations summoned to the bar of justice and liberty by the Spirit of Brotherhood. There appeared in turn Egypt, Babylonia, Greece and Rome, all were weighed in the balance and found wanting.

America was summoned and the hour of opportunity graphically portrayed. The Indian, Negroes, Immigrants, and child labor plead for justice. Every one went away feeling the thrill of the message brought by the pageant and the responsibility of being our brothers keeper.

We are not only to be encouraged by the increase of membership and net gain in dollars and cents and new buildings; but the increasing reports from the Young People and Children's Department which is in advance of any year in the history of these departments.

Mrs. Daley, Secretary of Young People's Department, Mrs. Woodcock and Mrs. Dowd, Secretaries of Children's Department, are responsible for the ever increasing interest of these departments which means better work for Home Missions in the future.

The Children's Anniversary was quite interesting. On Sunday afternoon the spacious auditorium of the church was filled with children and their friends. In accordance with the plan of the general society the program was devoted to the interest of the Negro. The program was rendered principally by Colored people of Pittsburgh under the direction of Mrs. Nannie Thomas.

#### Work Among Negroes.

Warren Methodist Episcopal Church choir and organist rendered several Negro melodies. The sketches of the lives of Frederic Douglas, Booker T. Washington, and Paul Laurence Dunbar were given. Mrs. Jones of Pittsburgh, formerly a teacher in Morgan College gave several readings from Dunbar to the delight of all present.

A very striking drama depicting the strife between the forces of Good and Evil for the lives of Colored children, was presented. The thought brought out was to bind Negro children in chains of iron in slavery worse than olden days. There came a deliverer to rescue these children in the person of the Woman's Home Missionary Society. Instead of chains of iron she had chains of silver to draw the children upward. Negro talent was plainly demonstrated throughout the program in reading and song. Much credit is due Mrs. Nannie Thomas for this most excellent program.

To the delight of all Mr. W. M. Price, of Pittsburgh, Pa., gave one thousand dollars to the Sager-Brown Orphanage of Baldwin, Louisiana.

The Deaconess work was well represented Monday evening when a procession of fifty-eight deaconesses marched in singing, "Work For the Night Is Coming." The mission of service fairly beamed from their faces.

#### Bishop Mead Speaks

Bishop Mead of the Denver Area, brought the message of the evening based upon the thought that "The Destiny of Any Country is Determined by its Religion." It was indeed encouraging to note the fact that the Woman's Home Missionary Society is such a force and power in the Denver Area. Bishop Mead said, we could not do our work in the Western world without the Woman's Home Missionary Society. He urged that an auxiliary be organized in every charge in his area.

We were highly favored by selections from the quartette of South Avenue Church, Wilkesburg. The benediction was pronounced by Bishop McConnell.

Tuesday evening was given over to Mrs. J. C. McDowell, Chairman of the Committee on



Temperance. She introduced the speaker of the evening, Rev. Clarence True Wilson of the Board of Temperance. From the beginning to the end, Dr. Wilson held the vast audience spell-bound.

A stirring lecture on the Foreign Peoples in America was given by Dr. W. M. Gilbert. The study of the situation portrayed by Dr. Gilbert brought out some astounding facts. One of the solutions suggested by Dr. Gilbert was to appropriate a hundred thousand dollars a year as a literary propaganda fund to carry real American Protestant ideals into the lives of thirty-five millions foreign folk. Another suggestion was to organize Inter-racial Good-will Fellowship Secretaries. The constitution is, "Every Neighbor—Neighbor One."

On account of illness Bishop R. E. Jones was unable to be with us as programmed. We were favored with the presence of Miss Nannie Burroughs of Washington, D. C., who used the time acceptably that was allotted to Bishop Jones. She was full of wit and humor and yet brought out some valuable truths concerning her race. She said, I have a school in Washington, called the School of the Three B's—the Bible, the bath-tub and the broom. I believe in simple things, she said, and these represent righteousness, personal cleanliness and industry and clean environment. These three things will solve any problem.

Her appeal to her own race to value themselves and to use every opportunity for self help and racial development was most thrilling, and the audience gave her an ovation at the close of her address.

#### An Appropriate Gift.

Every day was filled with convention interests. The property belonging to the Woman's Home Missionary Society at Marshall, Texas, where King Home was burned was

turned over to the Board of Negro Education. Mrs. Woodruff moved that the Board of Managers confirm this action, and transfer this property to the Board of Negro Education. She reminded the women of the generous gift made by this Board to our society in the fine property now used as Sager-Brown Orphanage at Baldwin, La.

Saturday afternoon an outing was given the delegation. Two hundred automobiles were lined up around the church and the delegates were loaded into the machines for a ride about the city, and then on into the country. A reception was given for the delegates and visitors at the beautiful Twentieth Century Club. Bishop and Mrs. McConnell were in the receiving line.

Through the generosity of Rev. and Mrs. R. W. S. Thomas, pastor and wife, of Warren Methodist Episcopal Church and their splendid congregation, the Colored delegation, numbering fifty-two from the twenty Negro Conferences, were invited to worship at 11 o'clock on Sunday and to eat dinner in their beautiful church dining room.

#### Bishop McConnell's Final

The Sunday morning service at Emory Church was very impressive. The convention sermon was preached by Bishop McConnell, resident Bishop of the Pittsburgh Area. His text was taken from Isaiah 2:2. The message was timely and helpful, and all felt a real benediction.

The remaining days of the convention were full of business interest and too numerous to mention. Wednesday evening the convention was declared closed with prayer by the president. Supper was served and the delegates began to take leave of Pittsburgh.—Mrs. A. G. Jenkins, Corresponding Secretary Louisiana Conference, reporter.

## PROCEEDINGS OF THE TENNESSEE ANNUAL CONFERENCE

The Tennessee Annual Conference has just closed one of its best sessions in its history. Bishop Matthew W. Clair, D. D., presided. The Conference opened Wednesday morning, October 11th, at 9 a. m. After devotion, conducted by the Bishop, the Sacrament was administered to over two hundred. A larger number joined in this service than any preceding year since the days of the late John Bruden. New life seemed to spring into the brethren after listening to the address of Bishop Clair, to the Conference, before the organization.

During the session of the Conference, now and then a little hitch in its routine business appeared, but was soon adjusted and the Conference went on in a peaceful way under the gavel of this God-sent man.

Since the days of Key, Anderson and Braden, our Conference fell back along all lines. At the conference held at Murfreesboro, Tenn., 1920, our beloved Bishop Bristol endeavored to put the Conference on its feet by marking out a way and giving a program for success. No Bishop who has ever presided over the Tennessee Conference has labored more earnestly than Bishop Bristol to put the Tennessee Conference on its feet and to rank as one of the

leading Conferences among the Colored conferences of our Church; that the program may be carried out to the letter, and the great Methodist Episcopal Church will have accomplished its aims.

For several years past, after the close of the Conference, a great program for another year was planned. Then comes "The Block". This "block" usually makes its first appearance at the District Stewards' meeting, about six weeks after the adjournment of the annual conference. First battle ministerial support. For instance, the "block" settles down by giving the District Superintendent \$1,200 over and above the missionary allowance, which is sometimes \$500, making a total of \$1,700 per year. Then at the first quarterly conference the Estimating Committee fixes the pastor's salary. Then the "block" presents the words of the discipline. In all cases the District Superintendent shall share with the pastor in his district in proportion to what they have respectively received. So here it is, the District Superintendent assessment \$12.00 from the District, pastor's assessment \$3.50 from this charge.

Then comes the fight. This fight usually last throughout the year, crippling every cause, weakening the revival services, and discouraging the minister on the field, and badly wrecks the interest of the membership of the local

church of every charge, thereby every claim of the church suffers and the pastor comes up to the Conference with a drooping head and poor report.

The Tennessee Conference is bounded on the South by the Cumberland Mountain and all of the state west, having within its boundary the richest farm and timber land in the state. Three great cities, Nashville, Jackson and Memphis. Brethren, after such a blessing, a gift of Christian inspiration, given us by Bishop Clair in his address to our Conference, let us look over the "block" and push forward the program of the church, then when Bishop Bristol calls the Conference to order in 1923, we can gladly answer, "a full report on all lines."

The following committee on behalf of the Tennessee Conference presented to Bishop Matthew W. Clair, a silk umbrella, as a token of esteem and respect. Committee: Alonzo L. Nelson, Jos. C. Sherrill, Sam'l. M. Strayhorne, Anderson D. Butler.

### REPORT OF GENERAL EXECUTIVE OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY

#### Another Victory Year for the Cincinnati Branch of the Woman's Foreign Missionary Society

By Mrs. F. I. Johnson, Secretary.

The General Executive Committee of the Woman's Foreign Missionary Society held its Forty-third Annual Session in Mt. Vernon Place Methodist Episcopal Church in the historic city of Baltimore from October 25 to October 31.

The program presided over by the President, Mrs. Thomas Nicholson, was one of the richest of its history.

Outstanding speakers were: Mr. John B. Mott, Bishop Fred Fisher, Bishop Matthew Clair, Bishop F. J. McConnell, Mrs. Wilbur Thirkield, Dr. Ira Scudder, President Mary E. Woolley and Bishop McDowell.

The "Quiet Hour" addresses given by Reverend George C. Peak, were unusual. The telling illustrations used in connection with his second address will never be forgotten by those who listened with the keenest of appreciative surprise to the wealth of heart-searching illustrations used in setting forth spiritual truth.

On Sunday afternoon Bishop Fisher commissioned fifty-four new missionaries. Most of these will be on the high seas at the time you are reading this report. We trust that you will breathe a prayer in their behalf—many of them homesick, many of them anxious. We must think of them as going in our stead. Of the fifty-four, the Cincinnati Branch is sending fourteen, the next largest number, ten, being sent out by the Northwestern Branch.

#### Items of Especial Interest to the Friends of the Woman's Foreign Missionary Society in the Cincinnati Branch.

The total amount raised by the eleven Branches was \$2,221,973.29. Of this amount the Cincinnati Branch paid in \$329,234.97, having made the largest increase over last year of any of the Branches, the second being the New York Branch, the third, the Pacific Branch and the fourth, the Topeka Branch.

The grand total raised—\$2,255,740.88.

The Cincinnati Branch led not only in the increase of funds over last year, but also in



the per cent. of increase in Tithers, in Intercessors and in Missionaries.

Miss Cleary, of Cleveland, Ohio, won in a closely drawn Story Telling Contest which took place in First Church, Baltimore, on the evening of October 28. The Cincinnati Branch is justly proud of this beautiful young woman who has since volunteered as a missionary.

A valuable feature was the "Council Circle" presided over by Mrs. O. N. Townsend.

Mrs. Townsend, along with Mrs. W. F. McDowell, was unanimously elected a vice-president-at-large.

Business of far-reaching importance was deliberated on both by the Foreign and Home Departments prior to the meeting of the General Executive Committee, and was there brought up final consideration.

The victory of the Cincinnati Branch was reached thru faith and sacrifice on the part of the loyal women of the Branch who are even now hard at work in the name of their Redeemer in launching the plans for the current year which is to be known as "The Children's Year," the slogan being "Christ for Every Child. Every Child for Christ."

We are hoping and praying that those who read this report, if not already members of the Woman's Foreign Missionary Society, will join it at the first opportunity and will, without delay, remember this great World Motherhood Organization in their wills.

#### THE TEXAS CONFERENCE LAUNCHES A CONFERENCE CLAIMANTS CAM- PAIGN FOR FIFTEEN THOUS- AND DOLLARS IN FIVE YEARS AS A PERMA- NENT FUND

The Texas Conference has at last found a solution for the long vexing Conference Claimants' problem, by organizing during its recent session at Palestine, a Board of Conference Claimants Permanent Fund, and launching a five year campaign for \$15,000 as a minimum amount to be raised. It was very clearly set forth in the resolutions that, this money is to be raised by popular subscriptions as individual gifts and not through the churches. The personnel of the board justifies the high hopes of the conference as the following will show: A. Wade Carr, President; J. O. Williams, Vice; S. S. Reid, Secretary; M. W. Dogan, Treasurer. The other members are: W. D. Lewis, R. B. Reid, E. H. Holden, B. R. Booker, W. A. Fortson, E. W. Kelley, W. J. King, E. O. Woolfolk, R. L. Andrews, Y. U. Jones, John F. McGown, S. M. Wilson, J. J. Hardaway, J. W. Jamison, N. J. Atkinson, J. C. Sanderson, T. W. Patrick.

The total amount subscribed by the 115 persons who pledged, is \$28,200 to date, and was registered as follows: Class (A, \$100)—A. W. Carr, W. A. Fortson, W. J. King, J. O. Williams, S. W. Johnson, B. R. Booker, M. W. Lewis, E. H. Holden, A. Taylor, E. W. Kelley, S. M. Bolden, G. M. Stewart, E. O. Woolfolk, J. P. Patrick, H. R. Smith, A. L. Gabriel, G. W. White, W. R. Robinson, L. V. Harrison, W. H. Jackson, R. B. Reid, Ed. Hobbs, A. W. Harley.

Class (B, \$50)—G. W. Carter, W. M. White, F. Parker, E. W. Summers, J. F. Barnes, J. W. Wells, R. H. Warren, W. L. Duncan, C. G. Curtis, J. H. Mann, J. H. Marshall, G. E. D.

Belcher, Wm. Mack, T. M. Jackson, P. Edwards, W. T. Handy, M. M. Muldrew, Mrs. K. V. Summers, Jas. Jordan, J. P. Belcher, P. H. Jenkins, G. Felder, W. H. Hightower, N. W. White, N. N. Sawyer, J. W. Haywood, R. V. Doaks, L. H. Barnett, M. B. Evans, W. W. Randall, H. C. McCarty, M. Fountain, Thornton Scott, E. F. Jackson, E. W. Hayes, Jessie Jones, J. M. Johnson, T. Moore.

Class (C, \$25)—F. D. Mayes, M. C. Gillispie, A. F. Johnson, E. W. Atkins, Ed. Eckford, H. B. Pemberton, G. H. Baker, J. R. Carnes, S. A. Andrews, M. M. Bryant, S. L. Lamb, E. Micheaux, G. W. Gill, J. A. Daniels, C. C. Sapp, Jas. Clark, D. C. Battle, D. A. Runnels, S. D. Hackett, R. Hillory, Van H. McKinney, M. Q. A. Filled, G. L. Loud, M. McDaniels, Chas. Wofford, C. Davenport, J. E. Wilson, L. A. Greenwood, K. S. E. Henry, J. E. Epperson, Mrs. J. S. Scott, Mrs. F. A. Barnes, Wiley University.

Class (D, all under \$25)—Tenola Edwards, Mrs. M. F. Brown, Mrs. E. F. Jackson, Mrs. E. Hunter, Mrs. Elnora Kenedy, Mrs. J. A. B. Strain, Wm. Brisby, A. A. Franks, W. W. Jones, S. A. Pryor, J. S. Carraway, J. C. Beal, Mrs. Rosa Beal, H. Barrett, J. H. Anthony, Robert Nesby, Mrs. Martha Smith.

Each person who has pledged, agrees to pay the amount pledged each year for five years. These amounts are to be made in two annual payments of one-half by the first of June each year and the other half on or before the opening session of the conference. It is further understood that all payments must be made directly to Prof. S. S. Reid, Secretary of the Board who will issue conference vouchers for the amount received and turn the same over to the treasurer who will in turn receipt to him for such amounts. It may be well to state here, that Rev. W. E. Hutcherson and Rev. R. H. Warren, each, has given to the Board, in addition to their pledge, a lot which is to be sold and the proceeds to go to this fund.—A. W. Carr, President of the Board, address 870½ Prairie Ave., Houston, Texas.

#### MEMBERSHIP CAMPAIGN.

Mrs. I. D. Jones, Chairman.

The glorious task of setting up the Kingdom, under the leadership of the Holy Spirit, is placed in your hands and mine for this generation. God is equal to the problems of the hour, and will give us victory if we are willing to obey His commands.

He has not exhausted His plans for our Society and will reveal them more perfectly just as soon as we are ready to co-operate. All that He asks us to do can be accomplished by the power of the Holy Spirit working in and through us. He commands every one to share in His work of evangelizing the world. We are all under orders. No one should expect to be excused. In the war against sin and unrighteousness, none can hire a substitute. Each needs the reflex action of the Missionary cause upon her own heart and in her home. Responsibility develops.

We need every Methodist woman in our Society because we need her prayers, her influence, her service and her money. A dollar invested in God's cause bears interest through all eternity. "Where your treasure is, there will your heart be also."

We want every Methodist young woman and child in our work. Eighty per cent of those

who enlisted in our Civil war were under twenty-one years of age. We would that as large a per cent if not all of the young people and children of our church were engaged in our constructive, basic work for our country and through her for the world—is there any more important work than Home Missions when the home base supports the Foreign Missionary cause as well as Home Missions?

Each Auxiliary member should at least save her own household to the church and to the Missionary cause. Mrs. Booth said she would rather have her children die in infancy than that they should live in disobedience to the Spirit of God.

America is a great missionary field. God has sent the peoples of the world to us to be made subjects of His Kingdom, as truly as He sent the Jews to Egypt for training, or called Moses and Joshua to mold Israel into a nation.

We are told that in New York City alone there are one million unchurched Protestants, and that one-half of the Protestant children of our land receive no spiritual training. As Methodists we have not made an impress upon our cities if the figure that only a little over four per cent of the members of our church live in cities at all, is correct.

This flabby and pleasure seeking age needs a John the Baptist to call us to repentance and focus our attention upon the Lamb of God, who taketh away the sins of the world and baptiseth with the Holy Ghost.

#### Summary of Net Gains.

The net gain during the past nine years of the Campaign is 243,582; which is 120 per cent gain, that is we have more than doubled our membership in nine years by 41,611. Our membership in 1913 was 201,911, today it is 445,493. We have 256,965 auxiliary members which is 52,270 more than the membership of the entire society when the campaign was inaugurated. We have today 66,815 members in the Young People's Department and 122,396 in the Children's Department. This does not of course represent the vast number of new members secured, for last year in the Children's Department alone, there were over twenty-one thousand new paid members, gross, received into the fold.

#### 1921-1922.

Last year our total net increase was 17,334 of which 8,337 were auxiliary members, 2,489 of Young People's Department, and 6,508 of the Children's Department, as reported by Mrs. W. R. Fruit, Mrs. David Dailey and Mrs. E. L. Price.

#### Leading Personal Workers.

Auxiliary—Mrs. A. K. Miller, First, Morgantown, 162; West Virginia Conference; Mrs. R. A. Prescott, 162, Jamestown, Erie; Mrs. Harry S. Osborn, 143, Ithaca, Central New York.

Circle—Mrs. John Offord, 35, Columbus, Ohio Conference; Mrs. J. E. Walter, 20 Chillicothe, Ohio Conference.

Home Guards—Mrs. B. F. Johnson, 75, 70, Pittsburgh Conference; Miss Alice Walker, Rock River Conference; Mrs. Albert Dawson, 70, Southern California.

Mothers' Jewels—Mrs. J. S. Shaw, 220, Cliftondale, New England Conference; Mrs. E. B. Dolen, 215, Greensburg, Pittsburgh Conference.

(Continued on Page 11)



## THE EQUALIZATION FUND

By Rev. Joseph B. Hingeley

There is an evident lack of equity in the disciplinary provision which requires that the annual conference by which a preacher is retired must assume the entire annuity pension for all his years of service, and it is clear that unless relief can be found from this unendurable situation, the splendid pension plans of Methodism would be jeopardized because of inequitable, unreasonable and undistributed burdens. Several answers have been given to the question.

"Is there a way out?"

**Answer 1. "Do nothing. Let it be as it is."**

This would be to perpetuate an unfair and inequitable method and conference would be compelled to protect themselves in ways which would seriously injure the connectional character of our ministry, by closing the door to transfers and limiting the benefits of the funds of Preachers' Aid Societies and other local conference organizations. It would be exceedingly injurious to the cause to do nothing.

**Answer 2. "Let the preachers seek relief from the conferences in which they formerly served."**

But many of these conferences are unable to meet their immediate obligations, and would not assume obligations for the services of men, many of whom they have not seen for a generation. Such a solution would be entirely impracticable. There are eight thousand conference claimants—thirty-four hundred retired ministers, thirty-eight hundred widows, and eight hundred children. For each one of these who represents service in more than one conference to be compelled to go for his support in old age to the several conferences in which the service was rendered would create unsurpassable difficulties and result in great loss.

Take the record of a certain preacher who served in thirteen different conferences, only five years of which, representing one-fourth of the annuity paid to him, were given to the conference which pays his annuity at a rate four times as large as that paid by some other conferences in which he had served twenty, thirty and forty years ago. He would have to collect the following amounts from as many different conferences, east, west and south: \$5.00, \$9.00, \$9.08, \$12.50, \$18.00, \$20.00, \$23.00, \$25.00, \$26.00, \$32.16, \$51.00, \$58.00, \$85.00. In some of these conferences there is not a minister who remembers him. Could he collect these amounts? Neither could thousands of others. There must be some way out of such an actuarial mess.

**Answer 3. By the Equalization Fund.**

Careful study by the officers of the Board of Conference Claimants and a group of interested preachers developed the idea of the Equalization Fund, which was first suggested by the stewards of the California Conference. Afterwards it was carefully considered by the Committee on Itinerancy, approved by the General Conference of 1920, and referred with power to the Council of Boards, which took the legal action which made the Equalization Fund the law of the Church. As directed by the General Conference, the Board "determined the processes

by which the legislation should be put into operation" and it is now the duty of the Council to provide an adequate amount for the Equalization Fund through an apportionment sent down to the churches.

The principle of the Equalization Fund is this. Each conference is either a debtor or a creditor in its relation to the other conferences. It pays for years of service rendered by its retired preachers in other conferences and years of service which were rendered within its own boundaries are paid for by other conferences. By a double entry system of bookkeeping, the several obligations have been determined, so as to meet both situations; viz,—to pay the indebtedness of the debtor conferences and to reimburse the creditor conferences for the excess payments which they have made for services rendered in other conferences. The apportionment for the Equalization Fund is spread among all the churches, and out of the amount so received, the creditor conferences will be re-imbursed, which will discharge the indebtedness of the debtor conferences. All this will be accomplished by a scarcely appreciable apportionment spread throughout the entire Church, and the connectional equities will be preserved,—an essential element of the plan for the support of conference claimants.

The investigation to discover the amount of money necessary for the Equalization Fund was carefully conducted, and the returns covering the entire ministry of all the retired preachers were carefully checked in the General Minutes, and the exact situation disclosed. Certain conferences have paid excessive claims amounting to \$130,000. This amount, together with the amount required for maintaining and promoting the work of the Board, must be "included in the askings of the Council, in common with those of the other Boards." **Discipline, Pars. 480,584.**

### TOPEKA DISTRICT, LINCOLN CONFERENCE NOTES

The following brethren of the charges in the Topeka District have raised their Centenary quota in full for the present annual conference year:

The Reverends A. W. White, Mound City, Kansas; Charles Simms, Salina; E. J. Turner, Clay Center; B. J. Donnell, Dunlap; J. J. Cabel, Chanute; E. C. W. Cox, Manhattan. Every charge, save four, made a contribution toward the "I Will Maintain Fund."

Rev. P. A. Morrow, Kansas City, leads in the amount of giving for this fund; Charles Simms, of Salina, gives the next highest amount. The Evangelistic Campaign of the district was launched in Armourdale, Kansas, October 17, by Mrs. Mary E. Jones, the Negro woman Evangelist.

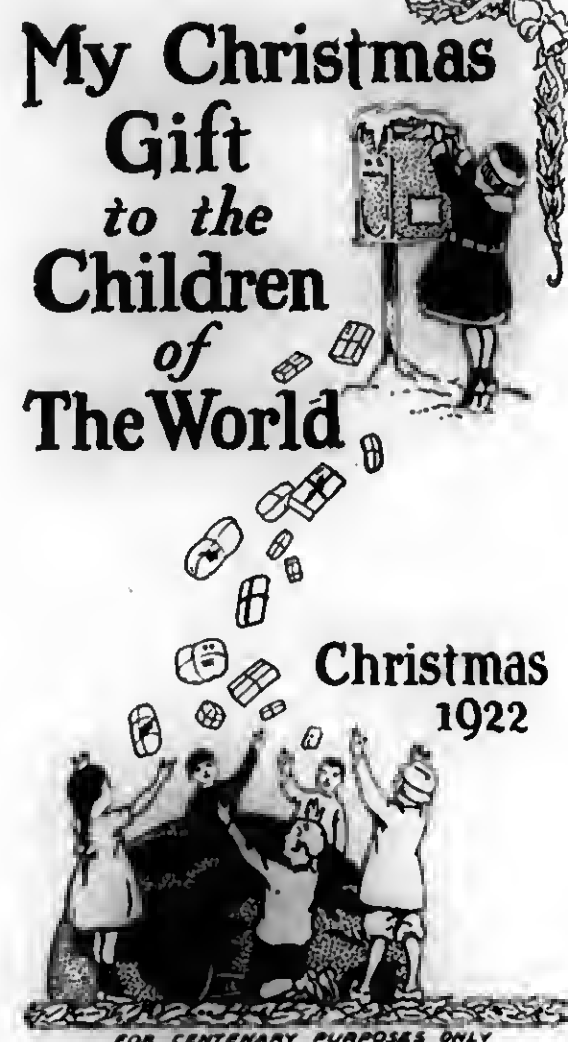
A five nights meeting at Armourdale, conducted by her, resulted in twenty conversions and accessions. Fifty dollars after collections, and the entire Centenary and benevolent quota for that charge raised in addition.

The Rev. A. W. White, of Mound City, is the first pastor of the district to secure the entire quota of subscribers for the Southwestern Christian Advocate.

## TO THE CHILDREN OF THE WORLD

The unique scheme for this year's Christmas program is interesting, informational and full of inspiration. Never before has so much anticipation been developed. Classes and schools are already familiar with the program cards and are utilizing them for their educational value and Centenary interest.

What more appropriate appeal than for the "unprivileged childhood" of the world.



Council of Boards of Benevolences authorized this approach following the custom of recent years.

Centenary credit will be given when money is sent to Morris W. Ehnes, Treasurer, 740 Rush Street, Chicago, Illinois, to be distributed by our Disciplinary Benevolent Board according to their authorized programs. There are plenty of opportunities to minister to childhood in the name of Christ both at home and abroad, but no voucher good at Conference for Centenary credit can be given unless money is thus sent and regularly administered.

The envelopes for the Christmas Offering have been especially prepared and are very attractive and bear the wording "My Christmas Gift to the Children of the World, 'Christmas, 1922'." "For Centenary Purpose Only."

Here is an opportunity for the best, happiest and most unselfish Christmas ever. Make Christmas now!—R. J. Wade, Corresponding Secretary, Committee on Conservation and Advance.

### "CARRY IT THROUGH"

A Suggestion For The Remainder Of The Centenary Period

"But I will tell you what I think about it; it is to your interest to GO ON WITH THIS ENTERPRISE, for you started last year, you were the first not merely to do anything.

NOW CARRY IT THROUGH, so that your readiness to take it up may be equal by the way you CARRY IT THROUGH.

II. Corinthians 8:10-11, Moffatt Translation.



## ECHOES FROM THE LA TECHE DISTRICT

The Young People's Congress, composed of the churches on the northern end of the district, known as Group III, convened in Hurst Chapel, Plaquemine, La., September 20-24. Every session was educational and evangelical. Miss Margie DeJohn, a little tot of nine years delivered the welcome address. Beautiful solos were rendered by Mrs. Frances Jackson and Miss Ruth Webster. Mesdames Eva DeJohn and Mamie O. Robinson read able papers on the subjects of "Woman's Place" and "Self-Help", respectively. Mr. T. M. Sears addressed the congress in the "Progress of the Race." Rev. E. H. Vaughn of Travelers' Home B. C. discussed "Co-operation." The writer addressed the Congress on "The Negro Facing an Imminent Crisis." Mr. P. Magruder rendered excellent service as master of ceremonies. Rev. Israel Jones of Pilgrim Baptist Church and his excellent choir rendered great service.

Dr. W. G. Alston exhibited his African scenery to an appreciative audience on Saturday night. Sunday at 11 o'clock he preached a special sermon to an anxious and waiting congregation. It was indeed a sacred effort.

The closing sermon was preached Sunday night by Rev. A. T. Ward of Bethel A. M. E. Church. Bethel's choir rendered excellent music.

Rev. Allen Robinson is sustaining the splendid reputation he made in his former charges. He knows how to win all of the people.

As District Superintendent Dr. W. G. Alston stands in a class to himself. He "lives in a house by the side of the road where the races of men go by." He is tolerant and considerate with the least member of his district. In his domain there are no big men and no little men. All labor on terms of equality. The La Teche District is an Eden of contentment. In its borders all is peace. Truly, "he is a friend to man."

Dr. W. A. C. Hughes tarried with us in the District Survey meeting, held in Donaldsonville. From the sumptuous feast that was prepared by Rev. E. Hutchinson and St. Peter's congregation, from what he saw and heard in the La Teche's onward march, he must have felt, "Truly, the half has never been told." He was greeted at night by the pastor of the Northern Methodist Episcopal Church, the Mayor and several members of his council. His message to them was sublime.—Jos. A. Reddix, District Secretary.

## MEMBERSHIP CAMPAIGN

(Continued from Page 9.)

## Leading Districts, Net.

Auxiliary—Los Angeles, 912, Southern California; North West, 228, Philadelphia Conference.

Young People's Auxiliaries and Circles—Salina, Northwest Kansas, 153%; Sacramento, California, 70%.

Home Guards—Western, 218, Rock River; Wilkes Barre, 211, Wyoming Conference. Per cent gain: Wilkes Barre, 175, Wyoming; Bellingham, 159, Puget Sound. Organizations: Brooklyn South District 4, New York East.

Mothers' Jewels—Lynn, 467, New England; Binghamton, 455, Wyoming. Per cent gain: Indianapolis, 250, Indiana; Canton, 103,

Northeast Ohio, Lancaster District, Ohio Conference average 12 net for each band. Organizations, New Haven, 4, New York East Conference.

## Leading Auxiliaries, Net.

First, Los Angeles, 171, Southern California; Windermere, Cleveland, 130, Northeast Ohio; First, Morgantown, 130, West Virginia.

## Leading Young People's Auxiliaries and Circles

Per cent gain—Normal Park, Buffalo, 200, Genesee; Grove Avenue, 58, Pittsburgh Conference.

## Leading Home Guard Companies.

Tarentum, 70, Pittsburgh! Athens, 58, Ohio. Per cent: Eyria, 428; Northeast Ohio; Tarentum, 116; Pittsburgh.

## Leading Moters' Bands.

Clifton dale, 220, New England Conference; Delphi, 180, Northwest Indiana. Per cent gain: Cliftondale, 314, New England; Rochester, 210, Northwest Indiana.

## Leading Conferences in Auxiliary Members, Net.

Southern California, 1,031; Erie, 676; West Ohio, 638; Vermont, 561; Southwest Kansas, 457; Northeast Ohio, 444; Central Pennsylvania, 427; Pittsburgh, 392; Baltimore, 360; New York, 322; Philadelphia, 322; Atlanta, 325; Louisiana, 230; Indiana, 231; West Virginia, 216; Northern Minnesota, 209; Idaho, 192; Newark, 180; Chicago (German), 160; Northwest Iowa, 144; New England Southern 142; Wilmington, 141; Mississippi, 139; New York East, 136; New Mexico, 134; Minnesota, 130; Colorado, 116; Rock River, 108; Holston, 106; Southern Illinois, 105; East Maine, 104; Kentucky, 100.

Per cent gain: Vermont, 187; Atlanta, 68; New Mexico, 51; Kentucky, 32; Idaho, 30; West Texas, 20; Northwest Nebraska, 20.

## Leading Conferences in Young Peoples' Auxiliaries and Circles.

Baltimore, 488; Troy, 422; West Ohio, 346; Indiana, 196; Wyoming, 196; Kansas, 178; Central Illinois, 174; Des Moines, 164; Michigan, 162; North Dakota, 146; Colorado, 145; California, 136; Dakota, 130; Iowa, 130; Delaware, 124; Genesee, 124; Idaho, 123; Southern California, 120; Oklahoma, 119; Northern Minnesota, 114.

Per cent: North Dakota, 110; Baltimore, 69.

Organizations: Baltimore, 23; Northeast Ohio, 15.

## Leading Conferences in Home Guards, Net.

Rock River, 448; Southern California, 349; Central Illinois, 235; Michigan, 214; Vermont, 209; Wyoming, 207; Delaware, 198; Indiana, 196; New York East, 150; West Virginia, 137; New England Southern, 133; North Indiana, 131; Des Moines, 119; Erie, 111.

Per cent gains: Delaware, 215; New England Southern, 187; Missouri, 136; Southern California, 66; West Virginia, 65; Central Illinois, 54; Michigan, 50; Indiana, 42; Rock River, 41; Wyoming, 34; California, 20.

## Leading Conferences in Mothers' Jewels, Net.

Southern California, 1,569; California, 1,033; New Jersey, 977; Rock River, 692; Pittsburgh, 674; New England, 523; Central Pennsylvania, 467; Central Illinois, 393; Wyoming, 377; Detroit, 362; Erie, 343; Indiana, 299; West Virginia, 258; Delaware, 247; Philadel-

phia, 219; North Indiana, 187; Central New York, 176; Genesee, 171; Northern Minnesota, 168; Des Moines, 160; Oklahoma, 158; New England Southern, 147; Alabama, 134; Vermont, 133; West Texas, 131; New York East, 125; Ohio, 115.

Per cent gain: California, 480; Missouri, 243; Delaware, 117; New England Southern, 76; Atlanta, 60; Central Illinois, 40; West Virginia, 36; New England, 36; West Texas, 35; Northern Minnesota, 30; Rock River, 29; Pittsburgh, 27; Idaho, 26; Central Pennsylvania, 21.

## Leading Conferences in all Departments, Net.

Southern California, 3,069; Rock River, 1,696; Pittsburgh, 1,290; California, 1,191; Erie, 1,094; Vermont, 923; Indiana, 922; Central Illinois, 882; Baltimore, 820; Wyoming, 662; West Virginia, 653; Delaware, 621; West Ohio, 572; Central Pennsylvania, 526; Northern Minnesota, 499; Southwest Kansas, 448; New England Southern, 418; West Texas, 376; Louisiana, 376; Troy, 372; Idaho, 360; Northeast Ohio, 332; Genesee, 306; Colorado, 291; Philadelphia, 284; New York East, 258; Des Moines, 254; Atlanta, 252; Chicago, (German), 219; Southern Illinois, 200; Dakota, 199; North Indiana, 192; Iowa, 188; Wisconsin, 146; Mississippi, 146; North Dakota, 128.

## ILLINOIS WOMAN'S COLLEGE, JACKSONVILLE, ILL.

A study of the college enrollment offers many interesting facts and comparisons. There are 278 students taking the regular college courses, as against 240 when college opened in September, 1921. Of the 278, 22 are classified as Seniors, 34 as Juniors, 73 as Sophomores, and 149 as Freshmen. The Freshman class at the beginning of the year 1921-22 numbered only 117. From other colleges we have this year one Senior, three Juniors, six Sophomores and seven who are classified as Freshmen, a total of seventeen students entering from other standard colleges. In addition to the regular college students there are 190 enrolled in the special departments of the college, making a total registration to date of 468.

As usual, Methodists predominate as to numbers, 176 being affiliated with this church; 46 belong to the Presbyterian Church, 22 to the Christian Church, 14 to the Baptist, 10 to the Congregational, 3 to the Lutheran, 2 to the Episcopal, 2 to the United Brethren, 1 to the Evangelical, 1 to the Catholic, and 1 to the Christian Science.

Illinois Woman's College students come from 19 states and 2 foreign countries. Jacksonville furnishes 35, Illinois, outside of Jacksonville 170; 30 come from Indiana, 7 from Missouri, 6 from Kentucky, 5 from Minnesota, 4 from Oklahoma, 3 from Nebraska, 2 each from Colorado, Iowa, Kansas and Michigan, 1 each from Arkansas, California, Mississippi, New Jersey, New York, North Carolina, Ohio, and Texas, 1 each from Mexico and Chile, South America. It is an interesting coincidence that the girl from California drew as a roommate, the girl from New Jersey.

Plans are being made for the second observance of the Candle Lighting custom on Founder's Day, October 10, when the Yellow and Blue College candles will be lighted at the evening meal by former students and graduates all over the world.—Joseph R. Harker.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

Subject---Jesus Sending Out Missionaries

(Luke 9:1-10:24)

DECEMBER 3, 1922

According to St. Luke, Jesus sent out two groups of disciples at different times to do missionary work. On the first occasion he sent out his twelve chosen disciples, who thereby became apostles. On the second occasion he sent out seventy other disciples. This account of the sending out of the seventy is found only in Luke's Gospel. But the definite instructions which he is said to have given them for the journey are quite the same in import as those which he is elsewhere said to have given the Twelve. (Matt. 10:5-15, Mark 6:7-11, Luke 9:1-6.) But in either case they were home missionaries and not foreign ones. According to Matthew, he gave them definite instructions not to go outside of Jewish territory to preach. This, of course, was not because he was not interested in the salvation of Gentiles as well as Jews, but it was because the kingdom of God was intended first for the Jews, from and by whom it was to spread to all parts of the world. These men must start and get their experience at home among people who will readily understand their message.

This marks a new departure in Jesus' method of spreading the kingdom of God. We say a new departure. But Jesus had this object in view from the first when he chose these men to follow him. It was his purpose to teach and train them in the work of this new ministry so that in due time they might share the task with him. He was training men who were to be leaders of the people in this new ministry, as the old ministry had its leaders and teachers. When they should be sufficiently trained he would send them forth. This was their trial mission, and their success or failure would prove Jesus' success or failure thus far as a teacher. They were not fully prepared for the work, of course. He had given them information concerning the true nature of the kingdom which he did not think it wise to give to the rank and file of the people in plain terms. But he did not think it wise to unfold even to them the full mystery of the kingdom yet. This must be done gradually. He kept some things concealed from them even until the last. (John 16:12.) One thing he would not tell them was that the political kingdom would not be re-established. (Acts 1:6.) But he had told them enough for them to preach the simple Gospel of the presence of the kingdom of God and of repentance for sin as a condition of entering into it.

They were sent out two by two, says Mark, probably as company for each other. This certainly would not have been the happiest journey imaginable for them going singly on

such a new mission, not knowing how their message would be received or how they themselves would be treated. They would not have cared how they fared had they been burning with prophetic zeal like the prophets of old—like Elijah, like Amos, like Hosea, like Isaiah, like Jeremiah, like John, like the Master himself—who had some impelling vision of God and whose soul had been seized by the spirit of God and hurled forth among men to proclaim the truth which had been burned upon their own hearts by the Holy Spirit. They were not that kind of preachers yet. But many of them were destined to be such after Pentecost which was their final preparation for their work as missionaries. For the present they were only disciples of the Great Prophet, who was training them in piety and life attitude somewhat as we said men were trained in the old schools of the prophets in the time of Elijah and Elisha and before, and as Isaiah trained his disciples. They were also taught just what they should say, so that all should be giving the same message. One can easily imagine, therefore, with what anxious fear they fared forth from their Master on this their maiden itinerary. No wonder Jesus was especially careful to encourage and strengthen them against all possible dangers, and no wonder they were bubbling over with such joy when they returned to their Master. Their mission had not been as dangerous as they had feared it would be, and they had been surprisingly successful under the responsibility which had been placed upon them. And no wonder Jesus was so much encouraged by their success. (Luke 10:18.)

Their preaching in groups was well adapted to bring before the people's mind the time in the early period of their national history when groups of prophets went around trying to arouse the people to the performance of their duty. It suggested a great crisis in the life of the people if they were intelligent enough to take the suggestion. But those groups of apostles were not so extravagant in the external aspects of their religion as those groups of prophets. To all appearances they were ordinary men—not different from the common people to whom they preached, except it should be in the integrity of their lives and the very helpful social service which they were to render along with their preaching. They dressed ordinarily like the common folk. They did not take any more with them than was absolutely necessary for the immediate present. This would certainly keep them from feeling too independent, which feeling is not the best for "sheep" as they were to be. Be-

sides it afforded the people whom they would serve an opportunity to show in some tangible way their appreciation of the good news and service brought to them. The Gospel itself was free, but it was nothing more than right that the people should support those who brought it to them. And they were not to go around from house to house in the same community, but they were to remain in the same home which first received them as long as they stayed in that community. Should they wander around, they would likely get into religious arguments which would be either fruitless or hurtful to their faith. They were not yet prepared to defend their new faith by argument. Or they might even be led into mischievous conversations or idle gossip. The Master was looking far ahead when he instructed these disciples how they should behave on this tour. And the modern missionary, whether home or foreign, would do well to reflect seriously on these instructions. Some of them, of course, could not strictly be applied today, but even these will serve to prevent his going too far in the opposite direction.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, December 3, 1922  
"The Laborers Are Few"

(Rev. D. D. Martin, D. D.)

The Master offers this as a reason for sending out other than the twelve. He knew the largeness of the field as compared with the few whom he had already chosen. Others had been touched with his ministry and they must be employed to remain interested in the affairs of the kingdom. He must give them work. After sending these, there were yet few, and he calls on his disciples to pray for more laborers to send into the harvest.

The world is the harvest field, and was never more ready for the harvest gatherers than now. The seed of the kingdom has been sown in every land in all the world; influences are at work with all peoples by which they have become expectant. The world is on tiptoe to see what is to be done. They are waiting for the messengers of the cross. Bishop Fisher is telling of the villages and peoples almost without in India that could be won this very year if there were the laborers. The most strategic place in all the world is in Central Africa and every report from workers in the Congo basin is a call for more laborers.

Every missionary on the field is overwhelmed with the magnitude of the field. The oppressiveness of the multitude without Christ and without hope is one of the heaviest burdens they are compelled to bear. They need more money to build chapels, schools, hospitals and other equipment, but the appeal for funds is never so urgent and distressing as the call for laborers. The loss of life among our missionaries is not because that climate and food are destructive, or that conditions bring disease, though this is true to some extent, but the anxiety to make things go without sufficient help is the awful strain under which even the strongest break. Give to each mission station the requisite number

of workers and each would soon develop to reach the bounds of other and the kingdoms of this world would be redeemed.

The appeal was never more urgent than now. It is a good time to call where most needed, and with chance to return with those who rejoice in that even the demons are subject to the name of Christ. The church is dying for the vision which will induce multitudes of youth enter the ranks of kingdom service to win the world for Christ.

GAMMON SEMINARY.

## District Rounds

### WAYCROSS DISTRICT

#### First Round

Barnesville, Nov. 18-19; Forsyth, Nov. 25-26; Liberty Hill, Dec. 2-3; New Zion, Dec. 9-10; Eastman and Helena, Dec. 16-17; Macon Station, Dec. 23-24; Macon Mission, Dec. 24; Cordele, Dec. 30-31; Fitzgerald, Jan. 2-3; Douglas Mission, Jan. 4-5; Waycross Mission, Jan. 6-7; Waycross Station, Jan. 12-14; Valdosta and Sparks, Jan. 20-21; Bainbridge and Faceville, Jan. 22-23; Climax and Wigham, Jan. 24-25; Blackshear, Jan. 26-28; Manor Mission, Jan. 29-30; Patterson and Offerman, Feb. 3-4; Folkston and Traders Hill, Feb. 10-11.

Dear Brethren—This is the beginning of our new year's work. Let us start with the year. Organize every part of the church and everybody get on the job. Get your Christmas missionary envelopes at once. Be prepared to make your Christmas missionary offering a success. Remember Lincoln's birthday, Feb. 12, our great Educational day for our schools. The centenary report from this district to our last conference was 50 per cent below my expectation. Remember, brethren, your report makes your appointments. I hope you will take due notice and govern yourselves accordingly. The district stewards' meeting and the preachers' council, north end, will meet at Forsyth, Ga., 10:30 a. m., Dec. 15, 1922. south end, Waycross, Ga. 10:30 a. m., Jan. 12, 1923. Every pastor and district steward is expected to be present.

Yours for humanity.

J. H. PINKNEY.

Box 453, Forsyth, Ga.

### MONTGOMERY DISTRICT

#### First Round

Brewton and Pollard, Dec. 1-5; Castleberry Circuit, Dec. 7-11; Evergreen Circuit, Dec. 13-17; Montgomery, Dec. 21-23; Mobile, Warren Street, Dec. 29-31; Mobile, Chickasaw and Wesley, Jan. 4-7; Citronelle, Jan. 7-8; Theodore and Tensaw, Jan. 9-14; Pensacola, Jan. 16-18; Booth and Lomax, Jan. 20-22; Troy and Aherfool, Jan. 26-28; Union Springs and Brown Grove, Feb. 3-4; Eclectic Circuit, Feb. 9-11; Wetumpka Circuit, Feb. 16-19.

My Dear Brothers—We are just out of the most thrilling conference that we have ever had. Every heart was made glad and I trust that every soul was inspired. We have returned to do big things for the kingdom. Let us all begin at once. An early start coupled with continued effort is bound to produce success. Now is the time to plan and strike hard for every cause. Our district is yet

(Continued on Page 13.)



"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC  
DECEMBER 3, 1922

Subject, "The Leaguer Who Knows"  
(Epworth Herald Day)

I have for some time been convinced that the League's greatest enemy among us is ignorance. Our League officials, with few exceptions, are ignorant of the field, the methods, the objectives of the League. They are blundering away at the job without as much skill as one would display if he played the piano with his toes.

**Knowledge, the Basis of Enthusiasm**  
Let us never forget that it is absolutely impossible to be interested in a thing that we have no knowledge of. One can by no means be enthusiastic about a thing that has no definite meaning to him. Are your first, second, third and fourth vice-presidents listless and indifferent? Examine them and find out how much they know about their departments and about the whole League objective. You'll find, I feel sure, that there is lacking that spark of knowledge which is necessary to kindle the fires of enthusiasm.

**Knowing Conditions is Doing**

A fellow may sometimes know a good deal more than he is willing to do, but he never can do more than he knows. Our knowledge is the limit beyond which our doing cannot go. A going League must be a knowing League. The first and last task that confronts us Leaguers now and always is that of learning our Epworth League job.

**Our Papers**

The Epworth Herald is the paper that devotes itself exclusively to the task of educating the League constituency. Every issue covers a phases of League work. It has plans and suggestions for every officer of every department. It tells each week what other Epworthians are doing, thus snabbling each chapter to profit by the experience of all other chapters. In addition to the Herald we have the League page in the Southwestern. Do you League officers read these papers? If you don't, subscribe as soon as you read this sentence. It would be just as sensible to try to run an automobile without gasoline as it is to try to run your League without knowledge. "Reading maketh a full man."

**DISTRICT ROUNDS.**

(Continued from Page 12.)

a little ahead of the others of our conference. Let us increase our margin. PUSH THE SOUTHWESTERN WITH ALL YOUR MIGHT. IF YOU HAVE AN OFFICER WHO READS AND NO SOUTHWESTERN COMES TO HIS HOME LET US SELECT

SOMEONE ELSE IN HIS PLACE IN THE FIRST QUARTERLY CONFERENCE. I am with you in every effort that you put forth for the whole church. We hope to have every one of our first quarterly conferences a success. Let us work together to save souls. That is our big business.

JOEL C. CARSON, D. S.

**LOUISVILLE DISTRICT  
Third Round**

Morgantown, Nov. 23-24; Bowling Green, Nov. 25-26; Horse Cave, Nov. 27; Upton, Nov. 28; Sonora, Nov. 29; Jackson Street, Dec. 3-4; Cannelton, Ind., Dec. 5; Tell City, Dec. 6; Owensboro, Dec. 8-10; Hawesville, Dec. 10-11; Cloverport, Dec. 12-13; Irvington, Dec. 14-15; Hardenburg, Dec. 16-17; Frankfort, Dec. 19-20; Shelbyville, Dec. 21-24; Simpsonville, Dec. 22-24; Jeffersonville, Dec. 27-28; Coke M. E. Church, Dec. 29-31; Taylor Mines, Jan. 2-3; Hartford, Jan. 6-7; Beaver Dam, Jan. 5-7; Chapin, L. W. E. Watson, Jan. 6-7; Camp Branch, L. W. E. Watson, Jan. 8; Letchfield, Jan. 8-9; Finchville, Wilho Hinton, Jan. 13-14; Vine Grove, Jan. 10; West Point, Jan. 11; Thirty-fifth Street, Jan. 12-14; Loyd Street, Jan. 12-14; Anchorage, Jan. 14-15.

Dear Brethren—We have thus far run well; we shall reap if we faint not. This is our third quarter. Let us put the Southwestern over the top; pay in our Episcopal fund and our conference claim. Clear up our centenary. Make Thanksgiving week a great time for centenary and other benevolences and the Southwestern Christian Advocate. Trust God and go ahead.

R. F. BROADDUS, D. S.  
827 S. Preston St., Louisville, Ky.

**MARION DISTRICT  
First Round**

Mount Sterling Circuit, Nov. 17-19; Gainesville Circuit, Nov. 24-26; Mantua Circuit, Dec. 1-3; Clinton Circuit, Dec. 8-10; Union Circuit, Dec. 15-17; Tuscaloosa and Buhl, Dec. 21-24; Akron Circuit, Dec. 29-31; Allison Mission, Jan. 3-4; Eutaw and Springfield, Jan. 5-7; Bessemer and Reeders, Jan. 12-14; Newbern and Walthal, Jan. 19-21; Oak Grove Station, Jan. 26-28; Marion Station, Feb. 2-4; Marietta Circuit, Feb. 3-4.

My Dear Co-Workers, Pastors and Members—Again we are permitted to start another year's journey. Pleasant was 1921-1922. We have many things to praise God for. There was an increase in all lines of church endeavor. May we continue until we shall see our slogan, "Over the top," realized. Brother pastors, let us put on the modern plans of church service and organize as much as possible. Remember our motto adopted at the District Conference, "The world for Christ." Let us prove that we

mean that by reporting round this year on everything—Centenary, Episcopal fund, conference, claimants, Southwestern and soul-saving. Let's help take Alabama off the tail end of the area.

R. R. WILLIAMS, D. S.

**LA GRANGE DISTRICT  
First Round**

La Grange, Warren Memorial, Nov. 18-19; West Point, Nov. 24-25; Sardis, Nov. 25; Zebulon, Dec. 1-2; Stovall, Dec. 8-9; Culloden and Thomaston, Dec. 15-16; South La Grange Circuit, Dec. 22-23; Chipley, Dec. 29-30; La Grange Circuit, Jan. 6-7; Whitesville, Jan. 13-14; Greenville and Harris, Jan. 20-21; Odessa, Jan. 21. Woodbury District Stewards' and Pastors' Council and Centenary Group Meeting, with Dr. J. W. Moultry present. Quarterly conference, 10 a. m. and 8 p. m., Jan. 25. All come, praying and planning for organization of 100 per cent, our bishop's slogan on all causes. Columbus, Jan. 27-28; North Columbus, Jan. 28; Talbotton, Jan. 29; Richardson Chapel, Jan. 30; La Grange, Guano Plant, Jan. 31; Gay, Feb. 1; North La Grange, Feb. 2; Leete Hill Memorial, Feb. 3-4; Over the Top, Feb. 6; Waverly Hall, Feb. 7.

Dear Brethren—By order of the bishop and conference, let each pastor order at once from 740 Rush Street, Chicago, Ill., Christmas Centenary and Christmas Gift Envelopes as an every member offering to God for the gift Jesus Christ, his Son, to save the world. Keep in mind our advance at conference; also remember Lot's wife, for when she looked back, what happened. Co-laborers, let us look forward, for there is gold in the Klondike. Keep Bishop Richardson's great sermon before you all the year. Begin now your monthly Centenary collections and send monthly reports to Dr. Ehnes, 740 Rush Street, Chicago, Ill., and make your appointments by your reports. Also look after Southwestern Christian Advocate quota at once. When you need me send for me and I will come. Pay the district superintendent on Saturday in quarterly conference. Organize your forces.

Your co-laborer in Christ,  
E. D. GIDDENS, D. S.  
705 E. Depot St., La Grange, Ga.

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

SMITH—Rev. B. G. Smith, a retired veteran of the Birmingham District, Central Alabama Conference, passed to his glorious and eternal reward June 11, 1922. For thirty-five years he fought as a soldier of Jesus Christ in the ministry with an unbroken record, loyal to his church, faithful to his God, true to his brethren, and Christlike to all mankind. Brother Smith succumbed to a stroke of paralysis which confined him to his room for five months; but, like a good soldier of Jesus Christ, he

bore it all patiently. In the pastorate he served Evon Ridge charge, Five Point Circuit, Brownville and Irondale, Decatur charge, and served six years acceptably as district superintendent of the Birmingham District. The citizens of Birmingham, as well as the Central Alabama Conference, mourn the death of such a good man of God. The funeral services were conducted at St. Paul Church. The following pastors assisted in the services: J. W. Whitfield, J. W. Martin, J. W. Wright, A. L. Boyd, P. G. Goins, Ben Williams and R. H. Moore. Rev. C. L. Dunn, district superintendent of Birmingham District, delivered the sermon from Rev 14:13; subject, "The Death of a Christian." He was laid to rest by the York Rite Masons fraternity in the city of Birmingham. —C. L. Dunn, D. S., Reporter.

LINCOLN—Sister Geneva Lincoln was born Nov. 17, 1893, and died September 28, 1922, at her home in Cass county, Domino, Texas. She was a faithful member of Scott Chapel M. E. Church. Her funeral was held from St. Paul C. M. E. Church and interment was in the Domino cemetery. Sister Lincoln was a loving mother faithful and true wife, and a devout Christian. She leaves to mourn her departure a mother, three brothers and six children, the youngest of which, was only 23 days old at the time of her death. T. H. Edwards, P. C.—Mrs. Rocksie Holt, Reporter.

BROWN—Brother Henry Brown, one of the oldest members of St. Paul M. E. Church, Kildare, Texas, passed from labor to reward Sunday, October 1, at 2:10 p. m. His death was the result of a fall. He sustained two broken ribs and collarbone. Regardless of his suffering, he said that he did not know anything else to do but pray. Brother Brown was a native of Georgia. He is survived by a mother, wife, two brothers, three sisters, five children and eight grandchildren. The funeral services were conducted by Rev. T. H. Edwards, his pastor, assisted by Rev. W. H. Whitten, pastor of St. John Missionary Baptist Church, Kildare. Brother Brown was laid to rest with the honors of the International Order of Twelve, Knights and Daughters of Tobias.—Miss Prudie Coal, Reporter.

McNISH—Mary McNish was born in South Carolina and died at Mikesville, Fla., October 12, 1922, after a brief illness of about two weeks. She came to Florida in 1910 and joined the M. E. Church in 1920 at High Springs, Fla., under the pastorate of Rev. G. M. Hearst. The funeral was attended by our pastor, Rev. G. M. Hearst. She leaves two sisters, a cousin and a host of friends to mourn her untimely death.—Reese King, Reporter.

BUTLER—Brother Isaac Butler of Washington, La., passed out of this life October 14, 1922. He lived a consistent Christian life and made a lasting impression upon all with whom he came in contact. He had

(Continued on Page 16)

BROTHER—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,  
Mohawk, Florida.



## WHAT THE CHURCHES ARE DOING

**DAYTON, OHIO.**—Notwithstanding the all absorbing interest which we have in the erection of a new house costing \$6,500, the Corner Stone of which will be laid November 5, and our determination to raise every cent of \$805.00, our Centenary money by December, we can not but respond to the loud and mighty call to maintain The Southwestern Christian Advocate. We have the promise that most of the officers will subscribe this quarter. Mrs. B. E. Courtney has just paid \$25.00 of her Centenary Subscription for this year. We were able to answer the "I Will Maintain" call with a check for \$144.00. Our church has been favored recently; first by the coming of Bishop Anderson with the entire West Ohio Conference, to start us off in the erection of the New McKinley; then by the following pastors, Rev. E. A. Driver of Lorain, Ohio, Rev. J. E. Burton of Youngstown, Ohio, Rev. John W. Crook of New Castle, Ind., Rev. Jos. C. Hayes of Akron, Ohio, and Rev. A. P. Waller of Troy, Ohio.

Rev. E. A. White, district superintendent, is en route here to hold our third quarterly conference, and the following persons are ready to meet him with some very inspiring reports: Miss Eva Davis, president of Foreign Missions, who at the last district conference reported more money raised than all the other charges of the district put together; Mrs. Ida Ewing, president of our Home Missionary Society; Mrs. Mary Kemp, president of our Ladies' Aid; Mrs. Estella Thomas, president of Pastors' Air, No. 2, and Mr. Artie Henderson, our Sunday school superintendent.

Sunday services are being well attended. Last Sunday's collection was \$168.—Mrs. M. E. Chinn, Reporter.

**BAKER, LA.**—Our revival was quite a success and eight souls were brought to Christ. Our pastor is on the job. He started a revival fire burning in the Sunday school at Jordan church. Four out of the Sunday school were converted, which makes a total of twelve added to the church. Rev. S. J. Jackson, P. C.—Mrs. L. Williams, Reporter.

**SPARTA, TENN.**—Kynett Chapel: Rev. Harris and wife were very royally entertained with an informal social on Monday evening, October 9, at the colored school building, by the patrons of Sparta and student body. A short program was rendered, after which a delightful meal was served. The Sparta colored band was present and, as usual, gave a number of their most popular selections. Rev. Harris has done unusual work at Sparta this year and we are all trusting that he will return.—Mrs. L. J. Washington, Reporter.

**MUNNERLYN, GA.**—Millen charge: We have recently closed a very successful revival meeting at Burton Chapel. We are very few in membership and our congregation is very small. It has been many years since we had a revival meeting, but as the Lord would have it three souls were happily converted, one of whom was 36 years of age, Brother Hercher Lester, for whom we have prayed

for many years. Rev. J. B. Simpkins, P. C.—Pearl Wilson, Reporter.

**HATTIESBURG, MISS.**—The Sunday School of St. Paul M. E. Church is very much alive. Recently our Sunday School superintendent, Mr. E. W. Hall, and his good wife, Mrs. L. J. Hall, spent a month's vacation in Georgia, Florida and other states. In their absence Mr. E. D. Triggs, assistant superintendent, in his quiet and dignified way, was certainly on the job. He planned and conducted, together with the teachers and different committees, the annual Sunday School picnic, which was indeed a grand affair. Various kinds of amusements and refreshments, with the many friends from the other churches, made the day one worth remembering. Not only the Sunday School, but the whole church with its different departments, is moving forward.—Reporter.

**CLEARWATER, FLA.**—The coming of the Sunday School and Epworth League convention and the District Conference has proved since its adjournment to be of great importance. Members are being gradually added to the church. The future holds much for our church and the noble pastor, Rev. A. L. Jackson, who has done so much for us. We pray that he will remain with us, for he has certainly a great work in our midst. Built two churches, purchased two lots, and thirty members have been added to the church. Some time ago Mrs. Hester Adams, one of our old members, was presented with a small purse. Mrs. Martin made the presentation speech. She has returned to her former home, Hampton, Fla.—Mrs. C. K. Martin, Reporter.

**MARTHAVILLE, LA.**—During the month of September a camp meeting was conducted at Union M. E. Church, which was a spiritual benediction to all. The service was held in a tabernacle, which was crowded each night with white and colored. Our visiting white friends praised the singing, which was conducted by Miss Malinda Simon, teacher in Central High School, Shreveport, pianist, with Miss Eunice Gilbert as chorister. The purpose of the meeting was to raise money to rebuild the church. Total raised \$170. Two conversions and two subscriptions to the Southwestern. Revs. N. Ford, T. R. Garrett, E. D. Hamilton, Jenkins and Rev. Mrs. I. Lawson were among the visitors.—C. C. Smith, P. C.

**THREE RIVERS, TEXAS.**—Under the leadership of our loving pastor, Rev. J. H. Jackson, we are moving along with great success. There has been added to the church more than seventeen converts since the beginning of the year and a new building has been erected at Three Rivers. New officers have been elected at Bell Fountain M. E. Church. We are very proud of the work of our pastor and hope he will be returned to us another year.—Maggie Brewer, Reporter.

**ORANGE LAKE CHARGE, FLA.**—Orange Lake Charge, Solomon Chapel, has reached the top with a small membership. We have raised all of our conference claims and centenary for this year, as was assessed. Therefore we are going over and

above our assessment. The pastor is fully able to hold the fort and is well thought of by all members of the church.—Reporter.

**BRENNHAM, TEXAS.**—The celebration of the pastor's first anniversary by the Mount Zion M. E. Church came to a close October 8. Total amount raised was \$207.38. The following Baptist churches came to our aid: Mount Rose, \$8.05 (Dr. J. A. Jackson, pastor, preached the main anniversary); Mount Syria, \$8.50; New Hope, \$16.05; Mrs. E. L. Williams and Mrs. E. P. Jones raised \$34.65, and the pastor presented each one with a prize; Mrs. Maggie Polard, superintendent of the Sunday School, raised \$18.70, and the pastor presented her with the Southwestern Christian Advocate for one year. Honor is due the three captains and our loyal minister.—A. V. Nelson, Reporter.

**DEKALB, MISS.**—Sunday, Oct. 1, was a high day at New Hope M. E. Church. The church had been divided into clubs to report for centenary and salary. The sermon at 11 o'clock was preached by the pastor, Rev. Giles W. Adams. The sermon was delivered to the delight of all. Public collection, \$13.21. Club No. 1, S. S. Steel, \$33.68; No. 2, Mrs. Pasille Clark, \$32.25; No. 3, Mrs. Roxie Hull, \$41.10; No. 4, Levi Campbell, \$3.45; No. 5, Mrs. Carrie Cole, \$17.85. Total, \$142.54. We paid balance on centenary, \$38.50; paid pastor \$104.04. We are alive again and doing our bit under the leadership of the wide-awake pastor.—S. S. Steel, Reporter.

**ADAIRSVILLE, GA.**—Fairmount and Fairview M. E. Churches of the Adairsville charge had their fall rally October 15, 29, in connection with the rally, Fairview church (better known) Pine Log Church, celebrated its 50th anniversary. Principal speakers were Rev. Fawler (white) pastor of Baptist Church and Mrs. Edna Tate, (white) Banker of Fairmount and Brother J. V. Smith, one of the oldest trustees of Fairview Church. There was a contest. The one raising the most money received \$5.00 in gold. Mrs. Lula Heard was winner. Total amount raised on this occasion \$119.39.—I. C. Rucker, Jr., Pastor.

**LAKE CHARLES, LA.**—On Thursday night, November 2, at Warren Chapel M. E. Church, Mrs. Naomi Caroline conducted devotional exercises and a guessing contest for the Epworth League. Sunday, November 5, being the first Sunday, Rev. C. Spears conducted devotional exercises and turned the service into speaking meetings, 121 took communion and 7 answered the pastor's call to the need of prayer and one, Mrs. Hattie Clark, joined the Church. Total collection for the day including monthly dues were \$74.10. The Sunday School attendance is on the increase and great work is being done. The Adult Bible class under Miss Florence Lark is the Banner Class. Much interest is being shown in the Epworth League on Sunday evenings. For example 13 boys and girls enrolled Sunday, November 5, making a total of 91 members.—Lewis Dervis, Secretary.

**CENTER GROVE CIRCUIT.**—The Huntsville District: We have just closed the greatest revival ever witnessed in Madison County. The Rev.

R. H. Cox, our beloved pastor put on a revival campaign in August, which lasted five weeks, resulting in 15 conversions. He added to Spring Hill M. E. Church 16 members; Cedar Grove M. E. Church, 19 members; Center Grove M. E. Church 23 members; Total, 53 members, and closed our fourth quarterly conference with the fire still burning in our hearts. The District Superintendent, J. L. Carr, was much impressed and pleased with reports rendered from the official staff. The District Superintendent was paid in full, also the District Steward, Pastor, \$15.50, we raised in the quarter \$83.50. We have the best Pastor on the District. He is the man in the right place. He knows how to handle the young people, also a community organizer. He is loved by the community for his fine stand for the right and his bold stand against the wrong. We hope the Bishop will send him to us again.—Reporter.

**FOREST, MISS.**—This has been a year of steady work. We have finished selling our church at Moss Hill that has stood for twenty years. Had a splendid revival conducted by the pastor. Fourteen members joined the church. At Green Grove M. E. Church that has been standing for twenty or more years we have built a wing to this church and celled it and built a tower for the bell, and paid for all the work. We conducted a splendid revival at his place, assisted by Rev. R. Houze, our pastor at Lake, Miss. Four joined the church. A great spiritual feast was enjoyed by all. I came back to Forest at Lynch Chapel. Our revival began with great spiritual power, conducted by Rev. W. P. Ward, our pastor from Southside, Meridian, Miss. We had a great service and three joined the church during these three weeks' service. Twenty-one were connected with the church. Total collection at Mars Hill, \$50.60; Green Grove, \$47.00; Lynch Chapel, \$148.50. Total in three weeks, \$246.10. The work is alive and each one is striving to make this the banner year. All praise to the faithful members and friends for their loyalty. At the close of this work our district superintendent came in and held his fourth quarterly conference, Sept. 30, Oct. 1. We were out at Mars Hill. We had a great quarter. Reports from the pastor and officers showed that every interest of the church was looked after and a great work had been accomplished. The leaders reported \$29.30 in the quarterly conference. The stewards reported \$356.40. Sunday was a high day at Lynch Chapel. Dr. McMorris was at his best. He preached one of his strong sermons. At 3:30 p. m. the Baptist Association was in session. They sent us Rev. Chatman, who was wide awake and preached one of his great sermons. At 7:30 p. m. our old friend and brother, Rev. Reed, from Lanrel, Miss., preached one of his great sermons, thus closing one of the best quarters we ever had. Our attention is now turned toward the annual conference. We are getting ready at Lynch Chapel. Each family is asked to pay \$10.00 and close up this year's work, and some of them are paying weekly.—R. Jones, Reporter.

**CLEVELAND, OKLA.**—The people of the community gathered at



church October 21 for a day of recreation. In the afternoon games of various kinds were played. Especially interesting was the baseball game, with Miss Bessie Henderson as umpire. After it became too dark for outdoor activities all gathered in the house, where Rev. James Fair, pastor of the Baptist church, conducted a "sing." Young and old sang with heart and voice. Then our district superintendent, Rev. C. R. Ross, delivered a forceful, instructive and witty address; subject, "Undeveloped Resources." He certainly won his way into the hearts of the community folks, especially the young ones. After the address refreshments were served. Results: A nice sum realized, superintendent paid in full, better community spirit, and all anxious that we have another such day soon.—L. B. Austin, Reporter.

PEORIA, ILL.—One of the greatest revival meetings ever held in the city of Peoria was held at St. Luke's Church. Rev. Madame Blake of Kansas City, Mo., conducted the meeting. She is a wonderful preacher and knows how to drive home the truth to the hearts of the people. Souls were converted and added to the church. The church was crowded each night. The meeting closed Oct. 18 with a banquet given in honor of Sister Blake. Our faithful pastor, Rev. A. E. Miller, with his loyal members, is pushing things on to success.—James Harris, Reporter.

VIDALIA, GA.—Collins Chapel M. E. Church members and friends: The roll rally on Sunday, Sept. 24, was a splendid success. I wish to make the following statement concerning the great rally: S. A. Collins, \$10.00; Hattie Collins, \$5.00; R. A. Robinson, \$10.00; Rosa Robinson, \$5.00; J. L. Collins, \$10.00; Chellie Byrd, \$5.00; Rebecca Holmes, \$1.50; H. W. Kimball, \$10.00; Hill Tolbert, \$1.00; Steve Jones, \$1.00; Cleaves Moman, \$1.00; Bettie Eason, \$1.00; Herman Willis, \$1.00; Henry Williams, \$1.00, and other public collections, making a total of \$67.00.—H. W. Kimball, P. C.

NEW SMYRNA, FLA.—Rev. L. G. McClendon, pastor of St. Paul M. E. Church, has closed a very successful revival. Converts, 16; accessions, 11. The work of Rev. McClendon has been blessed, for two years' work has been accomplished in the nine months he has been with us. The revival has been an inspiration to all the people of the community.—O. J. Anderson, Reporter.

QUITMAN, MISS.—Mount Zion Charge: We have just closed our revival with 16 conversions and accessions; four infants were baptized. The Lord's supper was administered to a large number. Total collection for the meeting was \$68.00. May the blessings of God rest upon the members of the Baptist Church for their faithful service.—Wm. Emerson, P. C.

ST. LOUIS, MO.—October 1 was a day of success for us at Samaritan M. E. Church. Our second quarterly conference, rally and cornerstone laying were a combined success. We raised \$1185.00, and this was the result of four weeks' work under the leadership of Rev. A. L. Reynolds. We are doing a great work. He has been with us eighteen months now. The membership has been more than doubled after winning the hearts of his people. He put on a church program that has been a success in

every way. We are building a church that will cost \$60,000 when finished. It will equal any of our modern churches with equipments. Rev. Reynolds is really a pulpit orator. He is convincing in his speech and painstaking in his dealings. He never forgets to put before his people a true and clean Christian living. We have nothing to fear with such a leader. OUR AIM IS TO PUT THE SOUTHWESTERN IN EVERY HOME.—T. J. W. Allen, Reporter.

ANGUS, TEXAS—Our church was well crowded last week to help us in our church rally. Rev. J. S. Medlock preached six noble sermons to a packed house. They were enjoyed by all who heard him. We raised for all causes \$75.50. Rev. W. C. Watson, our pastor, is doing well. When he came here we had two members. We have now on the roll 33 members. There is a bright future for this place by careful management.—Minor Riles, Reporter.

WINONA, MISS.—We, the members of Haven M. E. Church, feel very grateful to God and our beloved bishop who sent to us our pastor, Rev. D. E. Simons. We must say that under the leadership of our pastor we began our new church a few months ago and our first sermon was preached in it by our pastor Sunday, Nov. 5, and our beloved district superintendent gave us a wonderful sermon at night. We paid our superintendent \$18.00 and our pastor \$110.25, and our Baptist friends gave freely on the building of the church.—Mrs. A. G. Grissom, Reporter.

LAUREL, MISS.—Mallard M. E. Church: On my return from a week's revival with Rev. W. E. Goodloe, my wife and I were requested by the organist to attend the choir practice. While there a storm blew in the back door and a group of women led by Mrs. L. B. Calhoun came marching up the aisle laden with many pounds of choice groceries. May God's richest blessings ever attend these good people.—Rev. and Mrs. W. L. Mills.

GOULD, ARK.—The sisters of Bailey Chapel M. E. Church had what is known as a pound supper. The sisters were weighed on a pair of scales and the brethren paid one cent per pound for each woman's weight. A. Nelson, 115 pounds; I. S. Nelson, 112 pounds; Rosa Mason, 117 pounds; Eva Washington, 105 pounds; L. V. Tucker, 118 pounds; Josephine Cheaks, 117 pounds; Caroline Miller, 112 pounds; Mattie Johnson, 106 pounds; Mamie H. Smith, 115 pounds; Emma Jentray, 165 pounds; L. Bailey, 195 pounds; N. B. Tucker, 199 pounds; L. White, 163 pounds; Mrs. Cheak, 197 pounds; Rachel Broadenax, 145 pounds; Sadie Johnson, 155 pounds. Total raised, \$23.19.—W. M. Bailey, Reporter.

LAKE CHARLES, LA.—On Thursday night the Epworth League held one of the most hotly contested debates on record. The subject was, "Does Heredity Influence a Child More Than Environment?" with Mrs. M. E. Bernard and Mr. Samuel Johnson, negatives, the victors, and Mrs. Naomi Carolino and Mr. A. C. Washington, affirmative, the losers, by 12 points to 9. Sunday, Oct. 29, at Warren M. E. Church, the collection for the day was \$129.30, of which \$113.15 was raised for the Centenary, to which Warren Chapel pledged \$100.00. Our beloved pastor, Rev. C. Spears, preached at 11 o'clock service from 1-6 verse of 22nd chapter of Proverbs; subject, Train a child the way it should go; when it is old it will not depart from it." Night service with Rev. Hosea Brown preaching, "Running a Christian Race with Patience." The Epworth League service was carried on with great success. Five new members were enrolled. The feature of the evening was a paper by Miss Ruth Pecot; subject, "The Good of the League to a Community." Much credit goes to Miss Anna Belle Spears and her junior choral club for their wonderful singing. Miss Alice R. Washington has fully recovered from illness.—Lowis Dervis, Reporter.

TIP TOP, VA.—Rev. and Mrs. E. P. Gibson of Mountain City, Tenn., who have been assigned to Tip Top pastoral charge for the ensuing year, were cordially received. They were met at the station by brothers and sisters of the M. E. Church and escorted to the parsonage, where they found dinner ready to serve. Members of the various auxiliaries served dinner at 4 o'clock. Rev. and Mrs. Gibson made themselves at home until about 8 o'clock, when they were disturbed by singing and marching around the house. On investigation Rev. Gibson found a one-pound token of remembrance from most every member, friend and well-wisher of the church and community. Rev. Gibson made the following statement: "Brothers, Tip Top and its people are all right. The pound party was great. I like Tip Top just fine. I should like to buy a home here, but this Virginia weather just simply will not agree with Tennessee clothing."—Reporter.

WEST ENTERPRISE CHARGE—We have just closed a most successful revival at Friendship M. E. Church. The meeting was conducted by Rev. G. W. Arnold, one of our ex-pastors. Fifteen souls were added to the church, for which we thank and praise the Lord. We raised

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\$60.06. Visiting preachers: Revs. D. Moffet, M. Brown, Ed Vaughn, all of the Baptist church. We need the prayers of all. Rev. J. J. Young, P. C.—Mrs. D. A. Houston, Reporter.

LAUDERDALE, MISS.—Our pastor, Rev. J. D. King, is doing all that he can to build up his work. The conference gave him a small mission work hut Rev. King is not a coward, and if he returns and is given a chance he will certainly come to the top. He is doing all possible to repair our church, which is in a bad condition. Through his wise planning we have arranged to re-cover our church, and we ask the prayers of all our Christian friends for our success.—H. B. King, Local Preacher.

LONOKE, ARK.—St. James M. E. Church pulled off a nice club rally Nov. 5. Clubs reported as follows: Club No. 1, Prof. J. F. Moses, leader, \$8.75; No. 2, R. L. Yancy, \$10.20; No. 3, Sister Goodloe, \$8.80; No. 4, Elbert McCulley, \$4.05; No. 5, E. D. Tavon, \$18.43; No. 6, Mack Goodloe, \$8.25; No. 7, Sister Turner, \$50.00; No. 8, Sister Cabeau \$18.47; public collection, \$24.45. Total for the day, \$151.40. Too much praise cannot be given Sister Turner, Sister Hills and Sister Miller, who labored so hard to make the rally a success.—A. C. Cabeau, P. C.

CRYSTAL SPRINGS, MISS.—A white rose rally was pulled off in New Zion M. E. Church by the leaders. The amount raised was as follows: Mrs. C. Boston, \$6.00; Mrs. Rachel Washington, \$5.65; Mrs. Annie Pickett, \$5.26; Mrs. Selena Lewis, \$5.20; Mrs. Frances Williams, \$5.60; Mrs. Frankie White, \$5.00; Brother R. L. Adams, \$5.21; Brother V. Hillard, \$5.00; Brother Samuel White, \$5.65; Brother M. C. Osborne, \$5.10; Brother A. Wiley, \$6.05; Brother D. Cumbland, \$5.00; Brother G. W. Williams, \$5.65; Jessie Washington, \$5.79; Jessie Blair, \$6.75; Carl Davis, \$5.65. Grand total for the day, \$95.00.—N. N. Sidney, P. C.

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## Special Notices

### ROSTER OF DISTRICT CONFERENCES FOR THE 1922 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference.	Place.	Date.	Superintendent.
Clarksdale .....	Minter City, Miss.	Nov. 21-26.....	J. W. Marsh,
Sardis District.....	Coma, Miss.	Nov. 22-26.....	M. C. Pulliam

## SPECIAL NOTICES

Dear Brethren, Officers and Members of the Hattiesburg District: We have just closed the largest district missionary convention held in this section of the state. This convention was composed of all the leading ministers and delegates of the various charges. The reports from the delegates were numerous—spiritual and financial. We rejoice in the fact that what has been the hindrance between the eastern and western division of our district has been removed and we are marching to higher plains. I wish to call your attention to some things that should be corrected, and that is when a committee has been appointed to draw recommendations I think they should be required to use their own judgment without being dictated to by any superior officer or member.

I am referring to the committee on ways and means. Now if we must have the success we are hoping for, we have got to have it at a sacrifice. A laborer cannot execute the duties imposed upon him and walk from Stateline to Collins, Hattiesburg, or even Laurel, while others ride. I am hoping to be ready to call a district cabinet meeting immediately after the adjournment of the annual conference. Now since we have started the lights to burning in the district, let us not obstruct its glow by trying to forever shadow the fellow who has been elected and qualified to preside, from the district superintendent to the humblest officer in the district. We must remember that usurpation produces humiliation, dissolution and oftentimes rebellion. We should assist each other in opening and closing our district meeting, and to see that no one goes away dissatisfied, peace and harmony being the strength and support of all societies, more especially ours.

Respectfully,  
E. A. CHAPMAN, Dist. Pres.

The Board of Examiners of the Atlanta Annual Conference will meet in Heck Chapel M. E. Church, Griffin, Ga., at 10 a. m., Dec. 12, 1922. Candidates who are to appear before the board for examination will meet at the above named place and date. Each member of the board is expected to be present to attend to his part of the work.

H. W. B. WILSON, President.

To the Brothers, Sisters and Friends of the Louisville District, Lexington Conference:

Greetings—I take this method of thanking you for the very fine work you and your church did in our great drive. Glad to say that we went

over the top—\$826.75. Some money was sent in direct, which is not counted in this sum. We shall rejoice together in the great victory for the Louisville District, and this is only the beginning of the work we can and will do to put our district at the head of the list.

I hope you will accept my profound thanks for the Christian co-operation the churches and pastors gave in this \$800.00 drive.

We are now on the last lap of our conference year and much is yet to be done. Our centenary is to be closed up, conference claim money to be raised, bishop's claim to be met, salary of pastors to be paid, general conference expenses to be looked after; great revivals, which is our first and big task; Southwestern to be made self-supporting; all departments of the church to be pushed to the front. BIG JOB, but the M. E. Church can do big jobs.

I feel sure that the Louisville District will make the best report in its history this year. Let us do team work, all pulling together. Let us make Thanksgiving a great day for God and the Church. Plan a great Christian program. Meet the new year with your sails hoisted for a victorious closing up in April, 1923. Look forward to meeting of the heads of all departments during Christmas week.

Again I thank you for the fine spirit manifested in our great drive and pray God's blessing upon you for the future.

R. F. BROADDUS, D. S.  
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### To Whom It May Concern:

Gentlemen—I have a son, when last I heard from him he was in Tennessee, and whose name is Sam White. We called him Little Sam because his father was named Sam White also. My name is Eugenia, and I am his mother. He has a brother, my son, whose name is Ples White, who now lives in Cincinnati, Ohio. If anyone knows of his whereabouts, please have him write me in care of Park Street Church, Cincinnati, Ohio.

### OBITUARIES

(Continued from Page 13)

been a member of St. Mark M. E. Church for sixty years, being very active along all lines. He died at the age of 85 years. Funeral services were conducted by Rev. M. T. Jackson from the Baptist Church.—H. Hicks, Reporter.

FOSTER—On September 27, 1922, death entered the home and took captive Sister Amy Foster, one of the oldest members of McDonald M. E. Church at Lewisville, Ark. She was born in Bowie county, Texas in 1863.

She was married to Mr. William Foster in 1882 and to this union was born 15 children, 8 of which survive her. She joined the church in 1893, and lived a faithful and loyal member to the end. Eight children, many relatives and friends mourn her passing. The funeral service was conducted by Rev. C. H. Howell, assisted by Revs. H. Washington, Whit Jackson, and A. M. Archie. She was laid to rest with the honors of the Household of Ruth.—Mrs. Essie Brown, Reporter.

JONES—Sister Zora Jones, a faithful member of St. Mary M. E. Church, Potts Camp, Miss., fell asleep in Jesus, August 30, 1922. She was a faithful Christian to the end. The funeral services were conducted by Rev. A. G. Cole.—Reporter.

LACEFIELD—Sister Ann Lacefield was born May 10, 1849 in Yell County, died October 19, 1922. She professed faith in Christ in 1869, and lived a consistent Christian life until her death. She leaves eight children and a host of relatives and friends to mourn her passing. She was a member of the M. E. Church on the Roland Charge. Rev. A. L. Buchanan, pastor conducted the funeral, assisted by Rev. Sanders of the Baptist Church.—Reporter.

ROGERS—Prof. D. C. Rogers, one of the most prominent laymen on the Starkville District and of the upper Mississippi Conference, died recently. Prof. Rogers was a student of Rust College and rewarded as the best prepared teacher in Octibbehan County. Having taught several years in rural schools in this county, he was elected principal of the graded school in Starkville, Miss. At the time of his election they were teaching in a mere shack. He at once set about to raise funds for a new building, and in a few months with a little help from the city, he erected a modern school building. He held this position 12 years rendering the greatest satisfaction. Prof. Rogers was a faithful member of New Prospect M. E. Church, on the Starkville Circuit, and was the real leader in presence, influence and money. He leaves a wife and eight children.—J. W. Jones, Reporter.

OUTLAW—Mrs. Magnolia Outlaw, wife of Mr. R. C. Outlaw and sister of Rev. M. J. Stalling, died recently. Mrs. Outlaw was a member of Zion Franklin M. E. Church. She was one of those young women who always brought things to pass. Her home was the home of the district superintendents and pastors. She too was a student of Rust College, well trained and highly cultured. As a teacher she had but few equals. Although her health had been failing for some time, she taught up until a few months of her death. A great crowd followed the remains to its resting place. The funeral was conducted by the pastor.—J. W. Jones, Reporter.

ROBERSON—Brother Louis Roberson departed this life on Tuesday morning, Nov. 2, at 8 a. m. He was run down by a yellow taxi. Notwithstanding his misery, he had faith in God to the end. He leaves a devoted wife, mother, sister, daughter and two brothers to mourn his loss.

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The following ministers assisted in the funeral services: Revs. T. F. Roberson, Thomas Walls and G. H. Deore. Brother J. D. Butler represented the trustees and Sister Royanna Moore represented the auxiliaries of the church. Sermon by the pastor, Rev. B. J. Reddix.

BECK—Miss Luherta Beck, one of the active young lady members of New Payne Chapel, departed this life Sept. 6, 1922. She was the youngest daughter of Mr. and Mrs. Will and Jennie Beck, also faithful member of the above named church. This is the first time that death has broken the ranks of our membership since our church has been organized some years ago. New Payne Chapel is one of the churches of the Duck Hill Circuit, a few miles south of Grenada, Miss. Miss Luherta will be greatly missed, for she was only 19 years old and just entering the bloom of young womanhood. She was the secretary of our Sunday School and a bright member of class No. 4 of the school. The funeral services were very impressive and attended by our beloved pastor, Rev. W. C. Hilliard. Fitting resolutions and an original poem to the memory of this young life was read by the superintendent of the Sunday School. The pallbearers were the young men members of the class. Many friends and relatives mourn her passing. Her hope for the eternal life in heaven was never more bright than during her last days. She asked that all should meet her there. We needed her here, but heaven needed her most, hence our loss is heaven's gain.—S. C. Hardiman, Reporter.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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O King of kings, O Lord of hosts, whose throne is lifted  
high  
Above the nations of the earth, the armies of the  
sky,  
The spirits of the perfected may give their nobler songs;  
And we, thy children, worship thee, to whom all praise  
belongs.

Thy hand has hid within our fields treasures of count-  
less worth;  
The light, the suns of other years, shine from the depths  
of earth;  
The very dust, inbreathed by thee, the clods all cold and  
dead,  
Wake into beauty and to life, to give thy children bread.

Thou who hast sown the sky with stars, setting thy  
thoughts in gold,  
Hast crowned our nation's life, and ours with bless-  
ings manifold;  
Thy mercies have been numberless; thy love, thy grace,  
thy care,  
Were wider than our utmost need, and higher than  
our prayer.

O King of kings; O Lord of hosts, our fathers' God and  
ours!  
Be with us in the future years; and if the tempest lowers,  
Look through the cloud with light of love, and smile our  
tears away  
And lead us through the brightening years to heaven's  
eternal day.

—HENRY BURTON.



## A THANKSGIVING MEDITATION

Once again according to the traditions and customs of the fathers of our country, the President of the United States has proclaimed National Thanksgiving Day and the nation will accordingly observe the custom. Since the original custom arose, of recent years we have originated Armistice Day, which, occurring in such close proximity to our Thanksgiving day, gives added emphasis to the patriotic fervor that should characterize our annual thanksgiving occasion.

The highest sense of patriotism is shown in the devout observance of the day. It reveals an interest in national wellbeing. It fosters an intelligent study and knowledge of the Nation's history. It intensifies our zeal for the prosperity of her institutions. No citizen can pass thoughtfully thro the thanksgiving season without experiencing a keener sense of devotion to his country's welfare and a gratefulness for the share of prosperity it has hitherto attained.

We thank our God, the God of Nations, that peace crowns our nation and her institutions; that we are not entangled in sinister disputes with the nations of the world; that we still maintain the confidence of the nations in our moral integrity. We are grateful that the clouds of domestic disharmony and positive internal conflict are not more ominous and numerous. We thank God there is no larger degree of class and racial clashing and ill-will than does obtain. We are grateful too, for our present degree of stability in the economic life of our country.

We thank Him for religious liberty and toleration which is on the increase and for the new day of spiritual advance which is so clearly drawing. We thank God for the increasing efficiency of our national educational interests. We rejoice over the successes of our religious forces operative at home and abroad. Besides, we are grateful for the material prosperity of our Nation which cannot be equaled anywhere else in the world. The essential economic foundations of our national life are secure and permanent and give largest promise of continually increasing national prosperity and greatness.

There can be found in bald patriotism alone however, no adequate motive of appreciation for all these things. Our gratitude must be deeper. It must be the gratitude of hearts that rejoice that God, thus fulfilling Himself in many ways, is revealing the triumphant glory of His divine character and the onward sweep of His moral purpose in making better the relationships with which we are surrounded. Ours should be the gratitude for the fulfillment of righteous purpose in the earth. Not narrow patriotism, but a sense of sharing in a growing world consciousness of the presence and progress of moral purpose in the world, is the proper inciting motive for gratitude to the God of events at this annual Thanksgiving season.

Thus we are led to this reflection: While there is the periodic Thanksgiving season, which is proper, yet let the Nation remember that a "once-a-year" Thanksgiving for its prosperity and successes, was not meant to, nor should it, take the place of the constant, continuous pean of Thanksgiving which it is the business of every truly devout heart to sing to God continually. The constant, not the oc-

casional, attitude of thanksgiving is the normal one for citizens of a prosperous nation. The occasional should but add emphasis to and reinforce what is or should be our normal national attitude to the Giver of every good gift.

May this Thanksgiving season give prominence to these two reflections in our conscious-

## MAGNIFYING HOME LIFE

On December 3-6, there is to be held at Nashville, Tennessee, a Congress on Home Betterment. It is hoped that this Congress will mark the beginning of a nation-wide crusade for the purification and exaltation of the American home to its rightful place of respect, reverence and purity in our confused disordered social life.

The Congress is highly significant. Its set up recognizes keenly the inroads being made upon the home by the evil influences of society. Former ideals are being impaired, former standards are being lowered and the general results are being reflected in every phase of society.

It has ever been true that the home is the social cell, the unit of organized society, the basis of civilization. This gone, all will be gone. From the home as fountain must flow the stream of Christian life which is our only

ness, namely that our national prosperity is an indication of the wide sweep of God in working out His Kingdom—coming in the world; and that our periodic Thanksgiving should be but an emphatic period in the normal and constant habitual attitude of daily thanksgiving to the Giver of even our lives and all the joys we have.

hope of saving civilization in the next and succeeding generations. No ground therefore must be given to the agencies and spirit that would debase the home or reduce it to pagan levels.

The Congress program will deal primarily with home building, stressing home health, home training, home religion, and will also consider carefully those home destroying agencies that infest modern life.

The essential need of the Nation is to re-enthroned the Christian home in the life of its people, that there may be the building of characters for future citizenship that will bristle with sterling integrity, honesty, love of right and purity.

Persons desiring to attend this Congress on Home Betterment may secure programs and further information by writing Mr. J. E. McCulloch, 937 Woodward Building, Nashville, Tenn.

## THE NORTHERN METHOD OF TREATING RACE RIOTS

Chicago had its race riot, as any city infested with large numbers of peoples of different races will have. It was a riot of large proportions. Twenty-three Negroes and fifteen whites were killed while 359 Negroes and half as many whites were wounded, and a thousand Negroes were rendered homeless.

But neither the fact nor the proportions of the riot are the singular things. Similar riots have occurred elsewhere—Atlanta, Houston, Washington, East St. Louis, Tulsa, for instance.

*How Chicago deals with the riot is an interesting study in sectional attitudes.* Other communities, particularly in the South, evade the real issues and facts and consequences of such social disturbances. But Chicago, as do most Northern communities, with most commendable frankness, fairness and intelligence, probed to the bottom of that occurrence and gave to the world for the first time, as the New York Herald wisely says, "the point of view of the Negro of the twentieth century." Herein is the essential difference between lynching in a Southern community and in the North. Many Southerners do not understand why the South is always designated in speech and press and general sentiment, as the land of lynchings, while the North is not so regarded. It is not that lynching and riots do not too often occur in Northern sections, but it is because of the difference in opinion and attitude toward such disturbances and similar civic evils. *In the lynchings are rarely ever investigated.* When they are, the time-worn, traditional finding is, that the victim "came to his death at the hands of unknown parties." Of the thousands of Southern lynchings of Negroes in thirty years it is doubtful whether there have been a half dozen convictions for the crime. *Quite the con-*

*trary methods obtains in Northern communities.* Riots do occur there but they are promptly, scientifically investigated, the responsible causes are sought out for remedy and the guilty parties indicted, convicted and punished for their sin against the social order and their disregard for social welfare. *The community attitude is the thing that tells.*

Chicago investigated and found the facts. That investigation makes one of the most valuable contributions to the solution of the problem of the races that has ever been made. It adduces scientific evidence which proves the Negro's contention that if our white neighbors will become sufficiently acquainted with the Negro to view him not thro prejudice and traditional opinions handed down from earlier and cruder conditions, they will find less ground for the uncharitable, unfair, and oppressive attitude assumed by many of them.

If the white public press would let up on the Negro, the two races would come more easily to a modus vivendi. *There is no greater enemy to the Negro today than is the white secular public press of the Nation.* It misrepresents him; it libels him; it's policy is to distort to his disadvantage, any report or group of facts that concerns him; it denies him a voice thro its columns, except those who will descend to the unmanly level of advising their race to be contented with their present lot and not aspire to anything beyond; it is so geared as to keep developing constantly a public opinion that reflects hostility to the Negro and is ready at any moment to be fanned into a flame and a holocaust of violence; indeed this same public press has staged and fomented the bulk of the riots and nerved the masses of the lynchers to their shameless acts of putting men to death illegally by the thousands. These facts are boldly brought ought by Chicago's Commission on Race Relations.

(Continued on Page 4)



## *The Whole Question Is Up*



**LEGISLATION** at the last General Conference provided for the creation of the Book Committee of a Commission for a comprehensive critical study of every phase of the situation regarding the entire family of our Methodist Advocates.

This Commission is to make final recommendations as to the best method of conducting the publicity end of our Methodist work in view of the increasing financial deficits which continually haunt the Church.

That Commission has been created and is now studiously at work. It may recommend sweeping changes in the present method of publication, and number of the Advocates. Certain it is that some far-reaching adjustments will be made.

**The Southwestern Christian Advocate must face the issue of financial appraisal. What is its value to the Church, carrying as it does from year to year a heavy financial deficit? Should it be maintained in view of this fact? And, if continued as a publication, should it not be reduced in size and form commensurate with the relatively meagre support its constituency gives it?**

These questions will inevitably be debated in the minds of the Commission and satisfactory answers must be found thereto.

**It is up to the Negro constituency of the Methodist Church to determine the future stability of their Church paper. What they do in the next few months will be the convincing argument on**

**which the Commission will base its recommendation as to the disposition of the Southwestern Christian Advocate, the one distinct general institution the Negro has now within the Church.**

The Semi-Centennial Anniversary now in process, was designed to meet this exigency. In the fifty years of golden history of the paper, is sufficient incitement to every Negro in the Church to perpetuate this paper at all honest hazards. **To Crown these Fifty Golden Years with dignified self-support will insure not only the continuance of the paper but will guarantee a bigger, better, brighter Southwestern Christian Advocate with flattering possibilities for its future service to the Church, the race and the nation.**

The whole situation demands prompt action on part of all our forces. **Methodist District Superintendents, Area Secretaries, Pastors, and lay people in all our Districts, Areas and Charges must bestir themselves in the present canvass. Every Area, District, and local charge must raise its allotment of new subscriptions in order to save the situation.**

**SO LET THE NEGRO RALLY TO THE PRESENT EMERGENCY WITH SUCH OVERWHELMING NUMBERS OF SUBSCRIPTIONS AS SHALL DISPEL FROM THE MIND OF THE COMMISSION AND DOUBT AS TO THE NEGROES' ABILITY AND WILLINGNESS AND ACTUAL SUPPORT IN PERPETUATING OUR OWN GRAND INSTITUTION.**



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

PUBLISHED WEEKLY

BY

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1—All business letters should be addressed to The Methodist Book Concern, and all communications, intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



### HOW TO OVERCOME EVIL:

—Be kindly affectioned one to another with brotherly love; in honour preferring one another; recompense to no man evil for evil. Provide things honest in the sight of all men. Be not overcome of evil, but overcome evil with good.  
—Romans 12:10, 17, 21.

## Personal and General

Today there are in the United States among the children of yesterday's slaves: 500 Negro authors; 578 Negro dentists; 125 Negro chemists; 1,000 Negro inventors; 2,000 Negro lawyers and judges; 237 Negro civil and mining engineers; 4,000 Negro physicians and surgeons; 2,500 Negro nurses; 38,000 Negro school teachers.

The following committee, Stephen Queenan, Chairman, promoted quite successfully the eighty-fourth anniversary of the organization of the Ebenezer Methodist Episcopal Church of Washington D. C., November 12 to 19, inclusive. Ebenezer is a large church consisting of more than 1,600 members and under the remarkably successful and popular leadership of the Rev. Dr. J. W. Waters, its Pastor, reported to the last session of the Washington Annual Conference, the largest Centenary collections of any church within the conference.

Bishop James S. Cannon, Jr., of the Methodist Episcopal Church, South, was a welcomed visitor at the meeting of the Board of Foreign Missions. The Bishop was invited to a seat on the platform and brought greetings to the Board.

### PATIENCE BRETHREN.

If all the matter you send to this office should not appear as promptly as you think it should, please possess your soul in patience, remembering that this is annual conference season now; a time when the Editor is forced by circumstances to live largely on the road in an exten-

sive itinerary visiting as many conferences as it is physically possible for him to make. His immediate attention is not always therefore, possible to office matter. It is difficult for one body to occupy two spaces at the same time.

The same consideration should be had regarding purely business transaction with our Business Department. Our Manager, likewise is largely out of the office at this season, and while his custom is to give prompt and conscientious consideration to every detail of correspondence and especially the placing of subscribers names on our mailing list and personally, taking care of complaints and change of addresses, etc. There must come some delays of reason of his enforced absence from the office here for protracted periods of time.

Again several members of our office force have found it necessary to be absent because of illness and this, of course, has added a bit to any recent delay that you have detected in getting your paper delivered promptly. These inconveniences are however, only temporary and our custom of efficient service will soon be resumed and our friends relieved of these much regretted annoyances in their cordial relation to the Southwestern Christian Advocate.

Speak favorable of your paper at all times, especially now, for we are in the midst of our SEMI-CENTENNIAL ANNIVERSARY in which we are making a special effort to CROWN FIFTY GOLDEN YEARS WITH DIGNIFIED SELF-SUPPORT. Tell your neighbor about it, get his subscription and mail it at once to our office here. If you have sent in a list of subscribers, or if you have subscribed recently, just have patience and the paper will come next week. "PATIENCE IS A VIRTUE, NOT A VICE. THEY ALSO SERVE WHO STAND AND WAIT."

### THE NORTHERN METHOD OF TREATING RACE RIOTS.

(Continued from Page 2)

The Northern community not only impartially investigates lawlessness and adequately punishes the law breaker but, in the case of Chicago, gives forth a monumental contribution to the solution of America's race problem in the following words which are as apples of gold in pitchers of silver:

"In seeking advice and information about Negroes, 'white persons almost without exception fail to select for their information Negroes who are representative and can provide dependable information.

"That Negroes as a group are often judged by the manners, conduct, and opinions of servants in families, or other Negroes whose general standing and training do not qualify them to be spokesmen of the group.

"That the principal literature regarding Negroes is based upon traditional opinions and does not always portray accurately the present status of the group.

"Most of the current beliefs concerning Negroes are traditional, and were acquired during an earlier period when Negroes were considerably less intelligent and responsible than now. Failure to change these opinions, in spite of the great progress of the Negro group, increases misunderstandings and the difficulties of mutual adjustment.

"That the common disposition to regard all Negroes as belonging to one homogeneous group is as great a mistake as to assume that

all white persons are of the same class and kind.

"That much of the current literature and pseudo-scientific treatises concerning Negroes are responsible for such prevailing misconceptions as: that Negroes have inferior mentality; that Negroes have inferior morality; that Negroes are given to emotionalism; that Negroes have an innate tendency to commit crimes, especially sex crimes.

"We believe that such deviations from recognized standards as have been apparent among Negroes are due to circumstances of position rather than to distinct racial traits. We urge especially upon white persons to exert their efforts toward discrediting stories and standing beliefs concerning Negroes which have no basis in fact but which constantly serve to keep alive a spirit of mutual fear, distrust, and opposition."

"It is of the first importance that old prejudices against the Negroes, based upon their misfortunes and not on their faults, be supplanted with respect, encouragement, and cooperation, and with a recognition of their heroic struggles for self-improvement and of their worthy achievements as loyal American citizens."

There is no surer method of approach to a successful solution of the problem than is suggested in the above paragraph for the benefit of our white friends, nor can the Negro hope ever to arrive unless he is governed in all of his endeavors and ideals by the profound facts of the following paragraph:

"The Negro race must develop, as all races have developed, from lower to higher planes of living; and must base its progress upon industry, efficiency, and moral character. Training along these lines and general opportunities for education are the fundamental needs. As the problem is national in its scope and gravity, the solution must be national. And the Nation must make sure that the Negro is educated for citizenship."

This law of the development of a race through industry, efficiency and character must be recognized and observed by those of our group who are impatient of our progress. At the same time, under the operation of this benign law, the race wants recognition and credit for what it has achieved and fair opportunities to accomplish more. To this attitude it is hoped the South will soon come.

### KEEP THE FIRES BURNING.

By Bishop Fred B. Fisher.

The Campaign which has just closed has proven to me that the heart of our Methodism is warm. It has been interesting to note the spiritual victories. The giving has been sacrificial; far beyond the financial values one must realize the spiritual content of this response. I have become more than ever convinced that the public missionary appeal has not lost its power. It is probable that our largest returns during the days which lies ahead will come through the public presentation of the world wide challenge on the part of secretaries, editors, pastors, district superintendents, Bishops, laymen and returned missionaries.

In this connection I have learned that Dr. James M. Taylor is available for missionary campaigns in districts and local churches.

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### BACK TO GETHSEMANE FOR THANKSGIVING DAY.

No proper estimate can be taken of the virility and potency of Christian economy in the world to-day, except that estimate be calculated in regard to quality and quantity of the Idealism that characterizes the disciples of the Christ and the institutions they have founded in His name. Statistics of numerical followings and huge monetary budgets do not mark an advance in kingdom building and frequently are signs that point to the beginning of the end. The Christ idea, the Christ personality, the Christ Mind, His heart quivering in sympathy with humankind and the ills they are heir to—if only one person in a civilization achieves to these, that civilization becomes remarkable thereby. There were mass movements in the Master's day—His was the opportunity to baptize multiplied numbers every day of His ministry—indeed—that would have been the easier way. Obsessed with a mania for mere numbers of adherents He must certainly, have become a popular idol, a sort of Jewish Loyd George—and nothing more than that. His insistence upon Absolute perfection in humanity as pertained to the things of the Kingdom, brought Him to Gethsemane, conspicuously alone, in so far as any man had arrived to a comprehension of what it was all about.

It was at Gethsemane that He experienced the travail of His soul and was satisfied with what He saw and felt. He saw that the price of human redemption was the life of a Perfect Man. He went straightway to Calvary thanking God that he was worthy—and died, thanking God, that by his sacrifice, Victory was assured.

Those who dwell in gilded halls and feed on the fat of the land cannot diffuse the Thanksgiving glow—it is not in them. The strong swimmer buffets his way through surging seas and wins his way against odds to a far-away objective. He rejoices in the perfect co-ordination of muscle and wind. He exults in his ability to battle so superbly. But the poor timid wretch, who has a natural terror of deep waters,—who finds himself overwhelmed in the flood, and in final desperation, grasps a hand that he knew not was there, can never express the joy of that moment and does not fail to give thanks always to Him to Whom thanks is due. Gethsemane marks position in the race, instance covered previously is only incidental. It matters little that we have ran so far and well. It does matter that we realize the necessity of running our course to the end, and up to the limits of our high privilege. Forgetting, therefore, past mile-posts, our Thanksgiving should be because, that with a New Day before us, and with a New Consecration, we see an opportunity to scrap all world records now standing, and evince a stamina that shall merit the goodnatured envy of the saints.

A desire toward sacrificial contribution is the earnest of the Thanksgiving spirit. Tradition has it, that once upon a time, Rome, during an earthquake was cleft in twain. A bottomless chasm separated the opposite halves of the city to the consternation of the populace. Hastily, messengers were dis-

patched to the oracles to learn what measures were necessary to appease the wrath of the gods that this rent in the earth might be healed. The Oracles pronounced that Rome's most precious possession must be thrown in the chasm—Rome's choicest gift was the price of gods demanded. The royal palaces, the freedman's hut all gave of their most cherished things—the gods were angry, the people terrified. When days had passed and the wealth of Roman patriots had gone into the maws of this insatiable gulf, and Rome was without hope, a soldier from the wars, remarking that "Rome's most precious possession is the life of one of her defenders"—mounted, and accoutered as he was, rode into the cleft, and as horse and man went down, the yawning jaws closed too.

The opportunity that the Church holds out to humanity is the martyrdom of selfish aims and interests at the behest of God and for our humankind. The possibilities in the train of such an unselfish oblation, when comprehended, will by their immensity bow us agonizingly for "our baptism of fire." But the ordeal past, the issues cleared, as concerns us. Thanksgiving is always—Today!

D. M. PLEASANTS,  
637 Francis Street,  
Pittsburg, Pa.

### THE YOUNG PREACHER AND HIS BIBLE.

By Dr. W. H. Riley.

The board of examiners of the Lexington Conference is holding mid-year institutes.

These institutes are held for the purpose of helping the undergraduates of the conference, and are held in different churches of the conference. This year it was held in Coke chapel, Louisville, Ky.

The general plan of these institutes is: Each examiner open his work by giving a lecture on the book assigned him.

Our work is in the second year and we introduced the work of this department by an address on "The Young Preacher and His Bible."

The address was not prepared with the thought of publication, but I now give it to the church papers after repeated requests of members of the institute and others who heard the address.

The address ran about like this:

"Man has done many great and wonderful things. He has erected monuments of stone that will outlast the eternal hills; he has made it possible to talk across the seas without wires; he has harnessed the mighty force known as electricity and stored it up in batteries; he has hitched on his wings and sported with the birds, and with his horse of iron he has annihilated distance.

All these are great achievements, but none are so great as that of directing the human mind to the printed page.

God's greatest gift to this world was a great man, and man's greatest gift to the world is a good book, for the making of a book is man's greatest achievement. But who can produce a book that will in any way compare with the Bible? Let us look over the field of literature and see what man has done.

Take as examples—

Dante, who gave the first impulse to Italian thought; Homer, who was the creator of Grecian literature, and Virgil, who was the greatest literary genius that was produced by Roman civilization; and Shakespeare, who was the greatest English poet. I am sure that all of you agree with me that these men head the list in the field of literature, and yet, when you put their greatest work along side the Bible, you will see that there is no comparison between the best work of man and the Bible. Let us look a little further in to the matter and take the very best quotation from any of these authors. Now, after you have done this, what is the result? The very best that may be said is that your ear has been tickled and your mind entertained. But suppose you take a quotation from the Bible like this:

"Whither shall I go from Thy Spirit?  
Or whither shall I flee from Thy presence?  
If I ascend up into heaven, thou art there.  
If I make my bed in hell, behold, Thou art there!

If I take the wings of the morning,  
And dwell in the uttermost parts of the sea—  
Even there shall Thy Hand lead me!"

Now, ask yourself what effect does a quotation like this make. You will say that your ear is not only tickled, but your soul is drinking from the clear water brook like a panting deer in the forest.

Many people and some young preachers find trouble in reading the Bible because when they read God's Word they compare it with science, and unless they can make every statement in the Bible conform to science, they become unsettled in faith. Now, such people never once think that natural science is based upon theories and that theory is but a guess; therefore, as has been well said by another; all natural science is but a guess. The thing that should be done when we read the Bible is to harmonize science with the Bible and not the Bible with science. The main purpose of the Bible is to teach religion and not science.

I hope that you will not get the idea that I am alarmed about discoveries that are being made by science. No, no—I am not alarmed in the least. But it is a fact, however, that allied sciences have threatened the destruction of religion, and it is also true that some modern Christians believe the time will come when the world will cease to believe in religion altogether. Yes, this is true; but I want you to put down in your note book that I do not belong to that class. For, as I look over the field of science, I am driven to the conclusion that the world is still believing in religion but in a larger and better way.

The Bible records events as God sees them, and man has never found any of these records incorrect. Ancient history carry us back four thousand years, but the Bible takes us back more than six thousand years. Monuments tell us what man was in his early civilization, but the Bible tells us what man is and where he was created.

Man has said that the flood never covered the whole earth, but geologists have picked up shells of the sea fish on top of mountains.

(Continued on Page 8)



### THE PASSION PLAY AT OBERAMMERGAU.

By the Rev. G. Stanley Phelps.

The Passion Play at Oberammergau is an event unique and justly famous throughout the world. As I was revisiting England this summer, it was not difficult to make an extension to the Bavarian Highlands and see for myself the oldest and most elaborate of Christian religious pageants. It is a development from the "Mystery Plays" of the middle ages, which portrayed the Fall and Redemption of Man, and were performed at first in and near the churches, by the clergy only, and later on in the towns and by the laity. The Oberammergau Passion Play is presented every ten years by the villagers, in fulfilment of a vow made in 1633. In that year Central Europe, after long devastation by war, was smitten with a plague which swept from country to country, taking terrible toll of human life. It invaded the peaceful valley of the Ammer and in three weeks a hundred peasants died. Then the devout community of Oberammergau met for prayer and made a solemn vow that, if they were spared further ravages of disease, they would represent the Passion of the World's Savior every ten years, "in grateful veneration of Him and for edifying meditation." The play was first performed in 1634, and from 1680 onwards was given regularly every ten years until 1920, when it was postponed till 1922 because of the World War.

The surroundings of Oberammergau provide an ideal setting for a drama which deals with the greatest thing in heaven or earth, immeasurably divine and yet strangely human. The village lies in a beautiful valley of a swiftly flowing rivulet, the Ammer. It is girdled with low mountains, clothed with verdure almost to their summits, and suggestive of human interest and pathos, while in the far distance rise the majestic, bare and rugged peaks of the Zugspitze, the Kramer, and the Waxenstein, typical of the "more things in heaven and earth than are dreamt of in our philosophy".

The auditorium, which seats five thousand people, is roofed, but the great stage at the end is in the open, and set in a superb background of mountains. At the rear of the main stage, and between the two oriental streets which form the entrances for the great mass scenes, there is an inner stage with a curtain and used chiefly for personal scenes such as "Christ's Farewell to His Mother at Bethany", and "The Agony in Gethsemane", and also for Old Testament tableaux.

The Passion Play lasts eight hours—from 8 a. m., to 6 p. m., with two hour's mid-day interval, and performances are given two or three times a week from May till September. It seems to me impossible to reproduce the mystical, pious and deeply reverent atmosphere that pervades it, representing as it does the last week of our Lord's earthly life, in strict accordance with the scripture narratives. The tragedy of the Crucifixion is presented with emphasis on spiritual rather than spectacular features. The prologues and choruses as well as the general wording of the play, combine to make it deeply devotional. The general effect is in accord

with the aim of the ancient mystery plays, and also with the object of modern preaching, for it drives home the fact that the passion of Christ is not a closed drama, but a supreme sacrifice of ever-growing significance in the life of the world.

It was a very animated and picturesque scene indeed that met our eye in the main street of Oberammergau one bright morning in August. There was the quaint village, with its beautifully painted houses and lovely array of window-boxes; the cupola-like church tower dominating the valley, and everywhere the green background of hills surmounted with rocky peaks. The crowd, ever moving towards the great theatre, was composed largely of tourists, many of them carrying cushions and opera-glasses. Here and there could be seen the picturesque, brightly-colored dresses of Bavarian girls, and the equally artistic attire of their escorts—wide knee-breeches, black and embroidered in green, gaily colored stocking reaching just below the knee, buff coats, and soft felt hats ornamented with feathers or small plumes.

Precisely at eight o'clock the chorus entered from the two wings, meeting in the middle of the stage, but remaining in a line and not grouped. Their singing in perfect time and harmony under these conditions, was in itself a very skillful performance. The leader of the chorus intoned a prologue, and then followed a very interesting feature which appeared often in the play—old testament tableaux illustrating events which have their counter-part in the new testament story. Parallelism between the old and new testaments enters into the structure of the play throughout. Thus we find, the conspiracy of traders and priests against Christ coupled with the plottings of the older brothers against Joseph; the Last Supper with the giving of manna in the wilderness and the bringing of great bunches of grapes by the spies from Canaan; Herod's mockery of Christ with Samson made sport of by the Philistines. After the opening prologue which dwelt on forgiveness of sins through Christ, there followed two tableaux, the first showing the expulsion of Adam and Eve from the garden of Eden, and the second an idealized scene "The Adoration of the Cross", which was accompanied by a hymn,

"Eternal, hear thy children's stammering prayer,

Hear too, the voice of heartfelt thanks  
They who at the sacrifice assemble,

In holy veneration worship Thee".

"The Triumphal Entry into Jerusalem", which came next, seemed to me a most delightful scene. The many colored costumes, the animated crowds, including a large number of children, the waving palm-branches, the loud acclamations and the festal psalms, with the whole effect enhanced by brilliant sunshine, made one forget the pageantry, and live again amid those great far-reaching events of the first century.

Scenes and tableaux followed on in unbroken succession unfolding the Bible story. Christ's farewell to His mother on leaving Bethany for the last time was a most pathetic scene very well done. The most

dramatic scene was that representing the remorse of Judas, avarice and disappointed worldly ambition struggling with recollections of the kindness and love of Christ to him as to all the disciples, self-justification and wild remorse in turn prevailing, until in black despair the fatal resolve is taken.

The scenes before Annas and Pilate, with the mob indicated by the priests, the procession to Calvary, the crucifixion, the descent from the cross and the resurrection are all portrayed in strict accordance with the Bible narrative and are very impressive. The part of Christ is taken for the third and probably the last time by Anton Lang. It is delightful to visit Mr. Lang in his beautiful house with its painted and carved porch and pretty but very natural garden. Like all the performers, he is very un-assuming and seems to feel the solemnity and sacredness of his part in this world famed devotional pageant, far beyond any personal honor that may accrue to him. Indeed, one of the best features of the Passion Play is that its pageantry is all subordinated to its religious significance. The bearing of the players is unaffectedly devout, and they use no cosmetics, wigs or other theatrical adjuncts. Owing to the British occupation of Jerusalem, the management have been able to study the environment in Palestine much better than ever before, and the costuming of the play was entirely new this year. The scenes and tableaux often reproduce the great pictures in the Munich art galleries.

The Oberammergau Passion Play is essentially a thing to see and meditate upon rather than describe. Those of us who were fortunate to see it, retain the happy and uplifting memory, not of an "insubstantial pageant faded", but of a divine drama of self-sacrifice and boundless love, represented by consecrated human art. No one could follow those moving scenes throughout the day without thrilling in response to the great closing chorus,

"Praise Him, Conqueror of Death  
Once condemned on Golgotha  
Praise Thee, amidst sinners Holy,  
Who for us on Calvary died  
Let our harps of concord sound,  
That the soul with joy may tremble;  
To the Victor crowns now bring.  
Praise to Thee, Who on the altar  
Gav'st Thy blessed life for us  
Thou hast purchased our salvation.  
After death—Eternal Life  
Hallelujah."

Somersworth, N. H.

### A DAY OF PRAYER FOR THE KANSAS CITY DISTRICT.

Brethren of the Kansas City District, I am setting Thursday, December 21, 1922, as a day of prayer for the district, and asking this a day of seriousness and unusual devotion to Almighty God. Asking all members to join in this move, and to abstain from much food, that we may be spiritually inclined for this service.

On that day remember the President of our Conference, the District Superintendent, and his leaders, that they may be able



to make the district spiritually and temporally equal to all needs.

Pray for our Benevolent Boards and give thanks to Almighty God, for what we have just achieved through this campaign for "I Will Maintain". Pray for friends through whom we may be able to lead our district this year to higher and greater spiritual activities.

Pray for the Southwestern Christian Advocate, that it will reach its goal, and be placed on a basis of self-support by the Colored membership of the Church.

If you will write me that you will do this, and are praying for same, it will give me double strength in the work.

Sincerely yours,

A. H. HIGGS,

District Superintendent.

### A SUCCESSFUL SESSION OF THE CENTREVILLE DISTRICT CONFERENCE.

The twelfth annual District Conference of the Centreville District, Delaware Conference, met with the John Wesley Methodist Episcopal church, Denton, Md., October 24, 26, 1922.

A large number of local preachers and exhorters were present. Rev. J. H. Blake, conducted the opening service.

Examination of local preachers was duly conducted by the board of examiners.

The annual sermon was delivered with power by Rev. P. W. Price.

The Holy Communion was administered by Dr. R. H. Wallace, assisted by Rev. J. H. Blake and Dr. T. H. Woodley and others. This service was a spiritual feast and made a profound impression upon ministers and laymen and cleared the deck for action.

Dr. R. H. Wallace, District Superintendent, presided over the sessions with dignity and ease. Rev. C. W. Winder was elected secretary. Revs. C. W. H. Briddell and Zebulon Heath were appointed assistants. J. H. Blake was appointed reporter to The Southwestern Christian Advocate.

The annual report of the District Superintendent contained the keynote of the district conference, and pointed out many signs of spiritual and material developments, sounding a clear note of faith and hope in the world program for the onward march of the Kingdom of God.

Ninety-eight per cent of the pastors were present and presented satisfactory reports.

Hon. L. B. Towers, of Denton, Md., was introduced and delivered words of greeting and cheer on behalf of the city, also presented the key of the city to the district conference.

Mr. George Thomas gave a hearty welcome address on behalf of the church. Mr. G. C. H. Freeman, of Trappe, Md., responded to the welcome address in a happy vein.

Dr. R. H. Wallace, District Superintendent, filled with the spirit of God, arose and addressed the conference in a wonderful plea for the Centenary activity of the church.

Dr. L. C. Murdock, Philadelphia area secretary, was present and delivered an address full of missionary interest and thought, which will not be forgotten.

Dr. J. W. Jackson, Centenary secretary for the colored work, rendered valuable service in doing team work for the successful launching of the "I Will Maintain" fund.

Full apportionment of the "I Will Maintain" fund was given to each charge and the same was subscribed, amid great rejoicing.

We were more than glad to welcome and hear from the activity of the following workmen of God: Drs. F. H. Butler, secretary of the Epworth League for the Colored Work; W. A. C. Hughes, secretary of the Board of Home Missions and Church Extension for the Colored Work; T. H. Kiah, principal of Princess Anne Academy, at Princess Anne, Md.; W. C. Thompson, dean of the Delaware and Washington Conference Summer Institute; W. C. Jason, president of Delaware State College for the Colored Youth, all of whom delivered helpful addresses along lines for the uplifting of the masses of the people.

The excellent reports made by the members of the district conference showed a marked improvement in the methods and results of church activity.

The following District Superintendents were presented and delivered timely addresses upon the program of the church: Drs. J. H. Scott, J. T. Fletcher, J. W. Jewee and J. H. Hargis.

Bishop M. W. Clair, of Liberia, Africa, sent us a letter of cheer.

Greeting were received also from Mrs. L. A. Blake, district president of W. H. M. S., who attended the forty-first session of the board of managers held at Pittsburgh, Pa.

The Southwestern Christian Advocate was faithfully looked after and secured an increased number of cash yearly subscribers in its semi-centennial anniversary campaign for dignified self-support.

A delegation of fraternal delegates were present and the following: Drs. W. B. Perry, C. S. Sprigg and W. G. Mathews, addressed the district conference with burning words.

Zebulon Heath, William R. Price and John E. Nichols graduated from the course of study for local preachers.

The evangelistic sermon was preached by Rev. R. B. Thompson from the text St. John, 3-16.

The entire sessions were marked by wonderful spiritual fellowship among the preachers and laymen and a genuine spirit of co-operation that made the work and association delightful.

The next session of the district conference will be held in Asbury Methodist Episcopal church at Easton, Md.

A rising vote of thanks was given the pastor, Rev. M. V. Waters and the local committee on entertainment for the excellent manner they cared for us and we are more than proud to place them on the roll of honor among the charges which delight in serving others.—J. H. Blake, Reporter, Trappe, Md.

### ABERDEEN DISTRICT.

The second session of the Aberdeen District, Upper Mississippi Conference, was

held at Aberdeen, Miss., November 8-13, 1922, with Rev. J. H. Talbert presiding.

The introductory sermon was preached by Rev. E. A. Tyler. On Wednesday morning the Woman's Missionary Society convention was organized, with Mrs. Henderson presiding. Quite a number of delegates and pastors were present and started the work off in good style. Many splendid papers were read by the delegates and much interest was manifested in the success of the work done on the district. The annual conference president, Mrs. S. K. Phillips, was introduced. She had just returned from the annual meeting held at Pittsburgh, Pa., and brought from that body a message of much interest and cheer to the delegation and the conference. If the plans suggested by her are put into operation the work will grow amazingly among our people.

On Thursday morning the Woman's Foreign Missionary Convention was organized, with Mrs. E. A. Franklin presiding. The president's address as well as the reports of the different delegates were full of light and inspiration, as well as covering the whole field of the work.

The District Temperance Convention was organized with Rev. J. R. Nevils presiding. This at once became an active organization; with financial reports coming from all over the district made this at once an important factor in the district. Papers were read on the work of the church in the foreign field which inspired our hearts. Mrs. Ferguson the annual conference president of this society, was introduced. She brought a message of the activities of the work in the foreign field, pleading with us to stand by Bishop Clair in his work for the redemption of Africa. Dr. Davage, president of Rust College, was also introduced and spoke of the progress and the outlook of a greater Rust.

Friday morning the district conference opened with the District Superintendent, Rev. J. H. Talbert, presiding. The conference organized by electing J. W. Byrd secretary, J. R. Nevils, statistician, H. Y. Sautter treasurer. The District Superintendent made a strong report, covering every phase of the work on the district, as well as pastors who made good reports. This conference was indeed a record-breaking one. Rev. W. H. Golden, District Superintendent of the Tupelo District, and Rev. E. A. Franklin of the same district, were introduced, and they made inspiring talks. Rev. W. F. Isaiah was with us and brought two or three souls to Christ. Two preachers were recommended for recognition of orders and one for admission on trial. Strong sermons were preached during the conference by Revs. E. A. Tyler, J. R. Nevils, A. Talbert of the Starkville District; Drs. N. R. Clay, E. R. Miller, Revs. S. T. Walker, M. D. Troupe, C. I. Ashford and G. Spencer.

The benevolent collection for the Centenary, etc., amounted to \$1,047, the largest amount taken in the history of the district. Forty subscribers were taken for The Southwestern. Thus goes into history the greatest year's work on the district. The old district is again waking up to take her place

(Continued on Page 11)





The late Dr. Emery A. Durham,  
Houston, Texas.

Dr. Emery A. Durham, a faithful member of Sloan Memorial M. E. church, departed this life Aug. 22, 1922, in full triumph of faith. Dr. Durham was ill only four days when God in his wise providence saw fit to relieve his child of his sufferings, which no other physician could do. Up to the time of his death Dr. Durham was superintendent of Sloan Memorial Sunday school, and had been for a number of years. No was was too cold or rainy for him to attend his church and Sunday school. He was always ready and willing to do whatever task was assigned him.

Dr. Durham was a leader in the medical fraternal, civic and religious circles. He was a member of Prince Hall Masonic Lodge, F. A. and A. M., York Rite, also the Ancient Order of Pilgrims. The funeral was the largest witnessed by our church, attended by noble ministers of the Texas Conference.

Eulogies by our worthy District Superintendent, Rev. A. W. Carr, Rev. B. R. Booker, District Superintendent of the Palestine District, Rev. L. V. Harrison, pastor of St. James M. E. church, Houston, Tex., are to be remembered.

Among the many things said about our dear Dr. Durham was the encouraging paper read by the Assistant Superintendent, Bro. Stevenson, when he said: "One more in heaven, one more less at home."

Little Miss Burdette touched the heart of the crowded edifice when she mentioned the doctor's plea to them: "Little children, love ye one another." The casket was covered to the extreme with a heavy floral offering and was surrounded by the Sunday school children and its staff of officers. The funeral sermon was preached by Rev. N. H. Jackson, the father of our beloved pastor, Rev. T. M. Jackson, who delivered the closing remarks. Dr. Durham's life was a life of service, carrying a lasting smile for every one. His passing is an irreparable loss not only to his devoted wife who stood until the end, but to the local church and community. Beside the wife he leaves two sisters and other relatives and friends to mourn his leaving. We say to him, "Sleep on beloved, and take thine rest: we love thee well but Jesus loved thee best. Good night, good night, good night."—Reporter.

Make much of the HONOR CERTIFICATES.  
They are subscription getters.

#### A DOZEN GOOD REASONS.

We need THE EPWORTH LEAGUE in our chapter:

To help us in our personal religious life.

To show us new and better days of doing all our League work.

To make possible a livelier, more interesting, more popular and more resultful devotional meeting.

To tell us what is being done by the other Chapters in the League's wide field.

To make us more intelligent and more interested members of the Church.

To give us Juniors a weekly feast of good reading.

To furnish our minds with clean and wholesome literature.

To interpret for us the really important news of the day.

To keep us informed about the great moral and reform movements, especially the war on defiant law-breakers.

To give us a larger feeling of League fellowship and responsibility, and to make us more conscious of "the tie that binds."

To make us better soldiers of Jesus Christ, leagued for effective service in his name.

To show us the needs, the tasks, and the triumphs of the gospel in all the corners of the world which is our parish.

#### THE YOUNG PREACHER AND HIS BIBLE.

(Continued from Page 5.)

Man has said that Babylon and the Tower of Babel never existed; but by the aid of the pick and shovel great libraries have been dug up, and we have been able to look on these ruins. Man has said that Joseph never lived; but in upper Egypt we find the remains of works containing the name of Joseph. Man has said that Pharaoh never lived; but right today we may look upon his mummified body. Sir John Herschel said: "All human discoveries seem to be made for the purpose of more and more confirming the record of the sacred scriptures."

When I was a little school boy I used to read in my old Second Reader these lines:

"Twinkle, twinkle, little star,  
How I wonder what you are.  
Up above the world so high,  
Like a diamond in the sky."

These lines, as simple as they may seem, reveal a great truth. The Bible is man's lighthouse, and without it he would never have known just what the stars were, for already he had been sweeping the heavens for three hundred years with his telescope but could not find out what they were until a flashlight from God's Word told him that the stars are fixed centers around which the sun and other fixed bodies revolved.

No other book has undergone such long and bitter persecution as the Bible; emperors have ordered its destruction, bonfires have been built from its leaves. It has been ridiculed, scoffed at, bitterly denounced and mercilessly criticized, but still it remains. But what about the works of man? The tooth of time has slowly but surely destroyed all his work. Where are the crowds who once went to hear Homer or Virgil sing? Where are the crowds that gathered

night after night to see Shakespeare? Where are the millions who were swept before Uncle Tom's Cabin? They have all gone; but the Bible is here and is being read today more than ever.

The young preacher can not afford to go off at a tangent; he must develop symmetrically, and nothing will help him more in this direction than carefully and prayerfully reading his Bible. But let me advise you: Before you undertake to read your Bible you must be certain that you know some things about your Bible. You must know that your Bible is a library within itself and that it has such literary forms as history, poetry, oratory, etc. Then, after this is well in hand, you may begin the study of the Bible itself.

The Bible is the real power-house for the preacher, but I am sorry to say that some preachers rely more on their lung power than they do upon God's Word. The effective preacher must be an all-round man; he must know many things; the more consecrated learning he has from books the more he will be honored and looked up to in his community; but with all his knowledge, if he is to be honored by his Master, he must know his Bible. He must be able to put his finger on chapter and verse for every emergency. And then he must know where to find all the great chapters, such as Consecration, Law Enforcement, Sick-Room, Abiding, New Birth, etc. And then he must be able to shake hands with all the great men of the Bible. And last, but not least, he must know that the Bible is the book that causes hope to take the place of despair, love to displace hate, life to take the place of death; it causes fetters to fall from wrists, shackles from the ankles. It has dispelled the dark cloud of ignorance and made the light of civilization to shine on all mankind. And he must know and he must cause his people to know that, wherever the Bible is read, it makes men better, wiser and happier.

It will be said of the young preacher who loves his work and reads his Bible in the light of the Holy Spirit, "The people hear him gladly."

#### FAITH, HOPE AND LOVE, THESE THREE, AND THE GREATEST IS LOVE

By L. B. Woodrit

Faith is the ascent of the mind to the truth of God's revealed will. Sure I must climb this ladder round by round, to meet these messengers of Love as they descend with the truth of God.

Faith is the fulcrum on which the lever of action rests by which I may lift myself to the place where I can pull back the mysterious veil of doubt, and see the revealed will of God, and cry like the Christ "thy will be done!" Sure I must love my grand old friend Faith, and trust him, for I know He will lead me down to Jordan's chilly waters and clasp my hand into that great hand of Love, and disappear and we will see each other no more for ever.

Hope is one of our chief blessings; it is the parent of our blessings; necessary in every condition.



Yes, Faith always sees this star of Hope, —But the greatest star disappears at the rising of the Sun. Hape always leaning on my right shoulder, "The storm will soon be over, this rain is only to refresh yur crop of Faith."

Hope is our parent sent from love, to school us and make us ready for our higher position. Its our chief blessings, our souls food, studies, and raiments, in this preparatory life for the life to come.

Sure I must put on the whole of Faith and have the diploma of Hope, for Faith says there is a better world; Hope says you can reach it; Love says come with me, I will take you there.

Hope is a longing and burning desire, yet only partial accomplishment, Yet she will lead me in the hours of death and lay my head on the breast of Love, and lock my arm in his arm and disappear with those grand lessons for another.

Love is a power, it adheres, it brought the Father from wrath to redeem a solid world. God so Loved the world. It caused the Son to lay down his life.

"Love is not only a power," but it is magnetic. If I be lifted I will draw all men unto me. It is everlasting, Lo I have Loved thee with an everlasting Love.

Love knows no defeat, it is blind. It is the tie of the family union, drives fathers through heat and cold, and wrings tears from mothers' eyes that moisten laundried pillows, while she whispers "It is I, be not afraid." Move this great cause and the world will go with it to its resting place.

Love is a defender, carrying peace with it, making farming implements of the sword, and tools for the husbandry of the earth from the spears.

Some day when I have climbed the ladder of Faith, and have pulled back the mysterious veil that is between His face and mine and have my certificate, "Well done," and my diploma from the school of Hope which is my eternal reward and a guarantee to my everlasting position, then I will thank Faith for her ladder, Hope for her schooling, when I have reached up and got Love, that power that rules heaven and earth, and have been assigned to my eternal home, then and not until then shall I be satisfied.

O Faith, O Hope, O Love, these three; and the greatest of these is Love.

#### ANOTHER HERO HAS FALLEN.

By Rev. W. L. Sanders.

On October 26th, just after the close of the East Tennessee annual conference, which met at Bluefield, W. Va., the members of the conference, friends and acquaintances of Rev. W. R. Marbury were greatly shocked by the sudden death of Bro. Marbury, which came seemingly without even an hour's warning. At conference Bro. Marbury seemed to be in perfect health. After the close of the conference he paid a visit to his wife, Mrs. L. V. Marbury, who lives at their home in Chattanooga. sufficient arrangements not having been made at his present appointment. The deceased was born Nov. 25, 1872, at McMinnville, Tenn., and was the son of Rev. J. B. Marbury of the Tennessee con-

ference. He was married to Miss Louviey Davis April 12, 1894, whom he proceeds to the land of rest. He began to preach March 4, 1897, and served twenty-five years of acceptable services to his race and the Master. This quarter of a century's service it seemed to please the Master to have Bro. Marbury complete with an ingathering of 43 souls into the Kingdom the last year of his labors on earth. These were quite a few stars to adorn the crown of this servant at the conclusion of life's work. We know not why God should so suddenly and unexpectedly move our brother from us, but we know he says that "All things work together for good to them that love God." The deceased leaves a wife, Mrs. L. V. Marbury, and an adopted son, with relatives and friends to mourn their loss. The Kinksport charge has lost an indispensable factor in its progress, the Pulaski District one of its most staunch supporters; the East Tennessee Conference one of its most consecrated and energetic workers, but our loss is heaven's gain. Rev. Marbury served acceptably ten pastoral appointments. He had just received his second appointment to the Kingsport's charge two weeks and four days when taken suddenly with acute indigestion and called from labor to reward. He was a member in good standing of the Masonic Fraternity. His remains were accompanied to Chattanooga, Tenn., by the District Superintendent and Mr. Bernard Greenlee, a member of his lodge, where the funeral was attended Oct. 29th. Services were conducted by Rev. G. F. Tipson, the pastor of Wiley Memorial church. "Servant of God, well done; thy glorious warefare is past, the battle is fought, the victory won, and thou are crowned at last."

#### A NEW SUNDAY SCHOOL FIELD WORKER.

Robert Davids of Corry, Pa., Goes To Chicago Office of The Board of Sunday Schools.

Dr. Matthew J. Trenery, Superintendent of the Extension Department of the Board of Sunday Schools, announces the appointment of Rev. Robert Davids, for the past three years Superintendent of Sunday School Work in the Erie Conference to the position of special Field Worker at Large under the Board with headquarters in Chicago. The matter of selecting some qualified worker for this particular type of field work has been under consideration for some time in order to meet the great many requests coming into the office of the Board for the services of a trained worker to assist local schools to put over a modern program of reorganization. Brother Davids has had considerable experience in this particular type of work and has been unusually successful. In several instances he has conducted city-wide campaigns, with all the Methodist Sunday Schools of a city united in a general drive of increased enrollment and higher standards of efficiency. Some most remarkable results have been forthcoming from these campaigns. A little over a year ago he conducted an efficiency campaign in an

Eastern city which resulted in the organization of the young people in a Teen-Age Department. It then had an enrollment of eighty-five. The present enrollment is 250. The representative of Babson's Statistical Organization—not a Methodist—in answer to a questionnaire sent out by that organization, reported that the greatest religious achievement of the year in—was the development of the Teen-Age Department of the First Methodist Episcopal Church. Dr. Trenery is convinced that what was accomplished in this one church through the efforts and leadership of Brother Davids can be accomplished in scores of other churches. At least he is willing to try out the experiment by transferring Brother Davids to this larger field of activity.

Pastors and Sunday School officers desiring the services of this special field worker should communicate at an early date with the Extension Department of the Board of Sunday Schools, 58 East Washington St., Chicago, Illinois, as already requests are being made for efficiency campaigns. Full plans and particulars will be furnished upon request.

#### KEEP THE FIRES BURNING.

(Continued from Page 4)

My association with him during the past years leads me to hope that he will be used to the full measure of his strength in the Methodist pulpits all over the country. From Dr. Harry D. Mitchell, D. D., of our Metropolitan Church in Washington, D. C., comes the following echo:

"Dr. Taylor spent eight days with us and delivered ten addresses concluding on last Sunday night. His general topic was 'World Conditions'. From the viewpoint of information and inspiration there has not been a series of meeting ever held in this church which could equal the one just closed. Dr. Taylor has been a world traveller and has had some thrilling experience. His messages were stirring, his descriptions were graphic and the spiritual impact was tremendous. During the entire campaign large audiences were present representing people from nearly every walk of life. Each evening he described the political, social and religious conditions of one of the Countries and showed most plainly the great need of the Gospel of Christ. He spoke of India, China, South America, Central America, Mexico and the West India Islands. On the last Sunday he spoke three times to large and appreciative audiences. At the morning service fifty young people knelt about the altar and specifically dedicated themselves to 'life service' in the Kingdom of God. The full results of the meeting cannot be tabulated. Many have signified their intention to support workers in the Mission Fields and not a few have resolved to give themselves to Christ."

This is exactly what would happen in every church which would plan this type of presentation. I have heard Dr. Taylor's addresses on India, and am convinced that the spiritual awakening in that great country would become a reality to all those who hear him.



## CHINA HAILS ACROSS THE STREET—"COME ON OVER!" CHRISTMAS OFFERING 1922

For The Needy Children of Home And Foreign Lands.

The churches and Sunday Schools of the Methodist Episcopal Church are asked to devote the offering taken at Christmas time, 1922, to the work of the church for children and young people both in the United States and on Foreign Mission fields. This request is on the authority of the Council of the Board of Benevolence.

The offering will be devoted specifically to supporting the work done for children under the administration of the Disciplinary Boards of Benevolence. These offerings will be used for objects already within the Centenary program and churches will receive Centenary credit for the offering whether of church or Sunday school.

The particular institutions which will receive this aid are ministering to the whole range of childhood's needs. These institutions minister to the educational needs all the way from elementary schools in foreign lands to high school and special training schools. They include physical ministry in hospitals and dispensaries; the care of the orphan in Europe, in America and in the Oriental lands.

A Christmas offering taken by a Sunday school in this country will meet such widely separated needs as that of a Boys' School for the unprivileged and neglected in New Mexico, which takes homeless boys of Latin-American parentage; a baby clinic in Calcutta, an orphanage in France, the children's work of a Church in a city slum of an American city, or a hospital in China.

The preparations which have been made for the effective use of this Christmas season have been greater than ever before. Every Methodist Sunday School in the country is receiving in these weeks at least two postal cards a week from all parts of the world, bringing pictures and messages which are binding together the children in this land and the children of other lands

into a closer acquaintance and sympathy. On the basis of these message, a program has been prepared entitled, "The World's



Christmas Mail Bag", for use at the Christmas season, either on Christmas Sunday or when the entertainment is held. This program is a simple way, which can be adopted in any Church, of linking together the great meaning of the first Christmas and the spirit of ministry to children in the Name of Christ to-day. The program may be obtained from the Methodist Book Concern. Free envelopes to the number required for each Church making this offering for the children of the world will be furnished by the Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois.

In a more complete way than ever before preparations have been made for making this a Christmas season for teaching the world-wide meaning of the Love of Christ.

### WHAT PROHIBITION HAS DONE TO AMERICA

A Straight Answer To The Latest, Loudly Acclaimed Argument Against Prohibition.

By Deets Pickett, Research Secretary, Board of Temperance, Prohibition And Public Morals of The Methodist Episcopal Church.

The New York Times Sunday Book Review (October 29, 1922) says that Mr. Fabian Franklin's book, "What Prohibition Has Done to America" is a book which "every thinking American should read."

Certainly the book can not do any thinking American harm. It will not do any unthinking American any good.

It is true, as the Times Book Review says, that "something is radically wrong with the nation to-day." This something in our opinion is an utter lack of the sim-

plest spirit of Americanism by a few million men who call themselves Americans. Here is an epochal step taken by the country of which they claim to be a part. Yet they not only do not understand, but do not try to understand what led the people to take this step, just how the step was taken, and just exactly what that step was. They are utterly ignorant of the history, the character and the prospects of the prohibition policy, which, in fact, is founded upon the deep conviction and determined patriotism of a sufficient number of Americans to accomplish a constitutional change.

Mr. Franklin was born in Hungary and has a distinguished career in this country. Perhaps he will not resent it if we class him with that rising school of writers who gain popularity by pouring contempt upon the heads of America, upon the stupidity and narrowness of its Main Streets, and upon the provincialism of its corn belt, upon the "awful God" of its Puritans,

Two things especially in Mr. Franklin's book we wish to call to the earnest attention of men who believe in America. In the first place, Mr. Franklin deserves respect because of his honesty. He does not advocate the "solution" of the liquor problem by the so-called "legalizing" of the sale of wine and beer. He says: "Except for the purpose of making something like a breach in the outer wall of the prohibition fortress—the purpose of showing that the control of the prohibitionist forces over Congress or State Legislatures is not absolutely unlimited—this game is not worth the candle." It is a real service to the country for a man in Mr. Franklin's position of leadership in the anti-constitutional forces to admit frankly that the wine and beer assault on the constitution is only for the purpose of making a breach in the outer wall of prohibition. It is splendid honesty. He continues. "That the law would not be an execution of the intent of the 18th amendment is plain enough," and on another page he finds that "it is not pleasant to contemplate a situation in which, to avoid something still worse, the nation's legislature is driven to deliberate enactment of a law that flies in the face of a mandate of the constitution."

### The Call To Revolt.

But, if Mr. Franklin's honesty is pleasing, it is impossible to give a clean bill of health to his patriotism because the means of immediate relief from the prohibition tyranny he advocates seems to be the astounding doctrine that the dry majority can not pass a law which the wet minority is under any obligation to respect.

This doctrine comes close to the preaching of Mr. H. L. Mencken who advocates open rebellion against the prohibition law, saying that the drum of the Salvation Army should be met by the bullet of the freeman and that the day when the first reverend Ku-Kluxer looks down the barrel of a shotgun will be the day of the re-dawn of liberty in the United States. Mr. Franklin, as do other agitators, warns us that there is a perilous restlessness among the people. This restlessness is not located in Kansas, North Dakota or North Carolina, but in New York, Newark, Providence, Baltimore, and similar cities where it is impossible to preach bolshevistic anarchy, impossible to urge the "duty" of "ignoring" and violating law without awakening the passions and loosing the lawlessness of hordes of people who still find themselves bewildered in the presence of American institutions. The restlessness that does exist in these cities is directly traceable to such writings as those of Mr. Franklin. I would go further than that and say that three-fourths of the violations of the prohibition law, together with consequent murder, robbery and other crime, is directly traceable to words of anarchy published with a hope of hastening the day of return of the vilest institution this country ever harbored. Mr. Arnold Bennett once said that we think of war in the wrong way; that instead of thinking of the rolling thunder of the cannon, the glory of the charge, and the heroic determination of the men, we should think of war as buckets of blood, mounds of shattered limbs, and



writhing masses of soiled and broken men. The war against the prohibition amendment should be so visualized. It is, in the concrete, long rows of little coffins; vast sums of wasted money; human misery and home wretchedness, and horrible stains of spilled blood.

### The Alleged "Best Citizens."

Who is violating the prohibition law? Is it, as Mr. Franklin says, "millions of our best citizens"? We hear this statement frequently. Some of our "best" citizens, who do not think of the significance of what they are doing, do violate the law, and encourage its violation. But after all, are so many of our "best" citizens doing this, and when they do it, is it simply on the occasion of a big dinner when mob psychology and individual cowardice held the conscience in check or is it a constant, deliberate and purposive thing. The tale that this is so is the sort of thing that grows from mouth to mouth. I do not believe it is so. Church people are not "in the main" violating the law. Among the so-called upper classes we do not find the law violators to be substantial business men with a purpose in life, but the frivolous and ignorant, who are called "society" by the yellow sheets.

Mr. Franklin says that millions of people are making their own liquors. A gross exaggeration. What are they making? Beer? Not one person in a thousand in America can make beer which is potable. Are they making wine? A great deal of is being made among foreign speaking people. Among native Americans many are perhaps making a few bottles of dandelion, blackberry or grape wine, but usually a very few bottles and often they do not trouble to drink it after it has been made. This kind of home manufacture we have always had in America. Are they making whiskey? The person who knows what "amateur" whiskey is will absolve the millions from this charge. The stuff is horrible in taste and horrible in effect. Even men who are accustomed to the use of whiskey cannot drink much of it and what they do drink they find unpleasant. Mr. Franklin's charge is in keeping with that of Police Commissioner Enright of New York, who recently, in London, made the astonishing statement that "practically" every person in "America is now a cheerful and constant violator of the law." These men would defend the name of their mothers with their lives. They perhaps consider themselves patriotic citizens and yet they bring an infamous charge against the people of their country. It is hard to understand.

### Prohibition a Fundamental.

Mr. Franklin's book goes into a very serious discussion of the fundamentals of constitutional law, claiming that prohibition is not in any sense fundamental. He finds it similar to a law which would regulate the height of houses or the length of a woman's skirt. It is to him simply a law regulating what people "may eat or drink." It is "the transformation of an innocent act into a crime by mere governmental edict." He thinks that the drastic Harrison law to control the use of narcotic drugs is justified, but points to the vast difference between narcotic drugs and alcoholic liquors, saying that the

restraint of liberty is of the same kind, but in degree the two are as wide as the poles asunder. I can not agree with this. The traffic in narcotic drugs in this country has never caused anything like the misery that the traffic in alcoholic liquor has caused. From the personal standpoint, drug addition is worse than alcoholism, but from the national position, alcoholism is the worse of the two. Drug addiction has never cost this country the billions of dollars alcoholism has cost. It has never been a major causative factor in crime, pauperism and degeneracy. The chief justification of prohibition is the enormity of the evil of chronic and acute alcoholism. In a recent interview, Sir George Paish, the noted British economist said, "If half the amount of the drink bill were saved in England elsewhere among the nations, the problems of the world would be solved." It is not simply a question of what one man should eat or drink. It is a question of a vast economic and human waste. Even our own people seldom realize that if we had the saloon today our liquor bill would be in excess of five billion dollars, retail cost, and exclusive of the indirect cost of the traffic. Five billion dollars is at least one-eighth and probably more of our national income. It spells the difference between progress and stagnation; between modest luxury and "hard times." It may almost be said that human happiness itself is comprehended in the last eighth of income, that fraction which accumulates stocks of goods; enlarges the country's wealth; builds more factories to employ more men; puts winter fruit and vegetables on the tables of those in modest circumstances; supplies ample milk for growing children; decreases the nation's mortality.

### Prohibition a Protection of Liberty.

For generations the government abused its privileges and power fastening upon the people a license system for revenue which preyed upon human life and broke the back of industry. The people checked this tendency of the government to transgress against their fundamental rights by a provision in our national charter making it impossible to license and anti-social institution. It was thus that our fathers secured their rights and liberties. The constitution is to establish justice, but the policy of Congress and the government toward the liquor traffic for generations established a partnership with a trade which wasted national resources, contributed to social delinquency, entailed a vast burden of poverty and woe, protected fraud, struck hands with vice and defied law, corrupted politics and profited by family distress. The constitution was designed to insure "domestic tranquility, but Congress licensed a trade to produce riot, murder, robbery, debauchery and disorder. The constitution was to provide for the common defense. Yet government licensed men to deal in a commodity which weakened the bodies and minds of American citizens and built a corrupt interest which imperilled the nation with its selfish and treasonable activity when our time of great trial came. And so we, the people, placed our restraining hand upon the government and wrote into the constitution of our liberties a protection of our fundamental rights.

George Washington, supreme advocate of democracy and champion of liberty, said, "The basis of our political system is the right of the people to make and alter their constitutions of government but the constitutions of government but the constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government, presupposes the duty of every individual to obey the established government. All obstructions to the execution of the law; all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe, the regular deliberations and actions of the constituted authorities—are destructive of this fundamental principle, and of fatal tendency."

### ABERDEEN DISTRICT.

(Continued from Page 7)

as the leader of the conference. The pastors presented the District Superintendent with a purse because of his hard work and impartial administration. The next session of the conference goes to Mashulaville.—Reporter.

When you send in new subscriptions, if credit is expected on the Anniversary Quota, be sure to state name of District, Charge and Pastor.

### Annual Conference Visitation 1923

Date	Conference	Place	Bishop
Apr. 4	Baltimore	Washington	Leonard
Apr. 4	Central Missouri	Springfield	Mead
Mar. 14	Central Penna.	Harrisburg	McDowell
Apr. 4	Delaware	Philadelphia	Berry
Apr. 18	East German	Brooklyn, N. Y.	Wilson
Mar. 21	Eastern Swedish	Worcester, Mass.	Wilson
Jan. 31	Florida	St. Augustine	Waldorf
Mar. 21	Kansas	Topeka	Anderson
Apr. 18	Lexington	Indianapolis, Ind.	Jones
Apr. 4	Lincoln	Fort Scott, Kas.	Jones
Dec. 6	Little Rock	Helena, Ark.	Clair
Jan. 24	Louisiana	Franklin	Jones
Apr. 18	Maine	Bangor	Hughes
Jan. 17	Mississippi	Moss Point	Mead
Apr. 4	New England		Hughes
Mar. 21	New England, Southern	New London, Conn.	Henderson
Apr. 11	New Hampshire	Manchester	Hughes
Apr. 4	North Indiana	Kokomo	Leete
Mar. 14	New Jersey	Ashbury Park	Leonard
Apr. 4	New York		Wilson
Apr. 11	New York, East		Nicholson
Apr. 4	Newark		Nicholson
Apr. 18	Northern New York	Oswego	Burt
Apr. 11	Northwest Kansas	Concordia	Stuntz
Mar. 14	Philadelphia	Philadelphia	Bristol
Apr. 18	St. Johns River	Lake Worth	Richardson
Mar. 14	Southwest Kansas	Wellington	Anderson
Apr. 4	Troy	Glens Falls, N. Y.	Burt
Jan. 10	Upper Mississippi	Starkville	Jones
Apr. 25	Vermont	Barton	Hughes
Mar. 21	Washington	Roanoke, Va.	McDowell
Apr. 4	Wilmington	Chincoteague, Va.	McDowell
Apr. 4	Wyoming	Wilkesbarre	Bristol

### FOREIGN CONFERENCES

Date	Conference	Place	Bishop
Jan. 18	Chile	Santiago	Thirkield
June 6	Denmark	Killingborg	East
Jan. 10	Eastern So. America	Buenos Aires	Thirkield
Aug. 23	Finland	Vonkneulaksen	East
Apr. 19	Italy	Florence	Blake
Feb. 7	Liberia	Greenville, Sinoe	Clair
Mar. 15	Mexico	Mexico City	Oldham
June 13	North Germany	Zwickau	Nuelsen
June 13	Norway	Frederickshald	East
June 7	South Germany	Heilbronn	Nuelsen
June 7	Switzerland	Thwil	Nuelsen
Aug. 15	Sweden	Stockholm	Nuelsen

### MISSION CONFERENCES

Date	Conference	Place	Bishop
July 11	Angola		Johnson
May 23	Austria	Vienna	East
July 25	Baltic	Reval	Nuelsen
June 6	Congo		Johnson
Feb. 22	Central America	San Jose, Costa Rica	Oldham
May 16	Hungary		East
June 10	Jugo-Slavia	Staribec	Blake
Mar. 22	North Africa	Fort National	Blake
Feb. 8	North Andes	Lima, Peru	Oldham
Feb. 28	Porto Rico	Unuado	McConnell
Apr. 25	Rhodesia, Africa		Johnson
Aug. 31	Russia	Petrograd	Nuelsen
Feb. 8	South Florida	Orlando	Waldorf
Aug. 29	Southeast Africa		Johnson

Adopted by the Board of Bishops, Baltimore, Maryland, November 18, 1922.  
Signed L. B. WILSON, Secretary



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

#### Subject---Story of the Good Samaritan.

(Luke 10:25-37)

DECEMBER 10, 1922

In certain respects the story of the Good Samaritan is one of the greatest parables reported of Jesus. It is simple and yet sublime. Its lesson is the heart of Christian ethics. Thanks to St. Luke for preserving it to us. Briefly stated, the lesson is this: If one would attain to the highest life of blessedness one must be ever ready and willing to render whatever charitable service in whatever way to whatever person he can who needs his service.

In teaching this lesson by the story Jesus was careful in selecting his characters from certain classes. It is not said that the "certain man" who had the misfortune on the road to Jericho was a Jew. But the most reasonable supposition is that he was. Similarly it is not said that the priest was a priest of Jehovah—that is, a Jew. But no one will doubt that this is what was meant. Let us call him a Jew. Well, this Jew had a serious misfortune. One after the other two of his countrymen came by him without lifting a finger to help him in his distress. The priest and Levite were of the religious leaders of the Jews, representing the clerical class. They were the ones who, above all others, were supposed to have attained unto the highest life, or who were already heirs to eternal life. After them came by a Samaritan who, out of the tenderness and sympathy of his heart, freely administered to the needs of the unfortunate man. This he did even though the poor man was a stranger to him and belonged to a different race and nation. He did it, not he cause the man was a Jew or any other particular person, but simply because he was a human being in distress. We are to attach some significance to the fact that this man is said to have been a Samaritan. In some of our lessons of the last quarter we saw what bitter enemies the Jews and Samaritans were, and that the hostile feelings of the Samaritans were due to the unfriendly attitude assumed by the Jews toward them. Part of the social laws of Ezra and Nehemiah was formulated specifically against the Samaritans. And in the time of Jesus and Samaritans were still quite unfriendly. The reader will recall the conversation between Jesus and the woman of Samaria (John 4:9). This Samaritan, unlike the priest and Levite, could not boast of any righteousness from the standpoint of the "laws of Moses." But for practical social morality Jesus represented him as more righteous than they. Of course he did not mean that the Samaritans were actually such high and kind-hearted people. He only mean to show that social morality is not to be limited in its application to any

particular class or race or nation of men, but is to be co-extensive with human needs; and that the law of love cannot be limited to any particular class or race or nation, but that men should love any person who has shown himself a neighbor unto them. But he it remembered that Jesus is not here giving a general discourse on the duty of love, but is answering a definite question. When he discoursed generally on the duty of love for his followers he always included not only love for the neighbor, but also love for the enemy. Indeed, he made love for the enemy a distinguishing mark of the Christian. Anyone is supposed to love those who love him and do good to him. (Luke 6:32, 33.)

This lesson, then, is not so much a lesson on our duty to love our neighbor as one on our duty to solicit the love of others by showing ourselves neighbors to them. The enquirer asked, "Who is my neighbor?" But Jesus answered by telling him whom he should show himself a neighbor to. Hence the final admonition: "Go and do thou likewise." According to Jesus, therefore, the highest end of life, the chiefest good, the ideal life is a life of altruistic service rendered to those who are in some way less fortunate than ourselves.

Now, doubtless every Christian will say "Amen" to this principle of Jesus as an abstract theory. And many there are who do actually "go and do likewise." But there are also many who in practice go and do otherwise. Probably there has never been a time in the history of the world when this teaching of Jesus has been applied more than it is being done today. But also there probably has never been a time when men more greatly needed to be taught and to learn this lesson. Many Christians, or Christians so-called, there are who have so much race pride that they have not much concern for the welfare of the people of other races. And many there are who are so devoted to their social circle that they have not much concern for the welfare of others outside of their circle. They seem to think it a stigma and a disgrace even to be suspected of being "neighborly" to others, except it be to certain special individuals among these others. "Oh, well," they reason, "It's a Sheeny, it's a Chin, it's a Dago, it's a Nigger, it's a Buckra—why should I be bothered about him?" Many will support charitable institutions and causes and thereby help the distressed from a distance. But they would consider it out of the question to give the neighborly touch face to face. They would "pass by on the other side" of the street rather than to be brought face to

face with the expectation of rendering this little big service. I know a lady who once got out of her warm bed one winter night to take in a little kitten from the alley that was crying at her window in the cold. She made it a warm bed, gave it breakfast the next morning, wrapped it up, and went around from house to house trying to find someone who would adopt it. I said to myself, "Isn't that a beautiful spirit?" But on two other occasions after that a poor, hungry man knocked at her door and asked for a piece of bread, offering to clean up the back yard to pay for it. She slammed the door in his face without showing him the kindness of telling him she did not have any. But I knew that there was bread in that home all the time. A cold kitten was more to be helped in her estimation than a hungry human being. Our social relations are becoming more and more complex, and everyone knows and many deplore the fact that there is a strong tendency today toward selfish individualism and hatred and strife between the different classes of society. Therefore today as never before we need to be taught and to learn the lesson of the Good Samaritan, and to go and do likewise.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, Dec. 10, 1922  
"Who is my neighbor?"

(By Rev. D. D. Martin)

No social compact is more demanding than the neighborhood. To be among folks of similar tastes and needs as our own, with common interests in every community sense, means that we are to share with them the good things of life. The world now is one great neighborhood. It has taken us a long time to realize what Jesus so clearly taught in the parable of the Good Samaritan, that the only way to understand who our neighbor is, is by being a neighbor ourselves. The means are at hand by which we can be a neighbor to any man in need of a friend and helper anywhere in the world.

We need to grow large in the place where we are, in all kinds of friendliness, for all the world is now represented in every part of the world, and to fill our place well in any land makes us a neighbor to all lands. The term "foreign," as related to missions, is rapidly coming into disuse, and there is a growing feeling that every man that has fallen into trouble with teachers of superstition and every wrong practice has a claim upon every child of the light. He who fails to respond to the appeal of their condition is like the priest or the Levite who gave no heed but to hold themselves at a distance.

To be a neighbor is to draw nigh with sympathetic help and respond to the needs of the unfortunate victim of cruelty. What the world needs in this time of its distress is more genuine neighborliness among its peoples. The Jews and the Samaritans must neighbor. The people of all races must regard those of every other race with a real neighborly interest, which Jesus says is loving them as ourselves, or into a common life in him with ourselves. This gave to John Knox the passion

in his prayer: "Give me Scotland or I die." This continued study with all the world on his heart made William Carey, the father of modern missions, throw his life into India, where he stopped the agony of mothers sacrificing infants in the Ganges and saved humanity from the horrors of the Suttee, or wife burial, through which millions of women had been sacrificed.

"Who is thy neighbor? He whom thou

Hast power to aid or bless;

Whose aching heart or burning brow

Thy soothing hand may press."

GAMMON SEMINARY.

## District Rounds

### HUNTSVILLE DISTRICT First Round

Athens, Oakland, Nov. 25-26; Triana, Mt. Mariah, Dec. 2-3; Belle Mina, Johnson, Dec. 9-10; Huntsville, Lakeside, Dec. 15-17; Huntsville Circuit, Dec. 23-24; Scottsboro Circuit, Dec. 30-31; Madison, Springhill, Jan. 6-7; Center Grove Circuit, Jan. 13-14; Guntersville, Jan. 15-16; Albany, Benlab, Jan. 20-21; Sheffield, Jan. 27-28; Warrior, Bangor, Jan. 27-28; Blount Springs, Colony, Feb. 3-4; Decatur, King Memorial, Feb. 9-11.

Dear Brethren and Co-Laborers—Again we are permitted to begin a new year's work for the Lord. Pastors and district stewards will meet at Decatur, Jan. 9, at 10 a. m. Put Southwestern in every home and your Centenary will be raised.

JOSEPH L. CARR, D. S.

## MARRIAGES

**BANKS-CARR**—At the home of the bride on Sept. 17, 1922, Magnolia, Miss., Mr. Charles Banks and Miss Susanna Carr were happily married. The ceremony was performed by the Rev. J. A. Felder.—M. J. Robinson, Reporter.

**PATRICK-SPEARMAN**—The Rev. J. P. Patrick and Miss Gustavis Spearman were quietly married on Nov. 14 at the home of Mrs. Della Holloman, the bride's aunt. Rev. Patrick is one of the progressive ministers of the Marshall District, stationed at Woodlawn. The bride is also a fine young woman. We pray for them God's richest blessings. Rev. James Hants performed the ceremony.

**KELLY-BROWN**—On August 30, Mr. George Conklin Kelly and Miss Annie Mae Brown were united in the holy bonds of matrimony at the home of the bride's mother, Mrs. McDonald, Hattiesburg, Miss. Miss Willey Mae Brown served as bridesmaid and Lawyer Samuel T. Kelly (his brother) as groomsmen. The wedding march was played by Miss Mary Love. The bride was beautifully dressed in white tulle and tube roses. The maid wore white swiss. Each bore large bouquets of white tube roses. Many friends were present to witness the wedding, also a shower on August 24 given by the girls of St. Paul M. E. Church at the home of Prof. and Mrs. Love. Many valuable presents were received at

(Continued on Page 13.)



"LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.EPWORTH LEAGUE TOPIC  
DECEMBER 10, 1922"The World Into Which Christ  
Came" (John 1:1-11)

When Christ came into this world it was in sore need of just such a contribution as he brought it.

## A Self-Centered World

Christ found a world in which every fellow was bent on "getting his." I, ME, MINE were the chief pronouns in its vocabulary. Christ came talking about our duty to our neighbor, our obligation to our weak brother. He gave a new set of pronouns, YOU, YOURS. It was exceedingly strange, unheard of talk. No wonder he was called "up-start and smart Alec." He traveled not in the beaten paths of tradition and custom, but straight across them. A collision was inevitable.

## A Profit-Seeking World

Christ found a world asking: "What can I get out of this or that? How much can I make out of the deal?" It was a world centered on interest, dividends, surpluses and profits. It was a world with the dollar sign written where its heart ought to have been. Jesus came, not only talking about, but actually doing service. Service that found its reward in the deed done. He taught that the greatest man is not the man who has the biggest bank account, not the man with the biggest job, but the man who stoops lowest to give a "lift" to the fellow who needs it. According to his teaching, the folks of this world will stand or fall in the final reckoning, according as they have or have not rendered unrequited service to their unfortunate fellows.

## A World Ruled by Physical Force

Jesus found a world in which men relied on and exalted brute force. It believed in the sword, the spear, in armies, and blood and carnage. Jesus told the world of the unconquerable, irresistible power of love. Prophecies fail, tongues cease, knowledge vanishes away, love serenely abides through the sweep of countless eternities. Physical forces, in a mad struggle for supremacy, overturn the thrones of the high and mighty, and unleash the fiends of hate and hell; love, by enduring all things, conquers all things. It has in it the very quintessence of eternal life. So taught the Teacher of teachers as he sojourned in this

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,  
Mohawk, Florida.

selfish, profit-seeking, force-ridden world. Do you think this world needs this Teacher more or less than it did twenty centuries ago?

J. W. HAYWOOD,  
Baltimore, Md.

## Quarterly Conferences

STONEWALL CHARGE—We beg to report that our first quarterly conference convened at Rock Spring Church, Nov. 5. Our district superintendent preached a soul-stirring sermon at 11 a. m. The business session was held at Stonewall Church. Collection, \$10.25. We hope to bring our church over the top this new conference year. Brethren, pray for us.—D. Mainner, Reporter.

HEIDELBERG, MISS.—Our fourth quarterly conference convened at Pleasant Valley M. E. Church, Nov. 11-12, with the presiding elder in the chair, Rev. W. H. Smith. He preached two able sermons. Subject Sunday night was, "Acknowledgment Too Late." The Lord's Supper was administered to a large number. Paid the superintendent in full. Raised during the quarter \$41.20.—Mrs. E. Caraway, Reporter.

BONITA CHARGE — The fourth quarterly conference was held Nov. 3, with the Rev. T. A. Hampton, district superintendent, in the chair. All the officers were present with good reports. The superintendent was pleased with the work of the church. Collection raised Friday night, \$15.80; Saturday night, \$26.00; Sunday, \$39.00. Total raised, \$80.00. The district superintendent was paid in full for the year. We gave him \$4.00 over his quarterage. This was one of the best conferences ever held at Bonita Charge. Five new subscribers to the Southwestern were taken in this quarter. St. Mark Baptist Church stood by Bonita Charge in putting it over the top. Rev. T. A. Hampton preached a soul stirring sermon Sunday night. We are proud of our pastor, Rev. S. A. Davis. He has united all the denominations and the entire community asks for his return for another year.—Sam King, Reporter.

SLATER, MO.—Kansas City District. The third quarterly conference and meeting of Slater Charge was held on Saturday and Sunday, Nov. 11 and 12. The Rev. Dr. A. H. Higgs, D. S., presided. The reports of all departments of the church showed much progress over those of the first two quarters. The district superintendent praised the work of our pastor, Rev. J. C. McGinty, as "pastor-preacher," and expressed his opinion that by his leadership the charge will close the year with much constructed work done. Our district

superintendent, Dr. Higgs, is also a broad-hearted Christian gentleman, with varied pastoral experiences, thus enabling him to be fair in all of his deliberations. On Sunday he preached three excellent sermons to the delight of all present. Following the morning services the district superintendent gracefully and with much seriousness and loftiness christened and dedicated to God little Julius Clair McGinty, the three months old son of our pastor and wife, the Rev. and Mrs. Julius Caesar McGinty. The Lord's Supper was administered to a large number following the afternoon and night services. The district superintendent was paid in full to date. Our apportionment of the "I Will Maintain" fund (\$15.00) has been raised and sent to the treasurer at Chicago, and \$4.00 raised and paid on Episcopal fund.—Reporter.

ROCKY FORD, GA.—Our first quarterly conference convened at Mt. Pleasant M. E. Church, Nov. 18-19, 1922, with our worthy district superintendent, Rev. J. S. Stripling, presiding. The attendance was fair and reports were good. On Sunday the district superintendent preached two strong sermons. The words for his text Sunday at 11 o'clock were found in Matt. 5:41, "Doing more than you are forced to do." The district superintendent was paid in full. We are delighted to have our good and faithful pastor, Rev. W. R. Dixon, returned to us. He has the work well in hand and is putting over the job. Last month Grace Chapel, a point on this circuit, was completely finished. With the wonderful aid of the great Centenary movement and the splendid supervision of our earnest pastor, the work was neatly done. Our pastor saw fit to have Thanksgiving services at this church to thank God for the opportunity of seeing the church completed. This was carried out and the meeting was enjoyed very much. Many things for the forward movement of the charge are being done. With God's help we are determined to reach a higher height.—Ora B. Parker, Reporter.

HANKAMER, TEXAS—Our fourth quarterly conference was held Oct. 14, with the district superintendent in the chair. All business was carried out in fine shape. The superintendent preached for us on Sunday from the 23rd Psalm. Afternoon praise meeting was held, after which twenty-eight partook of the Lord's Supper. Collection, \$45.95. S. A. Andrews, P. C.—Eli Brown, Reporter.

QUEEN CITY CIRCUIT — The fourth quarterly conference of the Queen City Circuit was held Oct. 14-15-16. The district superintendent being absent because of the change of date, the Rev. R. V. Dukes presided and carefully looked into the work of the circuit. Rev. Dukes preached at the 11 o'clock service and again at the evening service. Both sermons were very inspiring. Paid the district superintendent \$15.35. Mention is made here of Sister P. A. Johnson, who has been ill for some time, but gave \$5.00 to the Centenary, her fourth year's pledge, making a total of \$20.00. This should be an incentive to those who are in good health to pay their pledges. T. H. Edwards, P. C.—Mrs. Roxie Holt, Reporter.

FORT STEPHEN, MISS.—Our fourth quarterly conference convened Nov. 11-12 at Hopewell M. E. Church,

with the Rev. W. M. McMorries, district superintendent, presiding. Most of the officers were present with good reports. The district superintendent in his usual way took up the business of the conference, looking after the interests of every charge. On Sunday at 11 a. m. he preached a wonderful sermon. Text: "By the grace of God I am what I am." He preached again at the evening service. District superintendent was paid in full. Total amount raised \$38.68. Centenary, \$15.00. Grand total, \$53.68.—G. L. Crosley, P. C.

## MARRIAGES

(Continued from Page 12.)

both the shower and wedding. The Rev. W. H. Smith, district superintendent of the Hattiesburg District, officiated. Refreshments were served after the ceremony.—Miss Willie Mae Brown, Reporter.

DANIELS-BENARD — Mr. S. P. Daniels and Mrs. Pauline Benard of Cado, La., were happily married at the bride's home, Saturday, Nov. 4. Mr. Daniels is a sugar planter and is one of the most progressive men in this section. He has real estate valued at \$30,000. He contributes very largely to the Centenary funds. Rev. John W. Turner officiated.

MAYFIELD-LYNN—In the splendid home of Mr. and Mrs. Rufus Lynn, Masoa City, Ala., Wednesday, Oct. 18, at 8 p. m., the marriage of their daughter Shelly and Mr. Ernest H. Mayfield was solemnized. The parlor with an improvised arch, was beautifully decorated. Miss Eva Slaughter furnished the nuptial music. To the strains of Mendelssohn's wedding march two lovely little girls, Vivian Daniel and Pattie Crittenden, with ribbon, formed an aisle. Master Earl Rogers came next, bearing the ring, hidden in a rose. Lovely little Rose Brown, from a beautiful basket of roses, scattered flowers along the way. The bride was beautiful in white satin as she entered with her sister, Miss Ethel, both carrying lovely bouquets. The bridegroom with his best man, Mr. Edwin Montgomery, met the bride at the arch, where the ring ceremony was performed by Rev. J. W. Martin.

REESE-THOMAS — On Wednesday evening, Nov. 8, at 8 o'clock, the quiet wedding of Miss Emma E., only daughter of Mr. and Mrs. H. B. Thomas, and Mr. H. D. Reese was solemnized at the home of the bride's parents, 511 Franklin street, Lake Charles, La., Rev. C. Spears officiating. Mr. and Mrs. Reese left immediately for Shreveport, where they will make their home. The wedding supper was served and a small but gay crowd accompanied the happy couple to the station and gave them a rousing send-off.—Lewis Dervis, Reporter.

## Cured His Rupture

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 106J Marceline Avenue, Maunassquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.



## WHAT THE CHURCHES ARE DOING

**BRUNSWICK, GA.**—Grace M. E. Church: Sunday and Monday, Nov. 12 and 13, were high days at Grace by the advent of our new pastor, the Rev. J. Walter Moore. Rev. Moore is a man of unusual ability. He is an asset and not a liability, as has been said by the community, through Rev. S. I. Mitchell, principal of Selden Institute. Sunday, Nov. 12, Rev. Moore preached for his first time as pastor of Grace M. E. Church. Two souls were added to the church and over \$50.00 taken in the regular Sunday offering. Monday evening, Nov. 13, the members of Grace, together with friends, gave to our new pastor a cordial welcome with flowers, song, speech and reception. The church was beautifully decorated with cut and pot flowers, chrysanthemums and ferns. The following program was rendered: Music, choir; Welcome in behalf of the auxiliaries of the church, Mrs. Ruth Blake; Welcome in behalf of church at large, Rev. D. W. Alford; Welcome in behalf of young men of city, Prof. Fisher; vocal duet, "Prayer," Misses B. Holmes and F. Williams; Welcome in behalf of citizens, Prof. S. A. Mitchell; Welcome in behalf of ministers, Rev. Johnson, pastor of St. Paul M. E. Church of the city; vocal duet, "Thy Will Be Done," Messrs. Wendall Holmes and Samuel Sowell. After all had spoken Dr. R. N. Jackson, master of ceremonies, introduced our pastor to the public in these fitting words: "The Rev. J. Walter Moore, our new pastor, with whom we all are well pleased." At this time Rev. Moore was at his best in response to the many good things said to and about him. The planks of his platform spell SERVICE. He came here to give service not only to Grace Church, but the community at large. After his response and a musical number those who came to extend this welcome were conducted to the spacious and comfortable parsonage, which the ladies of the W. H. M. S. had beautifully decorated, and the membership under the leadership of Mrs. Fannie Williams and Mrs. Norma Robinson and others had prepared a sumptuous repast which all enjoyed. Thus these days pass into the history of Grace M. E. Church. Rev. Moore is the man for Grace—a man of strength, both in mind and body. Grace and Brunswick gladly receive him and thank the conference for sending him to us. Pray that Grace will prove worthy of the man.—Miss Kate N. Blake, Reporter.

**MEXICO, MO.**—St. Luke M. E. Church here has had a spiritual feast in a deep religious revival, with the assistance of Mrs. Blanche Blake as the Evangelist and Mrs. V. Taylor as soloist. Quite a number were converted and added to the church. On Nov. 4-5 our third quarterly meeting was held. Our district superintendent, Rev. A. H. Higgs, was present and delivered very able sermons. Six joined the church. Centenary collection, \$25.00. The collection during Sunday and Monday evening amounted to \$62.00. The church is moving on in a very splendid manner and the outlook for a successful year is very bright.—

W. H. White, P. C.

**KILN, MISS.**—May's Chapel M. E. Church is still on the upward move. We are struggling to keep our pastor, Rev. J. J. Ford, who is serving his first year on this charge. He is popular with his members and other denominations of the town as a strong preacher. Our revival was a success. Rev. J. A. Patterson of Biloxi was with us. His sermons were inspiring to all who heard them. Some addition to the church. Amount raised, \$92.70.—C. A. Ford, Reporter.

**BROOKSTON, TEXAS**—The Rev. L. S. Lamh has returned from the conference with a mind full of good things. Rev. Lamh came to us last year from Beaumont. We paid all of our claims, including the Centenary. We had a great revival, the pastor preaching every sermon. Thirty-two souls were added to the church and twelve strong men have joined. We hope to raise all of our Centenary by Easter and SEND IN A FINE LIST OF SUBSCRIBERS TO THE SOUTHWESTERN. — J. Deadmond, Reporter.

**STARKVILLE, MISS.**—The Sunday School convention of the Starkville District met in Zion Franklin M. E. Church, Nov. 2. The session opened at 2:30 p. m., by the president, the Rev. J. T. Cannon, after which Rev. J. H. Gaston offered prayer in earnest devotion. "Swing Low, Sweet Chariot," was sung in the spirit of the meeting, being full of brotherly love. The president made a short address to the point and full of inspiration. Splendid reports were made, which had greatly increased along most lines. The topic discussion was timely and of much interest to the waiting crowd that filled the pews. Dr. E. F. Scarborough, D. S., the Revs. Alexander Talbert and J. W. Jones made some encouraging remarks in response. Total finance reported to the Sunday School convention, \$373.48. Thus ends one of the greatest conventions held on the district. Rev. J. T. Cannon, president; Rosebud O. Bell, secretary.

**LAUREL, OHIO**—The reopening of Payne M. E. Church, Sunday, Sept. 24, was a great day at this rural charge, in the southeastern part of Clermont county, Ohio, the church where our district superintendent, Rev. E. A. White, D. D., was converted. The congregation, which numbers twelve, who are farmers, had been busy for months in painting and papering so as to be ready for reopening day. The weather was fair and visitors came from Cincinnati, Georgetown and New Richmond. The white Methodists, together with their pastor, worshipped with us. Fifty-three partook of an old-fashioned dinner. Offering, \$45.00. A great day was enjoyed spiritually and financially.—H. W. Tate, P. C.

**CHUNKY, MISS.**—The three weeks revival of Chunky Charge, conducted by Rev. E. G. Webb and assisted by Rev. W. P. Ward, pastor of Southside, Meridian, and Rev. Crosby of Fort Stephen, proved to be a success. The meetings throughout were well attended. The pastor made

short but impressive talks at the beginning of each service. Rev. Ward preached during the first week; our own pastor, Rev. Webb, the second week, and Rev. Crosby the third week. The wonderful revival closed with 14 souls added to the church. The district superintendent has been paid in full and our Centenary money raised, and we hope to send our pastor to the conference with a round report.—Reporter.

**MAGEE, MISS.**—During the month of October a storm struck the parsonage of St. Paul M. E. Church and left 75 pounds of choice groceries. The storm was led by Prof. Wheeler, N. J. Griffith, E. Jones, L. J. Jones, E. W. Grantham, E. Barber and others. Thanks to the white friends who also gave of their means, Mrs. E. L. Walker, Mrs. A. F. Brown and Miss Wallace.—Rev. G. W. Johnson, P. C.

**FORT WORTH, TEXAS**—You will not be able to realize that St. Andrew's has closed her books for the year. Every dime raised for all causes. The pastor, Rev. McMillan, is ready to meet his bishop in San Antonio, Dec. 6. This has been a very auspicious year with us in this church. Complete revolutions have taken place since we met in Dallas, Texas. The atmosphere is vital and very different to any previous year. Every auxiliary has been set going. The Sunday School, with Prof. J. M. Brewer at its head, begins the most promising year in the history of the church. Every department organized and the largest adult Bible class of any Negro Methodist church in Texas. A full class of church officers is the latest movement in the Sunday School. The finest revival, perhaps, has been held. In toto 205 persons have been added to the membership, and 75 of these are conversions and baptisms. The church building is incomplete, but we are in the midst of the construction and pretty soon, ere this time next year, we will occupy the spacious auditorium, seating more than 800 persons. All salaries have been advanced. Centenary collections more than double that of any previous year. This church has raised more than \$1400.00 for benevolences alone, paid the pastor \$2,000.00, district superintendent \$300.00, and raised more than \$2,500.00 on church building. We have constructed and furnished a beautiful parsonage at a cost of \$4,000.00 and less than \$500.00 indebtedness on it. The latest addition to our working force is a director of music, who has charge from Monday till Monday, with day pupils at a salary of \$100.00 per month. A real studio with a man in charge looks like the beginning of bigger things for us in this church. Mr. Caldwell, who is a finished product of Prairieview and one of the leading musical conservatories in the country, is in charge and the pupils swarm like bees from Monday to Monday each week. Can you beat it? Come and see.—Mrs. B. B. Askey, Reporter.

**ATLANTA, GA.**—Fort Street Church is still alive. We have just closed a rally of the sisters against the brothers of the church. The sisters raised \$200, the brothers \$100; total, \$300. The district superintendent held his last quarterly conference Friday night, Nov. 3, and \$73.00

was raised. We paid the district superintendent in full and we now have a rally on for \$400 during the first of December. Pray for our success.—Irene Conner, Reporter.

**BAYOU, LACHUTE, LA.**—Robertson M. E. Church: The superintendent, Rev. Rolax, was with us during the month of September and preached to the delight of all present. The services were good spiritually and financially. The Lord's supper was administered to seventy persons. Collection \$40.32. We are praying for continued success.—Mrs. L. Venoble, Reporter.

**NATCHEZ, MISS.**—St. John M. E. Church had a very successful rally for the stewards and trustees on the second Sunday in October. The following are the names by clubs of persons who contributed in this special drive: Sarah Wallace, \$4.50; Mamie Green, \$3.00; G. W. Broomfield, \$1.00; L. B. Boles, \$7.00; Dave Jones, \$1.00; Fannie Allen, \$5.50; Mollie Rollins, \$5.00; Martha Ellis, \$2.00; Violet Young, \$3.00; Mary E. Ellis, \$2.00; William Ellis, \$4.25; H. Z. Dumas, 75c; E. L. Haynes, \$11.50; Annie Pipes, \$1.00; Josie Young, \$3.50; Josie Robinson, \$1.00; L. McGlosa, \$2.50; Wm. T. Powell, \$4.50; Odessa Knight, \$5.00; Rosa Landry, \$5.00; Paulie E. Ward, \$2.00; Edna Barland, \$1.00; A. W. Dumas, \$1.00; Sarah Bess, \$1.00; Ethel Watson, \$1.60; Lizzie Smith, \$4.25; M. E. Howard, \$2.50; D. E. Spellman, \$7.10; Virginia Spellman, \$5.50; F. L. Broomfield, \$4.75; Margaret Rollins, \$2.50; A. B. Chenault, \$5.00; Laura Moore, \$1.41; Pearl Williams, 50c; A. L. Holland, \$7.00; from other friends, \$4.00. Total, \$137.00.—D. E. Spellman, Reporter.

**VANCEVILLE, LA.**—The grand state rally given at Mount Zion Church, Vanceville, La., beginning October 29 and ending November 5, was a grand success. Each state reported as follows: The Volunteer Workers of Mount Zion, representing the state of Virginia and led by Sister Inez Griffin, reported as follows: Inez Griffin, \$3.60; Ida Stenson, \$5.20; Ella Patterson, \$3.50; R. L. Davis, \$5.50; Ella Griffin, \$4.32; Carolina McTyre, \$3.51; Ed Griffin, \$2.00; Georgia Grant, \$4.00; Christia Stalling, \$2.00; Birdie Ross, \$2.00; Sylvia Lawson, \$2.25; Birdie B. Graden, \$4.00; Bell Smith, \$5.00; James Hawkins, \$4.00; Ida Taylor, \$1.65; Lue Wiley, \$4.50; Susie Charles, \$2.00; Gus Griffin, \$3.50; Lonie Reed, \$2.00; Willy D. Parks, \$3.75; Ed Wilson, \$2.00; Lavada Getter, \$1.00; George Williams, \$2.00; Carolina Williams, \$3.32; Emma Coleman, \$2.00; James McTyre, \$1.17; Dave Murry, \$2.00; other collections by the state, \$78.00, making a total of \$165.37. State of Texas, represented by Sister Clotella Johnson, \$65.68; Ohio, represented by Sister Mary B. Hason, \$14.75; Mississippi, by Sister B. Warren, \$35.10; New York, by Sister Susie L. Esries, \$75.65; Pennsylvania, by Sister Betty Wiley, \$14.25; North Carolina, by Sister Habby Gates, \$6.17; Kansas, by Brother S. M. Hason, \$29.25; Morning Star Independent Benevolent Society No. 4, \$25.00. Donations

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were made by the following: Brothers Sam Williams and R. Johnson, \$3.00 each; Brothers Davo Tolliver and Tig Miller, \$5.00 each; Charles Smith, \$6.00; Allen Miller, \$10.00; John Harrison, \$1.50; Thornton H. Johnson, \$4.50; Elijah P. Johnson, \$5.00; Rev. S. S. Earles, \$10.00; other collections, \$19.73, making a total of \$539.40. Rev. S. S. Earles, Pastor.—Brother Ed Griffin, Reporter.

**HOLLY SPRINGS, MISS.**—Sunday, October 29, was a red letter day for Taylor Chapel. The members, indeed the faithful few, realizing the need for a new church building, banded themselves together and did remarkable work. President Davage of Rust College was the speaker of the day. The sermon was uplifting. From his text, "They that wait upon the Lord shall mount up with the wings of the eagle, they shall run and not be weary, they shall walk and shall not faint," he drew a striking picture of the struggle of our membership who has been upon the wings of the eagle in the planning of our rally, and later the work which led up to the final reports on Sunday, October 29. Rust College choir, under the splendid direction of Prof. Killingsworth, rendered music for the occasion. The collection for the day was indeed a great factor. Prof. E. H. McKissack and Dr. J. H. Hoard lifted the public collection, which amounted to \$30.00. After this the members reported the pledges, which amounted to \$410 in cash. Members deserving special mention are: Mr. Henry Epps, \$115; Mrs. Epps, \$10; Mr. Joe Taylor, \$50; Mr. John Taylor, \$50; Mr. Bishop Taylor, \$30; Mr. Eddie Tompson, \$10; Mrs. Pearl Taylor, \$10; Rev. Jesse Burton, \$10. There were many others who paid from \$1 to \$5. The minister is indeed proud of the great success and is more than ever convinced that "where a few are gathered together God is in their midst."—Rev. Jesse Burton, Pastor.

**THIBODAUX, LA.**—The memorial service of the late Rev. T. J. Johnson was fittingly observed at Calvary M. E. Church, Sunday, November 5, 1922. This was his last appointment as an active minister of the Louisiana Annual Conference. He served us eight years consecutively. There are many things we can point to with pride that were done under his wise and safe leadership. He could have remained here until the Master said, "Come up higher," had he not retired on account of throat trouble last year. The leading folk of the town, white and colored, regretted to see him leave. He was a very prominent figure during the late war in working for the Red Cross, and also in making it pleasant for the young men before they entrained for camp. This memorial being only thirty-three days after his death, it was as sad as if his remains were laid before us. He was known for miles around and people came from miles out of town to attend the service, as they were not permitted to attend his funeral at New Orleans. Our pastor, Rev. L. H. Smith, was master of ceremonies. "A Few More Years Shall Roll" was sung. Invocation by Mr. George Watkins. The Scripture lesson was taken from the 90th Psalm. Mr. Jefferson Welton gave some reminiscences of his work here. Mr. Walker Wilson spoke of him as a Royal Arch Mason. Dr. C. B. Hill,

pastor of Allen Chapel A. M. E. Church, spoke of him as an associate pastor. Miss L. P. Wilson read a sketch of his life. Then came the climax when Rev. H. B. F. Charles, our pastor at Houma, delivered the memorial sermon. Text: "Our friend Lazarus sleepeth." (St. John 11:11.) We have heard Rev. Charles before, but on this occasion he excelled himself.—Miss Maud Wilson, Reporter.

**FALCON, MISS.**—On Sept. 21 a storm struck Harris M. E. Church in the form of a box, which contained necessities of all kinds, groceries, wearing apparel and household goods. Our family was made to rejoice when this wonderful box was opened. We are indeed thankful to our many friends for this pleasant surprise and to the following churches: Harris Chapel, Zion Hill M. E. Church, St. Peter and Bluff Spring Church, Pine Spring Church, and Springhill M. E. Church. Space will not allow us to mention the many friends who participated in this pleasant and timely surprise. May God bless you.—L. W. Washington, P. C.

**MINTER CITY CIRCUIT**—Oct. 5 was a high day at St. May M. E. Church, on the Minter City Circuit. Rev. C. W. Evans of Shellmound preached at 11 o'clock, after which dinner was served to a large crowd at 3:30. Dr. H. B. Hart of Greenwood preached the dedication sermon, after which the church was dedicated by Rev. H. B. Hart, Rev. C. W. Butler, pastor, and the Board of Trustees. Collection \$82.80. This has been a great year on the Minter City Circuit from every viewpoint. Raised on the circuit last month for all causes \$518.70. We are striving to send our pastor to the annual conference with a round report.—Hattie Carruths, Reporter.

**FAYETTE, MISS.**—The third and fourth Sunday in October, 15th and 22nd, 1922, will long be remembered by those who were present at both services. Pine Grove Church conducted the Pastor's Rally, Oct. 15, 1922, which was carried through by the class leaders, the amount raised was \$63.00. We were blessed by having the music rendered by the Choir of Pine Grove.

The Rally continued at Adam's Chapel October 22, 1922, which was conducted by two clubs, "Odd" and "Even". "Odd" Club lead by Sister C. F. Drayden, "Even" Club lead by Sister Minnie Hollaway, two of the strongest workers of the Vicksburg District. Mrs. C. F. Drayden took very ill and was not able to make her report. Miss Rena Wright, filled her place. Amount raised for "Odd" Club was \$22.00; "Even" Club, \$31.85. Total raised for Adam Chapel, \$53.85. Total raised in both rallies for Pastor, \$115.00.

On the evening before the District Conference Convention at this place, July 25, 1922, there was presented to the pastor a fine suit, the leader of the occasion was Brother L. B. Bingham and Sister Minnie Hollaway. There was also another surprise of a suit, presented to the pastor by the Queen Esther Club, the leader of this was Miss Rena Wright and Mrs. C. F. Drayden, and Miss Nellie Kates of the A. M. E. Church. These good people will enable me to go down to the Conference with a round report.—S. L. Harrison, P. C.

**MERIDIAN, MISS.**—We, the members of St. Elizabeth M. E. Church had a very interesting program Sunday night, Nov. 12, celebrating the fiftieth anniversary of the M. E. Sunday School, also how the American Bible was translated and handed down to us, by Mrs. D. A. Houston, which was enjoyed by all. May the Lord bless this noble sister, who stands by us at all times. After the program the pastor, Rev. W. P. Ward, preached a very inspiring sermon on the Bible. We desire the prayers of our Christian friends.—Mary Edwards, Reporter.

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**DUKE**—Mrs. Lucy Duke, age 79 years, died Wednesday evening, Oct. 18, at her home, 314 Center street, Shelbyville, Ind. Her death was caused by a complication of diseases with which she had been ill for one week. She was born in Kentucky and moved here twenty years ago. She was a member of Wiley M. E. Church, from which her funeral was held Saturday afternoon, Oct. 21, at 2:30 o'clock, conducted by Rev. J. H. Roos of Covington, Ky., assisted by Rev. T. R. Prentice. She leaves to mourn her loss a husband, John Duke, and three daughters, Miss Martha Duke and Mrs. J. H. Kirtly of Shelbyville and Mrs. Anna Womack of Cleveland, Ohio, and a son, John T. Duke, also of Cleveland.—Reporter.

**DORSEY**—Mrs. Isabella Dorsey passed into the beyond October 20, 1922, at Thibodaux, La., at the age of 65 years. She was converted and united with Calvary M. E. Church thirty-five years ago, during the pastorate of the late Rev. William Smith. She was loyal to her church during all these years. She was a member of the Wisc Women and Men of America and the Union Benevolent Association. Both of these attended her funeral. She leaves relatives and friends to mourn her loss. The funeral was conducted by the pastor, Rev. L. H. Smith, assisted by Dr. G. B. Hill and Rev. J. D. Baptist of the A. M. E. and Congregational churches respectively.—Miss L. P. Wilson, Reporter.

**JEFFERSON**—Brother Buford Jefferson died a few weeks ago at Columbia, Miss. He was a faithful member of New Zion and Bodies of Hope Benevolent Society. He leaves a wife, child, relatives and many friends to mourn his passing.—C. A. B. Price, Reporter.

**MINGO**—Sister Julia Mingo, after several months illness, passed from labor to reward, October 26, 1922. She was a dutiful member of New Zion Church, and also of the Bodies of Hope Benevolent Society. Husband, children and many relatives survive her.—C. A. B. Price, Reporter.

**HUCKABY**—Mrs. Rosa Huckaby of Okmulgee, Okla., departed this life Friday, November 3, 1922, at the age

of 30 years. She was born in Tennessee, converted, joined the M. E. Church at the age of 13 years, and lived a faithful Christian. She was kind and loving to everybody. She passed away singing, "I'll Over Come Some Day." She held the office of treasurer of the Ladies' Aid Society for more than five years. She was a member of the Ruths and Daughters of Tabernacle. She leaves to mourn her loss a father, aunt, son, daughter, two brothers and a host of friends. Rev. V. McPherson was master of ceremonies. Remarks by Rev. T. W. Kidd. Rev. E. M. Madden officiated.

**COLTON**—Rev. Pleasant C. Colton died at our hospital at New Orleans, July 25, 1922. His body was brought to his last charge, West Melville. Brother Colton was born at Pleasant Hill, La., August 10, 1868. He did supply work before he came into the conference. He was admitted in 1888 with eighteen others. In 1891 he was ordained a deacon in New Orleans by Bishop W. F. Mallalieu, with Brothers Gair, E. Powell, Sam Bell, R. Coleman, Ector, William Harrison, H. Richardson, William Sudds and A. T. Landgrum. Brother Colton served at Bonchest, Boyce, Campt, Shady Grove, Vanceville, Cottonport, Willey and Lotta, Viron, Plaquemine, New Iberia, Houma, Booneville and Pineville. He served some of these places for one, some two, and some three years, with quite a degree of success. He was always in readiness for a revival and brought a good many in the church. He leaves a devoted wife, who followed him wherever he was sent and shared a part of his toils and trials. Rest thou on, my brother, for we only tarry here for a season.—H. J. Wright, Reporter.

**BULLOCKS**—Mrs. Hettie Mabel Bullocks goes to her reward. She was one of the most active women in the M. E. Church of the China Grove Circuit. The motto of her life was, "Not for ourselves, but for others." She was born June 6, 1895, at Buford, Miss. At a very early age she became a member of the Missions.

(Continued on Page 16)

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## CRESCENT CITY NOTES

**ST. MATTHEW**—The recent concert given by the Willing Workers Club was a great success. Sister Theresa Williams is president of this club. The club consists of some of the best members in the church and has done much good since its organization. On a recent Sunday we had an inspiration rally meeting and the following ministers were present and rendered effective service: Revs. T. F. Robinson, C. S. Stanley, C. Johnson and W. J. M. Price. Come again, brethren, we are always glad to have you.

Beginning Monday night, Nov. 6, and ending Sunday night, Nov. 12, the fifty-second anniversary of this church was celebrated. Each auxiliary and department of the church was represented. Monday, Nov. 6, was Sunday School and Epworth League night. Tuesday night, Nov. 7, was Willing Workers Club night. Wednesday, Nov. 8, was Stewards and Trustees night. Thursday, Nov. 9, was King's Daughters night. Friday, Nov. 10, was Woman's Home Missionary and Stewardess night. Sunday at 11 a. m. the memorial services of all the deceased ministers who served this charge and also the deceased members was preached by Captain N. McNeill and Rev. N. R. Hatcher. Every eye was wet with tears and the spiritual tide ran high. Out of the forty or more founders of this church only one survives today, in the person of Sister Nancy Cooper, who held the seat of honor during the celebration. The present pastor buried Sister Lucinda Raymond and Brother RJimmy this year. At 7:30 p. m. the climax was reached when Dr. C. M. Melden of New Orleans College preached the anniversary sermon to the delight of all. Prof. Hindel was present and addressed the league, stressing the need of team work. He also spoke words of encouragement to the members of the church. The church was nicely decorated for the occasion. At the conclusion of the service the pastor, the Rev. A. Robinson, was presented with a purse of \$72.38. Thus ended one of the greatest week's services ever held at this church. The following ministers were present during the week and preached great sermons: Revs. T. B. Oville, A. Booker, T. W. Norris, D. S. Sloans, G. E. V. Devore, G. C. Rounds and L. Brazille.—Gladys Colar, Reporter.

## SPECIAL NOTICES

To the Pastors of the West Texas, Little Rock, South Carolina and Atlanta Conferences:

In all cases where monies for the support of the Epworth League have not been sent in kindly report the amounts in cash to your Conference Treasurer and designate it for Epworth League support. Dr. Morris W. Ehnes, Treasurer of the Committee on Conservation and Advance, has authorized each conference treasurer to keep a separate account of this

money so that he (Dr. Ehnes) may have it and pay it over as directed. Credit is given in your column for Centenary and apportioned benevolences. The relation of the Epworth League to the Centenary is different from that of the other boards. The Epworth League only gets for its support directly, the monies set to the central office thru the 24-hour-a-day plan, or its equivalent, the monies designated for the League in the cash reports to the conference treasurer and the monies sent to Dr. Ehnes, designated for League support.

In making your reports include amount for League support in cash total for Centenary and apportioned benevolences.

Asking your co-operation in this request that we may help our young people to pull their share of the load, I remain,

Very truly your Brother,  
FRED'K. H. BUTLER.

All members and visitors to the Little Rock Conference, Methodist Episcopal Church must leave Little Rock at 3 p. m., over the Rock Island, December 4. Buy your ticket at the Rock Island ticket office at 2nd and Louisiana streets. Buy ticket to Helena and change at Brinkley.

L. G. HODGES.

### NOTICE

Every woman who was once a deaconess and everyone having knowledge of former deaconesses will confer a favor by sending names and present addresses of these to the General Deaconess Board, 675-677 Ellicott Square, Buffalo, N. Y.

### OBITUARY

(Continued from page 15)  
sionary Baptist Church, and later she joined the Methodist Episcopal Church, under the pastorate of the Rev. G. M. Dukes. Her funeral was conducted by Rev. S. G. Roberts, assisted by the Rev. George McGowen. A father, mother and four brothers survive her, also a host of friends.—Reporter.

**POWELL**—Miss Alice E. Powell was born at Paris, Texas, on June 3, 1902, and died on Sept. 27, 1922. She was 20 years of age at her untimely death. She died in the midst of her useful life. Miss Powell was well trained and proved it at every point in her manner. She was organist for the Mount Zion M. E. Church and Sunday School for several years, and gave great satisfaction. She proved to be a splendid musician. The Lord had smiled on her and she would have made a woman of much knowledge and intellectual strength had she lived longer. She taught public school at Boss, Okla., for quite two years and made a lasting impression upon the minds of pupils and patrons. She leaves a mother, two sisters, two brothers, other relatives and many friends to mourn her sad departure. Her funeral sermon was preached by Rev. W. H. Parker. Her remains were laid to rest in the Baptist cemetery.—F. Parker, Reporter.

**SMITH**—Sister Viney Smith, the beloved wife of Rev. H. R. Smith, departed this life Sept. 23 at Angleton, Texas, after a short illness. Her death came as a surprise to all her friends and to the brethren of the conference. She was a valuable asset to her husband in the ministry.

The Texas Conference misses her in the work of the Home Missionary Society, for there her heart was, having quickened the chapters in many charges on the Houston District. She was a sweet singer of Israel, for God had endowed her with a wonderful voice, which she used at all opportunities for the Master. Her illness was of short duration. She was sick only a little while, first taking her bed in Angleton, and in less than three weeks she was summoned home to her great reward. She was buried from Sloan M. E. Church, where her early membership was, Rev. T. M. Jackson being in charge. The Ministers' Union was out en masse and took part in the services. The principal address was delivered by Rev. W. M. Fortson. Revs. A. W. Carr, G. E. D. Belcher, E. O. Woolfolk, B. R. Booker, L. V. Harrison and S. W. Johnson delivered short addresses. She leaves a husband, the Rev. H. R. Smith, two sisters and a host of friends to mourn her loss. The church was superbly decorated and the beautiful floral offerings were in abundance.—L. V. Harrison, Reporter.

**CRUMP**—Sister Fannie Crump, wife of Rev. P. R. Crump, departed this life at the age of 70 years, June 15, 1922, at De Kalb, Miss. She died as she lived, a consistent Christian, and was a loyal member of Blue's Chapel. She will never be forgotten by the church and the people of her community. The end came at the home of her daughter-in-law, Mrs. Emma Overstreet. The body was taken to Scooba for burial and the services were conducted by Rev. H. K. Roberts and others.—Reporter.

**ALEXANDER**—Sister Martha Alexander of Jeanerette, La., departed this life in triumph of faith on Sept. 24, 1922, age 24 years. She joined the church under the pastorate of

Rev. W. J. Hampton. She leaves five children, father, mother and husband to mourn her loss. Rev. D. Taylor, her pastor, conducted the funeral.—C. Carroll, Reporter.

**REED**—In memory of Sister Margaret M. Reed, who departed this life August 30, 1922, at De Kalb, Miss. She was a member of St. Mark E. Church, having joined while quite young. She was loyal to any duty assigned her. She leaves husband, two sisters and three brothers to mourn her passing.—Reporter.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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THE METHODIST BOOK CONCERN,  
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## Unfolding The Human Ideal

By Bishop Francis John McConnell

It is incumbent on the Christian Church, working through its prophets, in an atmosphere of increasingly Christian public opinion, to unfold the implications of the human ideal. The prophet of God may not always be able to tell men how to act toward one another, but he should always set before them the highest human ideal that they may act in its light. There is an ideal of human life—in part directly stated and in part implied—in the Christian revelation. Or the ideal is like a bud whose beauty and fruitage have not yet unfolded. The preacher must create the atmosphere of public opinion which will warm the ideal into fullest expression. If the church has a rich conception of God that conception itself should carry increasing implications as to the worth of a man.

—From "THE PREACHER AND THE PEOPLE."

By The Abingdon Press.



# BOARD OF FOREIGN MISSIONS MEETS IN NEW YORK CITY IN GREATEST SESSION IN ITS HISTORY

## BIG MISSIONARY ENTERPRISE OWNS A THOUSAND PROPERTIES, MOSTLY IN FOREIGN FIELDS, AT A TOTAL VALUATION OF \$15,000,000

### DOING WORK IN EVERY CIVILIZED SECTION OF THE HABITABLE GLOBE

When Bishop Luther B. Wilson, its President, called the Board of Foreign Missions of the Methodist Episcopal Church to order on the morning of November the 20th, 1922, in regular Annual Session, that event marked the close of a year of tense concern and misgivings, and the dawn of a new year of larger hope and brighter assurances than any year since the Centenary period began.

Two big facts had held sway during the year. The one was depressive, the other inspiring. Both were contraries. The first was the threat of disastrous loss in income receipts of the Board for the first half of the fiscal year—that unforgettable slump that well-nigh chilled the heart of Methodists everywhere; when it seemed that Methodism must beat a retreat from her mission fields beyond the seas. The other fact was the marvellous reversal of this condition by awakened Methodists who averted the imminent peril by means of staggering sacrifices.

#### REPORT OF CORRESPONDING SECRETARIES.

Thus was made possible the report of the Secretaries that "The total income for the year is in advance of that of the year preceding," amounting to \$5,427,195.68 an increase of more than \$16,000.

"This does not mean that there has been an increase of Centenary Income, in fact the receipts from Centenary sources this year are \$71,187.98 below those of last year. The following table shows the facts regarding income for the past three years:

Year	Centenary Receipts	Other than Centenary Receipts	Total
1920	\$6,071,107.34	\$95,882.41	\$6,166,989.75
1921	5,253,052.19	156,860.02	5,409,912.21
1922	5,181,864.21	244,264.82	5,426,129.03

The Centenary receipts for the first six months of the fiscal year 1922 fell off about 30 per cent. Had it not been for prompt action on the part of officials and for the unanimous co-operation and support given by the Bishops to the "I Will Maintain Fund"; and the setting aside of Bishops Hughes and Fisher to bring the matter of the deficit before the Church, this Annual Meeting would have been facing a most serious financial situation. Fortunately the appeal to the Church and the Church's generous response have brought the total receipts of the Board slightly above the receipts of last year."

Progress of the Christian missionary enterprise however, is gauged not merely by the material achievements, but by spiritual victories also. This type of assets the report records in the following summary:

"It would require a volume to describe the growing power of the Church on the mission field. Back of the figures which show increases in every testing phase of its life are deepening and radiating influences which cannot be caught for statistics. Yet the record enheartens.

"The year 1921, of which the detailed records are in the remarkable volume known as the Board's Annual Report, shows the largest gains and progress in all the history of the Church on the mission field.

"The increase in full and preparatory members is 37,520, the largest ever reported. It is double the average increase for the three years 1917-1918-1919. It brings the total number of members on the mission field up to 578,804. In the year 1921 there were 59,016 persons baptized.

"The number of full members of conferences increased 138; the nationals in preparatory membership in conferences increased 78; there are 18,377 native preachers and workers, an increase of 3,406 in one year.

"The Sunday schools have increased 541 and reach the number of 10,374; there are 491,233 scholars, an increase of 39,186.

"Among these evidences of vitality one other belongs here—the growth in self-support. In the three great Mission Areas self-support made large gains, in Eastern Asia \$41,366, in Southern Asia \$54,579, in Latin-America \$70,368. This tells not only of resources but of life. It registers cash, and rupees, and pesos, and Mexican dollars, and yen and guilders and francs and lire and marks and kroner, but more it

spells sacrifice, and love and faith. A group of Chinese under the appeal of one of their own leaders challenges the American church to provide one-fourth of \$120,000 to complete the Centenary program in a West China field, the Chinese Christians themselves to pay down the other three-fourths—this where our Centenary program has fallen short.

"Everywhere there is gain in self-support and gain in spiritual power. Here are dividends on Centenary investment."

It will be highly gratifying to the Church to know that these achievements have been won by the Board on the basis of a policy of strict economy, as will be shown by the statement as given in the

#### REPORT OF TREASURER

"The Board appropriated last year for General Expenses, that is for Administration and Cultivation, \$343,107.00. Of this amount \$308,170.43 was spent, representing a saving of \$34,936.57. When the Board faced the necessity of making drastic cuts in the middle of the year economies were instituted in every department of the Board with the expectation of saving \$25,000.00 from General Expenses. This aim was more than realized as the figures show.

"Practically every Department of the Board functions in both the administrative side and in the matter of cultivation of the home church. It is inaccurate therefore to say that it cost \$308,170.43 to administer the work of the Board. Any division of cost between the two phases of the work is an arbitrary division. In the judgment of the officers of the Board about 55% would properly be chargeable to Administration and 45 % to Cultivation.

"The disbursement for Administration and Cultivation is 57% of the total disbursements for the year."

This report was carefully gone over by a special committee of the Board. The Treasurer's Report whose findings were, "Having examined the report of the treasurer we are gratified to find such a clear statement of the financial condition of this Board." This committee having thoroughly canvassed the financial situation further reported the following analysis of the liabilities and assets of the Board:

#### LIABILITIES

Bills of Exchange	\$ 260,654.1
Branch Treasurers' credits	372,028.2
Certificates of Deposit, etc	5,908.7
Due to the Banks	1,500,000.0
Due to individuals, and to the Episcopal Fund	213,647.5
Due to Permanent Fund	265,587.1
Due to Annuity Fund	310,000.0
Due to Missionaries	40,834.1
Sundries	3,243.3
Due on Personal Deposits	144,500.0
Subject to call of the Missions	634,712.1
Unallocated Funds	23,964.5
Miscellaneous	94,344.4
Due to Missions on account of appropriations	60,152.1
<b>Total Liabilities</b>	<b>\$3,929,581.1</b>

#### ASSETS

Cash	\$1,120,443.3
United States Bonds	83,950.0
Stocks and Bonds	32,683.3
Bonds and Mortgages	213,913.3
Notes Receivable	6,538.8
Accounts Receivable	17,482.7
Advance remittances to Missionaries	15,471.1
Monte Mario Promotion	28,926.0
Advances to Missionaries on next year's appropriations	28,702.2
Advances, etc., subject to appropriation	9,819.2
<b>Total Assets</b>	<b>\$1,557,928.7</b>

The net indebtedness of the Board amounts to \$2,371,652.45, which must be provided for as funds become available.



Appropriations for the ensuing year 1923, are set forth in the following exhibit:

PROPOSED APPROPRIATIONS FOR 1923

Schedule A—Board Obligations: Principal and Interest.....	\$ 600,000
Schedule B—General Expense, Administration and Cultivation:	
Foreign Department .....	\$ 37,364
Corresponding Secretaries .....	14,000
General Treasury Department .....	16,980
Accounting .....	31,072
Cashier .....	14,212
Designated Income .....	23,756
Cultivation Department .....	30,227
Legal Department .....	10,164
Records, Research, Survey .....	12,636
Publications Department .....	14,720
Education and Literature .....	4,569
Purchasing, Shipping and Transportation .....	8,107
Stenographic Department .....	10,058
Filing Department .....	7,208
General Office .....	9,788
Board's Expenses .....	9,000
Miscellaneous collection .....	11,900
Miscellaneous Administration .....	15,000
Rent .....	40,000
	\$ 319,852
Schedule C—Indirect Appropriations to the Missions. (Under the Executive Committee.)	
Emergency Fund .....	\$ 60,000
Incidental Fund .....	60,000
Co-operation Fund .....	15,000
Purchasing, Transportation, etc. ....	16,000
Personnel Department .....	12,000
Medical Department .....	10,000
Retired Missionary Fund .....	60,000
	\$ 233,000
Schedule D—Special Personnel Preparation Fund .....	\$ 80,000
Schedule E—Direct Appropriations to the Missions Remitted Monthly—For Recurring Items.	
China .....	\$ 660,786
Japan and Korea .....	288,056
Manchuria Extension .....	5,000
India and Burma .....	839,745
Southeastern Asia .....	182,740
Africa .....	216,907
Latin America .....	442,885
Europe .....	597,469
Total .....	\$3,233,588
Schedule F—Non-Recurring Items.	
1. Designated Gifts Adjustment Fund .....	\$ 400,000
2. Field Projects Fund for property, obligations and commitments .....	125,000
	\$ 525,000
Schedule G—Provision for Additional Field Projects. Non-Recurring Items—up to the amount of.....	\$ 434,689
This amount would be available for imperative needs by action of the Executive Committee when funds are in hand or assured.	
SUMMARY	
A—Board Obligation .....	\$ 600,000
B—General Expense .....	\$ 319,852
C—Indirect Appropriations .....	233,000
D—Special Personnel Preparation Fund .....	80,000
E—Direct Appropriations .....	3,233,588
F—Non-Recurring Items—Desig. Gifts Fund.....	400,000
Field Projects .....	125,000
Total Appropriations for the year's work.....	\$4,391,440
G—Provision for Additional Field Projects .....	434,689
Grand Total .....	\$4,826,129

While these financial successes and prospects were rejoicing and enheartening, there was no phase of the Board's meeting and program that so inspired the men and women gathered there as did the devotional addresses, and the reports of the Bishops who were present from the fields. Among these being Bishops Clair, Fisher, Blake and

ALL IN VAIN

From the New York Evening Journal we take the following clipping:

"The Governor and his Attorney-General came from Louisiana asking President Harding to help control the Ku Klux in that state.

The President's reply abbreviated was "Go home and attend to the Ku Klux yourself. If you find that you CAN'T do it, after REALLY TRYING, call on me again."

The President's attitude is: "I cannot send men from all over the United States to go down; settle your home quarrels, and perhaps get shot while your own young men look on from the hillsides. First, if any fighting must be done, let your OWN people do it. Then if you can't manage things, I'll come."

There is one little complication in the Ku Klux problem that bothers the President—although he hasn't said so—and that is the

Nuelsen. A notable and very commendable feature of Bishop Clair's work was reported thus:

"At White Plains, twenty-five miles up the St. Paul River from Monrovia, the Cox Memorial Institute is being developed. This is to do for Liberia and the surrounding countries what Hampton and Tuskegee have done for the South. The plans call for the investment of sums up to \$130,000 for necessary buildings and equipment for the maintenance of a strong industrial and agricultural school which shall train the rising generation of our Church to develop the splendid resources of Liberia, and utilize them in the upbuilding of the Kingdom of God on the West Coast of Africa. The first building, providing accommodations for our missionaries, for class-rooms and for a limited number of students, is being completed, and actual school work should be reopened early in 1923.

"The most important educational institution of Liberia is our College of West Africa; occupying as it does the finest site in Monrovia it has sent out hundreds of the best educated young men and women in Liberia to fill the highest posts of responsibility and service. Many of these students come to this country for higher education, and it is probable that there are more graduates of this school now taking advanced training in the United States than from all other schools and colleges in South and Central Africa combined. Funds are needed to reconstruct the old buildings and to enable the college to strengthen its higher classes and the Stokes Theological School in which the coming preachers of our Church in Liberia are trained."

Marvellously refreshing and challenging were the addresses of Bishops Fisher, Blake, and Nuelsen as each respectively told of India, Europe and North Africa, and the Near East. Later allusions must be made to these addresses, as also to the clear, analytic and forceful address of John R. Mott, who spoke on "Momentous Decisions Before Us."

UNIFICATION TO THE FORE

The Board very cordially received Bishop Jas. S. Cannon of the Methodist Episcopal Church South, who was introduced and spoke of the work of his church and ours in the foreign field. Said he: "Europe's present situation convinces of the necessity of union of mission work of the two churches. He hoped some plan could be devised for largest possible unification there. To which Bishop McDowell responded that it was his hope that the two churches shall "do as many things together at home and abroad as we can possibly do together against that day, which I trust may not be long distant, when there cannot be discovered any difference between them."

THE FUTURE ATTITUDE

Very impressive indeed were the closing moments of the session. It was the hour of large spiritual expectation. What should be the message given out to the world-wide church.

Dr. Wade had expressed his judgment that though the coming year is fraught with the most serious possibilities for our missionary enterprises, home and foreign, he did not believe Methodism is moving toward a retreat in the face of the most challenging opportunities known to Christendom. Treasurer Ehnes recounting that the "I Will Maintain Fund" had been built up largely on the sacrifices of the poor, of hard pressed ministers, and retired preachers said with deep emotion, "The Church must not fail these!"

On the request of the Board that he sum up the spirit and impressions of the meeting, Bishop McDowell gave the final word. In his masterful summary, he pointed the Board and the Church to the Christ of Calvary as not one among many, or even the best of many, but as the ONLY name given in which is salvation for the uttermost parts of the earth. Speaking for Methodism, he said, "We salute the young Church in all lands; Master, we will follow Thee whithersoever Thou goest." After appropriate prayer for divine guidance for another year Bishop Hartzell pronounced the benediction and all departed to follow the Master on the world-wide mission of human redemption.

fact that interference in Southern Ku Klux activities would undoubtedly involve Federal interference with the South's treatment of the Negro problem. The Ku Klux are not anti-Negro, but they assert the right to CONTROL the Negro and teach him his place, while making him useful. That creates a ticklish situation for Federal interference, in a "New South" that shows signs here and there of going Republican."

(Continued on Page 4)



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LORENZO H. KING, Editor.  
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—Let all bitterness, and wrath, and  
anger, and clamour, and evil speak-  
ing, be put away from you, with all malice;  
and be ye kind one to another, tender-  
hearted, forgiving one another, even as God  
for Christ's sake hath forgiven you—  
Ephesians 4:31, 32.

## Personal and General

Mr. S. Cunningham, real estate dealer of At-  
lanta, Ga., and member of our Warren Mem-  
orial there, is also a member of the Executive  
Committee of the Board of Home Missions  
and Church Extension of the Methodist Church.  
Brother Cunningham attends the Board meet-  
ings and by his active participation therein  
renders valuable service to our cause.

Bishop M. W. Clair, on a visit from his  
Episcopal residence in Liberia, to this country,  
was in attendance on the meeting of the Board  
of Bishops at Baltimore and the Board of  
Foreign Missions in New York City last week.  
His report to the Foreign Board showed more  
than a superficial grasp of the facts, evincing  
careful and comprehensive study and detailed  
knowledge of his field and a constructive pro-  
gram that will bring marked results in that  
field in the future. After holding the Little  
Rock Conference on December 6th and At-  
lanta Conference, December 13, the Bishop  
will sail the latter part of December for Li-  
beria and will hold that Conference at Green-  
ville, Sinoe, February 7, 1923.

We are sure many of our readers were  
greatly interested in, not to say instructed  
by the brief article in our issue of Novem-  
ber 16, on our Negro Bishops, which was  
written by Bishop J. C. Hartzell. As we  
understand it Bishops Burns and Roberts  
were chosen by the Liberia Conference as  
authorized to do by the General Conference  
and sent to this country for consecration.  
This would make Bishop J. B. Scott the first  
of our group to be formerly elected by the  
General Conference and consecrated during  
the session of that body. We know of no

other Colored Bishop of any Church ever to  
have held a white conference except Bishop  
Scott, as related by Bishop Hartzell.

### THE CHURCH'S OPPORTUNITY.

Bishop Fred B. Fisher, resident bishop of  
the Methodist Episcopal Church in Indiana,  
in a highly dramatic moment at the close of  
his remarkable and startling address on In-  
dia, at the recent session of the Board of  
Foreign Missions, summarized the world  
missionary situation, and particularly the  
situation in India by saying that the present  
world situation is the definite, unequivocal  
challenge of the universal Christ to the  
Church to override and break down all tra-  
ditional barriers of cast and class and to  
come squarely to Jesus' ideal of worth of, and  
opportunity for, every life and all life.  
Bishop Fisher's dauntless courage was  
matched by the radiance of his countenance  
as he with prophetic vision and voice stood  
pleading with the Church to enter into her  
new divine opportunity to dare to put into  
practice the ideals and spirit of Jesus with-  
out mental reservation in all relations.

There is no question that the Bishop  
spoke from divine inspiration. But will the  
Church respond in kind? Will she see her  
opportunity and admit its binding obliga-  
tion? The Church of Jesus Christ, to remain  
dynamic and continue moral her leadership  
in the world, must hasten to see clearly her  
obligation at this point. Bishop Fisher calls  
her into Gethsemane that there she may  
face, and as quickly as her Lord, take the  
cup of ready resignation to the full require-  
ments of his righteous idealism and service  
as against compromise as she is now doing  
with traditional standards that cannot be  
justified on the New Testament basis of life.

It is the opportunity of the Church to cre-  
ate a Christian world. To do this, pagan  
ideas, ideals, customs, institutions, motives,  
—all must find no perpetuation or even tem-  
porizing or tolerance at the hands of the  
Church. The vital message of love, of justice,  
of truth, of righteous liberty, of co-opera-  
tion, goodwill, of mutual respect and Chris-  
tian forbearance and fellowship. Anything  
opposed to this is anti-Christian and must  
be rooted out of the world's life. These  
moral and spiritual values must be magni-  
fied and mediated by the Church; these at-  
titudes must be cultivated by her if she is  
to be successful in holding the confidence  
and controlling the lives of men.

The world's politics must be salvaged  
from the wreckage into which selfishness  
has swept it; its economics must be rid of  
the profit motive as supreme; its social sys-  
tems must be made Christian; every phase  
of human existence must have its orienta-  
tion in the sweet and saving atmosphere of  
the spirit and teachings of the Master.

Only as the Church has herself been with  
her Lord and learned of him will men take  
knowledge of her that she has been with  
Jesus. And it is this fellowship and experience  
with Him that she is called and challenged in  
these days of her sore trial and limitless oppor-  
tunity. She will be the world's greatest helper or  
hinderer in the degree that she emboldened  
with His courage, becomes, baptized into  
the sufferings of her Lord and then goes

forth with her Lord's vision, and passion  
and power to save society.

Will the Church of Jesus Christ in these  
critical days respond to her opportunity for  
this distinct service? God grant she will.

### ALL IN VAIN

(Continued from Page 3.)

Whether the New York Evening Journal  
accurate in its analysis of the factors in the  
recent Ku-Klux situation in Louisiana, we  
have no means of knowing. There are two  
things however, which we do know concern-  
ing the unfortunate affair:

First, that *the Ku-Klux-Klan is the most  
dangerous social development within our Amer-  
ican life within the last half century.* Its very  
principle of existence and operation does vio-  
lence to every essential principle of democracy.  
If it is not promptly, completely and perma-  
nently estopped in its operations, not a decade  
will pass before this country will again be en-  
broiled in fratricidal civil strife and the streets  
of our cities will be moistened with the ruddy  
blood of contending civic, political and religious  
factions. It will be not so much of a battle  
opposite races; for the Negro has been practi-  
cally terrorized into submission to overwhelm-  
ing odds, as the South would have it. *But it will  
be the fighting and the feud of determining  
forces of the dominant race warring each  
against the other.*

The clear intention of the Federal govern-  
ment to refer to the white south complete pa-  
tisan and racial control of the Negro is a  
patent, and disheartening to the Negro that he  
has practically lost all hope of reasonable pro-  
tection at the hands of his own government,  
which by his death on its battlefields he has  
helped to make powerful and able; and so he  
flees and will continue to flee the ills of the  
South by making an unparalleled exodus to the  
North. Every train takes scores and every day  
drives hundreds to the promised land beyond  
the (Jordan) Mason and Dixon's line.

Second, if President Harding, with the Re-  
publican party, is refraining from bringing to  
bear Federal "moral suasion" to estop the Ku-  
Klux-Klan in Louisiana and elsewhere, think-  
ing that by such dereliction of his clear duty  
he can win favors from, and make political in-  
roads on the Solid South, he certainly is  
acting in vain.

If withholding the moral sanctions of him-  
self and his party from support of the Dy-  
Anti-Lynching Bill availed him nothing in the  
recent election, but rather contributed to serious  
party loss, he need presume no further on mak-  
ing inroads on the Solid South. It requires a  
keen perception for Mr. Harding to awake to  
the big fact that the South is bent resolutely  
and is succeeding therein, on breaking up the  
solid North. *It ought to be as clear as day to  
Mr. Harding, that instead of the Nation's na-  
tionalizing the South, the South is Southernizing  
the Nation.* WIAV M. L.

This is a dire calamity—not because of geo-  
graphy but because of ideal. Personally we  
should have no concern which were the  
dominant section; if only the ideal of human  
brotherhood were characteristic of both. Plainly  
it is a contest of ideals. If the President and  
the government yield the moral idealism of the  
nation out of considerations of mere political  
expediency, upon their heads will fall the con-  
sequences of their vitiated idealism.



## THE MIND OF CHRIST FOR THE WORLD'S NEED TODAY

The Message to the Church from the Annual Meeting of the Board of Foreign Missions.

By Bishop William F. McDowell,  
Chairman, Committee on Presentation of the Work of the Year.

We have been together these three days, facing as clearly as we could, the state of the world, the mind of the church, and our own attitude as servants of the church in this modern day.

This year has had its own peculiar characteristics. Every year is new in its opportunities, perplexities and duties. It has been utterly impossible for us in any recent year to act conventionally or traditionally. Old paths do not seem to lead us safely through the tangle of our modern problems. The world of 1922 is a new and appalling world which cannot be dealt with in any easy fashion.

The pillar of cloud and the pillar of fire move over new fields in new ways as the living signs of the living presence of the ever-living God. They neither stand still nor halt, but forever go forward. The most real movement of the Spirit of the living Christ upon human hearts beside all waters, in all lands and among all peoples.

Here in these closing moments of our session we try to re-interpret our relation and the relation of the Church to what we are doing, not in terms of finance or property, save as these are means to larger ends, but in spiritual, redemptive terms. We are not fundamentally servants of the districts or of the Board. We are primarily the servants of Jesus Christ providentially in position to help our Master as he "toils up new Calvaries with the Cross that turns not back." As His servants, his friends, his followers and helpers we make for ourselves and, we believe, for the Church also this declaration:

Our conviction grows that the missionary cause represents the mind of Christ for the world, and seeks to meet the imperative need of the world for Christ. Jesus Christ does not seem less necessary for human life than in other years. He seems to us more than ever a necessity to the lives of men and peoples. Apart from Him neither races nor nations are anywhere reaching life that is life indeed. He is not simply one among many, even the best among many. There is no other name like His, there is no other person like Him. No one else has the words of eternal life. There is no one else to whom the human race can go with hope of forgiveness, new life, and the fruit of the Spirit.

We have been listening to the story of the achievements of Christ, in many countries during the year, with gratitude and praise. More people have been added to the Church than in any other previous year. We now have more than a half million members of the Church on the fields we improperly call foreign. The native church increases in numbers, in devotion, in capacity and in power to carry on the work of Christ. We salute the young church in all lands, rejoicing in the springing hope and spirit of those who are leading toward the day of Christ's triumph. The story of the outstanding events in China, Japan, Korea, Malaysia, the Philippines, India, Africa, Europe and Latin-America reads like new Acts of the Apostles. We have been dealing with some-

thing far other than material facts or figures. What we have seen and heard in the sign of the presence of the living Christ, as He has shown himself in broken Europe, rising Africa and Asia and the Latin lands near and far. We sincerely wish that the whole Church might hear the living voices which have spoken here for Africa, Latin-America, Europe and Asia. It seems to us that in missionary education and inspiration, there is no substitute for the living voice of one whose eyes have been and whose heart is aflame with the memory of his vision.

Our whole task has been made to seem to us, even more than ever before, to have a spiritual, social, redemptive and sacramental meaning. It is the kind of work that must be done in the spirit, by man seeking to spiritualize the world of their day. This kind cannot be done by might or by power, not even by full treasures and perfect organization. This kind can only be done by men of prayer, working in the Spirit and having the mind of Christ. Out of the days of our own vision and prayer, with our own renewed sense of the spiritual nature of our missionary task and operation, we come to the Church with an earnest hope and prayer that in all our borders there may come also a keen and absorbing sense of the spiritual and redemptive character of all we do for world salvation. The task is not financial, but spiritual and moral.

The world must be brought to Christ, the age must be saved from materialism, the hearts of men must be made new, the morals of the world must be made right. Never was the need of Christ so imperative, never was the adequacy of Christ so manifest as now. Old and familiar words have taken on new meaning as the nations and races of the world have passed before us in reports and addresses. As we have seen the results of our work and heard what Jesus Christ has done and is doing by the Ganges, the Yangtse, the Amazon, the Tiber and the Rhine, we have used again the words: "He is the propitiation for our sins and not for ours only but also for the sins of the whole world."

As we have heard the reports of mass movements and new Pentecosts, the stories of student volunteer representing our choicest youth it has seemed to us that "This is the generation of them that seek Him."

It would be an easy and grateful task to thank the church for its gifts of money as they have come in so splendidly especially in recent weeks. And out of full hearts we do thank our God for what our Church shows itself ready to do. But, today, above all else we rejoice in the glow that has been and is upon our hearts as we meet in our Annual Session; the light that seems to us to fall upon the world from the face of our Christ; the spiritual vision and uplift that have come to us. We rejoice and ask the Church to rejoice with us in the doors that are now open, the white harvests waiting for us to gather them, the new opportunities to offer ourselves and our whole Church to Him for service and sacrifice.

And we pledge Him our loyalty and love, our obedience and service. We will listen to His voice and will remember and follow the world of His mother to the servants at the wedding: "Whatsoever He saith unto you do it."

Our task is from Him, our fellowship is with Him, our strength is in Him.

We solemnly, fully and irrevocably give ourselves and our Church to Him and the building

of His Kingdom on earth. Here in the presence that is almost visible, it is so real, we look into his face and say: "Master, we will go with Thee whithersoever thou goest." God help us, so we will.

## NEGRO TEACHERS CO-OPERATE IN THE "I WILL MAINTAIN" CAMPAIGN

Co-operating with the Board of Education for Negroes, the members of the faculties of the various schools under supervision of this Board waged a definite campaign for "I Will Maintain" funds. The result was a total of \$5,676, representing gifts from faculty members in seventeen Negro institutions.

In the Atlanta Area the schools gave one-tenth of the amount asked from the Negroes of that section; in the Chattanooga and New Orleans Area the schools gave one-fifth and in the St. Louis Area one-sixth of the total amount apportioned Negroes. In all, the schools and colleges for Negroes and the Board of Education for Negroes gave slightly more than one-tenth of the entire amount asked from Negro Conferences.

The amounts given by Areas are: Atlanta, including Claflin College, Gammon Theological Seminary, Cookman Institute and Clark University, \$970; Chattanooga Area, including Bennett, Walden and Morgan Colleges, \$950; New Orleans Area, including Wiley College, Haven Institute and Conservatory, Samuel Houston College, Rust College, Central Alabama Institute, New Orleans-Gilbert College, Flint-Goodrich Hospital and Nurse Training School, \$2,901; St. Louis Area with Philander Smith College and George R. Smith College, \$555; Washington Area with Morgan College, \$300. The total given is \$5,676.

For credits on Anniversary Quotas always give name of pastor, charge and district when sending in new subscriptions.

Dr. Griffin G. Logan, District Superintendent of the Topeka District, Lincoln Conference, has been able to obtain, through Dr. R. J. Wade, Corresponding Secretary of Committee on Conservation and Advance of the Benevolent Boards, the service of Dr. J. C. Sherrill for the purpose of making an itinerary of the Topeka District from December 8th, to the 24th, and deliver addresses in the interest of the Centenary work.

Dr. Wade urges Dr. Sherrill to make this visit if he can possibly find time to absent himself from his Area. Dr. Sherrill, Secretary of the Chattanooga Area during these four years has shown great leadership in handling the affairs of that Area. He is beloved by the men of the three Conferences; and they willingly follow him in the plans of the work. Bishop Bristol is loud in his praise of Dr. Sherrill's leadership.

## THE MUSIC OF THE AMERICAN NEGRO

By Clarence Cameron White.

For some years past the musicians of America have been greatly perturbed over the question of the so-called national music of America. Several years ago Anton Dvorak, the great Bohemian composer, was brought to America by Miss Thurber, a wealthy music-lover of New York, who established there a National Conservatory of Music. One of Dvorak's tasks



was to establish a sort of National School here in America, such as the great National Conservatories of Europe, where an especial study is made of native music. Great was the chagrin and disappointment when this famous musician announced, after several months' study of music conditions here, that the only national music in America was the music of the American Negroes. To prove his claim and to show at the same time the wonderful possibilities of this music, he wrote what he called the "New World Symphony," based on Negro idioms.

Naturally, there has been a strong prejudice against this particular work among a certain type of Americans. It caused such a bitter controversy when it was presented in New York under the composer's direction, that he soon after returned to Europe, quite disgusted with American ideas and ideals. Since that time this same Negro-folk-music has been slowly but surely coming to the front as a definite form of art.

The term "folk-songs" implies those songs appertaining to a nation or race whose individual emotions they express. These exhibit certain peculiarities more or less characteristic which distinguish them from folk-songs of any other nation or race.

In most European countries it is among the working classes, the artisans and the field hands, that we must look for the genuine specimens of so-called national music. So it is in America we find even today the real characteristic music of the Negro among the plantations of the South, where the Negroes in large numbers are the laborers. It may be argued that the true value of these melodies to the American musician is not so much their use as a basis for the so-called national music of America as it is for their value as an historic phase of American life. These songs are a unique contribution to American musical history, and a most remarkable contribution, for they present a new quality of folk-songs different in nearly every way from any other folk-songs in the entire world.

That each location in the South has its own peculiar type of "spiritual," is a well-known fact. These various songs in themselves afford the student of folk-music a true insight into the conditions of slavery in the different slave states.

Just as the music of the native African reflects a more or less martial spirit, so the music of the American slave showed the melancholy of their immediate environment. In the slave songs of the eastern seaboard states we find songs dealing with both life on the plantation and what we might term "boat songs" and "labor songs." Even these "boat songs" differ from the type of "boat songs" found in the Mississippi river regions.

Certain characteristic intervals in the "slave songs" are mainly confined to certain localities. In the songs found in Louisiana and adjacent states we find the plantation songs mixed in a degree with the Creole songs of this locality, just as the songs of Florida are mixed with those of the West Indies.

The "labor songs" of the American Negro are still heard throughout the Southern turpentine camps and among the Negroes used in building railway and public roads. From such sources have come the tunes called "blues." These tunes have been used in the so-called "jazz" bands and have attracted a great deal of

attention in both America and Europe, especially in France, where they were introduced during the great world war by various bands of the Negro units.

These tunes with their weird mixture of major and minor mode are usually "made up" by members of the working crew and chanted either individually or in unison, accompanied by the rhythmic swing of the pick and shovel or by various concerted efforts of lifting necessary to the loading of carts, etc. It is said that men with exceptional voices are oftentimes employed to lead such singing, the idea being to increase the amount of labor done.

During the slavery period these "labor songs" were much in evidence, and, like the "blues" of today, were rather humorous in sentiment.

The one outstanding characteristic of both the "spirituals" and "labor songs" is that they nearly always chronicle events or emotions.

Although the Negro music of both Africa and America is essentially spontaneous, it was in Africa nearly always used for the war dance, funeral and wedding festivities. In America it was the outcome of the conditions under which the slave lived and labored. The plantation songs or "spirituals" were the spontaneous outbursts of religious fervor, and were the slaves' own interpretation of the Scripture as preached to them by their own religious leaders. It was at the "camp meetings" or wherever the slaves gathered at night in services of prayer and preaching that these songs came into being.

The songs introduced at these gatherings were often the outgrowth of the sermon of the previous meeting, and in many cases were cleverly designed verses telling the Scriptures in their own understanding, set to tunes of their own making. These songs did not simply come into being as music, but as expressions of deeds done or aspired to and as a phase of divine worship.

Just as the "drum call" was used in Africa calling the different tribes to meetings, in America the slave chanted such songs as "There's a Meeting Here Tonight" while at work to inform their brethren that there would be a religious meeting on the plantation that night after the toil of the day was done.

The practice of selling slaves from one part of the South to another accounts for the singing of songs in vastly different states and for slight changes in both words and music. It has been noticed that the songs originated in Virginia and adjacent states where the slaves changed masters less frequently, are in large degree brighter and more joyful in tone than those originating geographically lower South where the yoke of slavery was more oppressive. Such songs were sadder in tone and less buoyant.

The song "Steal Away" is perhaps one of the best known of the folk-songs, and was most universally used in different parts of the slave states with practically no change in words or music.

The spiritual, "I'm Troubled in Mind," one of the strongest and most beautiful, had its origin in Tennessee. To sing this song properly, one old slave remarked that one must have "a full heart and a troubled spirit."

It will be noticed that a large number of these songs reflected an abiding faith in the hereafter, when the toil of slavery would be over. Although these were the outgrowth of bondage and oppression, they contained very

few references to this particular phase of slave life.

One of the best examples of this looking forward to freedom in the after life is found in the song "By-and-By." Just such songs as this did much to keep bitterness out of the hearts of these oppressed people. This hope was ever uppermost in the hearts and minds of the slaves, and offset, to a large degree, the crushing doctrine preached to them by ministers employed by the slave-holders to impress them with the fact that their slavery was of Divine ordinance.

The clapping of hands and walking about during the rendition of certain spirituals might well have been suggested by Bible stories told by the slaves. For instance, the story of the marching around the walls of Jericho and the well-known Bible story of Miriam leading the cymbal players.

It is a well known fact that such stories formed a great part of the early Negro sermon, and it is quite probable that the clapping of hands came into practice as an imitation of the cymbals used in the religious services of Biblical days; the shout was either a relic of African days or an outgrowth of the emotional characteristics of the race. Even today, in some churches, both the hand-clapping and shouting of individual members of the congregation are to be found. It is only fair to say, however, that both are discouraged by the more intelligent ministers of the Gospel, and this mode of expression is rapidly dying out.

It is to be noted that the Negro voice is in many instances correctly "placed" in both speaking and singing. This fact is easily recognized by musicians who have heard the large choruses of the "folk-song festivals" held in different parts of the United States under the direction of Madame E. Azalia Hackley, a well-known singer, who was for a considerable period a pupil of Jean de Reszke in Paris. Madame Hackley has practically given up her career as a soloist to devote her time and energies to keep alive these folk-songs among her people.

In analyzing the Negro folk-songs, one is struck with the fact that, in many instances, the musical form is complete. That is to say, each musical idea has the proper number of measures according to the rules of musical form. This fact shows primarily the Negro's fine sense of rhythm. This point is usually overlooked in discussing these folk-songs, and since strong rhythms seem to be characteristic of Negro music, it is well to study this feature closely.

Although there is nothing in common between the Negro spirituals and so-called "rag-time," it is quite possible that the latter ("rag-time") is a direct outgrowth of the slave labor song. I think this fact has caused many persons to think of Negro spirituals as a species of "rag-time" song. Nothing could be farther from the truth. I do not mean to say that in some spirituals one does not find syncopation, for, in songs like "Sometimes I Feel Like a Motherless Child," there is syncopation to a marked degree.

"Rag-time," with which we are all more or less familiar, shows a sort of elaborated syncopation which is a product of the nervous pulsating American life of today, and of a

(Continued on Page 10.)



## REPORT OF THE CENTRAL ALABAMA CONFERENCE

The greatest meeting of Methodism held in Alabama this year was the Forty-seventh Annual Session of the Central Alabama Conference which convened in Lakeside Methodist Episcopal Church, Huntsville, Alabama, November 8-12, with Bishop Robert E. Jones, D. D., LL. D., resident Bishop of the New Orleans Area presiding.

District Superintendent J. L. Carr conducted the devotional exercise which was marked with spiritual manifestation of songs and prayers. At the close of the Praise and Prayer Services, the Bishop in his singular but convincing way, gave the sacramental explanation and invitation, and in the most solemn and inspiring manner administered the Holy Sacrament of the Lord's Supper—thus giving to each pastor a model method for all time.

The spiritual fire was kindled and radiated through all succeeding sessions, making the Conference a great one. It was great in its organization. Never in the history of the Conference has there been a more heightened feeling of oneness and brotherly fellowship in the organization as was evidenced in this session. S. C. Walker, secretary; J. N. Houston, statistical Secretary, and A. S. Williams, Treasurer, having been elected to these offices at the last session of the annual conference, were called forward and named their assistants, thus perfecting the entire organization of the conference in less than fifteen minutes.

The Conference was great in its business procedure. Within two days the main business of the Conference was practically completed. It seemed as if the time had come in the Central Alabama Conference for an exhibition of preparation and the brethren executed business with a rapidity unknown in previous sessions. One of the remarkable features of the session was the reading of the findings of the examination of the under-graduates. Because of the business impression of the Conference on the people in Huntsville, the Conference was invited to hold a business session in the Chapel of A. & M. College as an inspiration to the student body and an example of the progress of the race.

The Conference was great in its visiting representation. During the addresses of most of its visitors, there appeared to be no atmospheric vibration audible for the discernment of the human ear in the auditorium of the church. Dr. C. R. Oaten, representative of the Board of Conference Claimants, greeted the Conference with a strong appeal for a permanent fund for retired ministers. Dr. B. J. Reddix of the Louisiana Conference, representative of the Southwestern Christian Advocate, evidenced an unassuming spirit, with a firm and persevering personality, devoted himself heartily to the paper and represented it in fine style. Dr. Phillip F. Watters the persuasive Gamaliel of our modern school of the Prophets, delivered a very fervent address and made a strong plea for young men for the Christian ministry. Dr. J. W. Simmons, President of Clark University, was introduced and delivered an eloquent speech on Christian Education as it is being demonstrated in the life of the graduates of Clark University.

Dr. H. H. Sutton, President of Central Alabama Institute, held the Conference spell-bound in his logical and convincing appeal for the Central Alabama Institute and for Christian

education. His address circled around this thought, "Today the Din of Battle, Tomorrow the Victor's Song". This was a literary masterpiece. Dr. Fred H. Butler, the authority on the life and activity of the young people of the church, the successful representative of the Epworth League, spoke to the delight of all. Dr. Willis J. King, the scholarly gentleman of Gammon Theological Seminary, gave us a vivid picture of Oriental life, using China as the chief country through which he revealed many startling and interesting things. Drs. W. B. Wilson, representative of the American Bible Society, J. N. C. Coggin, representative of the Board of Temperance and Public Morals, D. Lovejoy of the Deaconess Board, President T. R. Parker of A. & M. College, Prof. W. J. Echols of Birmingham and Mr. Wm. F. Richter, delighted the Conference with their oratory and spiritual conviction.

The entertainment of the Conference was above the high-water mark. The entire Negro population of Huntsville regardless of denomination, spared no pains in making the stay of the visitors a pleasant one. The Rev. W. F. Dancy, the pastor, is a noted Conference entertainer and it seems as if he excelled himself in caring for the last Annual Conference. The most unique feature of the entertainment was that extended the Conference by President T. R. Parker and student body of A. & M. Institute. Automobiles conveyed the entire Conference from the church to the school where a delicious and elaborate dinner was served.

The opportunity to see the school in session was a delight to all of the brethren and the impression of both the Conference and school upon each other will last.

Sunday the last day of the Conference, was surely a day of thanksgiving and praise to our Almighty Father. Bishop Jones preached a wonderful sermon brimful of good and holy truths. The Episcopal head of the New Orleans Area is a modern metropolitan Bishop, equipped with all the necessary experience, endowed with the heavenly vision and the love of his brethren. The Central Alabama Conference can say of our good Bishop Jones, "a prince hath come out of Egypt and Ethiopia doth stretch forth her hand unto God."

Special appointments of Central Alabama Conference, E. M. Jones, Area Secretary; William Jones, Sunday School Superintendent of the Area; S. C. Walker, Professor Central Alabama Institute.—S. C. Walker, Secretary.

## THE HOLLY SPRINGS DISTRICT CONFERENCE, SUNDAY SCHOOL AND WOMAN'S HOME MISSIONARY CONVENTION

The second semi-annual session of the Holly Springs District, Upper Mississippi Conference convened in Burns Methodist Episcopal Church, Oxford, Miss., Nov. 8-12, 1922. Devotion was conducted by Rev. G. W. Hunt. Rev. W. N. Redmond, District Superintendent, presiding. After a few brief remarks, setting forth our duty as ministers of the Gospel and touching briefly upon the work of the great church, he called the Conference to order for business.

Organization—P. A. Lemon was elected secretary; G. W. Weatherly, assistant; F. S. Smith was elected statistician with D. E. Simmons and W. W. Smith assistants. Two days were devoted to the work of the Sunday School and the Woman's Home Missionary conven-

tions. These conventions were occasions of great inspiration. Inspiring subjects were discussed, excellent papers read by delegates from the charges on various topics.

Mrs. S. K. Phillips, Annual Conference President of the Woman's Home Missionary Society of the Upper Mississippi Conference, was with us and addressed the large audience that filled the house to its utmost capacity, with her illustrated lecture, setting forth the great work of this society in all lands; proved her efficiency and worth to the cause. The thrilling message she brought to us fresh from the National Convention, set our hearts on fire, and put in flame a greater zeal and inspiration to do more for this work than ever before.

Dr. Redmond gave a brief outline of the work of the district by charges which showed the district to be in fine shape, and that the men are standing loyally by him in helping to put the programme of the church over the top.

The pastor reports were fine, the Evangelistic efforts on the district showed marvelous success, great revivals held, many souls saved and added to the Kingdom. In the face of poverty and meager means, these heroes of Christ have delighted in pushing forward with every cause of the church.

Dr. M. S. Davage, Ph.D., President of Rust College, graced our audience with his presence in his masterly way he excelled himself, as he represented this great school and what it is doing in shaping the destiny of the race. He went further still, and told of the big things that the Centenary money is doing for us and the race.

The following divines and prominent laymen were introduced and addressed the Conference: Revs. R. B. Adams from the Tupelo District; D. Todd, pastor A. M. E. Church this city; R. G. Larkhard of the Baptist Church; Prof. E. H. McKissack of Holly Springs.

The address of welcome was delivered by Mrs. Lena Collins Patterson with many choice words; responded to by Rev. D. E. Simmons. The auxiliaries reported the following amount of money in the conventions: The Sunday School Convention, \$309.00; the Woman's Home Missionary Convention, \$285.00. Total amount raised in the conference for different causes, \$800.00. Grand total raised on the district this year for Centenary and benevolences, \$3,800.00.

Excellent music was furnished by the choir of Burns Chapel under the direction of Mrs. Clyde Bowls Payne, the organist. The Pastor, Rev. C. V. Heffner and his good people spared no pains in entertaining the conference. The other denominations of the city rendered invaluable services to make things pleasant.

The following ministers preached able sermons during the session: G. W. Hunt, J. L. Glenn, W. M. Maxwell, W. F. Burton, F. S. Smith, D. E. Simmons, L. I. Young and P. A. Lemon.

Each service was followed by strong Evangelistic appeals by Rev. W. M. Maxwell the Conference Evangelist and Rev. G. W. Hunt. In token of respect and appreciation of the service rendered by our worthy District Superintendent Redmond, a purse was made up and a beautiful hand bag was purchased and presented to him by Rev. A. G. Cole.

The next district meeting will be held in Buford Chapel Methodist Episcopal Church, Abbeville charge.

Thus passes into history a great session of the Holly Springs District Conference.—P. A. Lemon, reporter.



**KINDERGARTEN IN JAPAN**

*The beginning of missionary work is with the children*

**OPEN AIR CLINIC**  
*Mrs. Stauffacher treating the sick in an "open air clinic" at Inham-bane, Portuguese East Africa. Africa loses vast populations through sickness and disease and ignorance—more than are lost by famine. Africa needs physical aid more than any other kind.*

**A MODERN MEXICAN MADONNA**

*The mother is carrying her baby to Dr. Salmons in his hospital, at Guanajuato, Mexico, for treatment.*

**A BOARDING SCHOOL IN INDIA**

*Distributing cakes and broth to the boys of a mission school in India. It is a "boarding" school but has no dining room. The boarding school is necessary to take the kids away from the environment of their native homes—especially among the poorer peoples.*

**ITALIAN DAY NURSERY**

*Bedroom of the day nursery at Casa Del Popolo, 118th St., New York City. A place where little Italian children can be cared for when their mothers are in the factories or otherwise helping to make the family's livelihood.*

**TRAINING CHINA'S NEW WOMANHOOD**

*Girls' School, Chungking, China*

## A World Wide Ministry

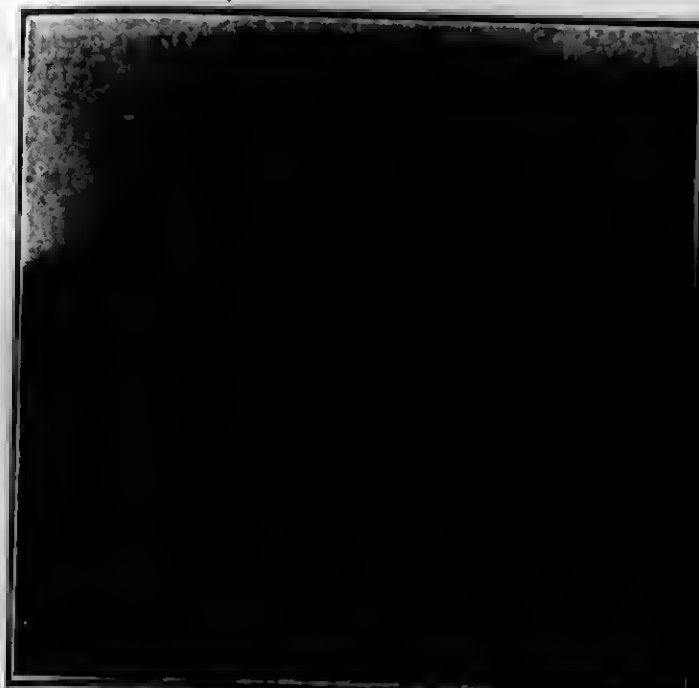
**Christmas Offering, 1922, in  
 Methodist Episcopal Churches  
 and Sunday Schools**

**"He who helps a little child helps humanity with a distinctness, with an immediateness which no other help given to human creatures in any other stage of their human life can possibly give again."—Phillips Brooks.**

Around the borders of these pages are shown views of fourteen institutions and types of work carried on by the Boards of Benevolence of the Methodist Episcopal Church, within the Centenary program. These will share in the Christmas offering. They are only a few out of hundreds of similar life saving and life blessing centers of ministry which might be shown and which will be helped by the Christmas offering. Many of these institutions ministering to children are hospitals and dispensaries in our own land and in foreign mission fields. Many are schools which bring the light of Christian education to thousands of children. Other institutions are orphans' homes where the helpless are sheltered and reared. In the crowded sections of our cities here in the United States children's work of many helpful varieties will be assisted.

This offering will go for work within the Centenary program at home and abroad, and Centenary credit will be given for all money sent to Morris W. Ehnes, Treasurer, Committee on Conservation and Advance, 740 Rush Street, Chicago. Free envelopes for the collection will be sent by the Committee on Conservation and Advance on application.





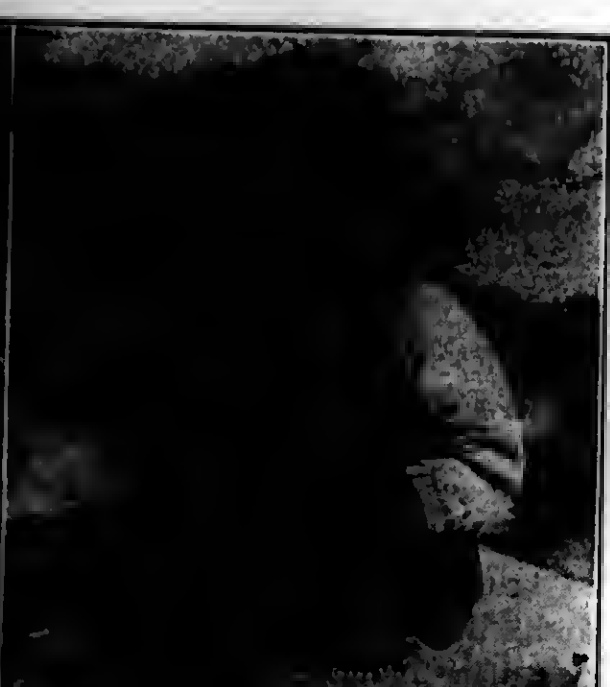
**GEOGRAPHY CLASS IN ALBUQUERQUE COLLEGE, NEW MEXICO.**

*A School for Spanish Speaking Peoples in the Southwest.*



**CHILDREN FROM THE SLUMS OF BOSTON**

*Taken by Morgan Memorial to its vacation farm South Athol, Mass. A Goodwill Industries Result.*



## to Childhood and Youth

To help needy and unprivileged children the world over

"Where I see a child he inspires me with two feelings; tenderness for what he is now, respect for what he may become hereafter."—Louis Pasteur.

In the name of the little Child of Bethlehem the little children of sorrow and darkness and suffering are being reached and helped and cured and loved. In many a mission hospital and many a humble home the blind are receiving sight, the crooked limbs are being straightened, the burning fever is checked, the hollow cheeks are growing round and rosy.

What cause could tug harder at the heart on Christ's birthday than that of helping children to get the blessings which he brought?

From the upper corner of the opposite page there look out the faces of two Indian boys, pupils of a Methodist school for Indian children.

In the upper corner of this page is a happy orphan child—one of the many in the Methodist orphanages in Italy. In needy Europe there are many orphanages which will be helped by this offering.

A beautiful Christmas program, suitable to any church and Sunday School, entitled "The World's Christmas Mail," has been prepared especially for this service. Order from The Methodist Book Concern.

### "NEXT"

*Children being treated at the Baby Clinic, Marcy Center, Chicago. Many thousands of babies die yearly because of improper care, under-nourishment, etc.*

### INDUSTRIAL SCHOOL IN INDIA

*Workshop in the Methodist Boys' Industrial School, Nadiad, India. India's great need is industrial training so that her vast populations will not be dependent upon agriculture for a living. It will help overcome famine conditions.*

### AN "ALL NATIONS" GROUP

*Children of all colors and of all nationalities are to be found together in the Church of All Nations, Los Angeles. Children draw no color line.*

### CHINESE BOYS IN A MISSION SCHOOL

*Studying arithmetic by the old and new methods. The abacus is still in use—for it is speedy—but the new method from the West is also finding favor as necessary to a study of higher mathematics.*





## THE REVEREND J. W. JACKSON GOES TO HIS REWARD

By Bishop William A. Quayle

The Rev. J. W. Jackson of the Little Rock Conference is dead. I feel as I were among the mourners of his own family. The Little Rock Conference will not seem the same hereafter. For so many years when the name of J. W. Jackson was called he answered blithely, "Here," and later when the Bishop said, "J. W. Jackson, is there anything against him," came the reply, "Nothing against him."

He loved his conference and he loved the Methodist Episcopal Church. He was informed in its doctrine, policy and history. He had a battling love for his church. In nothing pacific, he liked nothing better than to fight for the church of his love. He loved the Savior, and rejoiced in the Gospel. He saw the strength and beauty of his denomination, and contending for it answered to his blood. It would be well if more of his brethren had his spirit and his intelligent championship of the church and its contentions. He was so keen, so alert, so alive to everything going on in the Conference that it was a joy to watch him. He never slept when things were going on. His eyes and head nodded in unison when he agreed with the proceedings and gave a vigorous dissent when he disagreed. He was swift to speak but after having presided over the Little Rock Conference many times, I may truly say I never heard him say an insagacious thing. He was quick on the trigger, but he was a dead shot. Before you knew he had a gun you were hit.

He was jealous for the good name of his Conference, and his Church, being secretary for a number of years, and a good one. He was also Treasurer of the Conference Board of Home Missions many years, being very accurate and business like. Brethren who questioned the accuracy of his accounts, found out more than they asked to know. The last two conferences he was barely able to walk or stand. Yet there he was on the minute from the beginning to the end. His faithful sister helped him in and out and helped him to rise when he addressed the Conference. Always there with his alert and seeing brain and eyes. Always with courtesy trying to arise to address the chair as his custom for life time had been, until I asked him to sit while speaking. Last Conference his tongue sometimes played him false, and his sister said what he tried to say; but his brain never played him false. I could always tell when he wanted to speak, for his whole body became vocal, so to speak. I asked him to assist in the administration of the Lord's Supper when he could not stand and had to be helped to the platform. His brain, heart and hands were so glad in his Master's business. I can see him now in my heart, and am lonesome for the sight of him with my eyes.

I commend to his younger brethren in the ministry that they emulate his faithfulness, his intelligence, his loyalty, his knowledge of the doctrines of the church and that they try to develop a personality so clean-cut and worthwhile and interesting, known and read of all men.

"J. W. Jackson, is there anything against him," says a heavenly voice; and then the voice of his Savior replies, "Nothing against him."

## THE MUSIC OF THE AMERICAN NEGRO

(Continued from Page 6.)

type altogether different from the syncopation of slavery.

With the afore mentioned innate ability of the slave to form unconsciously the slave tunes into properly balanced musical sentences, it is not surprising to find a strong sense of rhyme. Take, for instance, the first line of "Almost Over," one of the Northern seaboard states:

"Some seek the Lord and they don't seek Him right,

Pray all day and sleep all night."

And, again, notice the poetic leaning of the Arkansas river labor song "Charleston Gals," which reads as follows:

"As I walked down de new cut road,  
I met de terrapin and de toad,  
De toad commenced to whistle and sing,  
And de possum cut de pigeon wing."

This same attempt at crude poetry can be found in numerous spirituals—for instance, in the spiritual, "O Mary, Don't You Weep." We notice in the first verse the following phrases:

"Some of these mornings bright and fair,  
I'll take my wings and cleave the air."

And, again, we find in the spiritual, "Balm in Gilead," a more elaborate poetic tendency, to-wit:

"There is a balm in Gilead to heal the sin-sick soul,  
Sometimes I feel discouraged and I think my works in vain,  
But then the Holy Spirit revives my soul again."

As previously mentioned, nearly all of the spirituals were the slaves' own interpretation of Bible stories. One of the best examples of this putting into musical thoughts their impressions of Bible stories is found in the song "Were You There?" After hearing the story of the Crucifixion this song came into being:

"Were you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
O, sometimes, it causes me to tremble, tremble,  
tremble."

Were you there when they crucified my Lord?

"Were you there when they nailed Him to a tree?

Were you there when they nailed Him to a tree?

O, sometimes, it causes me to tremble, tremble, tremble."

Were you there when they nailed Him to a tree?

"Were you there when they pierced Him in the side?

Were you there when they pierced Him in the side?

O, sometimes, it causes me to tremble, tremble, tremble."

Were you there when they pierced Him in the side?

"Were you there when the sun refused to shine?

Were you there when the sun refused to shine?

O, sometimes, it causes me to tremble, tremble, tremble."

Were you there when the sun refused to shine?

"Were you there when they laid Him in the tomb?

Were you there when they laid Him in the tomb?

O, sometimes, it causes me to tremble, tremble, tremble."

Were you there when they laid Him in the tomb?"

I have quoted the preceding song at length to show how completely this spiritual tells the Bible story and to show what a deeply religious nature the slave must have had, to put together such a strong and soul-stirring story in verse.

Of course, one would not expect to find wonderful poets among an illiterate people, but it is doubtful if there is a parallel in all history where a slave people who were unable to read or write came so near to expressing thoughts and impressions in a more poetic manner. So we may reasonably conclude from a study of the folk-songs along this line, that, together with a strong sense of melody and rhythm, the slave had a poetic sense quite worthy of notice and with the proper means at hand to cultivate this side of his nature, America, and more especially the Negro race, could have offered to the world many poetic gems of equal worth with the Spirituals.

Many Southerners will bear me out in the statement that the old slaves told wonderful "Brer Rabbit" stories long before this type of story found its way into print, proving that the Negro has always had both a fine imagination and the power to clothe a story in the proper form with due regard to cause and effect.

With earlier educational advantages the Negro could have undoubtedly contributed much to American music, poetry and literature. Witness in quite recent years the contribution to American music by Burleigh, the poetry of Dunbar and Braithwaite, and the stories of Chestnut, to say nothing of various literary efforts of real worth by numerous others. With such an ancestry here in America, the Negro of today has much to build upon, much to offer America in the way of national arts.

It has previously been mentioned that the Negro slave songs were inspired by Bible stories. To illustrate the full significance of some of the songs one has but to examine the words of the spiritual "Go Down Moses" to find the slave's interpretation of Exodus, xiv, 21-30, or the spiritual "The Old Ark's A-Moving," and interpretation of the 6th chapter of Genesis. Another version of this chapter is found in the spiritual "O, Didn't It Rain!" The Biblical story of Jacob wrestling with the angel is recorded in the spiritual "Wrestling Jacob." In like manner, the Biblical story of the Resurrection is given in the two spirituals, "Where Shall I Be When the First Trumpet Sounds," and also in the spiritual, "The Great Getting Up Day."

In some of the spirituals we find reference to numerous Bible stories. For instance, in the spiritual, "He is Just the Same Today," we find reference to Moses crossing the Red Sea, Daniel in the Lions' Den and David and Goliath; likewise, in the spiritual "Wasn't That Mornin'!" we find chronicled in different verse the Biblical stories of Samson slaying the Philistines, Adam and Eve, and the story of Nicodemus. These songs show a surprising poetic sense and the wonderful imaginative powers of the slave.

In recent years the great success these songs have obtained in numerous folk-song festivals by Negro singers is undoubtedly due to the fact that they are studied and sung with due



regard for just this fact; to sing them in any other spirit is a fatal mistake, and the mere words and music lose much in telling effects when otherwise presented. In a word, these songs are "spirituals" in that they are almost wholly spiritual interpretations of the Bible.

Turning again to the slave songs for their purely musical value, one at once realizes that the only European parallel can be found in the plaintive resignation of the Russian folk-song so often found incorporated in some of the compositions of the Russian composers. In character like the Scotch tunes, we find a frequent use of the pentatonic scale: for example, we find this in the slave song, "You May Bury Me in the East."

An important testimonial to the value of the Negro folk tunes is the music that has already been inspired by them. Negro character, if not genuine Negro themes, has been used successfully in compositions by several well-known composers—namely, Dvorak, in his "New World Symphony," and in some of his chamber music. Among American composers, George W. Chadwick, in his Second Symphony; Henry Gilbert, in some of his overtures; John Powell, the well-known pianist, in various compositions, and by Daniel Gregory Mason, in a string quartette recently played in America by the celebrated Flonzaley Quartette. The British public is already familiar with the splendid compositions along this line by the late Coleridge-Taylor.

Notwithstanding forty years have elapsed since the Negro folk-music was first given to the world by the original Fisk Jubilee Singers, and notwithstanding the first burst of consuming enthusiasm with which it was received, has about all passed away, still there is today a more serious interest taken in them than ever before. In the early days it was looked upon as a curiosity in the world of song, but to day the true musical value of this music is being recognized throughout the world.

It was in the spring of 1873 when these songs were brought to England by the original Fisk Jubilee Singers. Through the powerful influence of the American Missionary Association and of important public men, these singers were introduced to Lord Shaftesbury and received his patronage. During this visit to England funds were raised amounting to almost \$10,000 for Negro education. Out of these funds was built Jubilee Hall at Fisk University, which will ever stand as a memorial, not only to the Jubilee Singers, but also to the British lovers of this music who contributed so generously to Negro education in America.

### A MISSIONARY PAGEANT

Comprised of four scenes, wherein eleven hymns and two addresses are used. Giving a sketch of the early history of the Methodist Episcopal Church and Foreign Missions down to the present time. Portrayed by hymns, addresses and illustrated song.

Scene I. A Church, 1786, assembled for worship, at which time three men offer themselves for life service, are accepted and sent out as Missionaries.

Scene II. A solo, whereby the finding of the lone grave of a Missionary in a foreign land is described in song.

Scene III. A Missionary Convention, setting forth the meeting of the Woman's Home Missionary Society of the Methodist Episcopal

Church, with the Colored auxiliaries of the six Colored conferences, extend the hand of fellowship, annexing them as an integral part of the Woman's Foreign Missionary Society, of the Methodist Episcopal Church.

Scene IV. A race church of today, assembled to hear an address on Africa, at the close thereof, the Woman's Foreign Missionary Society present and send forth six young ladies who have signed up for life service as missionaries, portrayed by an illustrated song.

This program, with supplement given, the songs and addresses with full directions, can be had for fifty cents. Send orders to the Corresponding Secretary of the Woman's Foreign Missionary Society, of Simpson Methodist Episcopal Church, 748 W. Walnut St., Indianapolis, Ind. Mary E. Scott, Secretary, Mrs. Carrie Ross, President; Rev. W. J. White, Pastor.

### CHANGES IN MEMBERSHIP OF CONNECTIONAL BOARDS AND SOCIETIES OF THE CHURCH

#### The University Senate

A. E. Kirk, in District VIII in the place of Dr. Lough, removed from the District.

John L. Hillman, in District IX, in the place of C. W. Flint, removed from the district.

C. W. Flint, at large, in place of James R. Day, retired from educational work.

Arlo A. Brown, in District VI in place of F. W. Hixon, removed from the District.

#### Board of Conference Claimants

John Jenkins, to succeed George Warren Brown, deceased.

George H. Brown, to succeed J. O. Pew.

#### Board of Education

James Devlin, to succeed Charles Scott, deceased.

Ed. Ryncarson, to succeed J. W. Kinnear, deceased.

#### Board of Education for Negroes

Edwin S. Lewis, to succeed D. Lee Aultman, deceased.

#### General Deaconess Board

John Mayer, to succeed Christian Golder, deceased.

Nominations made at meeting of the Board of Bishops, November 18, 1922, Baltimore Md.  
L. B. WILSON, Sec.

### WARNING!

Brethren, It will not be possible for our office to give proper credits on Semi-Centennial quotas for subscriptions sent in unless they are accompanied by name of Pastor, District and Charge from which subscriptions are sent.

### THANKSGIVING GREETINGS

My Dear Pastor:

This letter is to remind you that I am thinking of you today, and am at this time giving God thanks for the marvelous way in which he has lead us this conference year.

There is not a set of men anywhere who have been more faithful to their task than the pastors of the La Teche District.

The annual conference will be held on our district. I hope that every pastor will put me in a position to speak of him just like I feel that I should do. Please do not come up behind with a single item. Bring your full quota of Episcopal Fund, Conference Claimant and General Conference Expense.

I have informed Dr. L. H. King, that I have fixed watch night for the culmination of reports for the Southwestern Christian Advocate. With all my heart, let me beg you to send your full quota on the first day of January, 1923. I believe you can do just what I have done, when I was pastor of Wesley. After taking fifty or sixty dollars for myself, I would walk down and get 100 subscribers to the paper. If you can not get the people to see the importance in taking the paper at once, why just tell them that you are going to pay for them and that they can, in two or three weeks, pay you back. By this method you will become a hero.

If you have raised your full quota of Centenary why God will bless you and the church will see you. If you have not raised your full quota get on your knees today, ask God to show you how, and as he has always helped you in other things, he will help you in this.

When I make my report at Franklin, I want to be able to say in connection with every pastor's name, Centenary quota raised in full. I desire to meet all the pastors on the district on the day before the conference opens at 4 p. m., in the gallery of the church.

I have your Centenary receipts and I desire to go over your reports with you. Rev. L. H. Smith, our efficient statistician, will assist any pastor in making his report.

I close my prayer on this Thanksgiving day by asking God to continue his blessings upon you, and stay very near you in these closing days of this conference year.

Your humble servant,

W. G. ALSTON, D. S.

### Annual Conference Visitation 1923

Date	Conference	Place	Bishop
Apr. 4	Baltimore	Washington	Leonard
Apr. 4	Central Missouri	Springfield	Mead
Mar. 14	Central Penna.	Harrisburg	McDowell
Apr. 4	Delaware	Philadelphia	Berry
Apr. 18	East German	Brooklyn, N. Y.	Wilson
Mar. 21	Eastern Swedish	Worcester, Mass.	Wilson
Jan. 31	Florida	St. Augustine	Waldorf
Mar. 21	Kansas	Topeka	Anderson
Apr. 18	Lexington	Indianapolis, Ind.	Jones
Apr. 4	Lincoln	Fort Scott, Kas.	Jones
Dec. 6	Little Rock	Helena, Ark.	Clair
Jan. 24	Louisiana	Franklin	Jones
Apr. 18	Maine	Bangor	Hughes
Jan. 17	Mississippi	Moss Point	Mead
Apr. 4	New England		Hughes
Mar. 21	New England, South-		
ern	New London, Conn.	Henderson	
Apr. 11	New Hampshire	Manchester	Hughes
Apr. 4	North Indiana	Kokomo	Leete
Mar. 14	New Jersey	Asbury Park	Leonard
Apr. 4	New York		Wilson
Apr. 11	New York, East		Nicholson
Apr. 4	Newark		Nicholson
Apr. 18	Northern New York	Oswego	Burt
Apr. 11	Northwest Kansas	Concordia	Stuntz
Mar. 14	Philadelphia	Philadelphia	Bristol
Apr. 18	St. Johns River	Lake Worth	Richardson
Mar. 14	Southwest Kansas	Wellington	Anderson
Apr. 4	Troy	Glens Falls, N. Y.	Burt
Jan. 10	Upper Mississippi	Starkville	Jones
Apr. 25	Vermont	Barton	Hughes
Mar. 21	Washington	Rosnoke, Va.	McDowell
Apr. 4	Wilkes-Barre	Wilkes-Barre, Pa.	McDowell
Apr. 4	Wyoming	Wilkes-Barre	Bristol

#### FOREIGN CONFERENCES

Date	Conference	Place	Bishop
Jan. 18	Chile	Santiago	Thirkield
June 6	Denmark	Killingborg	Bast
Jan. 10	Eastern So. America	Buenos Aires	Thirkield
Aug. 23	Finland	Vnoleksaken	Bast
Apr. 19	Italy	Florence	Blake
Feb. 7	Liberia	Greenville, Sinoe	Clair
Mar. 15	Mexico	Mexico City	Oldham
June 13	North Germany	Zwickau	Nuelsen
June 13	Norway	Frederikshald	Bast
June 7	South Germany	Heilbronn	Nuelsen
June 7	Switzerland	Thiwill	Nuelsen
Aug. 15	Sweden	Stockholm	Nuelsen

#### MISSION CONFERENCES

Date	Conference	Place	Bishop
July 11	Angola		Johnson
May 23	Austria	Vienna	Bast
July 25	Baltic	Reval	Nuelsen
June 6	Congo		Johnson
Feb. 22	Central America	San Jose, Costa Rica	Oldham
May 16	Hungary		Bast
June 10	Jugo-Slavia	Staribeci	Blake
Mar. 22	North Africa	Port National	Blake
Feb. 8	North Andes	Lima, Peru	Oldham
Feb. 25	Porto Rico	Unuado	McConnell
Apr. 25	Rhodesia, Africa		Johnson
Aug. 31	Russia	Petrograd	Nuelsen
Feb. 8	South Florida	Orlando	Waldorf
Aug. 29	Southeast Africa		Johnson

#### MISSIONS

Date	Conference	Place	Bishop
Feb. 21	Hawaii	Honolulu	Shepard
Feb. 7	Latin America	Los Angeles, Cal.	Shepard
May 31	Bulgaria	Levetch	Blake
June 21	France	Paris	Blake

Adopted by the Board of Bishops, Baltimore, Maryland, November 18, 1922.

Signed L. B. WILSON, Secretary



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

Subject---Jesus Among Friends and Foes

(Luke 10:38-11:54)

DECEMBER 17, 1922

Martha, Mary and their brother Lazarus were among the best friends that Jesus had who were not publicly attached to him as followers. Their parents were probably dead. And it may be that Martha, the older sister, was married. At any rate she was mistress of the home, and they were at least in pretty good circumstances. Martha was one of those ladies who took pleasure in making a great display and setting fine tables for her guests. On a certain day they had Jesus there as a guest. Martha hustled herself as usual— anxiously, one might even say nervously—to prepare a fine dinner for him. Mary left her in the kitchen and went into the parlor to entertain him a while, while dinner was being prepared. Maybe she intended to return and help her sister after exchanging a word or two with him. But they became engaged in a conversation that was mutually interesting. We regret that we are not told definitely what they discussed. But she probably inquired how he had been getting along and how his work had been progressing, etc. At any rate a splendid opportunity was afforded Jesus to converse on spiritual matters which always lay closest to his great heart. Mary followed the conversation with such keen interest that she failed to return to the kitchen. Eventually Martha came into the parlor somewhat displeased with her sister for leaving all this work on her hands when she was trying to prepare such a fine dinner for their distinguished guest. She "just knew" that Jesus would appreciate her effort to entertain him in that way. She saw that Mary was not entertaining, but was being entertained by him—was sitting rapt in what he was saying. So she would not impolitely ask her to leave him to help her, but asked him if he would not have her come and help her get dinner ready, as she knew he must be hungry. This was a delicate situation for people of refined sentiments. Both are equally interested in making it pleasant for him. He must not wound the feelings of either. So he replied to her in as nice a way as possible that she was putting herself to too much trouble to prepare a fine dinner for him; all of that trouble wasn't necessary. Only one thing would be sufficient. That is, don't trouble yourself about preparing a big dinner for me. Any little thing will do. Mary is doing the thing in which I am the more interested. And I would not like to deprive her of it for the sake of preparing dinner for me.

St. Luke mentions this incident, not to show the different characteristics of these two sisters. Mary was

doubtless as interested in Jesus having a good dinner at her home as was Martha. And Martha probably would have been as interested in Jesus' conversation; if dinner had been served; as Mary was. But being head of the home, the responsibility for the dinner was on her. And she felt too much respect and honor for her distinguished guest to put any little thing on the table before him. Jesus appreciated what she was trying to do for him. And he appreciated the part which Mary had chosen—that is, to entertain him, to refresh his spirit by listening intently and sympathetically to his conversation on spiritual things. For he seldom found the opportunity to converse face to face with an interested and sympathetic individual on such themes outside of his group of chosen disciples. So he commended Mary and asked Martha not to put herself to any trouble on his account. But Luke mentions the incident to show a certain characteristic of Jesus. His ideal was not in fine food or something to eat. But his great interest was in the things of the spirit. (John 4:32; Matt. 6:25-33.) There is nothing against his dinners in themselves. But if one allows his interest in them to hold precedence over his spiritual interests there is much against them. But we have ladies in our churches today who are true Marthas—they will stay away from church Sunday mornings with no other excuse than that they have to prepare dinner. Sunday is the day of "big eats." Of course if the pastor has been invited to dinner the husband will have to be Mary in listening to the sermon Sunday morning. They go to church Sunday nights after the eating is all over. Well, Martha intended to listen to Jesus' words after dinner had been served.

But now Jesus has been invited to another home for dinner. The situations contrast as much as light and darkness. Jesus and the stickling pharisees were as much unlike as an angel and an imp. They burned with as much zeal for God as did Jesus. But they were grossly mistaken in their estimation of the true religious verities and values. Their very mistaken zeal puffed them up with a feeling of superiority and aloofness. Their eyes were blind and their ears deaf to anything which contradicted what they had been taught to believe by mistaken teachers. And God himself could not change them. So Jesus is not dealing in this case with friends of refined sentiments, but with devilish enemies who could not be reformed. Hence the severity of his denunciation. Pretty strong words indeed to speak to a man in his own home

while about to partake of his hospitality. But you know some people cannot be treated courteously. I think St. Luke would have us understand that this pharisee invited Jesus to his home with the purpose of trying to find something against him. For it seems that he was present when members of his class accused Jesus of being in league with the devil. If a man is your enemy it is impossible for you to do anything good in his eyes. If he doesn't find fault with the deed, he will either question the method or the motive.

But as little as you think of it, the best of our Christians must watch ourselves carefully, must examine our motives continually, must ever keep our eyes and ears open to new truths, no matter whence it comes; must tolerate the man who differs with us in ideas so long as we agree on the fundamentals of life, and must try to live up to our teaching, or we will be pharisees.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, December 17, 1922

"My sister did leave me to serve alone"

(By Rev. D. D. Martin, D. D.)

Martha was encumbered with much serving. It is easy for us to become absorbed in the affairs of the home, shop or farm and overlook the presence or the call of the Christ. Martha loved the Master, but she must tend to the duties about the house, and for this we all have a deep sympathy for her. These things must have attention, someone must do it. Martha seemed to be the one. She was irritated that Mary was not with her. Jesus seems to commend Mary rather than Martha. The seeming rebuke, though tender, was not that Martha was serving, but that she did not understand that Mary was in a yet more noble service, giving attention to her Lord.

Young people called to Christian service as that of preacher, missionary or teacher have sometimes been called lazy because given to study and reading and attending gatherings of people interested in the work to which they are called. It is all because they are not understood. There may be some folks who enter such service to get rid of hard work, but they never remain in the service and succeed without hard work. It cannot be done. If Mary was inhibiting the spirit of the Christ and relating herself more intimately with his approaching passion, she was getting under burdens rather than escaping them. The preacher has no easy time on whose heart rests the interests of the people of his parish, their trouble and sorrow are his. They come to him, they are on him, he can't help it. Others should not worry that he is not in the hard work of daily labor, his hands are already full if he is a faithful minister of Jesus Christ.

Many an older sister has worried because her sister has gone to mission work and left her to bear the responsibility of ageing parents and the care of the home. The service of many missionaries has been made possible because of these faithful workers at home. They should not,

and in most instances do not, chide those who have gone to the field. The Master knew Martha as well as Mary, and they were alike honored of him. Some must stay by the "stove," others must go to the field or give themselves to study and meditation. All share alike in the rewards if faithful to Him who has called them.

GAMMON SEMINARY

## Quarterly Conferences

SPARTA, TENN.—The first quarterly for the conference year 1922-1923 has gone into history. It was held November 18-19, in Kynett Chapel. The Rev. F. N. Collier, District Superintendent preached. He preached two strong sermons subject for Sunday morning, "Duty" and for evening was "Care For The Church." Collection for the day \$31.00. The Superintendent went away Monday morning feeling good because the conference was so largely attended which meant to him a prosperous year. He as well as the people are saying the future is bright for a successful year under the leadership of the Rev. Wm. T. C. Travis.

DUCK HILL, MISS.—On October 28 our beloved district superintendent, Rev. W. N. Redmond, held our fourth quarterly conference on the Duck Hill Circuit. On Saturday quite a number of the officers were present with good reports. We raised in the quarter Saturday evening \$32.00 on Sunday, \$14.00. Total, \$46.00. Paid the superintendent in full for the entire year and a few dollars left to pastor on Sunday. The superintendent was at his best and preached two able sermons, which were enjoyed by all who heard him. Truly Rev. Redmond is a fine man and a Christian gentleman, a safe leader, and loved by all. We are closing out a fairly good year's work.—W. C. Hilliard, P. C.

SALLIS, MISS.—On Oct. 28-29 the fourth quarterly conference for the Sallis charge was held. A splendid crowd greeted Dr. Scarborough, district superintendent, and the good sisters were present with refreshments and dinner. The superintendent was paid in full. Our benevolence was in advance of last year with TEN SUBSCRIBERS FOR THE SOUTHWESTERN CHRISTIAN ADVOCATE. Dr. Scarborough preached a great sermon on Sunday.—Frances Harmon, Reporter.

HOUSTON, TEX.—St. Marks M. E. Church: The first quarterly conference was held November 17, 1922. Dr. A. N. Carr, presiding. All brethren made good reports and pledged themselves to stand by the Church's program this conference year. On Sunday night, Dr. A. W. Carr, preached a splendid sermon to the delight of all present. This is our third term at St. Marks, and we are hoping and praying for a full year's work for the Master and humanity. The Church is alive; pray for us.—I. B. Ollingham, Reporter.

NORTH FORT WORTH, TEXAS—Thompson Chapel M. E. Church held its fourth quarterly conference Oct. 21-22. The business session was opened at 8 o'clock, Rev. J. W. Warren.

(Continued on Page 13.)



**"LOOK UP, LIFT UP"****Epworth League Department**

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

**EPWORTH LEAGUE TOPIC**

December 17

Subject: The Anticipated Christ  
The greatest tragedy of all history  
is the failure of the Jews to recog-  
nize in Christ their Messiah.

**The Fundamental Error**

The Old Testament is shot through with allusions to, and prophecies of, the coming Messiah. The Jews, as a race, knew of the prophecies, and longingly looked for this Promised One of Israel. At first, their Messiah was to be one possessed of spiritual authority, ruling in righteousness over the Jewish nation. But, after the Jews lost their national prestige and became a subject people, their Messianic expectations changed in most of its important aspects. The Messiah they looked for, was one who would overturn the throne of those who oppressed them, set up again the throne of David and revive the former splendor of the Chosen People. Thus, the Messianic hope changed from a spiritual to a political hope. Instead of expecting a Messiah who would rely wholly on the silent, unobtrusive power of goodness, the Jews expected one who would muster and command more legions than tramped at the command of the Caesars. No wonder that, in this babe born of a peasant mother in a stable, in this lad that wielded the carpenter's adz, in this young man that made common cause with the unsophisticated folks of Galilee, no wonder, I say, the Jews did not recognize in this one their Messiah.

**Tragic Consequences of The Error**

The Jews were so absolutely obsessed with the idea of a political emancipator, they could not fit Jesus of Nazareth anywhere in their Messianic scheme. Even His disciples persistently hoped that at some opportune moment He would make a bold stroke and take possession of the affairs of government. You will recall, that, on one occasion, the mother of James and John came to Him asking that he r two sons might be given big jobs when Christ took control of political affairs. The conduct of Judas Iscariot is not without explanation when we remember that the disciples retained, as did other Jews, the notion of the Messiah as a political deliverer. When Jesus was at the peak of His popularity, and, popular

**BROTHER:**—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,  
Molokai, Florida.

enthusiasm had come to climax in the great, tumultuous ovation of Palm Sunday, the disciples expected that He would proclaim Himself at the Feast in Jerusalem. He failed to do this. Not only did He fail to proclaim Himself, but He meekly submitted to arrest and offered not the slightest resistance to the mockery and insult heaped upon Him. Judas, Zealot that he was, was disgusted with what, to him, was base and ignominious failure on the part of the man on whom he had staked his all. He sold his Savior for a few coins. And other Jews, calling the Messiah an imposter, a blasphemer, crucified Him with two common criminals.

**Things Worth Thinking About**

Was it best for Christ to come as He did? Could He have accomplished His purpose better if He had come vested with the power of a temporal ruler? When Roosevelt was president of our country, all the dogs and kittens and babies in my home were called "Roosevelt." A big man has influence over the folks, the like to be identified with him. Do you think Christianity would have had better if Jesus of Nazareth had been emperor of Rome?—T. W. Haywood.

**District Rounds****WAYNESBORO DISTRICT.****First Round.**

Rockyford, November 18-19; Augusta St. Mark, 26-27; Hagan, December 2-3; Charlestown, 9-10; Sylvania, 16-17; Hiltontia, 23-24; Summit and Stillmore, 30-31; Metter, 29; Newington and Lee, January 6-7; Statesboro, 13-14; Herndon and Wadley, 20-21; Swainsboro, 21; Pulaski, 27-28; Millen, February 3-4; Waynesboro and Asbury, 10-12; Duhlin, 18-19.

My Dear Colleagues: Duty calls us again to an inviting field of opportunity. The gratifying achievements of the year just closed makes it sure that we can succeed if we WILL and WORK. The district stewards and preachers' council will convene at Millen, December 12, at 10:30 a. m. Sermon by Rev. E. L. Brothers. Let's get the Christmas envelopes from 740 Rush St., Chicago, get them in the hands of our constituency and make an offering to God for world betterment. Arouse the forces afresh on Southwestern quota, put it over. Remember Lincoln day to make it count. Motto, "One Hundred Per Cent on All Claims." Report monthly and thus save the time.—Yours for His cause.

J. S. Stripling, District Superintendent, Millen, Ga. Bishop E. G. Richardson, 63 Ponce De Leon Avenue, Atlanta, Ga.

**QUARTERLY CONFERENCES**

(Continued from Page 12.)

ren in the chair and all officers present. The quarter was full of business. All who were present enjoyed hearing the business side of the church. Sunday morning Rev. Warren preached a noble sermon. The services were very interesting throughout the day, in spite of the inclement weather. Our church was burned last February and we are trying to raise funds to rebuild, and ask your prayers and God to send his blessing upon us. Rev. H. R. Dudley, P. C.—Mrs. Elton Downs, Reporter.

the yearly fee of \$2.00 at Yazoo City. I am very anxious that every charge he represented at Moss Point. I wish to stress the point of representation fee. This is not in your pastor's report and is not reported by him in the conference, but is reported in the meeting of the Woman's Home Missionary Society, which holds its meeting apart from the conference. I am asking the good women of this district to help in the great work of Kingdom building.—Mrs. Lizzie Smith, Dist. Pres.

**CARD OF THANKS.**

We wish to thank the many friends of Gary, Indiana for their kindness shown to us during our stay in Gary, to the death of our son and brother, Thos. H. Franklin, who was killed in the railroad shops in Chicago. We wish especially to thank Rev. and Mrs. Delany, pastor of Trinity M. E. Church, of Gary, and the members of the Royal Circle of Friends of The World Lodge, for their kindness and sympathy shown to us.

Mr. and Mrs. P. L. Phifer and family.

1400 20th Street,  
Detroit, Mich.

We wish to express our sincere thanks and appreciation to our many friends, both white and colored, and neighbors for their many acts of kindness; also the sympathy shown and the beautiful floral offerings during the death of our husband, father, son, brother and uncle, and members of Polar Star Lodge No. 60, K. of P., Versailles, Mo.

MRS. MARIE GRAVETTE  
AND FAMILY.

**MARRIAGES**

**HOLENORTH-CONNER**—On October 8, 1922, Mr. Jimmie Holenorth and Miss Clara Conner, very prominent members of the Zion Chapel M. E. Church were happily married at the home of Sister Lue Nicholson, the bride's grandmother. Rev. Wm. Emerson, P. C. officiated.

**DAVIS-YORK**—At the parsonage of Kynett Chapel, Methodist Episcopal Church, Sparta, Tenn., at 8:30 p. m., November 18, 1922, the rites of matrimony were performed. The contracting parties were Mr. R. D. Davis and Miss Viola York. They were accompanied by Mr. M. L. French and Miss May Gore.

**FRENCH-GORE**—On November 17, 1922, Sparta, Tenn., at the residence of Mrs. Richie, Miss May Gore and Mr. M. L. French was united in holy wedlock, witnessed by the members of the family. Mr. J. H. McGinnis and family and the bride and groom of the previous night. We pray for these two couples a long and prosperous life. Rev. William T. C. Travis, officiating.

**PETERSON-LOTSON**—At Micanopy, Fla., Nov. 11, 1922, a very beautiful marriage ceremony was performed at Paradise M. E. Church, the contracting parties being Mr. Hamp Peterson and Miss A. Lotson. The bride entered with Miss Lucy Slate and the groom with Mr. W. Harden. Both are staunch members of Paradise M. E. Church. The Rev. W. B. Hester performed the ceremony. We wish for them a happy and prosperous life.—Reporter.

**Woman's Column**

**NATCHEZ, MISS.**—To the Presidents of the Woman's Home Missionary Society of the Vicksburg District: Allow me to call your attention to some very important facts with reference to our work. First, I wish to say that the work that is being done is very gratifying in many ways. The women of the Vicksburg District are as much concerned about the great program of the church and its ideals to be attained as are the women anywhere in Methodism. If we have been derelict in any particular, let us do penance for our neglect and for the task in a big way. When I take an inventory of our work with reference to our state and national work, we have nothing in which to take pride. Only one chapter on the district paid

**OBITUARIES**

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**LILLES**—Mrs. Millstine Lilles, daughter of Rev. D. D. Dukes of Mathersville, Miss., died in Macon, Ga., on Nov. 4. Her remains were brought to Hazlehurst on Monday, Nov. 13. The funeral service was preached by Rev. R. L. Carpenter. The body was laid to rest in the cemetery by the side of her brother.—Rev. D. D. Dukes.

**MADISON**—Sister Lillie Madison, a faithful member of Haven Chapel M. E. Church, was confined to her bed until death came. She was carried to the Charity Hospital, where an operation was performed and in a few days the end came. She leaves a husband, five children, a dear father, mother, sister and a host of relatives and friends to mourn her departure. Her funeral was attended by Revs. F. R. Butler, G. W. Forest, F. G. Green, H. R. Hatcher and the pastor. The choir of St. Paul A. M. E. Church and Haven Chapel rendered service by singing. Mrs. McCoy rendered a solo.—J. A. Landry, P. C.

**SMITH**—In a beautiful gray casket (Continued on Page 15.)



## WHAT THE CHURCHES ARE DOING

**HUB, MISS.**—Hub Charge is alive under the leadership of Rev. D. F. Dudley and his efficient wife. On a recent date Mrs. Dudley conducted a contest which resulted as follows: Mrs. Anna Sibley, \$1.25; Mrs. Sarah Jane Peters, \$1.50; Mrs. Nora Hampton, \$8.15; Mrs. N. C. Brewer, \$45.20; Mrs. Ada Jefferson, \$6.16; Mrs. S. C. Stephens, \$33.33; Mrs. Saphronia Mingo, \$39.42; Mrs. Eliza Johnson, \$55.25; Mrs. Msnerva Gillisple, \$1.50. Total, \$191.76.—Mrs. N. C. Brewer, Reporter.

**MICANOPY, FLA.**—The Rev. Joseph Bell our pastor at St. John, was a welcome caller at Paradise M. E. Church and while there preached at 3 p. m. We are always glad to have pastors and friends visit us.—Reporter.

**WEST POINT, GA.**—Monday night, Oct. 23, will ever remain a memorable night with the members and friends of Cannon's Chapel M. E. Church. The "Feast in the Wilderness" that was so well planned was carried out with success. The ladies of the church deserve credit for the nice arrangement of everything and the well laden table that merely groaned with the burden of good eats. We realized \$18.90 on the pastor's salary from the affair which was given.—Reporter.

**HONDO, TEXAS**—Simpson Chapel: At the mock conference rally we had with us Rev. Howard, pastor of the A. M. E. Church. He preached a soul-stirring sermon, after which each presiding elder reported. Brother Ford, San Antonio district, \$148; Sister E. Willis, San Angelo district, \$126; Brother W. Fuller, Victoria district, \$16; Sister N. A. McCoy, Dallas district, \$12; Sister Ida Riggs, Waco district, \$2. Total raised, \$304.—Emmett Holden, Reporter.

**NANTICOKE, MD.**—Asbury M. E. Church: The trustees rally on Sunday, Nov. 12, was a splendid success. The 9:30 class was conducted by Mrs. Maggie J. Nutter. Mr. W. C. Nutter, the newly licensed exhorter, made his first exhortation and it was very inspiring and pleasing to all present. In the afternoon Rev. W. A. Brown and congregation of Tyaskin A. U. M. P. Church were present. He preached a strong sermon. Collection \$51.00. At evening the Epworth League, conducted by its president, Mr. George E. Nutter, assembled at 7:30 o'clock and discussed the topic, "What Christ Means to Me." The discussion was very interesting and inspiring. We are proud of our pastor, Rev. Malachi Ralsin. He is pushing the work. In a few weeks we hope to report the beginning of our new church.—Reporter.

**OXFORD, MISS.**—October 29, was a high day at Salem M. E. Church. Our rally was on to raise money to remodel the Church. We now have a beautiful church, nearing completion. Rev. G. W. Weatherly, P. C., and Rev. A. L. Morgan of the C. M. E. Church, preached to the delight of all. Raised for the day \$110. All members are very active in the church.—Miss Dalay Taylor, Reporter.

**LAKE CHARLES, LA.**—Warren M. E. Church choir took part in the community service held at Sunlight Baptist Church, Sunday, Nov. 12, and sang two wonderful jubilees. Much credit was given to its amiable and energetic director, Miss Lella Mae Burley. Dr. W. C. Hayes gave a fine lecture on the service at Warren M. E. Church that night. Mrs. J. W. Turner gave a wonderful report and short lecture concerning her visit to the annual conference held in Pittsburg, Pa. Group No. 12, under Misses Anna B. Spears, Arline Tibbs and Jessie Davis, gave a trip around the world. Monday night, Nov. 13, a very large crowd went aboard. Group No. 8 and 11 gave entertainments Saturday night, Nov. 11. Mrs. Mary Simon and Mrs. P. J. Boudrice, leaders respectively. Mrs. Naomi Caroline, Jr., league superintendent, presided over the Epworth League Sunday evening. A very interesting lesson was given, subject, "What Christ Means to Me." Misses Thelma Lovan and Ruth Pecot were appointed assistants to Mrs. E. C. Spears, president of the program committee.—Lewis Dervis, Reporter.

**COTTON PLANT, MISS.**—During our grand rally at Piney Grove the following persons rendered valuable service: Revs. T. M. Foster, W. M. Gordon, W. M. Trickette and G. Smith. Rev. Foster is a product of Rust College and is destined to be a great man.—W. Knox, Reporter.

**MAGEE, MISS.**—We wish to commend the good people at Magee, Miss., with the most profound gratitude for helping the members of St. Paul to make Sunday, Sept. 24, a high day. When they fixed their baskets and came to the church and spread out the good things. The following assisted: Sisters Frankie Rankins, Christene Jones, E. W. Grantham, Effie Page, Mary Hayes, of the C. M. E. Church; Dolla Mangle, Doris Smith, of the Baptist Church; N. J. Griffith, L. J. Jones, L. E. Williams, of St. Paul M. E. Church. Too much cannot be said about the loyalty of these good people, who also co-operated with us in a great revival, at which three were added to the church. Raised for the pastor, \$19.77. We are looking for greater success in the future, for the church has taken on new life since our district superintendent has sent us Rev. G. W. Johnson, who came here with earnestness.—Reporter.

**WEST RALEIGH, N. C.**—Mrs. Ella B. Harris, wife of Rev. J. M. Harris, D. D., our new pastor, arrived in the city on Thursday, Nov. 23, and was met at the parsonage by a committee of ladies under the supervision of Mrs. Rosa Morgan, chairman of the parsonage committee. Everything was in readiness and a delicious supper was on the table. After supper a storm struck the parsonage and many good things were left. After some timely remarks by Mrs. Harris, Miss Mildred Groves, church organist, led in singing. Prayer was offered and all left happy. Miss Margaret Thornton was elected Southwestern reporter.

**ATLANTA, GA.**—The South At-

lanta M. E. Church is winding up a most successful year's work under the efficient pastorate of Rev. W. B. Wood, who has served this church three years. During his administration the membership of the church has been almost doubled and a debt of nearly \$1,000 paid. The beautiful church edifice has been brick veneered and the walls retinted, and this work is paid for. He has also installed a piano. The Sunday school, with L. J. Price as superintendent, is well organized and doing much good work in the religious training of the children for future usefulness in the church. The Epworth League, under the direction of Misses Alrie and Katie Mae Bryant, has a large attendance of young people on Sunday afternoon. The Ladies' Aid, under the leadership of Mrs. Ella Hill, is deserving of much commendation for the invaluable financial service rendered. The Woman's Home Missionary Society, with Mrs. A. E. Gill as president, has proven itself the leading auxiliary in the conference because of the work accomplished in a short period of time. This is the second year of the Abbott-Mitchell kindergarten, which these energetic women have promoted and successfully run with Mrs. Violet Hensley Tolbert as teacher. The pastor has taken an active part in the organization of all these departments and lent his influence in their accomplishments. All of this reflects great credit upon him and his co-operative membership, and is evidence of his faithful and efficient service. \$38.00 over our Centenary quota has been raised and paid in this year.—Reporter.

**MASHULAVILLE CIRCUIT**—Mt. Mariah Church: Rev. E. D. Montgomery has closed a very successful revival. Rev. Kinard, from the Macon Circuit, preached several sermons. He did much in reviving the church. During the revival five were added to the church. Our revival closed with a great storm, leaving behind many pounds of choice groceries, fruits and other necessities, also a purse containing more than \$20.00. The party was led by Mrs. Janie E. May.—H. B. S. Hill, Reporter.

**LIBERTY, MISS.**—We have closed our drive for the new church in McComb. The following clubs reported: Bessie Tobias, No. 1, \$60.06; Laura Robinson, No. 2, \$57.75; C. Robinson, No. 3, \$27.75; Mozell Robinson, No. 4, \$6.65; Mazie McGee, No. 6, \$1.15; donated by China Grove M. E. Church, \$3.50; by Liberty M. B. Church, \$2.60; Mrs. Lizzie Day, Walker's Chapel, \$8.00; Mrs. Alice Ross, \$6.00; Mrs. L. Conley, \$3.75; Rev. D. J. Panell, \$2.00; Rev. G. W. Smith, \$5.00. Much praise is due these faithful workers. Pray for our continued success.—L. Harris, Reporter.

**PALESTINE DISTRICT**—Bryan Group No. 1 held its first group meeting in Lee Chapel, Nov. 21-22, at Bryan, Texas; Rev. S. M. Bolden, superintendent of this group. The meeting was called to order by Rev. B. R. Booker, district superintendent of the Palestine District, after song, prayer and Scripture lesson. The district superintendent made a strong appeal to the pastors. Rev. W. E. Hincherson was elected secretary; Rev. W. M. Manning, treasurer; C.

L. Hill, assistant secretary and reporter; Miss Nellie Sims, organist. The business of the district was outlined as follows: The first business of the church is to save souls. Every charge and circuit was charged the district superintendent to observe the following days: Thanksgiving, Christmas and New Year; list a collection for conference claimants and Episcopal fund; report the number who attended the services and joined the church; also the conversions a collection in figures to Rev. S. Bolden, superintendent of the Bryan Group No. 1. At 3 p. m. every charge was asked to pray definitely for the church. Lee Chapel M. E. Church spared no pains in making it pleasant for the pastors and delegates. We are all looking forward to the saving of souls and the raising of our claims on the district. We all went down from the group meeting kindled with fire to do all in our power to put the church program over. With God's help it can be done. Thus closed a great meeting. C. L. Hill, Reporter.

**PITTSBURGH, PA.**—Oct. 22 was indeed a great day in Warren M. Church, at which time the Woman's Home Missionary Society held convention. Mrs. R. W. S. Thomas, wife of Dr. Thomas, was mistress of ceremonies. The wife of Bishop Clair spoke on Africa and its needs. Miss Julia Heard, of Savannah, Ga. gave a very impressive talk. Next came Mrs. Ratcliff of the West Texas Conference, and the wife of Bishop Scott. Lunch was served in the basement. We then went to Emory M. E. Church. Mrs. J. W. Moulton of the South Carolina Conference was also with us. We were all glad to have these women visit us, and the good things said by them will long be remembered. Rev. R. W. Thomas, P. C.—Lucas L. Mitchell, Reporter.

**TULSA, OKLA.**—The pastor and members of Wesley Chapel, having been faithful in the basement of the church, feel that they should move up higher. Hence the cornerstone and a tithe rally was planned for Sunday, Nov. 12. A heavy downpour of rain prevented the program being carried out. However, Dr. C. A. Cowell, the district superintendent, was with us and preached one of his great sermons at the 11 o'clock service. Also held the quarterly conference on Monday evening. The rest of the program was postponed until the following Sunday, at which time we had as our guest Dr. S. A. Stripling who filled our souls with spiritual food, which was enjoyed by all hearers. The cornerstone was laid at 3 o'clock by the Masonic lodge. The collections for the day were as follows: \$10.00 from the Sunday school, \$70.28 from the Ladies' Aid, \$291.72 from other members and friends. Total, \$372.00. The carpenters and bricklayers are at work and will continue until the auditorium is completed. The pastor continues

**BLUMYER CHURCH**  
We are looking for a new pastor. Write to the pastor, Rev. J. C. Blumyer, at Blumyer, Mo.

**MALE HELP WANTED.**  
MEN WANTED for detective work. Experience unnecessary. Write for details explaining guaranteed position. J. G. former Gov't Detective, St. Louis, Mo.



tingly at his post and is loved by his membership. We feel sure that success is his.—W. H. Wright, Reporter.

**VANCEVILLE CHARGE**—The New Parsonage at Mt. Zion is nearing completion. The dedicatory sermon will be preached by the pastor. It will be remembered that the Rev. Earles was sent to us the first of June just two months after the death of Rev. S. M. Haynes who was sent to us from the Annual Conference in January. When Rev. Earles came to us we had not yet recovered from the expense of moving Rev. Haynes and then the death of Rev. Haynes had cast a gloom over the church.

As gloomy as the situation was it did not seem to discourage him for he got into the saddle, took hold on the reins and gave the command to Forward March!

Today, according to the District Superintendent's decision, and we are satisfied he knows for he has been to every parsonage on the district, we are rejoicing to know that we have the finest parsonage on the Shreveport district. On a recent Sunday a rally was given to raise money to pay off the expense incurred in the building of the house. We are pleased to say that more than \$500.00 were raised for the same.

We are very thankful to the following ministers, who, with their congregations, came and helped us so wonderfully in the rally. Revs. E. J. Moore, pastor Baptist Church, Belcher, La.; R. L. Taylor, pastor New Zion C. M. E. Church; Zack Smally, pastor New Light M. E. Church; J. McPherson, pastor Magnolia Baptist Church, Vanceville; W. W. Banks, Fellowship Baptist Church; Parson Kld, New Zion C. M. E. Church; and J. H. Jones, Hayes Chapel M. E. Church.

We did not get in our full apportionment of Centenary money by the 31st of October, but we are striving to have our pastor to report it in full at the Annual Conference at Franklin in January.

Building Committee—Horace Wiley, Thornton H. Johnson, Elijah P. Johnson.

**THIBODAUX, LA.**—Sunday, Nov. 12, was a high day at Calvary. At 11 a. m. our pastor, Rev. L. H. Smith, preached a soul-stirring sermon. The fourth quarterly love feast was conducted by the district superintendent, Rev. W. G. Alston, which occurred at 7 p. m. This was a blessing to all present and the spiritual tide ran high. The choir from Battleville rendered music that night. Our district superintendent knows how to bring things to pass. The words of exultation he gave will long be remembered. Under such a gallant district superintendent and heroic pastor we can hope for a successful closing.—L. P. Wilson, Reporter.

**COLUMBUS, OHIO**—The Eleventh Street M. E. Church of which Rev. G. W. Tindull is pastor, is much alive. Each organization of the church is at work and the church is taking on new life in every way. The church has had a mortgage which has been standing for twenty years. About six months ago the pastor laid plans by which to raise the money to lift his mortgage and each member went to work. Our first rally was held on August 6, at which time

we raised \$1,600. We did not stop there, but we planned for another rally on Sunday, Nov. 19, at which time we raised \$955.00. On Monday morning Rev. G. W. Tindull, Dr. G. Bailey, Mr. John Finch, Mr. W. H. Worthington, Mr. C. W. Taylor and Mr. G. J. Crockett went up and paid the long standing debt. We can't express our gratitude for the great blessings which we have received. We expect to have a mortgage burning in the near future. We hope to make it the greatest week in the history of Eleventh Street Church. Bishop M. W. Clair was with us and spoke of Africa. He thrilled our hearts as we listened to him. He told us of the conditions and of some things needed to help carry the work on. We could not go, but we gave him \$52.00 with which to help him in his work. We have not forgotten the Southwestern and hope to be able to send in a list of subscribers soon.—Marie I. Franklin, Reporter.

**GRENADA, MISS.**—The rally in Vincent M. Church on the first Sunday in November was a success. The membership was divided into twelve clubs to raise the pastor's salary. The work was well done, for they laid on the table \$201.—F. S. Smith, P. C.

**HOUSTON, TEXAS.**—Trinity M. E. Church of Houston, Texas, has just closed its banner year financially. Never before have we been able to say at the close of the year, We owe no man, until Dr. E. O. Woolfolk, our intrepid christian leader and financial wizard directed our ship safely this year through storms of doubts and questionings. The Financial Secretary revealed the startling fact that during the past twelve (12) months Trinity had raised for all purposes \$9,834. When our present pastor came to us we were about \$1,400 in debt and a very much discouraged congregation, our splendid Pipe Organ had not been played in Seven (7) months and many once loyal and faithful members had deserted Old Trinity's colors. But Dr. Woolfolk rallied the remnants of Judah and cried "Follow me while I follow Christ and that he felt assured that victory would be ours," and his prophecy came true. Our Centenary quota \$1,934 was paid in full, and from this membership \$600 was pledged and paid to the "I Will Maintain Fund." The Ladies Aid Society presented to the parsonage a few weeks ago a beautiful \$73.00 Refrigerator. The Woman's Home Missionary Society gave also the first of last year to the parsonage some linoleum, and a very fine Hoosier Kitchen Cabinet. Along with these material gains our spiritual life has not been neglected. Many have been converted this year and added to the Church, and we have had 25 to come to us from other christian bodies from out of the city. The officers presented the Pastor \$150 in behalf of the congregation for his spending change at conference. Trinity was never in a better mood to work than now, and with our christian Prince returned, we see nothing else for us but victory perched on our banner for 1922-23.—A member.

**CROWDER, MISS.**—We have just closed a mock annual conference. The following represented districts. Sisters L. A. Brooks, District Superintendent

of Aberdeen District, \$10; P. J. Johnson \$4.00; Sister Bohana, \$2.74; Aggie McTee, \$1.18; S. V. Johnson, \$1.50; Sister Roselie Elliot, District Superintendent of Clarksdale District, raised \$10.85; Lillie Hardrick, Starksville District, \$21.25; Annie Caserell, Green District, \$3.85; M. Griffin, Tupelo, District, \$9.95; Public collection, \$18.54. Rev. Clark of the M. E. Zion Church preached to the delight of all. Dinner was served, after which a program was rendered. Total raised \$96.58.—D. D. Reid, P. C., Mrs. Roselle Elliott, Reporter.

**KENOLIA'S CHARGE**—Recently a storm struck the parsonage. The good people of Pleasant Grove Methodist Episcopal Church came to the parsonage singing, by which the Pastor Rev. G. A. Britton was aroused from sleep, and prayer was led by Brother Deal. They brought many pounds of choice groceries. The storm was led by C. Fountain and others, and a purse was presented. The following friends gave twenty-five cents each, A. Richardson, Hulda Herring, Oliver Woods, Archie McEvoy. The presentation speech was made by C. Fountain. Rev. Britton, responded, bidding them welcome and come again. May God bless these good people.—O. B. Moody, Reporter.

**BATON ROUGE, LA.**—Neely M. E. Church is doing well under the leadership of Rev. A. C. Mitchell and the members are happy over the work being done. The church has been beautifully painted by the pastor. The money was raised by the King's Daughters. Sister A. Watson, president, assisted by Sisters H. Forest, A. C. Mitchell, L. Shepard, Messrs. Leon Jefferson, Charlie Braxton and Henry Chast.—Reporter.

#### OBITUARY

(Continued from Page 13.)

covered with a large U. S. flag, all that was mortal of Claud Smith was laid to rest in the church yard at Mount Zion M. E. Church, Nov. 9, having died Nov. 6 at Camp Logan, Hospital, 25, Houston, Texas. He was there for more than a year for treatment of a disease contracted while serving in France with the A. E. F. during the World War. He was a member of this church since childhood, and was 28 years of age and unmarried. The funeral service was very impressive. A biographical sketch was read by Hon. W. M. Tears, undertaker from Austin. Sister Nellie Nesby also read a paper in his honor. A sermon on "Death is swallowed up in victory" was preached by Rev. W. W. Baker. Rev. Guy Alexander, our pastor at Hutto, and Rev. Preston Taylor were present and took part in the services.—Alice A. Sneed, Reporter.

**BELCHER**—Rev. Henry Page Belcher was born near Bellwood, Wilson county, Tennessee, some fifty or fifty-five years ago, and died in Nashville, Tennessee, Oct. 16, 1922. He professed a hope in Christ and joined the Hopewell M. E. Church, Bellwood, Tennessee, at an early age. In 1889 he was licensed as an exhorter by the writer. In 1890 he was made a local preacher, and in 1900 was admitted into the traveling connection of the Tennessee Annual Conference and served the following charges: Seys Mission, Rock Spring, Liberty, Hartsville, Murfreesboro Cir-

cuit, Smyrna, Calnville, Kenton, McMinnville, Tualahoma. He was assigned to the Manchester charge, but his health failed him and he was not able to go. At the conference at Martin he asked for a leave of absence for a year, thinking he might improve, but he gradually grew worse and at the last conference his district superintendent asked that he be retired, and it was granted. On the following Monday night he answered the roll call at the great conference to which all must report sooner or later. His dear wife, who had been with him in health, sickness, joy and sorrow, had his remains carried back to Bellwood and his funeral was preached in Hopewell M. E. Church, the church of his boyhood. The writer delivered the funeral address. Brother Belcher was a good pastor and wherever the Bishop assigned him he went without complaining and made friends wherever he went. As the result of his work hundreds of souls have been saved and a beautiful church at Hartsville was built by him. He leaves a wife, mother, two sisters, one brother, three children and a host of friends to mourn his loss. A beautiful floral design was offered by the ministers' wives and one by the ministers of the conference.—R. A. Dowell, Reporter.

**WEBB**—Nehemiah Webb, son of Rev. J. B. Webb, one of the retired ministers of the Central Alabama Conference, departed this life Nov. 19, 1922. He was born March 4, 1906, at Scottsboro, Ala. He joined the M. E. Church at Castleberry, Ala., in 1914, under his father, and in 1915 he was transferred to Troy, Ala., to Joyce Chapel M. E. Church, under Rev. I. L. Johnson, and remained until death. His funeral was attended by Rev. G. W. Brown. The pastor's assistants were: Rev. Moland of the A. M. E. Church, Rev. M. B.

(Continued on Page 16)

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## SPECIAL NOTICES

My address which was West Point, Ga., has been changed to 305 South 23rd Street, Birmingham, Ala.

J. A. Howard, Pastor St. James M. E. Church.

Officers and members of the Eastern Division of the Hattiesburg District, Missionary Convention:

The next annual session will be held early in the spring at Heidelberg, Miss. Date will be announced later. I am urging each officer and president to take due notice and begin planning for this great event. I shall make a date for each Sunday School, Epworth League combined and all other Young People's Societies, in order to visit each charge and circuit before the next convention.

I also appeal to pastors and District Superintendents who are expecting much work to be done next year to give me your support and let's "build up Zion." Our Annual Conventions are being a source of inspiration, I wish to say that the Eastern Division has wrought well. The committee that was appointed to solicit subscriptions for the Southwestern Christian Advocate is hereby required to continue the work and the number you have gotten, please report to your pastors. This report can be used in each convention. I hope you will take this work up and see to it that we have at least (200) subscribers to be reported at Heidelberg, Miss. Now, to the members of the District Cabinet, listen, immediately after the Annual Conference, I shall announce for that meeting. The old Cabinet members seem to be recognized officials. You know who you are, I refer to you who were elected at Mt. Jordan, (West Enterprise charge) and let no one fail to attend. We have been charged with a great responsibility, and we should see to it that each department do its share in helping to christianize the world. The name of our District is the Golden Rule District from its organization, by the authority of our great church through Dr. I. G. Penn.

Please let each president of Epworth Leagues, Superintendents of Sunday School and all Young People's Societies and the Ladies Aid, Woman's Home Missionary Societies, send me your addresses. This is requested in order that we may know each others and receive some information that will help us in our work. Just send me a card with the name of your officers, and your pastors name. Please do this and I will be very thankful. Yours for His Cause.  
—E. A. Chapman, District President, 416 E. 4th St., Laurel, Miss.

### OBITUARY

(Continued from page 15)

Bryant of the A. M. E. Church, and Rev. J. B. Brock of the Baptist Church. He leaves a father, step-mother, one brother, two sisters and a host of friends to mourn his loss. He was laid to rest in Bob Mack cemetery at Troy, Ala.—W. M. Hobdy, Reporter.

SIMPSON—Mrs. Naomi F. Simpson departed this life August 21, 1922, at her home in Memphis, Tenn., in full triumph of faith. She was converted when quite young and

lived a consistent Christian. She was a faithful member of Centenary M. E. Church, Memphis, Tenn., at the time of her death and had been a faithful member for twelve years. She leaves a husband, daughter, father and two sisters to mourn her loss. She was the sister of Mrs. E. R. Miller, wife of our pastor at Columbus, Miss., and the sister of Mrs. Lucy E. Richards, wife of our pastor at Fairfield M. E. Church, Shreveport, La.—J. O. Richards, Reporter.

SANDERS—Sister Rebecca Sanders, a member of Mallaleu Chapel M. E. Church, Ruleville, Miss., departed this life Nov. 11, 1922. She was the wife of J. D. Sanders and proved to be a devoted companion. She ranked among the best as a Christian in her community. The funeral was largely attended. Rev. P. H. Jackson, pastor, conducted the services. The remains were laid to rest in the Marshall cemetery.—Reporter.

WILSON—Mr. Victor Wilson departed this life Oct. 16, 1922, at Jeffersonton, Ky., at the age of 80 years. He professed religion September, 1921, and was baptized by Rev. J. T. Leggett.—Nannie B. Pollard, Reporter.

KELLEY—John Kelley, one of the old citizens of Jeffersonton, Ky., died Nov. 3 and was buried Nov. 5 from St. Paul M. E. Church.—Nannie B. Pollard, Reporter.

GRAVETTE—Prof. A. H. Gravette was born at Beaman, Mo., April 2, 1872, and departed this life Sunday, Oct. 29, 1922, at 9 o'clock p. m., at the age of 50 years. He professed a hope in Christ in February, 1888, under the pastorate of Rev. W. H. H. Brown, and was baptized and joined the M. E. Church. He was a faithful member and lived a consistent Christian. He was united in holy matrimony to Marie L. McFeders, October 7, 1905, and to this union was born four children. He was a devoted husband and a loving father. For over thirty years he devoted his life to educational matters, being a graduate of George R. Smith College, and held the Bachelor of Literature Degree of Oskaloosa, Iowa. Before his death he had arranged his funeral services, choosing his favorite songs, also requesting Rev. J. Will Jackson to preach his funeral sermon from Rev. 14-13. He leaves a wife, four children, an aged mother, two brothers, one sister and a host of relatives and friends to mourn their loss.—Reporter.

DILLARD—Mr. S. B. Dillard departed this life, November 12, 1922, at 11 P. M. He was a faithful member of the St. John Methodist Episcopal Church, Leaksville, N. C. A wife, five children and a host of friends survive him. The floral designs were many and beautiful. Both white and colored people attended the funeral in large numbers.—Mrs. K. C. Hairston, Reporter.

CONE—On Friday, Oct. 20, 1922, Sister Sallie Cone, wife of Brother A. C. Cone, our district steward, Sallis, Miss., while washing her clothes, in some way her clothes caught fire and she was so badly burned that she died the next morning from the effects. Sister Cone was a faithful member of Souds Chapel M. E. Church and was loved by all who knew her. Her funeral was largely attended by both white and colored.—G. J. Dobson, P. C.

WATTS—Brother Ellis Watts of Fayette, Miss., departed this life Nov. 21, 1922, at the age of 22 years. He was quite a young man and had just connected himself with the church a short time before he answered the roll call. The Sunday evening before his death he was visited by his pastor, Rev. S. L. Harrison. He died Tuesday morning at 2:30 o'clock. The remains were laid to rest in Pine Grove cemetery. The funeral service was conducted by Rev. S. L. Harrison, P. C.

PAYNE—Sister Rebecca Payne was born 67 years ago and departed this life Nov. 1, 1922. She was a faithful member of New Hope M. E. Church, Floyd Circuit, Rev. W. T. Brantley, pastor. She is survived by two girls, three boys and her husband. One of her sons, Rev. C. P. Payne, is pastor of Rock Springs M. E. Church, in the Central Alabama Conference. The funeral service was conducted by Rev. H. E. Burns, district superintendent of the Rome District, Atlanta Conference.

HANNA—Sister Cleomontine Hanna, Ackerman, Miss., was born in 1850 and died June 10, 1922. She was about 72 years old, and was a member of Rockfort M. E. Church about 46 years, during this time she lived a consistent Christian life. She leaves several children and a husband, many grand children and friends to mourn. Our loss is heaven's gain.—Rev. J. H. Wesley, Pastor.

WOODARD—Lillie May Woodard, born December, 22, 1900, died August 3, 1922, age 22 years old. She was converted when she was about 11 years old, and joined Rockfort M. E. Church, and lived a faithful Christian until her death.—Rev. J. H. Wesley, Pastor.

LITTLES—Sister Amy Littles was a faithful member of Rockfort M. E. Church for about thirty five years, during this time she was loyal and faithful to her church. She was a true wife and a great Christian. All who knew her loved her. On the 27th, of March the Lord sent an Angel after her and took her to Heaven. She leaves a husband and

four step-children and many friends to mourn.—J. H. Wesley, Pastor.

COLEMAN—Sister Jemima Coleman was born in 1833 and died October 30, 1922. She was a member of Rockfort M. E. Church about fifty years. She died as she lived—loyal and faithful to God. She leaves one daughter and many friends to mourn her loss.—J. H. Wesley, Pastor.

THOMPSON—Sister Classie Thompson was born in 1862 and died Nov. 17, 1922, age 60 years. She was a member of the M. E. Church about forty years and she died as she had lived—faithful and loyal to her church.—J. H. Wesley, P. C.

GORDEN—Willie Reuben Gordon was born in 1901 and died Oct. 19, 1922. He was converted and joined the church on his death bed. He leaves many friends to mourn his loss.—J. H. Wesley, P. C.

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

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THE METHODIST BOOK CONCERN,  
Publishers

## Universal Watch Night With Unanimous Enrollment

The last day of 1922 falls on Sunday. It has been a year of great blessing to the Methodist Episcopal Church. Multitudes of souls have been born into the Kingdom. The "I Will Maintain" campaign has brought deliverance to our hard-pressed world-wide missionary enterprises, and has filled the hearts of our people with fresh courage and holy purpose.

The last Sunday of the year must bring us to our knees, in humble thankfulness, with devout consecration to all that is best and most serviceable in the Christian life, and with renewed purpose to win our fellowmen to God.

This last unday of the year offers priceless opportunity to every Methodist Episcopal Church in the world.

1. To pledge its members to new forms of service, new ventures of faith and new endeavors for the help of men.

2. To secure new decisions, from young and old, to enter the service of Christ and to enlist as members of the Church.

3. To enroll one third of the entire membership of the Church in the ranks of Christian stewardship. This last has been made, by the Council of Boards of Benevolence, the great objective of the Church for the year, and the method of greatest promise for its future world-triumph. The Council, with the approval of the Board of Bishops, has asked the Methodist Episcopal Church in the United States to secure by December 31, 1922, the enrollment of at least one million of its members at tithing stewards, with the hope that this enrollment will not cease until every member of the Church had accepted this standard of Christian beneficence. This will require an average enrollment of one third of the membership of every local church in the home field, and the Bishops and District Superintendents of the Church have approved and accepted this proportion as their responsibility for the period ending with Watch Night, 1922.

This plan for the Watch Night Service promises three distinct blessings—

**New Spiritual Achievements in the Church.**

**New Members Added to the Church.**

**New Financial Relief and Material Victories for the Church.**

If every Methodist Episcopal Church will dedicate this last day of the year, including the Watch Night Service, to this great evangelistic program of its Bishops and Pastors, carrying out every feature of the plan, there is no question that the immediate future of the Church promises greater achievements, victory and blessing than the amazing record of the past has ever known.

**A Million Tithing Stewards in Methodism enrolled by Watch Night, December 31, 1922, is the goal. Ask your pastor for an enrollment card.**



## HAS PROHIBITION FAILED

Not prohibition, but the morale of the American people is on trial in the present enforcement crisis. It is a question as to whether there is in the nation's officials sufficient strength of character to uphold and make effective the laws which have been enacted by an intelligent and free electorate.

Of course the prohibition amendment cannot hold, if those to whom its enforcement has in good faith been entrusted as a patriotic obligation, betray their trust and conspire with the lawbreakers and the lawless to continue to ply their trade in defiance of the statute laws and the moral conscience of the nation.

Under similar circumstances, no law against any crime could be effective. Take the law against murder, for instance; should policemen, judges and sheriffs decide to nullify this law by winking at, concealing, and making allowances for the acts of murderer, it would not be long before it would be as easy for murderers to escape detection and punishment as it is for liquor peddlers to escape the consequences of the law against the traffic in strong drink. Or take the immigration laws. Suppose customs officials or immigrant officials at our ports did not enforce government restrictions regarding those seeking to enter our country, how long does one suppose it would be before our shores would be again receiving foreigners at the rate of a million annually. As we have said above, the same would be true of any law enacted by the Nation. If these laws are entrusted for their enforcement to a group of men who, by design themselves, or lacking in alertness, make impossible the operation of the laws as intended, the laws cannot be said to have failed, but the fault lies with those whose business is to uphold and enforce those laws.

In case of the prohibition laws, it is this

situation that liquor interests have striven with scientific skill to bring about. They have hoped to becloud the whole issue and to shake confidence of the American people in the virtue and validity of their prohibition legislation. But we will not be thus deceived. We will think clearly on the issues involved. And we will say to them that the law is not defective. Those who have thus far been trusted to give the law its support, many of them, have betrayed their trust and abused their nation's confidence, and they must be repudiated and displaced by others who regard their official oaths as sacred and will uphold rather than conspire against the government the former ones betrayed.

The larger question therefore is, whether there can be found in the nation sufficient men and women for public office whose sense of official responsibility and civic righteousness is sufficiently keen to constrain them to be true to the high public trust committed to their keeping by strict observance and enforcement of whatever laws the public opinion of the nation may enact or may have already enacted.

Besides, this conscienceless brood of spineless officials by their conspiracy with the other law breakers are surely developing a situation in which the moral sense of the American people is being gradually undermined, and more impervious to those high ethical notions and ideals out of which grow the orderly processes, relations and institutions of civilization. This benumbing of the sense of law and orderly government is destructive to society which is more serious than the mere violence done to the prohibition law. Hence prohibition is not failing but rather the whole of society is suffering thro the failure of legally constituted American public officials to vigilantly and resolutely uphold the laws they have taken solemn oath to sustain and respect.

## JUSTIFYING ITS EXISTENCE

Relatively few people have yet realized the value and extent of the work being done by the Southern Commission on Inter-Racial Cooperation. This organization though not long existant, has been set up in at least two-thirds of the counties of the thirteen Southern States. It is doing much in promoting better racial feeling and clearer understanding between the races in this section.

Two instances will show the salutary influence of this organization's operation:

At Madisonville, Kentucky, when a mob formed to seek out a drug-crazed Negro who had murdered the sheriff, the commission met and it was soon clear to everybody that the guilt was that of an individual and not that of a class. The Negroes joined in the search for the assassin. They deplored the act. Sheriff Hanson had been friendly to the Negroes and the friendship had been reciprocal. The guilty man was legally tried and legally executed. The mob had considered burning the Negro section and precipitating a race war. The saner course was followed because the inter-racial commission could appeal to public sentiment in a sensible way.

At Corbin, Kentucky, a Negro was wrongly accused of cutting a white man. The cutting was not even by a member of the race of the accused. The ringleaders of the mob which formed and herded all of the Negroes of the

town, was sent to the penitentiary through the efforts of the Inter-Racial Commission.

Commenting on the triumph of law and order in the above citations, the Louisville Times truthfully says: Mob law is anarchy. It brutalizes the community. It lowers the standards of whites and blacks. It discourages the ambitions of Negroes to be good citizens. It is anarchy and has no place in civilization. Everybody knows these things, but it takes organization to make the knowledge effective.

As long as the Inter-Racial Commission can foster such healthy public sentiment among the citizens of these southern communities and can rely on the dominant public press for reinforcement of its efforts, success is assured and its existence and work are thoroughly vindicated. It becomes a public agency for good, which the whole community will sanction and foster.

In this same connection the alert editor of the *Star of Zion* recently says with suggestive frankness: "There are encouraging beginnings in the South in the Inter-racial Committee, but the Inter-racial Committee in the South must lift itself out of the prone habit of Southern whites to confer only with those Negroes of their own making and selection, and who most largely obtain their living through political jobs and dependent situations where white people dominate. The heads of Negro churches and

fraternal organizations, and the upstanding, self-helping men and women of the race, speak with more representative authority and tangible assurance, and must, therefore, be reckoned with before we reach the crux of the matter from the Negro's viewpoint. Let there be more commissions and let there be more light."

## BUILDING ARIGHT

From the standpoint of ultimate motive it is not fair to divide men arbitrarily into two camps, labeling one the camp of builders and the other the camp of destroyers. No group of men have the crass desire to be deliberate destroyers. All men at heart are builders. The point is in the method. For the structure which they would raise, some men prefer one method, others another. But most men whatever their method employed or whatever the character of the concept for which they are clamorous, are endeavoring in the final analysis to build that which is to their embodiment of social need.

The determining factor is not what they really do so much as what is the bent, the spiritual purpose of men in the thing they are driving after. Whatever the form or appearance of the scheme or whatever the outward earmarks of the plan, the moral validity of it lies in the presence or absence therein of the religious, the spiritual purpose. If the object or the process relates itself fundamentally to the divine purpose so that it can be called God's building, in the sense that He sanctions it, what tho men give it a false label, God's approval is sufficient, and it shall succeed.

This consideration is valid for the building of a family, the building of a civilization, the building of a world, or the building of an individual and personal character. If God is therein, determining the purpose and spirit thereof, success is assured.

It is also as positively assured that failure will finally ensue in any project, agreement, or life career, undertaken apart from God. For in such an undertaking there is obvious failure to establish permanent contacts with the total moral order which God is working out in human history and all nature about us, and the moral order must survive and subdue all else.

Builders in vain are they who leave God out of their reckoning.

## Personal and General

Bishop Jones announces the change of date in the Upper Mississippi Conference from January 10th to January 31st. District Superintendents and Pastors will govern themselves accordingly.

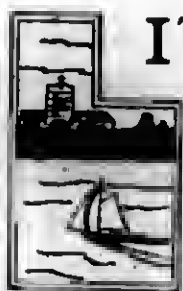
Rev. J. W. Golden, District Superintendent of the Greenwood District, is in Nashville, Tenn., attending the Sociological Conference of which he is a member.

Dr. M. P. Burns, Superintendent of the Department of City Work of the Board of Home Missions and Church Extension, announces that the Sixth Annual Meeting of the Council of Cities of the Methodist Episcopal Church will be held at Cleveland, Ohio, February 20, 21 and 22, 1923.



# There's Only ONE Way To CROWN FIFTY GOLDEN YEARS

## —Not The "Hit or Miss" Method



IT'S the way that insures worthful results in every sphere where successes are won. This law of achievement obtains whether operating in interest of the farmer hoping for a harvest; the banker investing for returns; the parent coveting a successful life career for his child; the minister of the gospel sowing beside all waters.

Back of every successful achievement is a **personality**, a **mind** that conceives, and desires and wills, giving motive power to physical action. **Here then is the secret of Subscription Getting in the Semi-Centennial Anniversary of The Southwestern Christian Advocate.**

### Conception of Its Possibility

Every District Superintendent and every Pastor and Southwestern Committee must conceive the task of raising the anniversary quotas as actually possible. **For it is.** Already numbers of Pastors have raised their quotas and are asking for more Honor Certificates. They said it could be done and did it.

### Realization of Obligation

That placing The Southwestern Christian Advocate on a self-supporting basis is no longer a merely **desirable**, but an **obligatory** act, is now clear to all thoughtful Negro Methodists.

It ought be done because we have reached that state of development within the church where our moral sense chafes and suffers while accepting "Charities."

It ought be done to enlarge the usefulness of the Southwestern among our race group as well as in Church and national life.

It ought be done to release valuable funds of the Church for other more necessarily dependent causes.

It ought be done because the Church feels keen disappointment that hitherto after fifty years' tutelage the Negro feels no more keenly this ethical obligation involved in his Church relation.

### The Will To Do

Conceiving the possibility of our task, realizing the superlative obligation of it, there must be no lack of moral will exercised in its performance.

The psychology of it all should be, **"We can, we ought, we will"** put The Southwestern Christian Advocate on its rightful and respectable basis of dignified self-support.

This mental attitude toward successful achievement will bring victory to our efforts to **Crown Fifty Golden Years with self-support.**



# Southwestern Christian Advocate

LORENZO H. KING, Editor.

PUBLISHED WEEKLY

BY

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 **ALWAYS PROTECTED:**—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—Isaiah 43: 2.

## WALDEN'S NEW DAY

Walden College has entered upon a new epoch in its history. It was the old Central Tennessee College from its beginning in 1866 to 1898, during which time it was under the presidency of the Sainted John Braden.

In 1898 the board changed the name of the school to "Walden" in commemoration of the services rendered the school by Bishop John W. Walden, the first President of the Freedman's Aid Society, under which Society the school was operated. The term "college" gave place to "university" to express more fittingly the character of work done.

Walden University suffered from the ravages of war, and like many another sufferer has come out of it saved though scarred, and upon the wastes of an ever-living past is building itself into a sphere of larger usefulness.

Walden College opened its fall term October 3, at its handsome new site just beyond the edge of the incorporated limits of the city of Nashville. Perhaps, no school in our system of schools has better appointments or a more splendid outlook. The present need of the school is a chapel and a more commodious dining hall. The present assembly hall capacity is far from adequate, and the teachers and students have been standing at the devotional exercises for lack of seating capacity, since the third week of school. The dining hall has crowded into it more than ninety persons three times a day. The entire enrollment in less than six weeks is nearly 200 students.

The new President, T. R. Davis, has entered into the building up of the school to meet the present day demands with an earnestness and zeal equalled only by the strength of his young manhood. He is ably prepared for his work

being an A. B. from Howard University and an A. M. in Sociology from the University of Chicago. He has also had several years experience as a teacher in college work. He is ably assisted by his amiable wife.

The future of Walden never seemed brighter and its friends rejoice in its new day.

## NOT IMPERSONAL.

There are just too many names to print here, but the appeal is just as personal as though your name were here. This note concerns that *Past Due* account you owe The Methodist Book Concern or Southwestern Christian Advocate, 631 Baronne St., New Orleans, La. Have you overlooked us? Why have you not made a remittance? We sent you several letters and a statement of your account, but you have not responded. You promised at your last Conference that you would send it at once. You have had those books a long time. It is very important that a remittance be made *Now*. We must meet our obligations in this office and you can help greatly by sending what you owe in the *next mail*. *Pay your Bill*.

## "THE COLLEGE BRED NEGRO AND THE CHURCH"

By Dr. Kelly Miller.

The collegian of this day and generation is not spiritually minded. He gives little or no attention to things that look God-wards. We live in a material age. The basic principle of our civilization is metallic. Charles Darwin gave a shock to the religious world from which it has not yet recovered. The church has not yet absorbed and assimilated the new scientific diet. All religious systems must institutionalize the state of knowledge current at the time of their establishment. As science advances, ancient scientific truths become present error. The conflict between science and religion becomes inevitable. As always happens the church first combats, then tolerates and finally accepts a newly discovered scientific truth. The old bottle often cracks in its endeavor to hold new wine. Such has been the case with the theory of evolution. The new impulse contributed by Darwin has dominated the thought and opinion of the thinking world for half a century. It has met with not only universal acceptance but enthusiastic acclaim throughout the world. The church being more cautious and hesitant has lagged in the rear, which has caused the college man to assume an attitude of intellectual disdain and moral indifference. The whole religious world today is in the throes of theological transition. The old truth must be restated in terms of present day thought and knowledge. This task should challenge the highest energies and enthusiasm of the college man.

It is unfortunate that the Negro was brought into the intellectual arena at the time of this raging controversy, when science seems to be gaining the upper hand. The intellectual and spiritual life of the race is based upon the everlasting foundation—"In the beginning, God". The Negro mind is characterized by a deep spiritual nature and lively mode of manifestation. But the seductive influence of modern teaching and its material exploitation has served

to swerve him from the line of spiritual interest which clearly marks the destiny of the race.

The Christian ministry offers the best field for the outlet of Negro capacity and genius. The pulpit constitutes the most attractive leadership of the Negro masses, not only in matter moral and spiritual, but within the wider scope of social activities. At least one-third of our college output should recruit the ranks of the ministry in the various denominations. The Baptist and Methodist churches which count their adherents by the millions furnish a field for the high-talented, high-minded and high-souled young men to administer and to perfect these great moral and spiritual estates. The cry goes out to the Negro collegian with more than Macedonian urgency.

It is needless to plead that the white collegemen are turning away from the ministry into more alluring secular and material pursuits. Where conditions are different, comparisons are odious. The pulpit today offers no such relative opportunity to white youth, as it does to youth of Negro blood. Secular pursuits have less relative attraction and rewards. Graduates of Yale; Harvard and Princeton a hundred years ago rushed into the ministry not merely because of the fact that the ministry of that day furnished the most alluring, remunerative and attractive field for the outlet of their talent and training. The educated Negro of today stands where the white collegians stood a century ago with reference to this appealing and imperative field of service.

But, alas, alas, the apathy is appalling! I have a peculiar opportunity to study and understand the attitude of college youth towards the Christian ministry. In the Junior College of Howard University there are about five hundred young men, about three hundred of whom have indicated medicine for their chosen profession. Not a half dozen have indicated the ministry. I dare say that a somewhat similar proportion runs throughout our colleges and universities. In the high-schools the disposition towards the ministry is equally disappointing. Of the large graduating classes from the Washington, Baltimore and St. Louis High Schools, as well as the young men in the high schools of Philadelphia, New York and Chicago and other well-equipped secondary institutions of learning, few indeed are they who show any inclination or give any indication toward the sacerdotal office. What is to be the future of the Negro church and of our great religious denominations unless leadership is assumed by the best mind and heart and conscience of the race? The pulpit must keep in advance of the people, else the people will repudiate the pulpit. We can rely to a certain extent upon the spontaneity of spiritual power. Those who are moved by the spirit always have and always will manifest a certain degree of intelligence and practical energy. The Negro church, so far, has been built up mainly by men who had not had the fullest opportunity of preparation and culture. If they were ignorant as to the technical letter, it was the kind of ignorance which God winks at, and utilizes. But he will not wink at ignorance in this day and generation, nor yet will he utilize it to promote his spiritual estate. God always uses the best instrumentalities at his command, and unless the Negro church in the coming generation shall be

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### WOMAN'S HOME MISSIONARY SOCIETY HOLDS ANNUAL MEETING AT GAINESVILLE, GA.

The Woman's Home Missionary Society held their first annual district meeting of the Gainesville District, at Gainesville, Ga., November 24th and 25th, 1922.

The meeting opened promptly at 11 o'clock, with Mrs. N. J. Mitchell, President of the Gainesville District, in the chair. The services began in a Christian and spiritual way. Several songs were sung and prayers were offered. The Scripture reading, the 119th Psalm read by the President.

The communion service was impressively and tenderly administered by our District Superintendent, Rev. J. F. Demory. He read as a Scripture lesson, the 16th Chapter of St. Matthew. After the Communion Service, the President introduced to the audience, Rev. Demory, who preached the annual sermon. He very beautifully brought out the real good and serviceable work women are performing for the building up of God's Kingdom. All present enjoyed the sermon.

In the afternoon session which was one of interest, the meeting was again opened by Mrs. N. J. Mitchell. During this hour subjects of importance were discussed. We were very proud to have during this hour, several visitors, who were introduced; Miss Grace McCormick, Superintendent of Thayer Home, Atlanta, Ga.; Mrs. Weatherby, Conference President, and other noted women were introduced. The ladies were indeed glad to have such visitors to speak to them of the great work of the Woman's Home Missionary Society.

The subject for discussion at this hour was, "The Importance of Organizing the Young People in the Work of the Woman's Home Missionary Society." This subject was very beautifully opened, and emphasized by Miss Grace McCormick, Mrs. Barnett of Atlanta, Mrs. H. L. Phillips and Mrs. Weatherby also spoke on this subject. The next discussion was, "The Effect of the Movies on the Church." This subject was opened by Mrs. H. L. Phillips. Mrs. Phillips discussed this subject so well, that all became very interested in it. She encouraged the movies; if they are of a wholesome, educational, and of a religious nature. She brought out in her talk, that if the right kind of pictures are shown that will develop the mind and soul, then let us have the movies. After all had thoroughly satisfied their minds on this, Mrs. Willow B. Burns sang a very beautiful solo, which all enjoyed. The meeting was then adjourned until 8 p. m.

At 8 o'clock we all re-assembled at the church to listen to a very rich program rendered by the Woman's Home Missionary Society of St. Paul's Church. The program consisted of songs by the choir, an instrumental duett by Miss Carrie L. Haywood and Miss Lula Haywood; a reading by Miss Carrie L. Haywood, vocal solo by Mrs. R. M. Morgan, address by Miss Grace McCormick, Superintendent Thayer Home, Atlanta, Ga. Miss McCormick gave a splendid address on the Woman's Home Missionary Society and the work she has done. She told all about the new and greater Thayer Home. We feel that Miss McCormick is doing a great work for the Colored race, and for the Woman's

Home Missionary Society. A beautiful vocal duett was rendered by Mrs. Willow B. Burns and Mrs. Mattie Byrd. All present expressed themselves as having enjoyed the service.

On Saturday morning the meeting was more of a business nature. As this was the last day all business was taken up; officers were elected. Mrs. Weatherby, the Conference President, made impressive remarks to the ladies. She also had charge of the installation service. After all business was finished the meeting was brought to a close with the next annual meeting to be held the 27th and 28th of April, 1923, at Commerce, Ga. We all feel very much helped and more inspired in the work of the Woman's Home Missionary Society. We are determined to go back to our communities and strive to do much more and better work for the Master. Amount raised during the meeting, \$13.95. Mrs. N. J. Mitchell, President; Mrs. R. M. Morgan Recording Secretary.

### SARDIS DISTRICT CONFERENCE

The Second District Conference of the Sardis District, Upper Mississippi Conference, met with Thompson Chapel Methodist Episcopal Church, Como, Miss., November 22-25, 1922, with the Rev. M. C. Pulliam, district superintendent in the chair.

The conference organized by electing R. A. Simpson, secretary; E. H. Holmes, treasurer, and D. D. Reid, statistician. At the opening of the Conference, the Sacrament of the Lord's Supper was administered by the District Superintendent and pastors to a large number of members and visitors of the conference.

Promptly at 9 a. m. Wednesday, November 23, the Sunday School convention was organized with Bro. P. Dansler, president, in the chair. At the call of the roll, this convention laid \$185 on the table for benevolence and in the same like manner, all the auxiliaries of the church made their reports. Thus raising more money for all causes than ever was raised on the district. So as members of the district, we must say that the appointment of the Rev. Pulliam as district superintendent of the Sardis district must have been by the Almighty, for under his leadership the district is doing a great work.

During the Conference, the following women read inspiring papers on the subject, "The Woman's Place in the Church and State," Mrs. Dicie Coleman and Mrs. Ida Dewburry. Near the close of the session the entire Conference was lifted to the heights by Master John Wesley Simpson, the fourteen year old son of the Rev. R. A. Simpson, who spoke on the following subject: "To What End Do the Schools of the Methodist Episcopal Church Compare With the Other Institutions of the World." He is the youngest local preacher in the Upper Mississippi Conference. The welcome address was delivered by Mr. H. A. Perkins, a white citizen.

The amount raised for all causes during the Conference was \$610.15. At the close of the Conference, the brethren found a charge against the district superintendent and settled it by giving him a small purse of \$35.00.

Those who preached during the Conference: W. M. Banks, E. H. Holmes, A. Marsh, P. R. Jenkins, A. W. Ross, D. D. Reid, W. H. Mc-

Carty, B. L. Lee, J. P. Watson, R. A. Simpson and W. T. Askew.

Too much praise cannot be given Rev. I. W. Washington and his good people for their royal entertainment of the Conference, assisted by the following: Bro. Kitt Thompson, Charley Thompson, Shelly Thompson, and Mrs. Johnnie Collins.—Dicie Coleman, reporter.

In taking subscriptions, remember to give an HONOR CERTIFICATE to every annual cash subscriber whether new or renewal.

### ABANDONED CHURCHES IN MISSOURI.

By Paul L. Voigt, Superintendent Department of Rural Work, Board of Home Missions and Church Extension of The Methodist Episcopal Church.

Over churching and poor service appear to be the reasons for abandoned churches in Missouri. Such is the conclusion arrived at by Professor E. A. Overton, Rural Leadership representative of the Board of Home Missions and Church Extensions of the Methodist Episcopal Church at Missouri Wesleyan University, in a report of a survey of abandoned churches recently made by him. He says that out of a total of 128 churches, 50 were reported within one mile of another church and 78 as having one church within three and a half miles. Only four had no other church within six miles.

According to a report it is stated that in Boone County, Missouri, there is a rural church for every forty-six country families. Only one of these had a Resident Pastor and all had services but once a month or less frequently.

Mr. Overton discovered that before abandonment out of 49 churches reporting, 40 were holding services on but one Sunday per month. This seems to be typical of churches that ultimately go into the discard. Of the 70 churches which reported, 57 reported only free-will offerings, 40 annual subscriptions, 39 suppers and entertainments.

Mr. Overton says "It is significant, however, that out of this group of abandoned churches, only five should have reported what is generally conceded as the only satisfactory way in which to finance the enterprises of a church, namely, annual budget with weekly payments." Every device for raising money has found favor except the straight-forward proposition of going down into the pocket and paying cash for services rendered. It is said that comparisons are odious, yet it is only by comparison that relative conditions may be discovered. Efficient pastors have been drawn to the cities and inefficiency is losing the country to the church. In like manner the country schools of Missouri are suffering from the same tendency to care for the urban centers first.

In a recent report before the State Board of Charities and Corrections of Missouri, (May, 1921) we find this statement—"In 1918 there were about 7,000 teachers of the

(Continued on Page 6)



**GREENWOOD DISTRICT CONFERENCE**

The Greenwood District Conference of the Methodist Episcopal Church of the Upper Mississippi Conference, was held in Rasbury Methodist Episcopal Church, Indianola, Miss., November 14-19, 1922. The District Superintendent, Rev. J. W. Golden, presiding.

After the devotions, the District Superintendent made a short address to the conference and read his report, which showed that he had not left one stone unturned throughout the whole district. His report was adopted, and organization was completed. Rev. F. P. Leonard was elected Secretary; Rev. J. L. King, assistant; Rev. J. H. Bynum was elected statistician; Rev. B. F. Wolfork, assistant; Rev. F. J. Tolbert, Treasurer, Rev. J. H. Bynum, Rev. W. H. Williams, Rev. F. J. Tolbert, Rev. J. H. Everett, Conference Stewards, after which place was given for the Sunday School Convention, according to program, with the President, Rev. F. J. Tolbert, presiding. The papers read by delegates on the following topics: "The Necessity of Teaching Stewardship in the Sunday School," "The Sunday School's Responsibility As It Relates to the Centenary," "The Importance of the Teachers' Training Class," showed that they had been given thorough consideration. All the reports were good. Total raised in Sunday School Convention, \$300.00.

Following the Sunday School Convention, the Woman's Foreign Missionary Society began its work. The following topics were thoroughly discussed by delegates, pastors and laymen: "How to Create An Interest Among Our Women for Work of the Woman's Foreign Missionary Society," "Our Duty to Missions in All Lands." Total raised \$180.00.

On Friday, during conference session, space was given for Rust College anniversary. Inspiring talks were made on the following subjects by Mrs. M. S. Rasberry, Mrs. S. M. Rogers, Rev. B. F. Wolfork, Rev. H. B. Hart and Rev. D. E. McNair: "The Work of a Recreational Director and the Benefits to be Derived," "The Value and Work of An Educational Director."

The conference again assumed its work throughout which the spirit of loyalty to the church and to Christ was made manifest by ministers and laymen.

Able sermons were preached during the session by Revs. W. S. Leak, E. M. Byrd, J. H. Bynum, F. P. Leonard, W. C. Connor, H. B. Hart, M. J. Stalling, B. F. Wolfork, and E. G. Mason, pastor of the 1st Baptist Church, city. Visitors introduced during the conference were: Mayor Chandler, Hon. T. Cooper, Rev. N. Goul, Rev. W. C. Galceran, pastor of the Methodist Episcopal Church, South; our white friends, and Dr. M. A. Jones, prominent physician of this city; Prof. T. M. Taylor, Miss Polly A. Davis, Rev. E. H. Holmes, Sardis District; Rev. P. H. Jackson, Clarksdale District; Rev. S. M. Jerrell, Starksville District; Rev. T. B. Miles, one of our leading Baptist ministers, and the pastor of the A. M. E. Church this city.

Grand total raised during conference for all causes, including a \$45.00 surprise purse, which was given to our most worthy District Superintendent by pastors and delegates, was \$745.00.

The work of the district continues to move forward under the wise administration of the Rev. J. W. Golden.—F. P. Leonard, reporter.

**ABANDONED CHURCHES IN MISSOURI**

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state who had had two or more years of Normal School training. 6,000 went to the city while 1,000 went to the Rural Schools, yet almost half of the children enrolled in Missouri's Public Schools attend Rural Schools and the State Normal Schools are supported by the people. The cities demand the best. The country is willing to take the cheapest. The average salary paid the country school teachers was \$344 per year, while the average city teacher's salary was \$770."

No one desires that the city shall have less efficient care than it now receives, but every fair minded person realizes that the great task to-day is the development of far more efficient service and care for rural communities.

**METHODIST EPISCOPAL CHURCH IN CHICAGO WORLD'S TALLEST**

The Associated Press sent out the following statement to the newspapers of the United States last week:

"The new \$4,000,000 Temple of western Methodism, which the First Methodist Church of Chicago is erecting, will be the tallest church in the world, according to clergymen and local architects.

"A twenty-two story building of the modern skyscraper type, it is planned to be surmounted by a 150 foot spire which raises the entire height to 545 feet.

"This structure, which is expected to be ready for occupancy May 1, 1923, is being erected on a lot in Chicago's congested loop district, 182 feet and six inches by 80 feet and five inches.

"In ground dimensions, St. Peter's Cathedral in Rome is larger than the new temple. The Cathedral covers an approximate ground space of 162,000 square feet, is 615 feet at its greatest length and 450 feet at its greatest width. The dome of the Cathedral, one of the distinctive features of the church, is 138 feet in diameter and rises to a height of 434 feet.

"St. Paul's Cathedral in London, another great European Church, is 515 feet at its greatest length and 250 feet at its greatest width. The cross surmounting the church is 363 feet high. The Cathedral, before rebuilt by Wren, was 596 feet long and 104 feet wide with a spire 489 feet high. Both St. Paul's and St. Peter's have floor plans in the shape of Roman crosses.

"The new Chicago church will have a floor space of 322,000 square feet. Not all of this will be devoted to the church proper. Much of it will be in office space, which is expected to pay revenue to the church."

**THE OTHER NINE-TENTHS**

By Ralph B. Urmey, D. D.

There are real and great dangers in placing the emphasis of Christian stewardship solely on the tenth which is dedicated to the Lord. Nine-tenths remains. What of them? If supreme importance is given to a tithe of one's income, it may assume a place in the thought of the Christian, and in his practice, out of all proportion to the sum of his duty. There were cer-

tain gentlemen in our Lord's day, highly honored in their church, who were very good tithers, careful and conscientious, but who nevertheless overlooked their duty in regard to such things as justice, mercy and faith. Jesus applied to them a somewhat uncomplimentary term. While that sarcastic saying, "We learn from history that nobody learns anything from history," is in large degree true, we may as well remember that history does sometimes repeat itself and we ought to avoid the danger into which some people might run if the tithe were made too important.

It is worthy of consideration too, that emphasis on the tenth, if not balanced by the weight attached to the larger part of the income, may make all the easier the drawing of a false line between the sacred and the so-called secular. If one-tenth is for the kingdom, nine-tenths may be for the world. If the tithe to the Lord's a man may say, the remaining nine per cent is mine. The teaching of the church that the tenth is paid as an acknowledgment that the entire income belongs to God. But this is not always remembered; and the distinction is made very emphatic between the one-tenth that is regarded as peculiarly sacred—a devoted, separated thing—and the rest of a man's receipts. So that it becomes possible for one to have a conscience one hundred per cent complacent on a ten per cent consecration.

**All Property is God's**

To avoid these possible dangers and to maintain a proper perspective in the use of one's total income, consider the importance of the other nine-tenths. In the first place, they are as truly God's property as the tithe. Indeed, according to the Christian view, all the wealth or means of any property holder or receiver of income belongs to God as does also the man himself. The property is not above the owner nor the possession above the title-holder. If a man claims to belong to God, much more does his wealth. It is not likely that when Paul called himself the bond-slave of Jesus Christ he failed to include his income as a tent-maker. And a millionaire Christian who sings "Lord, I am thine, entirely thine" must be informed that he has made a grave mistake unless he includes his millions in the song.

We shall probably not get very far in arguing the question of ownership as between God and ourselves unless we have regard to the sense in which both the divine and the human ownerships are true. "The earth is the Lord's and the fulness thereof" is more than a pious platitude, though to many good people it means nothing. God is the creator and upholder of the world, the source and sustenance of all things. All natural resources have come from him. Men in their money-making must rest upon his laws, his gifts, his faithful providence. "Jehovah giveth them power to get wealth." Having made all things and having been from the creation in possession of them, God has never, to our knowledge, surrendered his right of possession. There is no question about ownership.

On the other hand provision seems to have been made in the divine purpose for man's possession of the earth, when it was thrown open to his occupation and he was commanded to replenish it, to subdue it, and to have dominion over it. Much of the wealth of the earth



the result of man's persistent and intelligent effort to conquer it, and of his creative power whereby he has added to the resources of civilized society. Men have established governments in the world by which wealth has been enhanced and preserved; they have, by the institutions and customs of a settled society, vastly increased the value of their possessions; and they have had their rights to property recognized by God in his dealings with them, and also by his authoritative teachers through many centuries, including our Lord himself.

But there is nothing mutually destructive, nor even antagonistic, in these two kinds of ownership. It is obvious that any man's right to the possession of property is derived from the gracious permission of God, that it is in the nature of things temporary, and that it is for administrative purposes only. Such a right can not by any stretch of imagination be called absolute. God still holds the power and the right to withdraw the property from the man or the man from the property. He is doing that every day. He wrenches sceptres from the hands of kings and all the dominions over which they have ruled; he seizes the thrones of the richest of empires and all their revenues, sending the proud and arrogant into exile and oblivion; he says to the master of finance, "This night thy soul shall be required of thee," and asks with mocking irony, "Whose shall these things be which thou hast provided?" he sweeps whole nations from their rich lands and gives their domain to others. He will do what pleases him with his own.

#### God's Gifts Given to a Family

Again, when God gave men the right to possess and use the resources of the earth, it is apparent that he gave it to them as a family. A Heavenly Father could no nothing else. He neither discriminates between his children nor disinherits any of them so far as their portion of his earthly goods is concerned. "He maketh his sun to rise upon the evil and the good, and sendeth rain on the just and the unjust." There are those who seem to think that God has apportioned this earth to his children on the same plan as our government adopted years ago when it opened some new lands to settlement. On a given day all who proposed to get a share of the land were lined up at a certain place awaiting the signal to start. When it was given the rush was on and the people raced and struggled to be first on these quarter-sections they had selected as desirable. It is plain that the property went to the strong, the swift, and the clever, not to mention the unscrupulous. Whatever advantages that may have had from the standpoint of a political government, it is totally unworthy of a father, especially a Divine Father, in the care of his children. Yet that is the way the earth continues to be exploited, in total disregard of the will of God and the rights of his weak, miserable, and forgotten children. What has this to do with the ownership of wealth? Only this: God has granted to men the right to hold property *solely on the basis of brotherhood*, and not on the basis of hatred and selfish competition. What a man receives from God he receives as a son of God and a brother of every other human being. Only so has he the shadow of a right to hold it or to use it.

In the light of what has been written, we

may come to this conclusion that the most important thing is not the ownership of property, but *the purpose of God in the use of it and our faithfulness or unfaithfulness to that purpose*. Can we tell what God wants done with his property? There can be no doubt that he intends it to be used for the good of all his children, the neediest first.

Today the world's redemption hangs upon our faithfulness to the will of God in the use of property. The divine determination is to use that property, all of it, for the welfare of salvation of men. Such determination is thwarted when we use our means, big or little, in any other way than sacrificially for our fellows. It is not a question of giving one-tenth, nor of acknowledging that God has a partner's interest in the nine-tenths. The question is whether or not we will use every last ounce of our power, financial or any other kind of power, for the saving of the world.

Why apply to money a method of use that no one thing of applying to anything else that is God's? Does a man who counts himself a son of the Most High believe that he does his full duty when he sets apart one-tenth of his *time* for God, or his *prayer*, or his *love*, or his *talent*? Why then his *money*? Money is a spiritual power. Property is God's. It is a sacred thing. It saves men. It is an ally of the cross of Christ. Why split it up? It may be used in a hundred ways or a thousand, but every one of these ways must lead directly to the service of men, the coming of the kingdom. Any other use is a profanation of God's sacred gift, the misapplication of a spiritual force, the degradation of a saving grace.

#### Overcoming "Self-Interest" As a Dominating Motive

The church must give the world a plain demonstration of what this sort of stewardship means. That is its business. Since the church exists for the purpose of bringing in the Kingdom of God, it should present to the world an exhibition of the method by which the kingdom is made real. More than upon any other single thing, the reign of God depends upon the consecration of the wealth of the church. The kingdom of the world is organized around the principle of self-interest; "enlightened self-interest" if you will, but self-interest. All the world is so organized, industrial, commercial, political, national, international; and one may say with a great measure of truth, ecclesiastical. It must be reorganized or die. And the principle of its reorganization is the antithesis of self-interest: It is self-renunciation, the principles of love. Only such reorganization can make this statement true: "The kingdoms of the world have become the kingdom of our Lord and of his Christ."

The church must show the world, let it be repeated, how this thing is done. There must be an ocular demonstration of it. There has been preaching enough. There has been theorizing enough. What we need is a church actually putting its theories into practice. Be it said to our shame that nothing would astonish the world so much as a church really carrying its cross!

The Kingdom of God is surely coming. The victory of Christ is as certain as the purposes of the Almighty. But the perfect triumph will

come earlier than most men suspect if every disciple of our Lord will regard property, every tithe of it, nine-tenth and one-tenth, as a sacred trust to be used for the benefit of men according to the leading of an enlightened conscience, reason and faith.

#### "THE COLLEGE BRED NEGRO AND THE CHURCH"

(Continued from Page 4)

manned and commanded by educated men fully abreast of the knowledge and culture of the day, great will be our condemnation and the curse will fall upon our backs.

The theological opinion of the world is becoming more and more liberalized. The college man need not longer hesitate concerning the ministry because of old theological exactions which compromised his intellectual integrity. The one great task before the Negro college world is to infuse into the rising generation of educated youth the wisdom and necessity of dedicating their lives to the great task of moral and spiritual leadership, in the name of God, humanity and race.

#### WARNING!

Brethren, it will not be possible for our office to give proper credits on Semi-Centennial quotas for subscriptions sent in unless they are accompanied by name of Pastor, District and Charge from which subscriptions are sent.

#### Annual Conference Visitation 1923

Date	Conference	Place	Bishop
Apr. 4	Baltimore	Washington	Leonard
Apr. 4	Central Missouri	Springfield	Mead
Mar. 14	Central Penna.	Harrisburg	McDowell
Apr. 4	Delaware	Philadelphia	Berry
Apr. 18	East German	Brooklyn, N. Y.	Wilson
Mar. 21	Eastern Swedish	Worcester, Mass.	Wilson
Jan. 31	Florida	St. Augustine	Waldorf
Mar. 21	Kansas	Topeka	Anderson
Apr. 18	Lexington	Indianapolis, Ind.	Jones
Apr. 4	Lincoln	Fort Scott, Kas.	Jones
Dec. 6	Little Rock	Helena, Ark.	Clair
Jan. 24	Louisiana	Franklin	Jones
Apr. 18	Maine	Bangor	Hughes
Jan. 17	Mississippi	Moss Point	Mead
Apr. 4	New England		Hughes
Mar. 21	New England, South-		
ern	New London, Conn.	Henderson	
Apr. 11	New Hampshire	Manchester	Hughes
Apr. 4	North Indiana	Kokomo	Leete
Mar. 14	New Jersey	Asbury Park	Leonard
Apr. 4	New York		Wilson
Apr. 11	New York, East		Nicholson
Apr. 4	Newark		Nicholson
Apr. 18	Northern New York	Oswego	Burt
Apr. 11	Northwest Kansas	Concordia	Stuntz
Mar. 14	Philadelphia	Philadelphia	Bristol
Apr. 18	St. Johns River	Lake Worth	Richardson
Mar. 14	Southwest Kansas	Wellington	Anderson
Apr. 4	Troy	Glens Falls, N. Y.	Burt
Jan. 31	Upper Mississippi	Starkville	Jones
Apr. 25	Vermont	Barton	Hughes
Mar. 21	Washington	Rosooke, Va.	McDowell
Apr. 4	Wilmington	Chincoteague, Va.	McDowell
Apr. 4	Wyoming	Wilkesbarre	Bristol

#### FOREIGN CONFERENCES

Date	Conference	Place	Bishop
Jan. 18	Chile	Santiago	Thirkield
June 6	Denmark	Killingborg	East
Jan. 10	Eastern So. America	Buenos Aires	Thirkield
Aug. 23	Finland	Vnokieulaksen	East
Apr. 19	Italy	Florence	Blake
Feb. 7	Liberia	Greenville, Sinoc	Clair
Mar. 18	Mexico	Mexico City	Oldham
June 13	North Germany	Zwickau	Nuesen
June 13	Norway	Frederickahald	East
June 7	South Germany	Heilbronn	Nuesen
June 7	Switzerland	Thiwill	Nuesen
Aug. 15	Sweden	Stockholm	Nuesen

#### MISSION CONFERENCES

Date	Conference	Place	Bishop
July 11	Angola		Johnson
May 23	Austria	Vienna	East
July 25	Baltic	Reval	Nuesen
June 6	Congo		Johnson
Feb. 22	Central America	San Jose, Costa Rica	Oldham
May 16	Hungary		East
June 10	Jugo-Slavia	Staribeci	Blake
Mar. 22	North Africa	Fort National	Blake
Feb. 8	North Andes	Lima, Peru	Oldham
Feb. 28	Porto Rico	Unnado	McConnell
Apr. 25	Rhodesia, Africa		Johnson
Aug. 31	Russia	Petrograd	Nuesen
Feb. 8	South Florida	Orlando	Waldorf
Aug. 29	Southeast Africa		Johnson

#### MISSIONS

Date	Conference	Place	Bishop
Feb. 21	Hawaii	Honolulu	Shepard
Feb. 7	Latin America	Los Angeles, Cal.	Shepard
May 31	Bulgaria	Levetch	Blake
June 21	France	Paris	Blake

Adopted by the Board of Bishops, Baltimore, Maryland, November 18, 1922.

Signed - L. B. WILSON, Secretary



# UNTO ONE OF THE

## Some Suggestions for Your Christmas List

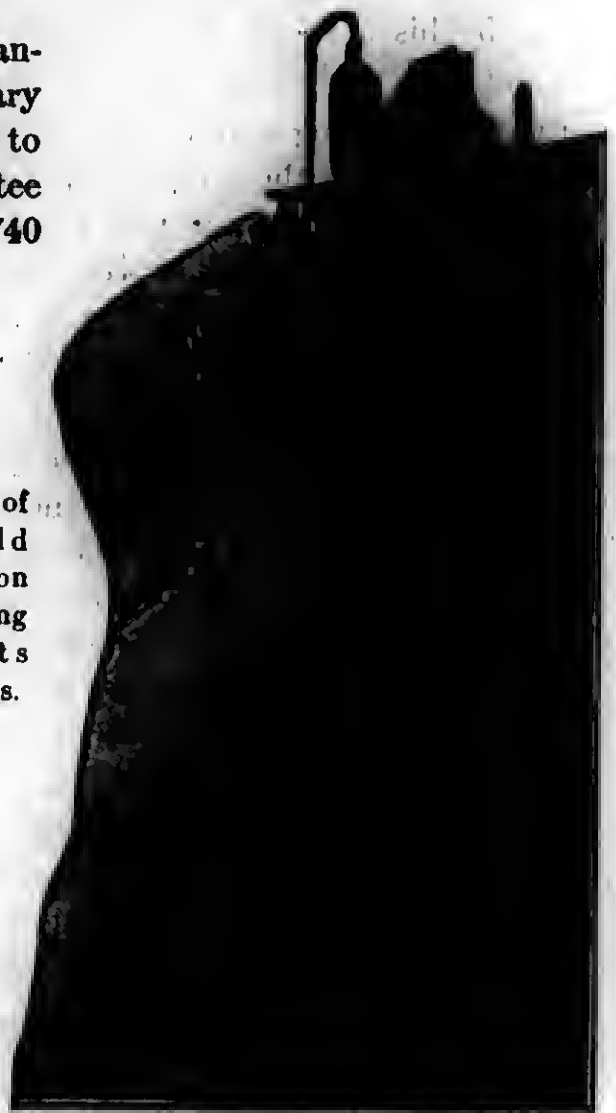
Here are views of typical kinds of work which will be aided by the Christmas offerings of Methodist Episcopal Churches and Sunday schools at the Christmas season, 1922.

Is your church or Sunday school planning to take an offering? Centenary credit will be given for all funds sent to Morris W. Ehnes, Treasurer, Committee on Conservation and Advance, 740 Rush Street, Chicago.



*"When a Feller Needs a Friend," he finds one at the First Italian Methodist Episcopal Church, Chicago, as this lad in the picture did. Children's work in foreign-speaking communities will share in the Christmas offering.*

The future of the world depends on what is going on in its schoolrooms.

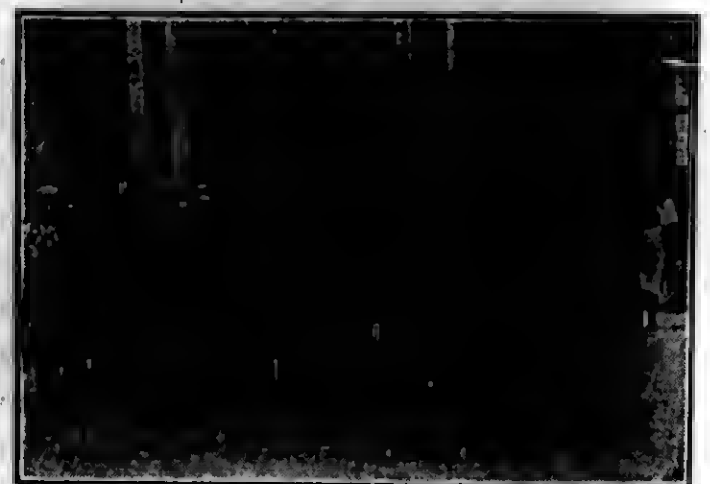


*"The Acid Test" of the fitness of Christianity as a religion for China is its ability to command the allegiance of strong young leaders. This lad in Peking University is a type of hundreds more in our missionary colleges in China.*



*Lunch Time at the Goodwill Community Nursery, Jersey City. The Goodwill Industries and centers in over twenty cities in the United States are ministering to children in a great variety of ways. The part of their work dealing with children will share in the Christmas offering.*

When we stop to consider that at least one-third of the population of the non-Christian world is under twelve years of age, the importance of caring for the children becomes manifest. In non-Christian lands barely one child in ten gets even a primary education. And all over the world childhood is being wasted, mentally, morally, and physically.



*"The Daily Dozen in China." Orphans in the Hingwa, China, kindergarten beginning the day with setting up exercises. More than 10,000 new students entered Methodist Episcopal Mission Schools in China, an increase of 31 per cent.*



*Girls' Cooking Class in Negro Community Center, Chester, Pa. This is one phase of the practical helpfulness extended in hundreds of centers to the Negro boys and girls of America by the Board of Home Missions and Church Extension.*

The coming of Christ as a baby in a family should remind us that every family circle is a holy one. Christmas ought to mean that the blessings which Christ brought into the world are to be available for every child.

Let us make this year's Christmas offering as



# LEAST OF THESE

## A Christmas Offering for Work for the Unprivileged Childhood of the World



*A Salute from Across the Border. Lad in Boys' Mission School, Mexico. Hundreds of Mexican boys are being trained for leadership in mission schools conducted by the Board of Foreign Missions of the Methodist Episcopal Church.*

A visual demonstration—in which smiles predominate—of the work of several institutions which will share with scores of others in America and foreign lands in the Christmas offerings.

Institutions and agencies which touch child life the world over are the forces doing most to mould the world's future. Hospitals and dispensaries, schools and orphanages in different parts of the world conducted by the Board of Foreign Missions will be helped by the Christmas offering. In this country institutional church work ministering to children in the cities, dispensaries, schools under church auspices, in the United States, Hawaii, Porto Rico and Alaska will be able to help children in a larger way because of the offering.



*He is not a Yellow Peril but a Promise and Possibility. Within the Centenary program are the mission schools of Japan doing a strategic work for the Kingdom of God.*

"All over Asia people are thankful for what America has done for starving babies. But, as said some young men of Mosul, 'Our minds and hearts are starving too.'"

ROBERT E. SPEER

*Young China Examines the World. Schoolroom in a Methodist Mission School in China.*

Professor E. A. Ross has said: "The most penetrating western things in China are the gospel, kerosene, and cigarettes; and I am glad that as between light, heat, and smoke, the prophet of light gets into the country first." Christianity is being tested in China by its results. Perhaps no other section of the non-Christian world has developed so many men capable of Christian leadership as China.

*"All In." Dormitory in Girls' School, Guanajuato, Mexico.*

*The Magic Circle in a Crowded City Neighborhood. Kindergarten made possible by the Centenary in Saint James Church, New York City.*



## CHURCH WORK IN MISSISSIPPI FEATURED IN THE BOARD OF HOME MISSION MEETING

A novel and interesting feature of the Board of Home Missions and Church Extensions meeting was the presentation of different selected areas within the church as illustrating the kind of work being done all over the country. One of the six areas selected for such discussion was Negro work in the Upper Mississippi Conference. This was used to typify the Board of Home Missions and Church Extension work in the Negro Conferences in the South. The presentation made a marked effect on the members of the Board.

A summary of the work being done in the Upper Mississippi Conference follows:

"The population of Mississippi is very largely rural, 1,550,497 living in towns of less than 2,500 or in the open country.

The Negroes outnumber the white population by 81,000. They perform 95% of the farm work in the Mississippi Delta, a fertile cotton belt of more than 1,200 square miles. Negro labor according to the Farm Bureau of Sardis, Mississippi, turns out 1,000,000 bales of long staple cotton annually.

Mississippi is a state in which practically all of its business life is determined by the cotton market. The plantation system is in vogue. These plantations, some of them comprising several thousand acres, having as many as fifty Negro families on them, are as primitive, so far as the life of the laborers is concerned, as they were in slavery.

The Southwestern Christian Advocate, in its issue of January 19, 1922, published an open letter written by Attorney S. D. Rodman of Jackson, Mississippi, addressed to the Commercial Appeal of Memphis, Tennessee, in which the writer points out that "There are, for whites in Mississippi, 400 City High Schools, 49 Agricultural High Schools, 525 Consolidated Rural Schools and 2,000 automobile school trucks costing \$99,447 per month, but there is not one such school or automobile conveyance for Negroes. The last Legislature appropriated \$3,529,479.64 for the higher education of whites and \$50,000 for Negroes. There are no public libraries, parks or playgrounds provided for Negroes out of public funds. These conditions lead the church to face a problem which in social and economic as well as religious. The task of the church, therefore, is to provide leaders capable of lifting the masses along mental, moral and religious lines.

The Board of Home Missions and Church Extension of the Methodist Episcopal Church maintains two summer schools in the far South for the training of rural pastors. Of the 113 ministers serving in the Upper Mississippi Conference, 65 have at one time or another registered in our rural schools and 32 charges have some type of a weekly social and recreational program. An example of what a trained leader is doing in this section is our pastor, A. G. Marshall, at Tupelo, Mississippi. In 1918 the church was a frame building valued at \$1,500—the salary \$500—benevolences \$65—membership 162—average attendance of Sunday School 35. Today there is a modern brick church valued at \$14,000, a one-acre playground, a social and recreational program is carried out, the minister's salary is \$1,000, the

benevolences \$303, the membership 329, and the Sunday School average attendance 120. The township has taken interest in the plant and has sent its electrical engineer to wire without charge, the play ground for evening socials.

During the Centenary period the Board of Home Missions and Church Extension has provided \$13,688.75, to supplement the pastor's salary and aided 27 churches, building and parsonage projects to the amount of \$25,317.50. Under the inspiration of the Board program the Wesley Methodist Episcopal Church of Greenwood, Mississippi, has been built which, when completed within, will have Sunday School rooms, club rooms, gymnasium, concert room, library—twenty-one rooms in all and will be the best equipped church we have in the South. New Albany has replaced, with a modern \$10,000 structure, a church which leaned heavily on props. Sardis and Winona are the more prominent towns where buildings are being completed, while Clarksdale, which five years ago was a mission charge, plans to begin a \$25,000 building in early spring.

In the Mississippi Delta we had, six years ago on what is now the Sardis and Clarksdale Districts, 1,200 members, 1,000 Sunday School children, and 26 churches. Today there are 4,024 members, 2,778 Sunday school children and 58 churches. The benevolent collections have increased from \$350 six years ago, to \$3,766 last year.

If the Negro people of Mississippi and the South can live for 100 years on the almost starvation diet of once a month preaching in meeting houses which are but shacks and in some cases the rear of tobacco barns, they must have amazing religious vitality—WHAT MIGHT THESE PEOPLE NOT DO IF GIVEN TRAINED LEADERSHIP AND ADEQUATE EQUIPMENT?

The possibilities of a field Evangelist was illustrated by a tent meeting conducted by Rev. W. F. Isaiah, New Orleans Area Evangelist, who, with District Superintendent, J. W. Golden, placed a tent at Franklin, Mississippi, an unchurched plantation community. The meeting conducted for two weeks resulted in the organization of a church with 34 adult members, 72 Sunday School children and \$1,250 subscribed for a church building.

Illustrations of cabin life were thrown on the screen and with the picture of two half-clad Negro boys in front of their cabin home,—the report of the Negro Bureau was closed with the challenge.

"Shall they, who have capacity for knowledge, be ignorant? Who have capacity for virtue to be vicious? Who should have the saving knowledge of truth be lost?"

### THE PRIMARY EMPHASIS OF THE CHRISTIAN LIFE

Statement of the Bishops of the Methodist Episcopal Church in Session, Baltimore, Md., November 18.

"The Bishops of the Church have given of their time and strength, without reserve, to the

### IN SPITE OF HARD TIMES

Our church in Georgia is almost entirely a rural church. This year a large part of the State has been hard hit agriculturally. The cotton crop was small due largely to the activities of the boll-weevil. The crop was almost an entire failure. These are the staple crops in Georgia. In spite of these handicaps the Savannah Conference (Colored), reported a 25 per cent increase in Centenary giving over last year and the Georgia Conference (white), an increase of 30 per cent.

promotional work of our great benevolent boards and have willingly assisted in raising the ever-increasing sums imperatively needed for carrying on the material side of the work of the Church. Without these budgets our workers cannot be appointed and maintained. Money should, however, never be overlooked. Money is but a means to an end. The primary emphasis is and must always be upon the living of the Christian life, the spread of Christian principles and on the development of a vital, intelligent, spiritual life.

The Church which fails to secure communion to Christ, fights a losing battle. More than ever before in this hour of world upheaval and world unrest, there is need of men who have the passion of the Master for the lives of men and who put the main emphasis, as He put it upon the vital, spiritual values and upon the forces which develop them.

The spiritual care of all the churches, the culture of the personal religious life of the ministers under our care, the training in the ideal Christian life of the multitudes of children and youth in our homes, our Sunday Schools, our colleges and universities is the first and constant concern of the Bishops.

We urge our District Superintendents to urge our pastors to be instant in season and out of season in developing methods which shall meet the challenge under the complexities and distractions of our modern life. Programs of religious education, all-year programs of evangelism, activity and of personal evangelism, ministry of the social and community life, are all of importance, but in addition thereto we must have that special seasons of continuous, evangelistic endeavor be faithfully observed in all our churches. Such periods as Watch Night, Week of Prayer, and the Lenten season should be recognized and utilized as exceptional, evangelistic opportunities.

We express the judgment that at least one month out of every year should be kept comparatively free for aggressive, evangelistic effort. These efforts should challenge men not only to church membership and social activity, but to that conversion to God which will result in the soundest ethical life and in a rounded new Testament type of conduct.

Every loyal Methodist home of the present generation will be designated by the Southwestern Semi-Centennial Honor Certificate hanging on its wall.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

Subject---A Lesson in Trust and Preparedness  
(Luke 12)

DECEMBER 24, 1922

A noteworthy characteristic of Jesus' teaching is that most of it grew out of his own inward experience, though it was called forth by some specific external situation. This is true of his teaching about the trust in God for the necessities of life. He is speaking out of his own life. While in the wilderness he was brought face to face with a situation similar to the one which now confronts his disciples. He had been accustomed to earn his living by his profession, and so did not need to be anxious about his sustenance. But now he is to go about his messianic work with no sure income. Suppose he should starve! Suppose he should have no clothes to wear! But he definitely decided there that life is more than food and the body more than raiment—that man does not live by bread alone—and that he would work for the establishment of the kingdom of God, trusting contentedly on Him for the supply of all of his necessities.

Now his disciples are brought face to face with a similar situation. We do not know definitely the circumstances. It is thought that Jesus is now leaving Jewish territory and going among heathen, as we are sure that he did so, and that the disciples are anxious about their support when they have left all the friends they have behind. Or it may have been such a circumstance as Mark refers to in 8:14-21. At any rate we may be sure that these disciples are very anxious about their support. And Jesus speaks directly to them, rebuking them for their lack of faith and trust in God (Lk. 12:28), reproving them for their nervous anxiety about future food and clothing, and exhorting them to put the kingdom of God first in their interest, to labor for its establishment with restful and composed confidence that God will supply all their needs while they are in His service. (Phil. 4:19). Had he not told them on another occasion that the servant is worthy of his hire? Well, can it be that when men are in the employ of other men they do not feel anxious about their living, but when they are in the employ of God, who controls the world and in whose hand not only their body, but their very life is, they will not trust Him to supply all their needs for both soul and body—for both the present life and the life to come.

Jesus would have his disciples think of the Father as a real, living, ever-present person who is interested in their material as well as their spiritual needs, all of which He will sufficiently supply as the need arises if they give themselves to His service and seek to do His will in their

lives. He is not discouraging the making of reasonable provisions for the future as many men do today and as all should do by thrift and economy. But he is decrying the lack of confidence in God on the part of the persons who claim to be servants of God. He is reproving that spirit which fails properly to estimate true values, that reverses in importance the things that are of eternal significance and those that are only of relative value, that puts the material things of life first and foremost in its interest and strivings, that makes nervous provisions for the future earthly life, but none for the future spiritual life after death; that places salary before service in its ambition. After these things the Gentiles, the men who are not supposed to be people of God, seek. But it is unbecoming God's people to strain every nerve after them and to be peevish and fretful should they not get them. Their supreme interest should be in the building up of the kingdom of God first in their lives, then in their communities.

But even today "Jews" vie with "Gentiles" in seeking after these things. Many Christians who claim to know God and to be His servants vie with men who don't profess to be Christians in this. Nay, more, some "chosen disciples" enter the race! In speaking of their fruitful field of labor, how seldom will you hear some ministers emphasize and dwell upon the opportunity which it offers for some tangible and valuable service! But how often will you hear them emphasize what it pays or what "it doesn't pay but" if they don't like the field. And their like or dislike for it will depend a good deal on what it pays or what it doesn't pay. This is true only of some disciples. But most of that "some" are apt to be disciples who have been in the work for many years. The newly chosen one is apt to be more ambitious to build up a record of service for himself than to build a larger barn to hold his bountiful harvest. Such Gentile disciples are apt to be the most vociferous in interjecting the Amen to the Gospel, according to St. Luke, 12:22-31, and the most severe in criticising those who would do otherwise. It is quite true that many of us love to praise most the virtue which we possess and try to possess the least of. Of course there is nothing against a man's seeking a large salary because it offers him an opportunity to perform a larger service. The only question is whether deep down in his heart he is seeking the salary because of the service or seeking the service because of the salary; whether he is willing to work just as hard for the Master for \$500 a

year as for \$5,000, or whether if there is "poor pay" there will be "poor preaching" also. Not what the people are going to give me, but what I am going to try with the help of God to give them.

But there is another side to the matter. If the servants of God are to trust Him to supply all their needs, God can supply these needs only in so far as He can use the people who are being served to supply them. The servant today needs more than simply "something" for himself and his family to eat and wear. He must maintain a certain standard of living according to the community in which he is located if he is to have the respect of the community. Moreover, he needs to make a reasonable, though not over-anxious, provision for the future life like other respectable people. Our commendation and praise is certainly mixed with sorrowful pity when we see a servant of the Lord who gave all the faithful years of his life to the Lord's work do without leaving anything with which to bury himself or to help support his wife and children. However much we may praise his self-denying spirit, that state of affairs cannot be the ideal for the Lord's servants in general today. The servant is worthy of his hire. And the people who are being served owe it to their Lord to give his servants a reasonable hire.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, December 24, 1922

"All these things do the nations  
of the world seek after"

(By Rev. D. D. Martin, D. D.)

Man is ever seeking some end. In the nervous anxiety of his nature he is asking what next? The appetites solicit, the passions crave, and the peoples of all the world are in pursuit of the things that will satisfy. All legitimate longings of nature should be satisfied. God has enriched all the world to our good and profit. We have been trying to enrich ourselves and have forgotten that in turn we should above all things be rich towards God.

This is the way the nations of the world went away from God, and have gone so far in their quest for earth's good that they have quite forgotten even that there is a "God over all who is rich unto all that call upon him." Those of us who know God and true riches should seek after the nations to call them back. Like the Prodigal Son, they have run through with their inheritance and are now in miserable poverty and distress. They have miscalculated on earth's good and are left in poverty and desolation.

These things are only transient. Once Egypt had wealth and glory, but it has faded. Rome was once in possession of the wealth of three continents. How sadly she declined, and what poverty she bequeathed her children. The rich man thought he had "much goods for many years". He had the goods but not the years; hence they could not be his. Only external wealth abides. God knows we have need of all these things which belong to this little part of eternity, but if we are not rich to-

ward God we are miserably poor, like all the nations whose god is of this world.

As children of the light and promise, it would be passing strange to see us following the same things that other people follow. We know what their end must be if they have no treasure in heaven. Our ambition should be to save the nations of the world from seeking after these things and cause them to seek only after God, "all of these things shall be added unto them". What transformations are already wrought among the nations who have found the God of hope and their salvation. How much more does this world mean to them who have found God, and how desolate those who are without God and without hope in the world."

Gammon Seminary.

#### THANKSGIVING AT CENTRAL ALABAMA INSTITUTE, BIRMINGHAM, ALA.

The faculty and student body of Central Alabama Institute united themselves in an effort for an appropriate celebration of Thanksgiving day for the hounties and protection which the Divine Providence had extended throughout the year 1922.

First we assembled in the dining hall, where we held our morning devotion, which consisted of appropriate songs and Scripture quotations, led by Miss Grace E. Boykin. Then we were seated at our tables, which were artistically arranged around in the hall with corn shucks here and there, all adding to the beauty of the hall and giving a splendid effect of the season. Then we were served our simple but wholesome breakfast.

At 11 o'clock we were assembled in the chapel to render our annual Thanksgiving exercise. The exercise was brief, but full of interest, and was conducted by the Epworth League. The program consisted of Thanksgiving songs, solos and recitations, and the general discussion of the Epworth League topics, which were as follows: "Thanks Living," Heb. 12:1-3, Cor. 9:15; "Thanksgiving Habit," 1st Chron. 23:27-30, Phil. 1:3.

Our last number was an address by our honorable president, Prof. H. H. Sutton, who comes to us from Little Rock, Ark. Prof. Sutton is our new president of Central Alabama Institute for the school year 1922-1923. He is a man of experience and executive ability, and has the tact of making friends for the school. During his short stay already the school work has taken on new life and he is well spoken of throughout the community.

Prof. Sutton dwelt mainly on the topic of "Thanks Living" and led us on through the medium of thought to lofty and higher viewpoints of life service, and we all left with a feeling of greater thankfulness for the divine guidance of our Creator.

At 3:30 we assembled in the dining hall for our Thanksgiving dinner, which was very nicely prepared and served by the waitresses. We all enjoyed our dinner.

Then we were dismissed and the evening was spent in social functions and games.

C. C. HAIRSTON.



# "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

and

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC  
DECEMBER 24, 1922

"A Christmas Carol Service"  
(Luke 2:8-14)

We are living in an age that is throbbing with big, interesting things. Blessed is he who is privileged to live in this day. But I sometimes find myself wishing I had lived in other days. For example, when I read of the thrilling events of the first Christmas, as they are narrated by Luke and Matthew, I genuinely wish I might have lived in Bethlehem at that time. I wish I could have seen the mystic star that led the wistful Magi across the scorching sands to the manger of the Christ-Child. I wish I could have seen the white light flashed down upon the afrighted shepherds and heard that angel choir wake the sleeping earth with its matchless natal song. It thrills me to read of these things.

Our League service today must be a Christmas service. This is the Eve of Christmas. What sort of a service shall we have? Our subject suggests a Christmas Song Service. The Christmas story contained in the gospels and in the great hymns of the Christian world is to be retold by Leaguers today. Our Methodist Hymnal is a veritable treasury of these great Christmas Anthems. Let me name just a few of them:

"Thou Didst Leave Thy Throne," No. 122.

"While Shepherds Watched Their Flocks by Night," No. 115.

"O, Little Town of Bethlehem," No. 121.

"There's A Song in the Air," No. 112.

"Holy Night," No. 123.

"Joy to the World," No. 107.

It seems to me that if the leader would appoint some persons who can read well and allow them to read the story of the Nativity as contained in the gospels, and intersperse the reading with these songs, if this plan were followed, it seems to me we would have an unusually edifying and inspiring Christmas service in all of our chapters. Such a service ought to send the members home filled and thrilled with the message and spirit of the Christmas-tide.

A MERRY XMAS TO LEAGUERS EVERYWHERE.

J. W. HAYWOOD,  
Baltimore, Md.

## Quarterly Conferences

WEST POINT, GA.—Now that another conference year has begun, the first quarterly conference of the West Point Charge was held Nov. 25-

26, 1922, with the district superintendent, Rev. E. D. Giddens, presiding. To our surprise came Dr. J. C. McMorris, M. A. M., R. E., superintendent of the Atlanta Area, who in a most befitting way laid the claims before the Sunday School and impressed them that he was the engineer who was going forth opening the way for the Sunday School. After his address he proceeded to organize the Sunday School into a training class, which it is hoped will be very helpful. At 11:30 he again held his position in the pulpit and laid stress upon Christian stewardship (St. Luke 12:42-43). All present pledged themselves to be better students. At 7:30 Dr. J. E. Martin, field agent of Sunday schools of the C. M. E. Church, preached from Luke 6:31. Thus were we favored all day with general officers of the M. E. and C. M. E. churches. The session proved profitable from every angle. The superintendent was paid in full, as that is the rule of Cannon Chapel M. E. Church. Over the top on all lines for this conference year. Rev. E. D. Giddens, D. S.; Rev. J. F. Robinson, P. C.—E. L. Johnson, Reporter.

NOLANSVILLE, TENN.—Our first quarterly conference was held Nov. 4-5. The quarter was not what it should have been, but the prospects are bright for a new year. The superintendent, Dr. J. B. Booth, preached an able sermon Sunday morning, which made a lasting impression upon all who were present. He does not fail to look after the interests of the church. Rev. W. M. Neal, P. C.—L. Cotton, Reporter.

GULFPORT, MISS.—Mt. Pleasant Methodist Episcopal Church, our Fourth Quarterly Conference was held November 29 by our beloved District Superintendent, P. H. Rembert. Our hearts were made happy by the sermon preached. It shall be long remembered by the members of Mount Pleasant. Reports were called for and were made by the different class leaders and auxiliaries. All reports were good. We paid our district superintendent in full \$18.00.—F. Cassell, reporter.

BOYCE, LA.—Boyce and Village Circuit: The fourth quarterly conference was held at Kynett Methodist Episcopal Church, November 25, 26 and 27, 1922, with the District Superintendent Rev. G. C. Hayward, D. D., in the chair. The conference was opened at Village on Sunday. The superintendent preached to a very good audience and on Sunday night the closing sermon was preached at Kynett. Every business session of the conference was one present enjoyed the sermon. The held on Monday evening at 8 o'clock. All the officers were present with written reports, which showed improvements on all lines. On Monday

night the quarterly conference love feast was conducted by the District Superintendent, Rev. W. L. Dyas, D. D., of Pineville, La., was present and also Rev. Robert Wilkins, D. D., of Alexandria, La. Rev. Dyas preached the quarterly conference love feast sermon to the delight of all. Two persons joined the church. This was one of the best conferences that has ever been held on this circuit. Two local preachers received licenses, Bro. Jas. Johnson and Bro. D. L. Harper. We paid the superintendent in full, \$27.01. Rev. E. W. Jackson, P. C.

JEFFERSON, TEXAS—St. Paul Methodist Episcopal Church: Our first quarterly conference was held by our District Superintendent, Rev. E. H. Holden. Our new Pastor, Rev. L. A. Greenwood is on the job indeed. The church windows have been beautifully painted, the Epworth League re-organized, Junior League organized, and also a literary society. Our new Pastor Rev. L. A. Greenwood, is on the job and doing splendid work already, and we are certainly pleased with him in every respect. We, the people of Jefferson did not only raise our quarterly assessment, but some for the pastor. We are proud of our District Superintendent, Rev. E. H. Holden, and he delivered two wonderful sermons, one at Valley Plan, and one at Jefferson. We are looking forward for a prosperous conference year. We wish the Southwestern Christian Advocate much success.—Miss Wilhelmina Hawkins, Reporter.

COTTON PLANT, MISS.—Our Fourth Quarterly Conference was held December 2, 3, with the Rev. W. H. Golden, D. S., in the chair. Every phase of the work was looked after carefully. Rev. C. E. Moody has brought many things to pass and is much loved by all the people. Many officers were present with good reports. The Southwestern had its place also.—F. M. Soster, Reporter.

SOUTH PITTSBURG, TENN.—Our first quarterly conference convened at Randolph Chapel M. E. Church, November 19, 1922, with Dr. A. J. Hughes District Superintendent presiding. Dr. Hughes preached two great sermons to the delight of all who heard him. In fact, it was a high day for all of us. Raised \$34.05, paid the claims of the District Superintendent in full. The work of the church is moving along nicely.—F. S. Scruggs, P. C.

BILOXI, MISS.—Our fourth quarterly conference was indeed a great success. All of the officers were on time with well written reports, which showed marked progress in all departments of the church. I will come to the annual conference with all claims paid in full. Rev. P. H. Rembert is truly a great district superintendent. His wise instruction and timely advice is safe and sane. This charge is growing steadily each quarterly conference. On Saturday night in the quarterly conference we raised \$40.00. The class leaders' financial report: No. 1, John Scott, \$6.25; No. 2, C. L. Brown, \$5.15; No. 3, William Moore, \$5.75; No. 4, Albert Proctor, \$5.50; No. 5, M. Gant, \$7.00; No. 6, E. Harris, \$3.80; No. 7, E. Johnson, \$5.50; Sunday School, \$1.00; Woman's Home Mission, \$1.00; Woman's Foreign Mission, \$1.00. Sunday night we closed with \$54.25. Raised \$205.65 for all purposes, and

we are hoping to get each family Biloxi (St. Paul M. E. Church) take the SOUTHWESTERN CHRISTIAN ADVOCATE. Rev. P. H. Rembert preached two soul-stirring sermons and left the people rejoicing. J. A. Patterson, Pastor.

EAST MEXIA CIRCUIT—Our first quarterly conference was held Nov. 25-26 at Wilson Chapel M. E. Church. The three churches were represented in an official way. Our district superintendent, Rev. B. R. Booker, was at his best. Good reports from all points. On Sunday at 11 o'clock were carried to the mountain top. Rev. Booker. Indeed it was a great sermon and a spiritual vision for who heard his message. The pastor preached at night. We truly had other great sermon. Rev. E. W. Summers and his good wife are a great blessing to us and our Methodist community this part of Texas. His wife, Mrs. K. E. Summers, is styled one of the greatest leaders in church work among young people. Total for the quarter \$47.00. Pastor and people are happy.—Mrs. Emily Blunt, Reporter.

EUNICE, LA.—St. Mark M. E. Church: Our fourth quarterly conference was held with the superintendent, Rev. J. W. Turner, in the chair, on Dec. 4. All officers had good reports. The district superintendent was paid in full and we had bought a lot for the church.

On Dec. 5 the Rev. A. W. Johnson was married to Mrs. Annie Sewell. The ceremony was performed by Rev. Robert Kelly, pastor at Crowley, La., and Rev. H. W. Gray of Wet La.—W. C. Cooper, Reporter.

FRANKLIN, TEXAS.—Our first quarterly conference was held at Chapel M. E. Church, November 18-19, with Rev. B. R. Booker, District Superintendent presiding. Had a good attendance of officers: Raised for district Superintendent \$25.00; Pastor's traveling expense \$35.00; Mrs. G. Gill for taking care of the Rev. H. H. \$2.50; Pastors Salary \$1.00, to \$63.50. The District Superintendent preached an able sermon Sunday and administered the Lord's Supper. Josephine Gray, Reporter.

MARSHALL, TEXAS—Zion and wards Chapel Circuit: The first quarterly Conference was held November 18-19, with E. H. Holden District Superintendent presiding. A pleasing spirit prevailed in the meeting, tho not very largely attended the business part. Sunday was a high day spiritually. Our pastor preached very acceptably at 11 a. m. and Dr. Holden preached a strong sermon at 2:45 p. m. Paid the district Superintendent in full. A high thing for this circuit to do. Dr. Q. A. Fuller had been from the annual Conference hardly two weeks, yet about to make the quarter a success and now all the members are glad of the financial success. By return of Rev. Fuller to this circuit is a cause for much joy to members and they have already pledged very largely to stand by him in all his efforts to bring the circuit up to a higher standard. The Circuitary and the Southwestern Christian Advocate is among his plans, along with the new church. We will say something about the church later on.—Miss Polly A. Wards, Reporter.



## WHAT THE CHURCHES ARE DOING

**CONROE, TEXAS**—The Ladies' Aid of Metropolitan royally entertained the district president of the Ladies' Aid of the Beaumont District, Friday night, December 1, 1922. Sister Mamie McGriff came to us full of good, interesting and inspiring plans. First she said let us sacrifice something for the Lord. A rally was planned and each sister was assessed \$2.00 and Brother \$1.00 for third Sunday. Let us make that a high day; let us show to our pastor and his dear wife that we mean to spend and be spent in the service of the Lord, then put on a week's service and invite each church and its membership over to help us. We must show to these people that we are willing workers for our Maater. Our slogan is \$250. If we aim high, look high, think high, we will go to the top round. May the Lord be with our district president. May she live long to carry to the different Ladies' Aids on the district these helpful plans, that they may be inspired as we have been inspired here. Pray for Sister Luis Sherwood, president; Rev. J. P. Belcher, pastor.—C. Bass, reporter.

**FOREST, MISS.**—A committee of ladies got together and planned a bazaar for the benefit of the trustees of Lynch's Chapel with their efficient pastor, Rev. R. N. Jones, who is trying to clear away all the indebtedness of the church and make a round report, or one of the best reports ever carried up from Forest Circuit.

This committee in charge was led by Mrs. R. N. Jones, Mrs. Ruby Smith, Mrs. Vanett Garret, Mrs. Florence Whittington, Mrs. Minnie Adams, Miss Lizzie Boom, Mrs. Ann Graham and Mrs. Elizabeth Borge, and a number of other ladies. They arranged and decorated a room in the City School Building on the 8, 9, and 10th of November. They sold lunches and dinners and ready to wear materials that had been prepared by the ladies with a fish pond, and two nights they rendered literary programs which was enjoyed by all. On Sunday, the ladies were able to report \$61.00, turning this amount over to the pastor and trustees.—Reporter.

**LAKE CHARLES, LA.**—On Sunday, November 26th, at Warren Chapel M. E. Church, two wonderful sermons were preached to large crowds. Rev. C. L. Jones and J. L. Robinson, C. M. E. preachers, who attended their ninth annual conference held in this city November 22 to 26, preached at 11 o'clock and at 7:45, respectively. Rev. Robinson conducted devotional exercises at 11 o'clock and our pastor, Rev. C. Spears, conducted devotional exercises at night. The features of the Epworth League were "The Story of Joseph," by Mr. Frank Davis, and a paper, "Our Young People and Their Christian Training," by Miss Ernestine Hall. Miss A. B. Spears and her Junior Choral Club

**BROTHER:**—Tobacco is an injurious, expensive, nuisance. Gladly tell how to overcome the nasty habit cheaply, inexpensively, with pleasant Florida root. It's fine for stomach troubles. Just send address.  
J. O. STOKES,  
Mohawk, Florida.

Quartette, Misses Ruby Washington, Jessie M. Caroline, Helen Lovan and Clara L. Johnson, and Miss Elnora Green's recitation, together with a very interesting lesson, made up the program.

Mr. H. B. Thomas presides over the league, and Mr. Frank J. Davis, conducted devotional exercises.—Lewis Dervis, Secretary.

**JEANERETTE, LA.**—St. Paul M. E. Church: On October 22 the stewards and trustees ran a camp meeting for eight days, ending October 29, and raised the following amounts for general expenses of the church: Tribes on tickets: Frances Alexander, \$2.50; Mary Oquinn, \$13.75; Eliza Marshall, \$6.00; Emily Withers, \$2.00; T. Nicholson, \$1.00; Amella Anow, \$4.00; Paul Piere, \$1.80; Wesley Washington, \$1.60; Gertrude Robinson, \$1.75. Total raised on tickets, \$35.55. Andrew Walker gave to the cause, \$6.50. Auxiliaries reported as follows: Woman's Home Missionary, \$5.50; Ladies' Aid Society, \$2.00; Sons and Daughters of the Conference, \$1.00; Steward Sisters, \$1.60; Epworth League, \$4.00. Total, \$13.60. Raised by taxes, \$70.00. Grand total, \$163.75.—Gilbert Le Blanc, Reporter.

**MERIDIAN, MISS.**—The fifth Sunday in October was a high day at Mount Olive M. E. Church, Rose Hill Circuit, Meridian District. Raised \$54.00 for the centenary. The circuit in on the forward march. Rev. F. L. Williams, P. C.—Selina Kelley, Reporter.

**PORT SULLIVAN, TEX.**—On Nov. 19 the attendance at church was very small, due to the unpleasant weather. Those who were present enjoyed the excellent sermon preached by Rev. Coe. The text was taken from Luke, 4th chapter. Collection, \$14.00.—C. W. Renfro, Reporter.

**MECHANICSVILLE STATION, S. C.**—We have the largest Sunday School in South Carolina. There are more than 125 married people in attendance, 17 teachers and four other officers. The Epworth League has taken on new life. There have been 70 accessions, 445 pastoral visits by the pastor, and improvements made amounting to \$650. We propose to have more subscribers to the Southwestern.—Reporter.

**MARSHALL, TEXAS**—Mallaleu M. E. Church: Our beloved pastor, the Rev. A. J. Newton, returned to us with much joy. He went to the conference with a round report. Just before the end of his year's work a storm struck the parsonage, leaving 100 pounds of choice groceries. The surprise was planned by the Ladies' Aid president, Mrs. M. D. Hollins, assisted by a committee. The superintendent, Rev. Holden, held his first quarterly conference Sunday night. The business meeting was a financial success.—Reporter.

**OLD TOWN, FLA.**—Rev. S. Bartley, our district superintendent, is doing great work on this district. The pastors also are doing great work. They have paid up centenary and have won many souls to Christ. Under the leadership of Rev. Taylor we had a great revival. Ten souls were happily converted. With our pastor and district superintendent

we are able to accomplish many things. Their sermons leave lasting impressions on all who hear them. The last quarter has been held and our church committee is busy with the centenary.—Brother B. H. Cambridge, Reporter.

**CANTON, MISS.**—Our rally for Ashury M. E. Church was held Oct. 29. Results were as follows: Unit No. 1, Katie Hill, \$60.20; No. 2, K. Williams, \$82.37; No. 3, L. Meeks, \$54.60; No. 4, A. Green, \$26.25; No. 5, A. B. Bowman, \$41.11; No. 6, E. Clark, \$7.85; No. 7, M. J. Jackson, \$43.99; No. 8, M. A. McNair, \$65.42; No. 9, R. Steen, \$62.80; No. 10, L. Williams, \$30.13; No. 11, D. Whitehead, \$15.60; No. 12, E. Moten, with children, \$12.00; No. 13, L. C. Bowle, \$26.25; Ladies Aid No. 1, \$10.00; Ladies Aid No. 2, \$10.00; O. C. Club, \$10.00; Sunday School, \$11.25. Rev. A. J. McNair, the pastor, raised from the white people as follows (\$100.00): Public collection, \$5.15; T. S. Turner, \$5.00; Mr. Woodruff, \$5.00; T. S. Cook, \$6.00; H. L. Morgan, \$5.00; T. G. Tucket, \$1.00; J. R. Davis, \$5.00; H. Ring, \$2.50; F. H. Sandit, \$5.00; W. T. Smith, \$1.00; Graham Hardware Co., \$5.00; J. B. Polinsky, \$5.00; L. K. Levy, \$2.50; Miller Bros., \$2.50; McKay Bros., \$2.50; J. H. Schamtze, \$5.00; L. A. Smith, \$5.00; C. O. Cook, \$5.00; Sample S. S., \$2.50; Madison County Herald, \$2.50; Ross & Riddick, \$2.50; B. L. Roberts, \$5.00; Dr. W. F. Weatherly, \$2.50; John McGrath, \$2.50; Mrs. Estella Sims, \$1.00; Mr. George Jones, \$1.00; J. Kaplan, \$1.00; by cash from other sources, \$7.00. Grand total raised, \$667.00. For "I Will Maintain Fund," \$100.00. **ONE CASH SUBSCRIBER FOR THE SOUTHWESTERN CHRISTIAN ADVOCATE.** Total, \$867.00.—A. J. McNair, P. C.

**MAYSFIELD, TEXAS**—Nov. 12 was pastoral day. Due to the inclement weather, the attendance was very small. At the 11 o'clock service the pastor took for his text Luke, 22nd chapter; subject, "Father, forgive them, for they know not what they do." He made a lasting impression upon all who were present. Another wonderful sermon was preached at 3:30 p. m. We are praying for his return for another year. Collection \$12.30. Rev. John Coe, P. C.—C. W. Reufro, Reporter.

**BENTON, MISS.**—A month ago in a leaders' and stewards' meeting of Wesley M. E. Church it was discovered that the stewards were in need of \$150 to meet their entire annual obligation with the pastor. To meet this deficiency there was a contest proposed between the women and men for Nov. 5. A few weeks ago the thought of such a campaign originated in the brain of Mrs. Mollie Wilburn, one of the efficient leaders of our church. She proposed that the women work independently and become responsible for one-half of the desired amount, and thus test the strength and compare the financial value of both sexes to the church. After some discussion the plan was agreed upon and adopted. Mrs. Mollie Wilburn was elected president of the women's club, with Mrs. Georgia Kirk as vice-president. Mr. S. W. Kirk was elected president of the men's club, with Mr. D. O. Wilburn as vice-president. The campaign lasted four weeks. The reports were as follows: Mesdames Mollie Wil-

burn, \$9.00; Hattie A. Holmes, \$7.65; Nellie Irving, \$3.00; Viola Johnson, \$3.12; Sallie Brown, \$3.00; L. A. Holmes, \$5.20; Rebecca Cox, \$3.50; Susie Williams, \$1.63; Abbie Hammond, \$6.59; Atlanta Gooden, \$4.26; Fannie Clark, \$5.00; Mabel Fouché, \$2.50; Bettie Hammock, \$4.05; Cornelia Taylor, \$5.62. Public collections and other sources, \$25.02. Total, \$95.00. S. W. Kirk, president, \$7.60; D. O. Wilburn, vice-president, \$6.00; O. H. Johnson, \$1.50; Harvey Hammock, \$5.00; James Robinson, \$5.00; A. J. Holmes, \$5.00; A. L. Holmes, \$5.50; Homer Gooden, \$5.00; Henry Williams, \$5.75; Alex Brown, \$2.00; William Jones, \$5.00; H. Clark, \$6.00; Henry Plunkett, \$2.00; Tilman Hammond, \$5.00. Total, \$70.39. Grand total for the day, \$165.39. The pastor selected for his text, "She has done what she could." (Mark 14:8.) Our church is marching on.—I. R. Kersh, Reporter.

**SLIDELL CIRCUIT, LA.**—A successful two weeks' revival meeting was held at Indian Village under Sister S. B. Turner, closing Nov. 26. Fifteen were baptized by the pastor on Dec. 3 and 81 communed; \$17.54 was taken up for all purposes. Attendance and spiritual tide were at their highest point since many months. Brother W. P. Wiggins will be baptized at Mount Zion, Slidell, La., Sunday, Dec. 10. The pastor thanks the loyal members of Mount Zion for the many good things given him in a surprise pound party Dec. 1. We are expecting to come to conference with a round report. We are looking for great things to come to pass the coming year under the leadership of our new pastor.—Le Roy Fields, P. C.

**HOT SPRINGS, ARK.**—Haven M. E. Church, Hot Springs, Ark., was organized in 1877 and rebuilt in 1919. This new church building, costing \$35,000, exclusive of furnishings, measures up to the present day standard of a modern church building. It is conveniently located on one of the main thoroughfares of the city, corner Whittington and Walnut, with street car service to all parts of the city. During the winter, when there is a great influx of visitors from North, East and West, who come here to escape the wintry blasts, this church is their church home (only church of our connection), whether they be white or black. We feel that we are in a strategic location and that we are going to accomplish much good. Dr. W. S. Sherrill, the subject of this testimonial, is our pastor. We feel safe in saying that he is as good a man and as efficient an administrator as one could wish for. Dr. Sherrill has now been with us since Dec. 26, 1921, and he has accomplished a world of good in this short time. Our pastor has planned and organized so wisely that we are able to show a substantial increase in our finances. There has also been a wonderful increase of new members this year. Let us say a word just here regarding his beloved wife, who is so kind, affectionate and motherly, to whom no doubt he is indebted for some of his successes. May God's blessings rest upon both of them.—Charles Westbrook, R. S.

**DARROW, LA.**—Haven M. E. Church: We are now rejoicing and praising God in our new church. Rev. Joseph A. Leach, our beloved



pastor, came to us in February and seeing the need of a new church he started at once to work with his faithful few, giving his time and labor. The struggle was hard, but we have accomplished the work that was much needed. Now we have a nice modern church which is a credit to the La Teche district. On the second Sunday of October he laid the cornerstone. We have a new pulpit, pulpit chair and communion table. All the gifts of the pastor and his wife, with his individuality, plus our co-operation, we hope to move mountains. God has set us the great example in that He is ever manifesting kindness to us in spite of our acts of unkindness to him. Joseph A. Leach, P. C.—Albertha Brangler, Reporter.

DAVIS, OKLA.—The storm given for the pastor, led by Mrs. L. C. Freeman, president of the Woman's Home Missionary Society, was quite a success.

Several members of the Baptist Church took an active part in the storm party, among which were Deacon Franklin, C. Green and Miss Moezel Locust, Sister Cross of Kansas City, which aided greatly to the success. Besides other things, the money raised amounted to \$5.40.—E. M. Russell, Reporter.

SAN MARCUS, TEXAS — Cosmopolitan M. E. Church: The banner of Methodism is still waving high. We had a rally on Nov. 13. Raised \$46.60 for the pastor. Our church is alive; also the Sunday School is growing. Pray for our success.—L. E. Grant, Reporter.

CLEARWATER, FLA. — Mt. Zion M. E. Church, Rev. A. L. Jackson, Pastor: On Sunday, Nov. 26, there was a rally in favor of the trustees to raise \$100. Club No. 1, Miss B. M. Garrison, reported \$14.50; No. 2, Mrs. Mary Myers, \$26.00; No. 3, Mrs. Mathilda Harvey, captain, \$11.65; No. 4, Mrs. Emma Rutledge, \$11.10; No. 5, Mrs. Della Jackson, \$29.25; No. 6, Mrs. Maggie L. Davis, \$12.50; No. 7, Mr. M. Harvey, \$20.25; No. 8, Mr. W. B. Martin, captain, \$7.10, by solicitations, public collection and assessment of members. Total raised, \$160.00. At 11 o'clock Rev. A. K. Rutledge preached a soul-stirring sermon to the delight of all. At 3:30 p. m. Rev. A. L. Jackson preached to the delight of his hearers, as usual. At 7:30 p. m. Rev. McClary, from the A. M. E. Church, preached for us. Everyone present enjoyed this message and invites him to come again. On Monday night the official board presented a cash purse of \$34.60 to their pastor, Rev. A. L. Jackson, for which he thanks the members and officers, and says if doing the right thing will manifest such sympathies he is duty bound to press forward.—Reporter.

TRINITY, N. C.—Sunday, October 29th was a high day at the Trinity M. E. Church here. The members and pastor held a rally on that day for the benefit of installing electric lights in our church. The rally totaled four hundred and six dollars, the largest rally ever staged here at this place. Two visiting preachers were present to help. Rev. A. D. McDonald, our pastor, Rev. Dr. Peches, of Washington Street Church, High Point, and Rev. McMaster, of South H. P. M. E. Church were present also. The Elk Lodge of High Point was present and donated \$31 to the

church. Mayor Edmonson of High Point addressed the congregation.

Rev. J. O. Gibson was master of ceremonies.—M. B. A., Reporter.

ACKERMAN CHARGE — We are still alive on the Ackerman Charge and are on the upward march, trying to do the whole work of the church. We have held four successful quarterly conferences this year with good feeling among our people and also good reports. We had raised and sent in our full centenary quota before Oct. 30. On Oct. 1 the people of this charge put on a financial campaign to pay the pastor. We raised at Mount Hermon \$132.60 and at Rockport \$218.00, making a grand total of \$350.00 at the close of this rally. The stewards were almost able to pay all claims for this year against the church.—J. H. Wesley, P. C.

LEE MONT CHARGE—On the Sunday after our beloved pastor, Rev. E. E. Rogers returned from the district conference, he told us from the pulpit the needs of the church for Centenary money which was past due. Rev. Rogers also told us of the stirring addresses Bishop Clair and others had made at Salisbury District Conference, pleading that the church as a whole would come to the rescue of its workers who would soon be without funds. That Sunday evening in the Epworth League, Mr. Bennie Hall, our young district steward, and a young man of strong personality said, "We do not want the elder members of the church to feel that we do not need you, but the young people in the church want a chance to work, and we ask of you to let us push this drive for our part of \$100.00 unit that our church has taken, and the older members of the church to push us by their prayers, and what we lack please help us to finish."

We started in that meeting and two weeks later, October 29th, 1922, in Epworth League, we finished our part of the unit which was \$50.00.

Messrs. Robert Hall and Wilson James, assisted by Mrs. Ocila Washington and Miss Gertie Wright and others, helped Adam's Chapel, our sister church, to soon raise \$50.00, as this was their part. We felt glad as a charge that we could help a little in this great work. During this drive, we were glad to welcome in our midst Prince Madarikin Deniyi of Africa, but on account of the inclemency of the weather, he only met us in service two nights. The prince gave us personal information of what the missionaries had done at his home. Rev. E. E. Rogers, our pastor, has indeed been a pastor in trying to take care of the flock that has been given him. This is his tenth year on the charge. Through his administration we have two good churches and a parsonage that is now clear of debt. We are hoping for good results in the Southwestern Christian Advocate drive and we ask your prayers for our success.—Daisy E. Weston, reporter.

MEMPHIS, TENN. — Dr. M. H. Thompson of Arkansas, formerly of the Tennessee Conference, delivered a most timely address in the interest of the Centenary and Southwestern Christian Advocate to the Epworth League of Warren Methodist Episcopal Church. Dr. Thompson preached a powerful sermon at night to the delight of all.—H. P. Harden, P. C.

(Continued from Page 14)

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

DICKERSON — On November 7th, Mrs. Emma Dickerson died at the home of her son and daughter, Earl Dickerson and Luella Whiting. She died with a smile on her face, showing she reached her Heavenly Father without a struggle. She was a faithful Christian and a loving mother. She leaves to mourn her loss one daughter, one son, and a host of relatives and friends. She died in St. Louis, and the remains were carried to Canton, Miss., for burial. Rev. McNair conducted the funeral services. Reporter.

BENTON—Sister N. Benton, daughter of William and Patsie M. Lendon, a loyal member of our M. E. Church here, Quitman, Miss., departed this life Sept. 7. She was a teacher and leader of our Sunday School, Epworth League, and of the young people in general. She had been a member of our church for twenty years, and was very much loved and admired by all. She is survived by husband, mother, father and a host of friends.—Thomas Blakeney, Reporter.

BROOKS—John Henry Brooks, son of Sophia Brooks, was born at Chattanooga, Tenn., August 27, 1855, and died September 21, 1922 at Sumrall, Miss. He received his college education at Rust University now known as Rust College, located at Holly Springs, Miss. After completing his education there he journeyed to Meridian, Miss., where he entered into the educational service of the Freedmen Aid Society. For ten years he served as the first male principal of Meridian Academy, now known as Haven Institute. He served as principal to schools in La Grange, Ga., and Alexandria, La., after which he returned to Meridian Academy, and there for ten years held the chair of Professor of Mathematics. He spent his last twenty years in teaching in public, county and private schools of south Mississippi, during which time he was instrumental in erecting several buildings in different counties of south Mississippi for the education of his people, and today they stand as monuments worthy to the credit of any man. Forty-one years of his life he spent in tireless, faithful service to God and humanity. He was laid to rest in the L. S. and D. cemetery beside his wife and two daughters. One daughter and three sons survive him: Mrs. Lorena Boyd and Howard Brooks of Chicago, Ill., Gilbert Henry Brooks of Atlanta, Ga., and Dr. L. L. Brooks of Sedalia, Mo.—Reporter.

WILSON—Sister Rosa Wilson departed this life at Sealy, Texas, Nov. 18, 1922. She was born in Montgomery, Ala., in 1824. She was 98 years of age. She professed a hope in Christ when a girl of 16. Until her death she was faithful to her Lord. Her last remarks were, "I have been preparing for this day for many

years; I am ready and willing to go." She leaves three daughters, one son, thirty grandchildren, thirty-five great-grandchildren and five great-great-grandchildren to mourn her passing. She was one of the oldest members of Cole Chapel E. Church. The church also mourns her loss. The funeral was conducted by the pastor, Rev. T. H. Edwards, assisted by Rev. A. R. Moore, pastor of the A. M. E. Church.—Mrs. F. N. Brooks, Reporter.

STEELE—Betty Courtney Steele departed this life November 4, 1922. She was a faithful member of the auxiliaries of St. Paul M. Church, Jeffersonton, Ky. She leaves a husband and three children to mourn her loss and a host of relatives and friends. Her light was down while it was yet day. Stricken while yet youthful plucked as a flower in full bloom. We hope to meet you in that day when he comes to make up his jewels.—Nannie Pollard, Reporter.

LEWIS—The faithful and profitable life of Brother Jerome Lewis was brought to a close Tuesday, Nov. 21, 1922. Brother Lewis' death cannot be as a surprise, for he had been quite ill for four or five months. It brought sadness to the hearts of the people. A beautiful Christian life is its own monument. His life was unselfishly devoted to the happiness of his family as well as those within his reach. Brother Jerome had been a member of Pine Grove M. E. Church, Fayette, Miss. for many years, being very active in all movements of the church. The funeral service was very impressive. He was born Nov. 16, 1894, and died at the age of 28 years. He was laid away in the Pine Grove cemetery. He leaves a wife, four children, father, relatives and friends to mourn his loss.—S. L. Harrison, Reporter.

HOLT—Brother Horace Holt, of Nashville, Tenn., passed to the beyond, Nov. 16, 1922. He was converted under the Rev. Thomas W. in 1859. Age 63 years. Wife and children, one brother and two grandchildren survive him. The Rev. S. assisted the pastor in the funeral services. His text was taken from Joshua 3:17; subject, "Passing Over." The remains were laid to rest by B. O. Order.—Mrs. E. Neal, Reporter.

RIDLEY—Sister Ellen Ridley, member of Ebenezer M. E. Church, Nolansville, Tenn., departed this Nov. 29 age 67 years. She had been a member of the M. E. Church forty years. She leaves to mourn her passing a husband, three daughters, fourteen grandchildren and a host of friends. Her remains were laid to rest by the B. O. Order. Rev. Z. Hill assisted the pastor in the funeral services.—Mrs. Neal, Reporter.

HENDRIX—On Nov. 2 Sister Nellie Hendrix, Toombsville, Miss., asleep in Christ. She lived a Christian life for fifty years. She was the mother of seven girls and boys, one of which is the Rev. J. Hendrix of Laurel, Miss. The funeral service was conducted by Revs. H. Thompson and E. W. ers.—Reporter.

ARNOLD—Sister Rosa Arnold, of Bro. W. M. Bailey of Gould, was called from labor to reward November 9th, 1922. Sister Arnold



died in full triumph of faith. She was a member of Bailey Chapel Methodist Episcopal Church, Gould, Ark. Sister Arnold leaves a husband, two children, two brothers, one sister to mourn her loss. Her funeral services were preached by her pastor, Rev. J. A. Brooks.—Ora Bailey, reporter.

**PHELPS**—Sister Jannie Phelps, the daughter of Sister Lizzie Bailey, departed this life on November 26, 1922. Sister Phelps died in full triumph of faith. She was a member of Bailey Chapel Methodist Episcopal Church, Gould, Ark. Sister Jannie Phelps and Sister Rosa Arnold's funerals were preached together by their pastor Rev. J. A. Brooks. She is survived by her husband, two children, mother and brother and sister.—Ora Bailey, reporter.

**BEDON**—On Oct. 31, 1922, death came and called Brother Sandy Bedon into judgment, at Knoxo, Miss. Brother Sandy was a member of China Grove M. E. Church for many years, and was always found at his post doing his bit as a Christian. He was born in 1879. Age 43 years. He left a wife, seven sons, three daughters, five sisters, five brothers and a host of relatives to mourn his loss. We trust his absence here is his eternal gain in glory. His funeral was attended at China Grove M. E. Church on Nov. 1, 1922, by Rev. S. G. Roberts, his pastor.—Reporter.

**HATHORN**—Brother W. H. Hathorn, age 55, died November 14, 1922, at his home in Louisville, Miss. He was a faithful member of Wesley Chapel M. E. Church for thirty years. He held the office of Sunday School Superintendent for twenty-five years. His saying upon his death bed was, "It is well with my soul." His funeral was conducted at his church November 15, by the pastor, Rev. A. A. Wright, assisted by Rev. Wm. Brown of the Baptist Church. He leaves a wife, four children and many friends to mourn his loss.—J. J. Knox, Reporter.

**GILBERT**—Brother Walther H. Gilbert, a life long member of St. Paul M. E. Church, Bay St. Louis, Miss., died on November 24th. Brother Gilbert was a christian gentleman, a church lover and worker, always opposed to friction of any kind. His christian life was his funeral; he was loved by all who knew him, and was shown by the great crowd that followed his remains to his last resting place. He was an Odd Fellow to good standing, and was buried with honors of the same, and also the House-Hold of Ruth. He leaves a christian wife, three sons, one daughter, and a host of friends to mourn his loss. His funeral was conducted by the pastor, Rev. A. H. Latham, assisted by Rev. H. H. Lowe.—A. H. Latham, P. C.

**GREEN**—Mrs. Snie E. Green, wife of Rev. R. M. Green of Kingston, Tenn., formerly pastor of the M. E. Church at Cleveland, Tenn., died November 15th. She was a faithful helper of her husband in the work of the church, and died in full triumph of faith. She was buried at Kingston, Tenn., Nov. 17.—Mrs. N. B. Collier, Reporter.

**BURNETT**—The funeral services of Sister Nancy Burnett, Carriere, Miss., were conducted Sunday, Nov. 12, by Rev. D. Ray, speaking for his late John 14:2. Sister Burnett was a member of Hope Chapel M. E.

Church for nearly eight years. She leaves a husband, seven children and a host of relatives and friends to mourn her loss. Sister Burnett was widely known and people from all parts of the country came to witness the funeral services.—V. Mundy, Reporter.

**DOUGLAS**—Brother W. R. Douglas was born in the city of Bowling Green, S. C., in the year 1868, and died at Ardmore, Okla. As a young man of this state he was pious and of an industrious nature. He was ambitious toward any effort of racial uplift, and was always ready and willing to steer the wheel of endurance to help his less fortunate brother. He lived for some time in Van Buren, Ark., coming from there to Ardmore, Okla., in 1894. He was connected with Warren Chapel M. E. Church, Feb. 18, 1894, under the pastorate of Rev. A. R. Norris of this city. To this particular church of his choice he lived a member for about forty years. He was an aggressive business man, an ardent Christian and a faithful brother in the different lodges with which he was connected. For a long time Brother Douglas had not been in the best of health, and like any sane-minded man he was desirous to become well and strong. He departed this life about 4:36 o'clock Saturday morning. He leaves a widow, daughter, two brothers, five grandchildren and a host of friends to mourn his loss.—Mrs. C. G. Graham, Reporter.

## District Rounds

### ST. LOUIS DISTRICT

#### Fourth Round

Louisiana, Mo., Jan. 20-21; Hannibal, Jan. 21-22; Bowling Green, Jan. 21-23; Curryville, Jan. 24-25; Clarks-ville, Jan. 27-28; Elsberry, Jan. 28-29; Troy, Feb. 3-4; Moscow, Feb. 5; Forestelle, Feb. 6-7; Truesdale, Feb. 10-11; Buffalo, Ill., Feb. 14-15; Springfield, Ill., Feb. 16-18; Peoria, Ill., Feb. 17-18; Jacksonville, Ill., Feb. 21-22; St. Charles, Mo., Feb. 24-25; U. Memorial, March 4-7; Gratiot Street, March 3-4; Kinlock, March 10-11; Webster Grove, March 10-11; Poplar Bluff, March 14; Fredericktown, March 15-16; Farmington, March 17-18; De Soto, March 18-19; Festus, March 20-21; E. St. Louis, Ill., March 24-25; Samaritan, March 25-26; Asbury, March 25-27; La Salle, March 31-April 1; Howard Place, April 1-2.

Dear Brothers and Co-Workers—We shall soon meet again in our annual conference to give an account of our year's work. Permit me to ask that you raise all claims of the church and put the St. Louis District first in the Central Missouri Conference. Remember the Southwestern Christian Advocate. Come to the conference with your full quota of subscriptions. Let our district lead in increased benevolent collections, church buildings erected and church obligations met.

I am your brother in Christ Jesus,  
**LEROY WOOLRICH.**

### ANNAPOLIS DISTRICT

#### Fourth Quarter

Lusby, Dec. 7; Mutual, Dec. 8; Prince Frederick, Dec. 9; Huntington, Dec. 14; Mount Hope, Dec. 15; Chesapeake Beach, Dec. 16; Churchton,

Dec. 21; Mount Zion, Dec. 22; South River, Dec. 23; Davidsonville, Jan. 6; Middletown, Jan. 11; New Market, Jan. 12; Centerville, Jan. 13; Fairview, Jan. 18; Catonsville, Jan. 18; Sykesville, Jan. 19; Atholton, Jan. 20; Ellicott City, Jan. 23; Magoth, Feb. 3; Glenburnie, Feb. 9; Waterbury, Feb. 10; Centennial, Feb. 13; Eastern, Feb. 14; Broadneck, Feb. 17; Annapolis, Feb. 20; Eastport, Feb. 21; Balnew, Feb. 22; North Point, Feb. 26; Brooklyn, Feb. 27; Sparrows Point, Feb. 28.

Dear Brother—Our races are now turned towards the annual conference, which convenes in Roanoke, Va., March 21, 1923, Bishop Wm. F. McDowell, president. Let us all do our best in this quarter: May I again call your attention to the goal towards which you have been urged to go viz: Increase in number of conversions and accessions, increase in centenary offering, reduction in church indebtedness, and a forward program in every church. Each church is asked to give 30 cents per member towards the purchase of Episcopal residence. Send this money to Dr. Morris E. Swartz, 9 East Franklin street, Baltimore, Md., as early in December as you possibly can. May God's blessing be upon you as you lead your flock towards this goal.

Faithfully yours,  
**JULIUS S. CARROLL, D. S.**  
**BALTIMORE DISTRICT**

#### Fourth Quarter

Asbury, Jan. 2; Mount Zion, Jan. 3; Metropolitan, Jan. 5; Whatcoat, Jan. 9; St. Matthews, Jan. 12; Asbury Mission, Jan. 19; Belair, Jan. 23; Churchville, Jan. 23; Lutherville, Jan. 29; Reisterstown, Jan. 30; Frederick, Jan. 31; Sharp Street Memorial, Feb. 1; Mount Wlans, Feb. 2; Aberdeen, Feb. 3; Fallston, Feb. 4; Ames Memorial, Feb. 9; Hereford, Feb. 14; Chase, Feb. 17; Green Spring, Feb. 20; Hagerstown, Feb. 27; Williamsport, Feb. 28; John Wesley, March 1; Federal Hill, March 2; Arlington, March 5; New Windsor, March 6; Westminster, March 7; Gettysburg, March 8; Harrisburg, March 10; Libertytown, March 14; Buckeyetown, March 15; St. Paul, March 16.

Dear Brother—The annual conference convenes March 21, 1923, at Roanoke, Va., Bishop McDowell presiding. Our district must not fall behind. The Episcopal Residence Fund, Evangelism, Stewardship, The Southwestern, Life Service and our regular benevolence demand our attention. The Efficiency Conference will be held Jan. 24-26, 1923. May each charge have a glorious closing of the conference year.

Most sincerely,  
**E. S. WILLIAMS,**  
 2344 McCulloh St.,  
 Baltimore, Md.

### MUSKOGEE DISTRICT

#### Fourth Round

Coffeyville, Jan. 6-7; Independence, 9-10; Oswego, 13-14; Chetopa, 16-17; Bresthill, 20-21; Eufaula, 13-24; McAlaster, 27-28; Hugo, 30-31. Grant, Feb. 3-4; Callart, 6-7; Tulsa, 10-11; Cheisia, 13-14; Okmulgee, 17-18; We-waka, 24-25; Weleetka, 27-28; Baley, March 3-4; Muskogee, 10-11; Porter, 13-14; Grand River, 17-18.

Dear Brethren: We have thus far run well. We shall reap if we faint

not. This is our fourth round. Let us raise every cent of our Centenary and Episcopal Fund and Conference Claim. And Come with your full quota of Southwestern Christian Advocate. Make Christmas a high day for the Church. Brethren I will expect you to report your total membership, full Benevolence, all of the Episcopal fund, and Conference Claim.  
 —W. C. Conwell, D. S.

## MARRIAGES

**BANKS-JOHNSON**—Mr. Nathan Banks and Miss Annie Johnson were united in the bonds of holy wedlock, Dec. 7, 1922, at Hanson City. Rev. F. R. Butler performed the ceremony. The reception was given at the home of Mr. and Mrs. Louis, who are active members of Thomas M. E. Church of Kenner, La. Many witnessed the ceremony.—F. R. Butler, P. C.

**FENCH-FOXWORTH**—At Foxworth, Miss., on Sunday, November 5, 1922, a very beautiful and impressive ceremony was performed at the Pleasant Valley M. E. Church. Mr. Jacob Fench and Mrs. Rebecca Foxworth, were married, the bride was a member of the M. E. Church and the groom was a member of the Baptist Church at Knoxo, Miss. Rev. E. M. Dukes, read the ceremony.

### ANNOUNCEMENT

Mr. Jerry Howell announces the approaching marriage of his daughter Lizzie B. to the Rev. J. W. Wade of Atoka, Tenn., Dec. 20, 1922, at 8:30 p. m., in St. Mary's M. E. Church, Potts Camp, Miss.

The only POSITIVE HAIR GROWER and DANDRUFF REMOVER  
**GLOVER'S HAZ MANGE MEDICINE**  
 Sold for 36 Years. Pamphlet on the scalp mailed free on application to  
**E. CLAY GLOVER CO., 129 W. 24th St., N. Y. C.**

### MALE HELP WANTED.

MEN WANTED for detective work. Experience unnecessary. Write for details explaining guaranteed position. J. Ganor, former Gov't Detective, St. Louis, Mo.

**WANTED—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Boggess, Supt., St. Louis.**

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## CRESCENT CITY NOTES

Grace M. E. Church: Thanksgiving at Grace M. E. Church was a wonderful day in every sense of the word. The pastor's sermon at 11 o'clock was a gem, delivered in his usual style of fine evangelistic fervor and power. The church, at the call of the pastor, had raised a nice sum for a Thanksgiving dinner for the sick, widows, orphans and the poor, including the Old Folks Home. Volunteer friends came on and served. Seventeen dinners were sent out to the "shut in folks" of our community; this included groceries and a fine dinner. The spread at Grace Hall was beautiful and hountiful. The district superintendent was included with a nice basket. Our pasto got his fine turkey and basket, and thanked the committee, who left no stone unturned in seeing that it was a complete basket. The program under the auspices of the Sunday School was a success at night. The audience was highly pleased. Thus passed into history a great day at Grace. Our SOUTHWESTERN RALLY IS ON; WE HAVE 20 MORE CASH SUBSCRIPTIONS TO COMPLETE OUR QUOTA AND THE COMMITTEE IS AT WORK.—Mrs. W. D. Martin, Reporter.

## Woman's Column

SYLVANIA, GA.—To the district presidents and local presidents of the Woman's Home Missionary Society, Savannah Conference: Dear sisters, the annual conference is over and the pastors are at their various fields, and duty now demands that we heatir ourselves into ceaseless activity for the success of our conference work this year. Begin now your round of visitations to the aux-

illaries of your district and let them know what is expected of them at our annual convention, which will meet at Lagrange, Ga. This year duty calls louder than ever for larger service, which will mean larger results. Do everything possible to have better reports than last year. We must not fail. Launch membership campaigns on your districts and introduce plans which will push the work. Yours for Christian service.—Lila L. Odum, Conf. Pres.

## SPECIAL NOTICES

To the Pastors and District Stewards of the Marshall District:

Dear Brethren—The group meeting will be held at Ebenezer M. E. Church, Marshall, Texas, Dec. 27, 1922, at 11 a. m.

Let all of the district stewards of the district try to be present.

Yours in His name,

E. H. HOLDEN, D. S.

## WHAT THE CHURCHES ARE DOING

(Continued on Page 16)

GULFPORT, MISS.—Mt. Pleasant Methodist Episcopal Church: Thanksgiving program was rendered by the teachers of the public school. Solo by Miss H. M. Hinds, quartett by Misses Bessie Lancaster, Helen Ahrams, Fannie Gant and Horatio Ahram. Music by Mrs. L. B. Harrison. The amount of \$3.72 was raised and turned over to the pastor, Rev N. Poe, and several 85 pounds of choice groceries were by Miss Lancaster and Mrs. L. B. Harrison.—F. Cassell, reporter.

## CARD OF THANKS

I take this method to thank Dr. R. G. Heath, superintendent of Flint-Goodridge Hospital, New Orleans, La., also Dr. Frederick, for their faithful services rendered during my illness. I also thank the following ministers for their kindness in helping my family during my stay in the hospital: Revs. A. B. Harris, H. Taylor, T. B. Oville, C. S. Stanley, I. F. Robinson, A. Robinson, A. Booker, J. C. Calvin, J. A. Landry, M. R. Walker, F. G. Green and Brother A.

Allie.—S. Green, Oliver, La.

We take this method to thank the Ladies' Aid, Stewardesses, Sunday School and Stewards and their friends for supplies and cash to the amount of \$22.15 on Thanksgiving evening. \$5.75 of the cash was given by the Ladies' Aid and \$5.90 by the Stewardesses.

We pray God's blessings on these loyal folk.

REV. AND MRS. L. H. SMITH, Thibodaux, La.

Mr. and Mrs. Chester H. Yerger wish to thank the following auxiliaries and friends of Mount Zion M. E. Church for the kindness shown little Chester Harding, Jr., while in the Crescent City, viz: The New Day and Foreign Mission, a set of gold baby pins; Stewardess Band, \$3.00 in silver; Ladies' Aid, a silver spoon; King's Daughters and Sons, a woolen blanket; Woman's Home Mission, a silver cup, and numerous other tokens from different individuals.

We the Pastor and members of Zion Chapel M. E. Church, Quitman Circuit, desire to thank Sister Carrie Bloxson for a beautiful Bible given at a cost of \$5. May the blessings of God rest upon her.

I desire to thank the pastor and members of Grace M. E. Church for the Thanksgiving Basket sent to my residence. A seven pound Goose with Cranberries, Peas, Oysters, Shrimp and Fruits. My table was filled, which made me grateful and thankful to God and to the Rev. T. B. Oville and the good members of Grace M. E. Church.—M. R. Walker, District Superintendent New Orleans District.

I take this method to thank the following named persons for sending me a 200-pound box of fine groceries and fruit, and especially Sister Elizabeth Johnson, who took the lead in this enterprise: E. Johnson, T. Williams, Alec Davis, Laura Smith, Dr.

Hart, Ann Mendleson, W. W. E. Brown, H. Murray, T. Ba S. Beavers, L. Niell, S. Booker Jackson, B. Thomas, L. Calvin, Julia Anderson. May God bless good people and prosper their homes and business.

A. ROBINSON, Pastor

I wish to thank the members Mount Pisgah for the many pounds of choice groceries presented on Thursday night, Nov. 9, and thank the following members for handsome purse of \$42.00 for a of clothes: Mrs. Bettie Sorren, Mary Sneed, Mr. Green Collin, E. Williams, Mrs. Jennie Gooch F. D. Gooch.

REV. W. M. NEAL, Nolansville,

We take this method to thank members and friends of Pleasant Grove Methodist Episcopal Church for the many pounds of choice groceries. This party was led by Brother Cammor Fountain and others, and a nice purse was presented. The following gave 25c each: Miss Richardson, Bro. H. Herring, Mr. ver Woods, Bro. A. E. McCrory, A. Jones and others, after which and prayer by Bro. H. Beal and a talk by Brother C. Fountain. The tor responded and led in prayer asked them to come again. May these good people G. A. Br P. C.

We take this method of thank the members and friends of Lee Charge, for their kindness to using my wife's illness. Messrs. H. val., A. Self, Agnes Giaspy, William Smith also Mr. Nash, deserve thanks and Mrs. I. Richardson, pray God's blessing on them, others too numerous to mention also wish to thank the good people 85 pounds of choice groceries received after the prayer service last Thursday night, November Bro. R. Cheatum presented the b We ask you to call again.—Rev Mrs. M. L. Baldwin.

## Working With Christ for India

### Study India with the help of The Adult Bible Class Monthly

All foreign mission agencies are uniting in making India the subject of study during January, March, 1923. To bring the study within reach of every young people's class and every adult class in Methodism, The Adult Bible Class Monthly offers a special course entitled "Working With Christ for India," by Oscar MacMillan Buck. The course is printed in the regular edition of The Adult Bible Class Monthly. Three months' subscription, 15 cents.

Working With Christ for India reads like a continued story. Professor Buck knows India from first hand. He knows its needs, its peculiar social problems, the conflict between the stultifying influence of Hinduism and the hope-inspiring message of Christianity.

Working With Christ for India is a study course of highest value. Instruction questions are given with each lesson. Interesting illustrations of life in India accompany the lessons. Many study groups should use this course.

### The Adult Bible Class Monthly

is published in the interest of the organized classes of Methodist Sunday schools. Leading writers of our own and other churches contribute to the columns. It carries a full treatment of The Improved Uniform Lessons. The well-known writers present the lesson from distinct angles each week.

Methods and plans of organized class work are presented in each issue. What organized classes are doing in all parts of the world is told in interesting reports. No class of young people or adults should be without The Adult Bible Class Monthly. Send in your subscription early. Price, 60 cents a year, 15 cents a quarter.

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Southwestern Christian Advocate

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# Southwestern Christian Advocate

LORENZO H. KING,  
Editor

Vol. 44

New Orleans, December 21, 1922.

No. 51.

THE METHODIST BOOK CONCERN,  
Publishers

## The Character Of A Happy Life

How happy is he born and taught  
That serveth not another's will;  
Whose armour is his honest thought,  
And simple truth his utmost skill;  
Whose passions not his masters are;  
Whose soul is still prepared for death,  
Untied unto the world by care  
Of public fame or private breath;  
Who envies none that chance doth raise,  
Nor vice; who never understood  
How deepest wounds are given by praise;  
Nor rules of state, but rules of good;  
Who hath his life from rumours freed;  
Whose conscience is his strong retreat;  
Whose state can neither flatterers feed,  
Nor ruin make oppressors great;  
Who God doth late and early pray  
More of His grace than gifts to lend;  
And entertains the harmless day  
With a religious book or friend.  
This man is freed from servile bands  
Of hope to rise or fear to fall;  
Lord of himself, though not of lands,  
And, having nothing, yet hath all.

—Sir Henry Wotton

A Million Tithing Stewards in Methodism enrolled by Watch Night, December 31, 1922, is the goal. Ask your pastor for an enrollment card.



## ANNUAL MEETING BOARD OF HOME MISSIONS BRILLIANT ACHIEVEMENTS

Nestled snugly between two flags suspended across the platform of Simpson Hall, Wesley Building, Philadelphia, where the Board of Home Missions and Church Extension held its recent meeting was an electric sign flashing out in prophetic speech these words: "America For Christ." This is the motto of the Board, and the fine reports made by the several departmental heads and staff of workers convince one of the remarkable achievement of purpose that has followed the Board's efforts during the past year.

### Dr. Forsyth Reports

The trend of the year's progress was shown by Corresponding Secretary D. D. Forsyth's report. He says:

"The increased income of the Board of Home Missions and Church Extension in recent years has made it possible to undertake a larger program than formerly. During the year 1922 the Board has assisted in 1,220 building enterprises, of which 960 were initial developments. Three hundred and ninety-one have been in cities of 10,000 and over. Eight hundred and twenty-nine in rural communities. Eight hundred and eighty-two are in white English-speaking Annual Conferences and 247 in Negro Annual Conferences. Ninety-one in foreign-speaking neighborhoods. And twelve at student centers."

Attention is specifically called to the following remarkable achievement in the enlargement of its plant for its Headquarters and as an outstanding Methodist property:

"The original building at Seventeenth and Arch Streets, Philadelphia, was erected in 1914 at a cost, including grounds, of \$272,246.66; at that time it was finished to a height of six floors above ground, but foundations and sub-structure and steel framing were installed capable of increasing the height of the building at some subsequent date. At the time of original construction, the Tract Society of the Philadelphia Conference purchased the adjacent lot and erected a six-story building, which was in fact a part of the same structure, so that although but one building was erected, there were two owners. In 1921, our Board purchased the portion of the building owned by the Tract Society for the sum of \$140,000. In December of 1921, our Board entered into a contract for the erection of eight additional floors, thus increasing the height to fourteen floors; this contract, including changes and alterations in the original six floors, and including the architect's fee, will when completed amount to about \$675,000. Of this sum about \$50,000 is being expended in altering the original building, these alterations increasing the rental space to an extent which increases the revenue more than \$5,000 per year. It will thus be seen that the actual cost of the additional eight floors is about \$625,000. We also purchased the building adjoining the present structure at a cost of \$40,000; this purchase was made in order to ensure the light on our western front and to provide room for additional facilities to the Wesley Building. We subsequently sold a portion of this lot, reserving the light privilege, for the sum of \$25,000; the cost of improvements on the balance of this lot will amount to about \$27,500. The total cost, therefore, of the present structure, when finished, will be about \$1,130,000."

The work of Church Extension has gone on apace. In Utah, two new plants have been erected in Salt Lake City, thus more than doubling our strength, and giving new heart to our denominational forces in that Mormon center. In Porto Rico a new Church erected in San Juan places us in perfect shape for discharging our responsibility to that field. So likewise property increases in Hawaii strengthen our position there. Methodism is operating from 130 centers in Porto Rico. A typical work accomplished among Negroes is pointed out at Greenwood, Mississippi, where for years we had two small Negro congregations worshipping in very poor buildings in dark alleys. With a little help given by the Board, and the union of these two congregations, a new and very much better plant has been constructed on one of the principal streets. The mayor of the city was present at the dedication of the new Church and remarked that the erection of such an enterprise marked a new day in the life of the Negro population there. Another of the most significant sections of our Church Extension program for the year has been the provision made for larger devel-

opment at student centers, thus enabling our denomination better to care for Methodist students at such points. Appropriations have been made for twelve such buildings. Among the institutions to which these grants have been made are our churches at the Kansas State Agricultural School, Manhattan, Kansas; Oregon State Agricultural School, Corvallis, Oregon; Massachusetts Agricultural School, Amherst, Massachusetts; Pennsylvania State College, State College, Pennsylvania; University of Oklahoma, Norman, Oklahoma; University of Washington, Seattle, Washington, and the University of California, Berkeley, California. There is new promise in our denomination for an improved leadership with the emphasis now being placed upon the care of Methodist student groups in the schools and colleges of America.

Plans are maturing for such a student center to be projected at some one of the schools in the South for Negro young people.

To this Board as to each of the other of the great Boards the "I Will Maintain" Campaign came with great relief. It not only resulted in largely increased contributions but in materially strengthening the foundations of the Home Missionary enterprises and program of the Church.

The report of the Corresponding Secretary, remarkable for the achievements it recorded, showed a comprehensive grasp of the field with all of its needs. Among the problems noted are those of absentee pastors, decreasing rural population, foreign-speaking rural invasion, neglected mining camps, inadequate housing of rural leadership, readaptation of the city church to the varying needs of its changing population, the foreign-speaking situation, the suburban problem, and the Negro in the city. These problems all are of sufficient character to challenge the best there is in the head and heart of the Church for their solution. None is more acute than that of Negro migration to the city.

### Bishop Jones Speaks

The Board's intensive work among Negroes was represented by Bishop Jones in an able address. Bishop Jones is always happy in relating what the Methodist Episcopal Church has done and contemplates doing for the Negro. He said:

"The outstanding chapter of missions of the Church in America is the work among twelve million Negroes and the most remarkable thing about our success in this work is that we have been able to carry the ideals of the great church to that section of the race with whom we have worked in all parts of the country. The ideals of our Church are not altogether lived up to. They are nevertheless held up in our ministry and laity to a remarkable degree. The Methodist Episcopal Church has approached the Negro problem in a more efficient way perhaps than any other church in America. We have all told 400,000 Negro members and this doubles the entire membership of all other churches with a predominance of white membership even including the Roman Catholic Church. Our success from the standpoint of numbers has been most remarkable. We have the largest and the only well endowed Theological Seminary in the world for colored people and likewise the best equipped Medical College in this day of national and international unrest and the tense relation existing between the race groups in America and throughout the world. It is of national and international importance that the Methodist Episcopal Church holds close to its heart life the largest representation of the races that are disturbing elements in the peace of the world."

### Bureau of Negro Work

In presenting the report of the Bureau of Negro Work, Dr. W. A. C. Hughes, Director of the Bureau, selected the Upper Mississippi Conference to typify the activities of the Board of Home Missions and Church Extension in the Negro Conferences of the South.

In the presentation of this Conference it was said,—"The population of Mississippi is very largely rural, 1,550,497 living in towns of less than 2,500 or in the open country.

The Negroes outnumber the White population by 81,000. They perform 95 per cent of the farm work in the Mississippi Delta, fertile cotton belt of more than 1,200 square miles. Negro labor



according to the Farm Bureau of Sardis, Mississippi, turns out 1,000,000 bales of long staple cotton annually.

Mississippi is a state in which practically all of its business life is determined by the cotton market. The plantation system is in vogue. These plantations, some of them comprising several thousand acres, having as many as fifty Negro families on them, are as primitive, so far as the life of the laborers is concerned, as they were in slavery.

The Southwestern Christian Advocate, in its issue of January 19, 1922, publishes an open letter written by Attorney S. D. Redmond of Jackson, Mississippi, addressed to the Commercial Appeal of Memphis, Tennessee, in which the writer points out that "There are for Whites in Mississippi, 400 City High School, 49 Agricultural High Schools, 525 Consolidated Rural Schools and 2,000 automobile school trucks costing \$99,447 per month, but there is not one such school or automobile conveyance for Negroes. The last Legislature appropriated \$3,529,479.64 for the higher education of Whites and \$50,000 for Negroes. There are no public libraries, parks or playgrounds provided for Negroes out of public funds. These conditions lead the church to face a problem which is social and economic as well as religious. The task of the Church, therefore, is to provide leaders capable of lifting the masses along mental, moral and religious lines.

### Report of Treasurer W. J. Elliott

The Treasurer reported total Centenary receipts at \$5,186,812.28 or \$139,766.02 less than the previous year. By very prudent management however the Board was able to reduce its deficit from \$811,229.71 to \$288,394 as will be seen in the following schedule:

#### GENERAL FUND

Receipts and Disbursements for the Year Ended October 31, 1922

Balance, November 1, 1921—Cash.....	\$379,788.46	
U. S. Liberty Bonds..	1,190,600.00	\$1,570,388.46

#### RECEIPTS

Regular Centenary Receipts .....	\$5,012,040.25	
Designated Centenary Receipts ....	174,772.03	\$5,186,812.28

#### Other Receipts:

Gifts for other than Centenary		
Purposes .....	\$ 22,605.59	
Bequests .....	20,636.78	
Donations Returned .....	47,770.32	
Income & Profit on Liberty Bonds	38,115.35	
Centenary Property Account ...	345.65	129,473.69

Total..... \$6,886,674.43

#### DISBURSEMENTS

#### Home Missions:

Regular Maintenance .....	\$2,065,889.85	
Reconstruction Maintenance ....	174,611.01	
Gifts for other than Centenary		
Purposes .....	9,296.00	
Contingent Fund .....	9,271.00	
Emergency Fund .....	142.00	\$2,259,209.86

#### Church Extension:

Regular Donations .....	\$1,510,708.66	
Reconstruction Donations .....	658,975.30	
Donations from Pre-Centenary		
Credits .....	14,255.25	
Donations from Gifts for other than Centenary Purposes ....	3,429.77	
Emergency Fund Donations ....	36,277.50	
Opportunity Fund Donations ..	40,500.00	2,264,146.48

#### Reconstruction Specials:

Scholarships and aid to Students..	\$ 45,909.11	
Chaplain's Fund .....	4,532.89	
Summer Training Conferences ..	39,490.64	
Co-operation with Theological Schools and Colleges .....	88,772.48	
Co-operation with War Communities .....	11,334.69	
Joint Committee on Indian Work	32,673.17	222,712.98

#### Regular Fund Specials:

Foreign Language Commission..	\$ 8,816.07	
Bureau of Architecture .....	19,795.15	
Joint Committee on State Schools	54,367.10	
Interdenominational Work .....	12,176.37	
Educational and Foreign-speaking Literature .....	13,567.87	
Moving Expenses, Missionaries..	1,872.38	110,594.95

#### Other Disbursements:

Administration Expenses .....	\$ 223,923.78	
Advance Program Expense .....	2,135.02	
Transferred to Trust Fund .....	1,644.90	227,703.70

Balance, October 31, 1922—Cash.....	\$1,239,706.46	
U. S. Liberty Bonds..	562,600.00	1,802,306.46

Total ..... \$6,886,674.43

Unpaid on Appropriations and Special Funds.....	\$2,090,700.46	
Net Deficit after deducting Balance on Hand.....		288,394.00

#### ADMINISTRATION EXPENSES

Detail Disbursements for the Year Ended October 31, 1922

#### Board Expense:

Travel Expense, Board Members to Board and Committee Meetings .....	\$ 6,808.70	
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#### Executive Department:

Travel Expense .....	\$ 27,622.71	
Salaries .....	57,706.14	85,328.85

#### General Office:

Petty Expense .....	\$ 1,089.04	
Postage .....	4,919.91	
Printing and Stationery .....	3,210.15	
Sundry Supplies .....	1,019.55	
Telegrams and Telephone .....	2,622.58	
Typewriter Supplies .....	220.20	
Salaries .....	26,992.34	
Bureau of Transportation .....	1,575.00	41,648.77

#### Interest and Discount:

Interest Paid on Bank Loans .....	\$ 6,737.79	
Less Interest Received on Bank Balances.....	2,923.74	3,814.05

#### Legal Expense .....

2,943.29

#### Office Rent .....

10,000.00

#### Publicity Department:

Drawings, Engravings and Electros .....	\$ 719.08	
Missionary News .....	6,079.73	
Travel Expense .....	1,848.26	
Miscellaneous Publications .....	147.77	
Books, Pamphlets, Leaflets, etc .....	3,650.17	
Salaries .....	2,900.00	
Sundry Expenses .....	470.55	15,815.56

#### Stenographic Department:

Salaries .....	\$ 29,492.58	
Supplies and Sundries .....	298.94	29,791.52

#### Treasury Department:

Stationery and Printing .....	\$ 1,582.09	
Travel Expense .....	483.46	
Sundry Expense .....	429.21	
Salaries .....	23,478.28	
Auditors .....	1,800.00	27,773.04

Total ..... \$223,923.78

The following is table of appropriations for the year 1923:

#### Administration Expense:

Executive Department .....	\$86,000.00	
General Office .....	40,000.00	
Treasury Department .....	28,500.00	
Stenographic Department .....	30,000.00	
Publicity Department .....	20,000.00	
Board Meeting Expense .....	7,500.00	
Legal Expense .....	3,000.00	
		\$ 215,000.00

#### For Following Funds and Departments:

Emergency Fund .....	\$65,000.00	
Joint Committee on Tax Sustained Schools ..	45,000.00	
Bureau of Architecture .....	20,000.00	
Educational and Foreign Speaking Literature..	10,000.00	
Foreign Language Commission .....	8,000.00	
Contingent Fund .....	5,000.00	
Interdenominational Work .....	5,000.00	
Advance Program Expense .....	5,000.00	
Work administered through:		
Department of Evangelism .....	70,000.00	
Department of Cities .....	5,000.00	
Department of Frontier .....	5,000.00	
Department of Rural Work .....	5,000.00	
		248,000.00

#### Reconstruction—Special Work:

Scholarships and Financial Aid to Students....	\$40,000.00	
Summer Training Conferences .....	40,000.00	

(Continued on Page 4.)



# Southwestern Christian Advocate

LORENZO H. KING, Editor.  
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BY

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There are three ways by which money may be sent by  
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for money sent otherwise.

1—All business letters should be addressed to The Meth-  
odist Book Concern, and all communications in-  
tended for publication to the Editor.

2—In all correspondence, write plainly, on one side of  
the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE  
does not arrive regularly, notify us promptly.



**WORLD'S BEST NEWS:**—The  
angel said unto them, Fear not; for,  
behold, I bring you good tidings of  
great joy, which shall be to all people. For  
unto you is born this day in the city of David  
a Saviour, which is Christ the Lord.—Luke 2:  
10, 11.

## Personal and General

The address of the Rev. M. J. Naylor, D. D.,  
Superintendent of Pittsburgh District, Wash-  
ington Conference is changed from 130 West  
Penn Ave., Aspinwall, Pa., to 1206 Penn St.,  
Sharpsburg, Pa.

Mr. Silas Pierce of Boston, a member of the  
Book Committee, died Sunday, December 10th  
of heart failure. His funeral was held Tues-  
day, December 12th. Fitting tribute of Mr.  
Pierce will follow.

Mrs. Mildred Sorrell, wife of Rev. H. A.  
Sorrell of Plaquemine, Louisiana, died recent-  
ly at their home. Our sympathy goes out to  
the bereaved husband and family.

The Rev. Dr. Edward Wittenberg who for  
six years served so successfully as Pastor of  
the Saint James A. M. E. Church of this city,  
has been transferred to Allen Chapel, Kansas  
City, Missouri, and has already assumed charge  
of his new appointment. Dr. Wittenberg was  
an aggressive leader, fraternal in spirit, and  
held in high esteem by all elements of our cit-  
izenry. His life and work here will long be re-  
membered as of a high type.

Bishop J. C. Hartzell, the beloved among us,  
was in the city and preached at People's Church  
Sunday night, December 17th. He preached a  
strong sermon, the people hearing him gladly.  
Before leaving the city, he graced the South-  
western office with his presence.

Dr. Robert Hughes, Publishing Agent at  
Chicago, paid our office a very welcome call  
on the 16th inst. This was the first time Dr.  
Hughes had seen the New Orleans plant. He  
went away with good words on his lips.

Bishop Jones dedicated the Old Folks' Home  
at 3 o'clock on Sunday, December 17th and on  
that night preached to a fine audience at Wil-  
liam's Chapel, this city. The Rev. Sloane is  
Pastor.

Doctor and Mrs. A. W. Dumas, prominent  
physician of Natchez, Mississippi, are happy  
over the arrival on December 2nd, of a fine  
baby boy, Dr. Dumas, Jr.

Miss Zella M. Cole the accomplished  
daughter of Mrs. B. M. Cole of New Orleans  
will be married to Mr. Lucius A. Williams  
of Chicago, Ill., Monday afternoon, Decem-  
ber 25th at 4 o'clock at Mount Zion Metho-  
dist Episcopal Church of which they are  
both staunch members. Miss Cole is a grad-  
uate of New Orleans College and has been a  
teacher in the city schools for the past four  
years. The Southwestern wishes for Miss  
Cole and her husband, a long and happy life.

### HELENA CARRYING IT THROUGH

The forward program of the Methodist Ep-  
iscopal Church gave the Helena Area Council,  
which met November 1, great concern. It was  
agreed that the Area should proceed normally  
and effectively to carry on till the very end of  
the Centenary period. After that they should  
strive never to fall below the highest peak of  
their Centenary attainments.

## ANNUAL MEETING OF BOARD OF HOME MISSIONS BRILLIANT ACHIEVEMENTS

(Continued from Page 3.)

Co-operation with Theological Schools and Col- leges .....	80,000.00	
Joint Committee on Indian Work .....	25,000.00	
War Work and Co-operation with War Camp Com- munities and Chaplains .....	25,000.00	
Goodwill Industries .....	45,000.00	
		255,000.00
Deficit .....		288,394.00
For the Field:		
Maintenance, including Reconstruction .....	2,014,444.00	
Church Extension, including Reconstruction .....	2,165,974.00	
Total .....		\$5,186,812.00

Table below shows the 1923 appropriations by Conferences and districts  
for the TWENTY COLORED CONFERENCES:

	Main- tenance	Church Extension
<b>Atlanta:</b>		
Atlanta .....	850	.....
Gainesville .....	350	2,935
Griffin .....	130	3,035
Newman .....	80	1,280
Rome .....	890	970
Conference Totals .....	2,300	8,220
<b>Central Alabama:</b>		
Birmingham .....	850	3,480
Huntsville .....	315	1,135
Montgomery .....	900	895
Marion .....	710	3,285
Opelika .....	460	1,300
Conference Totals .....	3,235	10,095
<b>Central Missouri:</b>		
Kansas City .....	1,350	3,660
Saint Louis .....	2,000	7,000
Sedalia .....	1,150	965
Conference Totals .....	4,500	11,625
<b>Delaware:</b>		
Cambridge .....	900	1,200
Centerville .....	280	865
Philadelphia .....	4,575	11,445

Salisbury .....	550	1,945
South Philadelphia .....	1,995	20,500
Conference Totals .....	8,300	35,955
<b>East Tennessee:</b>		
Bluefield .....	785	2,955
Chattanooga .....	865	1,040
Knoxville .....	750	915
Pulaski .....	875	905
Conference Totals .....	3,275	5,815
<b>Florida:</b>		
Gainesville .....	850	965
Jacksonville .....	2,775	2,125
Lake City .....	950	1,735
Ocala .....	1,150	690
Conference Totals .....	5,725	5,515
<b>Lexington:</b>		
Chicago .....	6,600	11,000
Columbus .....	3,240	10,550
Indianapolis .....	3,150	5,050
Lexington .....	2,330	3,195
Louisville .....	2,950	4,140
Conference Totals .....	18,270	33,935
<b>Lincoln:</b>		
Guthrie .....	\$2,015	\$1,900
Muskogee .....	2,725	2,575
Topeka .....	3,250	3,635
Conference Totals .....	7,990	8,110
<b>Little Rock:</b>		
Forrest City .....	600	1,830
Fort Smith .....	635	3,970
Little Rock .....	840	5,250
Pine Bluff .....	1,235	6,550
Texarkana .....	820	1,860
Conference Totals .....	4,130	13,565
<b>Louisiana:</b>		
Alexandria .....	700	570



Baton Rouge .....	360	9,140
La Teche .....	800	520
Lake Charles .....	520	2,200
Monroe .....	900	3,130
New Orleans .....	3,000	6,800
Shreveport .....	850	900
Conference Totals .....	7,130	23,260
Mississippi:		
Brookhaven .....	\$560	\$4,135
Gulfport .....	350	1,200
Hattiesburg .....	830	1,630
Meridian .....	540	3,490
Jackson .....	475	665
Vicksburg .....	625	955
Conference Totals .....	3,380	12,075
North Carolina:		
Greensboro .....	730	2,200
Western .....	575	2,405
Wilmington .....	800	1,015
Winston .....	700	1,495
Conference Totals .....	2,305	7,115
Savannah:		
La Grange .....	900	1,600
Savannah .....	430	5,025
Waycross .....	1,105	3,005
Waynesboro .....	730	2,160
Conference Totals .....	3,165	11,790
South Carolina:		
Beaufort .....	235	395
Bennettsville .....	490	1,015
Charleston .....	640	2,025
Florence .....	150	1,350
Greenville .....	250	950
Orangeburg .....	675	4,325
Spartanburg .....	470	3,640
Sumter .....	200	1,145
Conference Totals .....	3,110	14,845
South Florida Mission:		
Atlantic .....	1,175	4,125
Gulf .....	2,370	6,710
Conference Totals .....	3,545	10,835
Tennessee:		
Dickson .....	450	650
Memphis .....	500	1,120
Murfreesboro .....	485	790
Nashville .....	330	3,850
Conference Totals .....	1,765	6,410
Texas:		
Beaumont .....	500	1,480
Houston .....	1,825	5,330
Marshall .....	525	1,495
Navasota .....	700	1,055
Palestine .....	310	1,670
Paris .....	500	1,255
Conference Totals .....	4,360	12,285
Upper Mississippi:		
Aberdeen .....	80	710
Clarksdale .....	600	5,873
Greenwood .....	300	3,760
Holly Springs .....		1,225
Sardis .....	775	745
Starkville .....		700
Tupelo .....		1,250
Conference Totals .....	1,755	14,263
Washington:		
Annapolis .....	1,340	1,820
Baltimore .....	1,100	7,790
Charleston .....	1,885	660
Pittsburgh .....	5,700	5,090
Richmond .....	925	1,270
Washington .....	1,160	3,745
Conference Totals .....	12,110	20,375
West Texas:		
Austin .....	1,250	945
Dallas .....	1,000	1,945
San Angelo .....	1,495	1,005
San Antonio .....	700	2,065
Victoria .....	490	775
Waco .....	590	5,840
Conference Totals .....	5,525	12,575

## The Forecast

Dr. R. J. Wade was present representing the Committee on Conservation and Advance and urged that entire Methodism round out a glorious year by completing on Watch Night the enrollment of one million members of the Christian Stewardship plan. He urged that the expansion of the mind should be in the direction of progress.

Treasurer Ehnes gave assurance that the "Self-sacrifices of those who did not want to see the Kingdom fail in an emergency won the 'I Will Maintain' Campaign."

Bishop Jas. Cannon and Dr. Russell of the Home Board of the Methodist Church, South, were both accorded the platform and spoke touching unification, to which Bishop McDowell, in his usual felicitous vein, responded.

The Morgan College Quartet enlivened the sessions with their splendidly rendered melodies.

Mrs. D. B. Street representing the Woman's Home Missionary Society reported the best year in that Society's history with 445,493 members, an increase of 173, 343 and an income of \$2,946,776.26 an increase of \$203,218.

So gratifying were the results of the year's work, that the Board of Home Missions and Church Extension sends forth this

## Message to The Church

To all the Churches, to all members of the Church and to all friends of the Church, the Board of Home Missions and Church Extension assembled in Philadelphia sends greeting in brotherly love. With gratitude and forward looking hope we have heard the reports of the year and with deeply stirred hearts over the world-need have planned for the coming year.

The "I Will Maintain" campaign has heartened the Church and replenished its treasuries. Angels must have applauded the heroic and sacrificial giving of our people. The Master is still over against the treasury watching. Has not our Church come to a place of prominent world responsibility for such a time as this? Our success is our heavy responsibility. The world is out of gear with Heaven. It is ours to help the living Christ in His holy task. By giving ourselves to the healing of the hurts of the world we are fulfilling our Divine Commission. We may not be disobedient to the Heavenly Vision without denying discipleship. To follow the Gleam is our high obligation and holy joy. The present need of America and the world summons all to Christian stewardship and sacrificial giving. Our "Maximum year" in benevolences must be the closing year of the Centenary period, BUT MEASURED BY THE PAST, of our world-program we make shibboleth this: "We will carry it through"—but, through to loftier standards of giving based on holy consecration. The spiritual life of the Church deeply stirred will lift the Church not only out of the "profit motive" to the "service motive" but into a more exalted motive of sacrifice. To go back to old standards of giving would be traitorous to our Lord in this hour.

Our rejoicing for all ingatherings and achievements of the past year must not encourage complacency, but impel to new consecration for enlarged service.

As a Board we steadfastly refuse to beat a retreat and as steadfastly refuse to listen to timid and visionless counsel. We are profoundly convinced that our Christ has called us to join Him in a conquering crusade that shall end only when we have a thoroughly Christianize social organism. We are as profoundly convinced that the great body of believers of our church join in this conviction.

We congratulate the Woman's Home Missionary Society upon the record of the best year in its history. Its membership is 444,500 and its income \$2,946,000. The increases are, 17,334 in membership; \$202,218 in income.

The administration of the Board we praise. We rejoice in the reports of the Corresponding Secretary, the Treasurer and Departmental Superintendents. We send these forth to the Church as a marked indication of co-operative achievement. As we urge our people to give themselves and their substance, we recall both for ourselves and for them that the raising of millions and the expenditure of these trust funds are but parts of the total task of building the Kingdom of God.

For this greater achievement, in spiritual values, let us all give ourselves anew to the Christ that we may not disappoint HIM.



## PROCEEDINGS OF THE LITTLE ROCK ANNUAL CONFERENCE

The forty-fifth session of the Little Rock Annual Conference of the Methodist Episcopal Church, convened in Helena, Ark., Dec. 6, with Bishop Matthew W. Clair, D. D., LL. D., presiding. The Bishop with the District Superintendents, administered the Lord's Supper and 138 communed, after which the Secretary of the last conference called the roll. With a few exceptions, all answered present. B. F. Neal was re-elected Secretary and named as his assistants, W. S. Sherrill, W. C. Rivers, E. Washington, B. F. Scott. J. H. Hatchett was elected Statistician. He named as his assistants, W. B. Curtis, M. Giles, W. M. Speed and W. D. Evans. J. L. Bryant was elected Treasurer, and his assistants were, M. McCroskey, L. E. Neal, H. Bright and P. H. Mayers. The Bishop called the fourteen questions. The charter of the district superintendents was passed and the work was reported by J. A. Hall, Z. R. Fields, L. G. Hodges, and A. R. Ray.

The Bishop introduced Dr. Lovejoy, who addressed the conference. The address of the pastor of the Methodist Episcopal Church, South, was indeed a masterpiece. All the effective elders of the conference charter passed. Five had passed to the beyond. The visitors were large in number. Dr. J. C. Sherrill, Dr. H. H. Higgins of the Central Missouri Conference and Dr. Walker of the Louisiana Conference, representing the Southwestern Christian Advocate. Revs. J. M. Marsh, District Superintendent of the Upper Mississippi Conference, B. W. Wynne, P. H. Jackson, S. V. Carter. Three were ordained deacons, and three ordained elders.

This was one of the best conferences held in many years. A gavel was presented to the Bishop by the writer, and a travelling bag was presented by the Conference. The conference voted to open a new mission store in Africa. Sunday was a great day. Love Feast was conducted by Brother Johnson Taylor. At 11 a. m. the Bishop preached a wonderful sermon to a crowded house. Thus passed into history, the forty-fifth session of the Little Rock Conference.—S. McDonald, reporter.

### APPOINTMENTS OF THE LITTLE ROCK CONFERENCE

#### Fort Smith District

W. H. Simpson, District Superintendent; Bentonville, G. Wier; Cleveland, H. P. Lytes; Conway, M. McCroskey; Conway Circuit, R. B. Fagan; Danville, I. P. Parker; Fayetteville, P. H. Myers; Fort Smith, B. F. Neil; Little Maumell, James Braxter, K. T. Byrd; Marche and Bullock's Chapel, J. H. Henry; Morrilton, W. D. Evans; Roland Circuit, A. L. Buchanan; Springfield Circuit, J. L. Nelson; Solgochachic, P. F. Scruggs; Van Buren, A. R. Ray.

#### Forrest City District

J. P. Fields, District Superintendent; Black Oak, to be supplied; Brickeys, L. C. Dawkins; Brinkley, G. G. Troupe; Brinkley Circuit, P. W. Webb; Caldwell Circuit, G. W. Thompson; Cotton Plant, D. H. E. Harris, W. W. Holland; Cotton Plant Circuit, to be supplied; Crawfordville and Jennett, J. C. Adams; Fifteenth and Davis' Chapel, Fletcher Smith; Forrest City and Widner, B. F. Scott; Hughes Circuit, Wm. Speed; Hunter Circuit, M. H.

Thompson; Kokomo Mission, to be supplied; Marianna and Scott Valley, C. W. Sampson; Marianna Circuit, W. J. S. Donaldson; Moro Mission, R. B. Maxwell; New Castle Mission, to be supplied; Osceola Mission, to be supplied; Palestine Circuit, Emory Nunn.

#### LITTLE ROCK DISTRICT

L. G. Hodges, District Superintendent; Augusta, B. T. Tucker; Auvergne, J. W. Winston; Batesville, J. H. Hatchett; Batesville Circuit, to be supplied; Brassfield and Moses Chapel, to be supplied; Hensley, J. A. Swift; Hot Springs, W. S. Sherrill; Jacksonport, to be supplied; Little Rock, Duncan Chapel, C. L. Kyles; Little Rock, East End, A. H. Harris; Little Rock, Wesley, to be supplied; Little Rock, White Chapel, Wm. Green; Little Rock Circuit, W. McIntosh; Lonoke, St. James, W. B. Curtis; Newport, J. W. Johnson; North Little Rock, D. W. Nelson; Sweet Home, W. C. Rivers.

#### TEXARKANA DISTRICT

G. T. Saxton, District Superintendent; Benning, C. H. Brooks; Caddo Capp and Glenwood, W. H. Hanna; Camden and Gurdon, to be supplied; Canfield, Nathaniel Smith; Centerpoint, A. C. Cabean; Clow, F. J. Jacob; Clow Circuit, N. B. Robinson; Dierks, to be supplied; DeQueen, L. E. Neals; Highland, to be supplied; Hope, C. H. Howell; Horatio, M. F. Strong; Lewisville, H. Bright; Locksburg, J. L. Bryan; Murfreesboro, J. H. Richardson; Paraloma, G. H. Voss; Saratoga, to be supplied; Stamps, S. McDonald; Texarkana, G. A. Hall; Wilton, to be supplied. L. C. Williams left without appointment to attend one of our schools. J. M. Cox, President of Philander Smith College, Member of Wesley Chapel Quarterly Conference. L. M. McCoy, dean of Morgan College, Baltimore, Md., member of Wesley Chapel Quarterly Conference.

#### PINE BLUFF DISTRICT

A. S. Miller, District Superintendent; Altheimer Circuit, A. T. Stephen; Avery and Dumas, to be supplied; Carthage and Bunn; Wm. Hanna; Clarendon, H. Albright; Cornerstone, to be supplied; Boydell and Sunshine, to be supplied; Dermott and McGhee, J. W. Terrell; Elaine and Snow Lake, to be supplied; Gould and Maroney, J. A. Brooks; Helena, E. Washington; Johnsville and Warren, M. B. A. Cain; Luna Landing and Gaines, to be supplied; Lake Village and Eudora, J. H. Smith; Malvern and Jacinto, to be supplied; Marvell Circuit, M. D. Giles; New Edinburg, S. J. Brown; Oneider Mission, to be supplied; Pendleton and Watson, to be supplied; Pine Bluff, St. James, J. S. Stokes; Pine Bluff, St. Marks, to be supplied; Pine Bluff Circuit, B. F. Young; Rison and Peace, to be supplied.

### GARRETT FIRST IN FIELD WORK SUPERVISION

At a meeting of the Rock River Conference of the Methodist Episcopal Church held recently at Princeton, Illinois, the Committee on Garrett Biblical Institute made especial reference to a recent report of the Council of Church Boards of Education wherein it was stated that in the supervision of field work, Garrett Biblical Institute stands first among United States and Canadian theological schools.

"The reason for Garrett's supremacy in this field," said President Charles M. Stuart, in commenting on this report, "is that Evanston is a most strategic location to carry on this work. The city of Evanston, itself, whose early development was shaped by the members of the Board of Trustees of Northwestern University and of Garrett Biblical Institute, gives the advantage to the students of living in a community of great churches, of fine schools and of excellent civic spirit. Chicago has become one of the Nation's greatest centers of commercial and industrial activity, if not the greatest and in its development it has been made the home of foreigners who come from all parts of the world. It, therefore, furnishes laboratory facilities right at our door for first-hand study of industrial and social problems, opportunities which are unsurpassed by any city in the country.

"Nor has it been generally realized that Garrett Biblical Institute is also within easy access of the great rural communities of the West. Hundreds of such communities are located within an hour's ride of the city, and their easy access gives Garrett unlimited opportunities for the practical study of the rural church which is fast becoming one of the most significant fields for competent religious and social leadership.

"The laboratory and clinical work in city, town and rural communities is under the direct supervision of men of the Garrett Faculty who are experts in these various types of community work."

### APPOINTMENTS OF THE WEST TEXAS CONFERENCE

#### Austin District

District Superintendent, A. D. Jacques, Austin, Texas; Austin, Simpson, J. W. Down; Austin Circuit, Leonard Haynes; Austin, Wesley, R. M. Davis; Fayetteville Circuit, J. Mackey; Cedar Creek Circuit, W. W. Baker; Georgetown, J. N. Hooey; Huto and Grange, J. B. Phoenix; Lettig and Manor, J. L. Waley; Lagrange and Bab's Prairie, C. N. Straight; Luling Circuit, A. Johnson; Lochart Circuit, W. Franklin; Smithview and West Point, F. Alexander; San Marcus, (supply) G. V. Kelley; Taylor, (supply) E. L. Gilmore; O. McKinney and Timothy B. Echols, left without appointment to attend school; President R. Ross and Prof. V. A. Cook, members of Wesley, Austin quarterly conference; D. C. Lacy, Field Secretary of Conference Claimants.

#### Dallas District

District Superintendent, J. W. Warren, 23 Cochran St., Dallas, Texas; Corsicana Circuit, (supply) Robert Mansfield; Denison, J. J. Haddon; Dallas, Trinity and Ideal, B. L. LeDallas, Warren's Chapel, Francis Hedsper, (supply); Dallas, St. Paul, J. W. Weakley; Ennis and Ferris, S. D. Mosley; Ft. Worth Circuit, P. H. Phillips; Ft. Worth, Thompson Chapel, S. E. Blacknell; Ft. Worth, St. Andrews, K. W. McMillan; Hillsboro and Mapearl, J. H. Strait; Hubbard and Dawson, W. Stones; Mexia Circuit, H. H. Qualls; Melford and Italy, J. W. Moulton; Pelham Circuit, F. J. Hutchinson; Sherman and Pilot Point, H. Purnell; Waxhachie and Lancaster, D. Hailey; Wichita Falls, L. E. Muse.

#### Waco District

District Superintendent, T. H. Wyatt, A.



tin, Texas; Waco, St. James, J. W. Gilder; Waco, Mt. Zion, J. L. S. Edwards; Waco, Jones Chapel, I. T. Sanford; Waco, Waco Circuit, H. Kykendall (supply); Marlin, Davis Chapel, F. W. Brown; Bowman Chapel, P. M. Carmichael (supply); Grosebeck and East Mexia, W. M. White; Springfield Circuit, J. Eggleston; Bremond Circuit, R. A. Appling; Calvert, J. W. May; Maysfield Circuit, John Coe; Bethlehem Circuit, J. M. Foster; Mart Circuit, J. H. Childs; Chilton Circuit, M. Fountain; Curley Circuit, M. McCutchen; Lott Circuit, Ben Williams; Mount Calm Mission, Evans (supply); Mrs. F. L. Kirkpatrick, Field Secretary, West Texas Conference, Woman's Home Missionary Society, Waco District.

Victoria District

J. G. Brown, Box 525, Yoakum, Tex.; Alleyton and East Lake, M. S. Jordan; Cologne Circuit, Essau Smith; Columbus Station, D. F. Vance; Columbus Circuit, B. A. Byars; Edna and Morales, J. T. Carper; Garwood Circuit, Albert Sampson (supply); Goliad, A. M. Mason; Hallettsville Circuit, N. J. Moore; Oakland B. Chapel, H. A. Jones; Port Lavaca Circuit, Mose Smith (supply); Sublime Circuit, C. E. Henderson; Victoria, A. L. Carper; Weimar Circuit, H. J. Jackson; Wharton Circuit, J. H. Hutchinson; Yoakum Circuit, M. W. Steven; Bloomington Circuit, Wm. Frank (supply.)

San Angelo District

District Superintendent, S. E. Jones, Box 82, Temple, Tex.; Abilene, C. H. Hamilton; Bartlett, D. B. Barker; Belton, W. B. Lott; Brownwood and Ballinger, G. V. Cavett; Cleburne and Alvarado, S. G. Graham; El Paso, J. H. R. Dudley; Gatesville and Crawford, Wm. Beech; Holland and Jarrell, to be supplied; Mood yand Kells Branch, T. H. Foy; Lampases Circuit, J. E. J. E. Brown; Llano and Mason, R. Alonzo (supply); San Angelo, M. L. Wyatt; San Saba and Brady, M. J. D. Simms; Temple, G. M. Mallory; Rogers and Cook, (supply.)

San Antonio District

District Superintendent, G. A. Deslandes, 207 Mittman street, San Antonio, Tex.; Beeville, B. J. Easter; Cuero, J. H. Swann; Floresville, N. H. Townsend; Loan Oak and Elm, C. B. Melton; Gonzales, W. M. Ellison; Hamilton Circuit, Joe Young, (supply); Hondo and Uvalde, George Waters; Kerrville Circuit, J. S. Medlock; Kingsville Circuit, R. S. Mosby; Nixon Circuit, L. W. Roberts; Olmus, M. C. Ellison; Pearsall Circuit, Walter Duhart, (supply); Pleasanton, Joe Priestley, (supply); Jacob's Chapel, S. N. Harvey; Kenwood Circuit, J. H. Napier; St. Paul, L. H. Richardson; Seguin, J. W. Stone; Smiley Circuit, Thomas Moore, (supply); Sutherland Springs, Henry Tollerson; York Town Circuit, A. G. Russell; Eades and Levern, N. V. Green; Hood's Mt. Thalia, C. H. Anderson; Ken's Hill, W. M. Mooney; Mrs. E. S. Ratliff, Corresponding Secretary, Woman's Home Missionary Society, San Antonio District; J. C. Eusan, leave of absence.

EPWORTH LEAGUE AND SUNDAY SCHOOL INSTITUTE HOLDS SESSION AT MAYSICK, KY.

The Third Quarterly Session of the Maysville Division of the Lexington District Ep-

worth League and Sunday School Institute was held at Mayslick, Ky., November 9. About sixty delegates and workers were present, and gave earnest heed to the very appropriate addresses of the day. Our District Superintendent Dr. H. M. Carroll gave many fine and needed suggestions that were helpful. The President of the Institute was Dr. J. W. White of Augusta, Ky.

The Southwestern Semi-Centennial Anniversary Honor Certificate is the Badge of loyalty and the sign of an Intelligent Methodist.

PERSONAL AND OTHERWISE IN LEAGUEDOM

The Chapter at Sharp St. Memorial Church in Baltimore, held a very successful Booth Festival.

A Morning Watch Thanksgiving Day Prayer Meeting followed by breakfast was one of the features by the Zoar Church Chapter of Philadelphia.

Greenwood, Armory, New Albany, Jackson, Vicksburg and Meridian, gave large audiences and an enthusiastic greeting to our Secretary for Colored Work in his tour in Mississippi last month.

Dr. A. J. Mitchell of Asbury Church, Annapolis, Md., Dr. W. P. Thompson of Ezion Church, Wilmington, Md., President Robt. J. Hayes of Geo. R. Smith College, Sedalia, Mo., and Dr. B. F. Abbott of Union Memorial Church, St. Louis, Mo., were in attendance at the Institute Council held in Chicago the week of December 5th.

We ask our District Superintendents as well as District Epworth League Presidents to send us at Chicago, 740 Rush Street, the names and Post Office addresses of our District Epworth League officers.

A very important request and announcement that we ask every Epworthian of our group to take note of what will appear in this column next week.

At the recent session of the Atlanta Conference at Griffin, Ga., in his address to the Conference our Secretary called attention to the number of vital points in our Epworth League literature that a large number did not know and did not take time to find out. This literature may be had for the asking. We met a high officer in a certain Conference the other day, one who has been a member of the General Conference and is seeking to repeat who actually did not know that the Epworth League had four departments. A wise man reads or has read for him his mail. Too many communications explaining the vital points of our Church program go to the waste basket. Quite a discussion was provoked in regard to this matter. The brethren agreed that it would be very helpful to pay more attention to the literature of the Boards of our Church. Where the pastor and people know because they read our literature including of course

our Church papers, there the results are the larger.

The program for our Spring and Summer work for 1923 is now in the making. As soon as possible write us at Chicago the date of League Conventions and Institutes so they may be listed.

Pastors and officers of the Leagues in our Spring Conferences are asked to send money raised by our Epworthians to the Central Office 740 Rush Street, Chicago. A Centenary voucher will be mailed you which will be recognized and credited in your Conference Centenary report. State name of charge, District, Conference and Pastor.

We wish all our Epworthians A Merry Christmas and A Happy New Year.

Watch for our special announcement next week.

ENROLLMENT CARDS FREE

New Methodist Million enrollment cards will be furnished free during November, 1922, by the Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois.

The first Methodist Million should be completed by midnight, Sunday, December 31st. Watch Night service in Methodism will focus on this one purpose, that the church may be prepared for the greatest year in its history—1923. Send for your cards immediately.

Annual Conference Visitation 1923

Date	Conference	Place	Bishop
Apr. 4	Baltimore	Washington	Leonard
Apr. 4	Central Missouri	Springfield	Mead
Mar. 14	Central Penna.	Harrisburg	McDowell
Apr. 4	Delaware	Philadelphia	Berry
Apr. 18	East German	Brooklyn, N. Y.	Wilson
Mar. 21	Eastern Swedish	Worcester, Mass.	Wilson
Jan. 31	Florida	St. Augustine	Waldorf
Mar. 21	Kansas	Topeka	Anderson
Apr. 18	Lexington	Indianapolis, Ind.	Jones
Apr. 4	Lincoln	Fort Scott, Kas.	Jones
Dec. 6	Little Rock	Helena, Ark.	Clair
Jan. 24	Louisiana	Franklin	Jones
Apr. 18	Maine	Bangor	Hughes
Jan. 17	Mississippi	Moss Point	Mead
Apr. 4	New England		Hughes
Mar. 21	New England, South-		
	ern	New London, Conn.	Henderson
Apr. 11	New Hampshire	Manchester	Hughes
Apr. 4	North Indiana	Kokomo	Leete
Mar. 14	New Jersey	Asbury Park	Leonard
Apr. 4	New York		Wilson
Apr. 11	New York, East		Nicholson
Apr. 4	Newark		Nicholson
Apr. 18	Northern New York	Oswego	Burt
Apr. 11	Northwest Kansas	Concordia	Stuntz
Mar. 14	Philadelphia	Philadelphia	Bristol
Apr. 18	St. Johns' River	Lake Worth	Richardson
Mar. 14	Southwest Kansas	Wellington	Anderson
Apr. 4	Troy	Glens Falls, N. Y.	Burt
Jan. 31	Upper Mississippi	Starkville	Jones
Apr. 25	Vermont	Barton	Hughes
Mar. 21	Washington	Roanoke, Va.	McDowell
Apr. 4	Wilmington	Chincoteague, Va.	McDowell
Apr. 4	Wyoming	Wilkesbarre	Bristol

Date	Conference	Place	Bishop
Jan. 18	Chile	Santiago	Thirkield
June 6	Denmark	Killindborg	East
Jan. 10	Eastern So. America	Buenos Aires	Thirkield
Aug. 23	Finland	Vnckleulaksen	East
Apr. 19	Italy	Florence	Blake
Feb. 7	Liberia	Greenville, Sinoe	Clair
Mar. 15	Mexico	Mexico City	Oldham
June 13	North Germany	Zwickau	Nielsen
June 13	Norway	Frederickshald	East
June 7	South Germany	Heilbronn	Nielsen
June 7	Switzerland	Thiwill	Nielsen
Aug. 15	Sweden	Stockholm	Nielsen

Date	Conference	Place	Bishop
July 11	Angola		Johnson
May 23	Austria	Vienna	East
July 25	Baltic	Reval	Nielsen
June 6	Congo		Johnson
Feb. 22	Central America	San Jose, Costa Rica	Oldham
May 18	Hungary		East
June 10	Jugo-Slavia	Starbeci	Blake
Mar. 22	North Africa	Port National	Blake
Feb. 8	North Andes	Lima, Peru	Oldham
Feb. 28	Porto Rico	Unuado	McConnell
Apr. 25	Rhodesia, Africa		Johnson
Aug. 31	Russia	Petrograd	Nielsen
Feb. 8	South Florida	Orlando	Waldorf
Aug. 20	Southeast Africa		Johnson

Date	Conference	Place	Bishop
Feb. 21	Hawaii	Honolulu	Shepard
Feb. 7	Latin America	Los Angeles, Cal.	Shepard
May 31	Bulgaria	Levetch	Blake
June 21	France	Paris	Blake

Adopted by the Board of Bishops, Baltimore, Maryland, November 18, 1922.

Signed L. B. WILSON, Secretary



### UNION MEMORIAL CHURCH NOTES, ST. LOUIS, MO.

Our Seventy-fifth Anniversary or "Diamond Jubilee" was an overwhelming success spiritually and financially. Each one who contributed in honor of this celebration was registered. Many were not able to contribute at the given date of registration and for this reason the time of registration has been extended to the 31st of December. After this time, the history of the church to this date, and the list of those who have registered is to be locked in a safe and is not to be opened until 1946 when it is expected that the 100th anniversary will be celebrated.

Sunday, December 3, was Communion Day. Many were served at the Lord's table. Our district superintendent, Rev. Woolridge, delivered a soul-stirring message at each service. The pastor made a statement that "Love Feast" was only for Christians, and from the great rejoicing at this service his statement was right, for only Christians could have enjoyed such a meeting as these people did. The reports made at this quarterly conference were the best that have been made during the history of the church. Sunday was the funeral of Sister Chaney Weary, one of our stewardesses. About six months ago sister Weary buried her son and husband on the same day. We are quite sure that she died of grief and a broken heart. She leaves to mourn her loss seven boys and one daughter.

Sunday, December 10, we were honored by having Drs. M. Johnson and Means, both delegates of the National Baptist convention which convened here, to deliver the message to us.

The programs of the Epworth League have been very interesting and have attracted many young people to participate in them. From the outline of the work each one of the programs seems to be just a little more interesting than the one before it. If the numbers continue to increase it will be necessary to change the place of meeting from the lecture room to the main auditorium.

We all are sorry to know that our organist Prof. Gerald Tyler, a supervisor of music in our high school, and a renowned composer of music, continues to be seriously ill. It is fitting and proper, knowing the value of this man to not only our community but the Negro race, that we should send up a prayer for his recovery.

The Sunday School is preparing to have its annual Christmas tree celebration, Sunday afternoon, December 24, at 3:30 p. m., they will have their "White Gift" services and carol singing. On Christmas day these gifts are to be carried to several old persons and to the hospital by children of the Sunday School. On Tuesday, December 26, the Christmas party will be given from 3 to 5 p. m., Cradle Roll Department, Junior Department, and from 6 to 8 p. m. Intermediate and Senior Department, Adults. Every one is expecting a jolly good time. We will all be children so of course we hope to see Santa Claus.

Our churches in the city and in the suburbs are doing excellent work spiritually and financially toward building up the Kingdom.

We wish each and every member and friend "A Very Merry, Merry Christmas" and "A

Happy, Prosperous New Year" more determined to do service for the Master and the building of His Kingdom.—(Rev.) B. F. Abbott, Pastor; (Miss) Ethylene Smith, reporter.

### YOUR RELATIONS WITH CHRIST

Harold H. Clemans.

There is usually a vast deal of vagueness in the minds of many, regarding personal religious experience. The individual passes through various stages of misconception, and struggles with many of the problems of other people, in an endeavor to fit their facts to his life. He is usually much disturbed because of what others say regarding their spiritual status and is apt to measure himself by the same norm. This leads to untold difficulties and will cause many moments of spiritual anxiety. Regardless of what the outside world may say too, about, and for or against, the individual is most seriously concerned with the problems of personal spirituality. An endeavor to appropriate some other person's spiritual experience will ultimately destroy what positive ground he has established. This is one of the most common means by which a perfectly well-intentioned personal spiritual beginning resolves itself into thin air and follows in the trail of the Arabs of poetic invention.

Indeed, this is loss of motion for the Kingdom and is a source of leakage that should be stopped. If there is any place or program where the utmost efficiency and conservation is needed, it is in spiritual life and development. Too many years pass by and the forces of the Kingdom are seemingly marking time. Too many days fly past and the individual unit of Christianity is at a standard quotation.

It is not enough that organized Christianity shall seek to make over a being whose spiritual energy has been expended. These are but the waste products of spiritual progress. The fundamental thing is that an efficiency plan be started at the very beginning of the individual life. Therefore, it is essential to fix definitely the idea of the relationship between the individual and Jesus Christ. It must be so definitely and permanently fixed that no superficial claims of an enthusiastic religionist nor the cynical, smiling complacency of the worldly minded can diminish or lessen its brightness. It must be infallibly right in its strength and unwaveringly strong in its purpose. What then is this relationship to be?

Individual spirituality is often fanciful in its imagining. Depending largely upon tendencies, each establishes himself in the company of God's elect, which establishment is subject to change from time to time. He calls Christ his elder brother, King, Saviour, and all are true, but to establish a relationship with Christ, he must go to the everyday world of the common folk. "It is interesting to note that the term of highest meaning, the true relationship of the Son of Man with those He died to save, comes from the walks of daily occupation."

"When we come to the relationship of Shepherd, we have reached a title without spot or wrinkle of any sort. It has come down through the centuries without loss of meaning and free from stain." It is the one point of beginning for every follower of the Master, and the one attitude to be maintained by every fold of Christ. It carries straight to the Master Him-

self and most definitely associates human personality with Him. It is the one relationship established by the Son of God Himself and therefore is the sure foundation of any beginning.

The individual should be concerned, not with the stages of life transformation through which any other person has passed, but only with the establishment of Christ as the Shepherd of his own soul. Possibly he will say that such a relationship is in itself indefinite. It conveys no positive meaning to a working spirituality.

There are two very definite things that are made positive when any one has successfully made this connection with Jesus Christ. The two things will overshadow any dogmatic formula or sensational sentimentalism that may assail the personal knowledge of spiritual experience. These are the two things that should be remembered: the first is this, that when a soul is given to the shepherding of Christ, Christ has then free entrance to that life. The second is this, that the individual knows that life and its surroundings and circumstances.

To be known to Christ is the happiest and most blessed consciousness of life. It means a complete surrender to Him, which logically implies that He has a very definite understanding of all things pertaining to that life. This in no way means that there will be some splendid spectacle of spiritual fire works in personal experience. It means something more fundamental. It means this, that although the individual may make mistakes and may disagree with the ideas of other people, still, Jesus Christ, the Shepherd of that soul, knows the heart. Such knowledge is easily presumed upon and is always in grave danger of developing a self-righteous conceit. Constant prayer must be offered to God to cleanse the heart from all such spiritual dry-rot. Disregarding this danger, there is no other knowledge so positively essential to the maintenance of spiritual health as the knowledge that Christ knows the heart, He knows the wishes, He knows the purposes, and He knows the circumstances of life. If there is sincerity and honest endeavor to attain the very best in conduct, thought and purpose, out of this relationship will come the approval of the Master Shepherd, as though seeing the weariness that follows human effort, He reaches down tenderly folds that soul under His robe, to be borne along by His strength and kept close to the warmth of His tender heart.

The second thing that should be remembered is, that when a soul is given to the shepherding of Christ, that soul has knowledge of Him. There is gained an access to Him in the privilege of intimacy. He becomes known to the overseer of the soul and the keeper of personal salvation, whose gentleness and direction have given redemption. Let no one be frightened by tales, honest though they may be, of the visitation of the Spirit. For it is not who can meet the Master amid the blare of trumpets and the shoutings of the eternal multitude. It may be that the Master has indeed been a shepherd and has led a bewildered flock in quiet unassuming peace, out beside the waters and into green pastures where the fountains of eternity flow. Just that each knows the knowledge of Him! Then indeed will it

(Continued on Page 11)





**A Doctor in Sumatra.** Palembang, Sumatra, is supposed to be so fanatically Moslem that a Christian doctor would have no trade aside from the needs of the Chinese. But the Centenary got Miss Howell into Palembang and after she carried on her work there as nurse among these people for nine months she got attention of the Moslems. As a further work of the Centenary, Dr. Rittner and Miss Raycroft, another trained nurse, were added to the staff. Missionaries were startled and exhausted by the progress being made. Religious hatred loses its force when the kindly doctor puts down his case and squats on the mat and saves the life of a friend or father. Some days he has a tragic time, as when he held a Moslem woman down on her bed to give an anaesthetic for an imperative and immediate operation, but he won and so saved her life. The good name that has gone out is sending boys to the school. Hadji Ideriess has over seventy beginners in his room. The Mission has had to enlarge the quarters and make new school desks.

**What! You Have?** The food of the Tibetans is most monotonous to an American or European, accustomed to variety in his diet. They live almost the year round on two things, parched barley meal, called "tsamba", and "butter tea", neither of which seems at first view either appetizing or sustaining. Tsamba is made by parching barley and then grinding it into a very fine flour. It becomes a sort of emergency ration, for, being parched, it required no cooking. In preparing the other principal article of their diet the Tibetans first make a strong liquid by boiling the coarse Chinese tea which they prize most highly. The concoction is strained into a churn and to it are added a lump of butter, more or less stale, and an handful of salt. The queer mixture is then churned into an emulsion.

**Parasites:** A Chinese student in for an examination a few weeks ago in China answered a "Literature Paper" question about Milton in this way: "Milton," he said, "wrote two poems 'Parasites Lost' and 'Parasites Regained!'"

**What Would You Advise?** Hannock, one of the Hostel boys from a far out village came into the office a few days ago to tell me that his people wanted my advice. It seems that the man in the house next to Hannock's has leprosy, and his fingers and toes are gone. He goes to the hole which the people call their well and takes a bath close to the edge. He refuses to heed Christian preaching and says that his goddess, Yellama, will care for him and heal him. He has a young son living in the same house. The people wanted my advice. What would you tell them, if you were in my place? —Rev. A. B. Coates, Belbaum, India.

**Mohammedan and Christian.** "It is a well

known fact that there are fewer converts to Christianity in Moslem countries than in heathen lands, or those of the semi-heathen religions. In actual converts it may be some time yet before the results of Christian mission work will be very striking but in the general uplift of the peoples the leaven of Christ's principles are having an immediate and far reaching effect. Even the Mohammedan religion itself is being modified as it is now held. The outstanding shame of Islam is its attitude toward woman. Gradually and unconsciously (speaking of French Algeria) they are drawing nearer the Christian ideal for their mothers, wives, sisters and daughters."—J. T. C. Blackmore, Kabylia, Algeria.

**60 Years of Service.** On December 17th, 1922, Dr. and Mrs. John N. West will have completed thirty years each of active missionary service in India. Dr. West is superintendent of the Badaun District of the North India Conference. Both Dr. and Mrs. West are natives of Ohio, and their two daughters are now juniors in Ohio Wesleyan University,—planning to give their lives also to mission work in India. During those 30 years Dr. and Mrs. West have enjoyed unusually good health and are still very active in the work; they have not been ill more than six months in all that period.

**A Mission School** The principal of the Christian High School at Chungking, West China, writes: "This term we have 160 boys crowded into the old buildings we used to think could only hold 100. We turned away fully a hundred boys for lack of accommodations. This year we have the finest student body we have ever had. Of the 160 boys enrolled 104 pay full fees and 56 pay part fees—all they can. There are 18 in the graduating class. The Alumni contributed \$2,500 toward the new dormitory building." Three years ago it was ascertained that 89% of the graduates from this school had gone into mission work.

**"When?"** At Siong Gang, a large village noted for its literary standing, we have a fine school in a native building, but we have to pay heavy rent; so why not put our money into a building and have proper accommodations. We will be glad to do so. In the Foochow City District we surely must have buildings at Bo-Ling-Haeng and Sioh-Tah-Bieng. At these places we also need churches. We have land and old Chinese buildings, but they are not sufficient for the work. Then we are constantly having letters and calls from the North and South Mintsing Districts, the Bing-Hu and Kutien Districts. At Eutien City we do surely need a Model School Building very much. Then from Haitang, Lung-tien, Hok-chiang, and Ngu-Ka districts they are calling, "When are you going to send us that money for school

buildings?" What can I say? I cannot make money. At Ngu-Ka, a large market town, we have been asking for a school building for years.—Rev. George S. Miner, Foochow, China.

**Our People Die Well.** The bubonic plague, smallpox and pneumonia have passed through many of the native villages of Loanda, Africa, claiming many of the people. The following letter from one of our village preachers shows that God is truly in their midst, and that his work goes on: "This letter is to say that in this village nine men and five women have died of bubonic, and other members are dying daily. Our Brother, John Caifalo, left testimony to us saying, 'My brothers, continue in the Way, I have received my ticket, and the hour is near.' Then calling his children he blessed them, and said, 'Our Jesus has come to take me,' and died. His brother, Francisco died about the same time. To his wife he said, 'I am dying, repent quickly that God may save your soul.'"

**In Terra del Fuego.** There are several families of Methodists in Terra del Fuego. Dr. John L. Reeder, missionary, who visits them occasionally from Punta Arenas, Chile, reports that they are paying their local Centenary quota willingly; and that they are putting money in the bank for the purpose of buying an \$800 lot upon which they propose in the near future to erect a Methodist Episcopal Church. This is the nearest any church has come to carrying on missionary activity at the South Pole.

**Eat Spoiled Meat Raw.** Most Tibetan meat eaters are kindred spirits of Dr. Samuel Johnson, for, like him, they prefer their meat "high" and "gamy". But after all, they go much further than the author of "Rasselas", for they eat the spoiled meat raw. Naturally, stomach trouble is rife among the Tibetan nomads. The Tibetans are almost wholly independent of the outside world in the matter of clothing materials, and this is especially true of the nomads and village folk. The great majority of the nomads wear garments of raw sheepskin. Nor is their wardrobe more extensive than the variety of its materials. The usual rule is one person, one garment.

**Hid Their Bibles.** During the Korean uprising the members of the church at O San were badly treated. The pastor, was beaten, both legs and one arm broken and his head cut open. He was left for dead but came to and after months of nursing and care was again able to take up the work. Many of the men in the church were also beaten. The Bibles and hymn-books of the church were destroyed, windows of the church broken and other damage done. However, some of the men and women took their Bibles and hymn-books and hid them in the ground until the storm was over. The church has not yet entirely recovered from the



fierce visitation of the soldiers and police. They are a body of men and women who had been tried as it were by fire and blood. It is very hard to do work in the city yet on account of the intimidation of the police. New believers are exhorted not to attend the church.

*Tearing Down an Idol.* For over 50 years the missionaries and Indian preachers have been working and praying that the 150-year-old idol in a village near Bijnor might be overthrown, but the people were afraid to touch it, and some in times of trouble worshipped it. Last month the Indian preacher in charge, with some of his helpers, went out there and held a revival meeting. The Spirit of God brought conviction to the people and they rose en masse and amid jubilant singing and cries of "Victory to Jesus", overthrew it. The shrine was taller than a man and was so solidly constructed that it took the people three hours to level it with the ground.

*E. L. in Sumatra.* "The Epworth League has taken on new life here in Medan, and is really doing something worth while. In our weekly devotional meeting the young folks are taking part in a way as never before. Some who would never lead have now already made their maiden speech. We are rather shy on girls in our church and Epworth League work, for it is easier to get a start with the boys, and naturally, the boys have heretofore been the center of attention. However, we have three or four girls who are regular attendants along with the dozen or more boys. The Fourth Department have been having a monthly literary meeting, and they have proven very wholesome and attractive. And at this time, we have forty-five boys' names who desire to begin Bible study, so we are planning to start classes soon."—Rev. C. J. Hall, Medan, Sumatra.

*A Vigorous Child.* Bulandshahr District is a vigorous child of the Meerut District. It was created into a district in 1920. Its length from north to south is 35 miles, and the breadth from east to west is 55 miles. The area is nearly 995 square miles. It is located between the Ganges and Jumna, the two great rivers of north India. Politically, Bulandshahr is divided into four tahsils, but according to the Mission arrangements it is divided into 14 circuits. Capable and promising young men in addition to a few experienced men and women look after the work of the Lord in the fourteen circuits. Out of 128 native and mission workers 75 are men and 35 are women. They work in 4,860 Christian families which consist of 24,303 members. In 1921, 2,124 shoemakers were baptized in this district.

*Chinese Want Churches.* There is a great demand for churches and workers on the Tientsin Circuit, China. On Wangchiak'ou circuit, one place gave 30 mou (about 5 acres) of public property for the opening up of Christian work. Another place, roused by what they heard of the "retreat" at Shengfang, also gave property and 12,000 bricks for a church building. As the district had no funds sufficient to supplement this gift, a Christian named Wang Fa San gladly loaned his home for church purposes. Again and again they asked for a preacher, but because of the scarcity of men no one could be sent. In another village over 50 Christians, young in the faith, finding their church too small, raised over \$200 (\$100 gold) and bought property. Later as the Mis-

sion could not help they raised another \$200 and built a few rooms for a school. Many times they too, asked for a worker. Just lately Mr. Chang Lin Chilx has been appointed there to preach and teach. North of Ssumentsun circuit and south of Li't'an are the counties of Hochien and Hsien, where many villages have no church. Many of them are sending to the missionaries asking us to open work.

*Milk and a Bun.* "Our day schools and kindergarten have over 169 enrolled so far this year. One new feature is the serving of a cup of milk and a bun each day at recess to each child in school. The teachers are unanimous in praising the plan as beneficial to the children, and inform us they can see a difference in the work the children are able to do because of the strength derived from this simple food given at the strategic time."—Arthur F. Wesley, Montevideo, Uruguay.

### A CHANGING MOOD

From several sources have come indications that the mood of the church regarding her world missionary program is changing. There had been not only a decided slump in the actual giving of money for missionary purposes, but also a serious dulling of the moral-spiritual vision of the church. The two were interacting and complementary. Now, however, there seems to be a more favorable attitude toward our whole missionary program.

One illustration of this is to be found in the record of the Richmond District of the North Indiana Conference. The quota in the "I Will Maintain" campaign was \$6,800. A payment of 106 % was recorded, and the significance of it all is the fact that every church, 82 in number, paid its full quota in full, and several churches went beyond their quota. Rev. Somerville Light is the District Superintendent. His comment is that this fine achievement indicates that the Centenary has again gripped the hearts and consciences of his people.

The results of the "I Will Maintain" campaign are far greater than the providing of so much money for benevolent purposes. It means a resurrection among our people of that splendid faith and moral courage with which they first responded to the Centenary. It means a reconsecration of our people in vigorous and unmistakable fashion to the carrying out of the world program of Jesus Christ.

It means that the Church will "Carry It Through."

### FOLLOWING THE FOOTSTEPS OF JOHN WESLEY

#### Board of Hospitals and Homes Annual Meeting Reveals Early Methodist Methods

The close of the second full year of the Board of Hospitals and Homes of the Methodist Episcopal Church brings great tidings of progress and success. And the Board, which gathered in Chicago in annual session, November 27 and 28, deserve the thanks of the Church. For it is bringing the Hospitals, the Homes for Children and the Homes for the Aged of the Church into the front rank of American philanthropic institutions.

#### Figures that Amaze the Doubtful

Now the faint-hearted of yesterday would open their eyes at the record today. Think of

the hospitals bearing the name Methodist Episcopal! There are 80 of them with a total of 6,775 beds, the smallest being the Windom Deaconess Hospital at Windom, Minnesota; the largest being the Methodist Episcopal Hospital at Indianapolis, Indiana. Last year 198,200 patients were cared for, an increase of 50,000 over the year preceeding. It cost \$3.99 a day to care for each patient. Free service cost \$669,614 and part-pay service \$300,000. The total property and land value of these hospitals is \$18,483,756.

There are also 45 Homes for Children which provide love and cheer for 3,281 children, which own property and land valued at \$3,455,593, and 37 Homes for the Aged, where 17,000 of our aged fathers and mothers are kept as guests at a cost of 74 cents a day. In addition there are 5 Homes for Working Girls, one Home for Young Men, and one Home for Retired Ministers.

### Indications of Hopefulness

But bulk is not the whole of the story. Corresponding Secretary N. E. Davis, reported that an increasing number of Annual Conference Boards of Hospitals and Homes are being organized with resulting new spirit for local institutions. More of the hospitals and homes are becoming more thoroughly Methodist. Twenty-four hospitals now meet the requirements of the standards set by the College of Physicians and Surgeons and many of the Homes have so improved their standards as to be rated in Class A1. The requirements of the State are being met by all of the 45 Homes for Children.

Among the recommendations made by Secretary N. E. Davis, which were adopted were (1) Closer affiliation between local boards and Annual Conferences; (2) Still better executives, thoroughly trained for high grade service; and (3) insistence on high standards with sufficient finances to reach and maintain them.

### New Ways for Old

One of the tasks confronting the Board of Hospitals and Homes is making provision for educating a leadership for the future. For while there is a marked increase in the number of local boards of directors in securing better qualified superintendents and supervisors there is need of guiding life service candidates in preparation for this work. As a part of the general guidance the Board plans to promote group meetings of Executives, Superintendents, dietitians, doctors, board of directors, etc., for consultation and institute work in methods and procedure and to study a constructive program for the work of hospitals and homes.

The Board voted to select an advisory staff for different sections of the country to which will be referred staff problems. Efforts will also be made to have every hospital and home keep abreast of the times in their record systems and accounting.

Dr. W. H. Jordan, Chairman of the Department of Surveys and Standardization reported the following new hospitals as having come under the supervision of the Board during the year: Wadena Methodist Hospital, Wadena, Minnesota; Norton Methodist Hospital, Norton, Kansas; Hays Methodist Hospital, Hays, Kansas; Freeman Methodist Hospital, Joplin, Missouri; Maynard-Columbus Hospital, Non-



Alaska; Friendship Home for Colored Girls, Chicago, Illinois; St. Luke's Methodist Hospital, Cedar Rapids, Iowa; Methodist Hospital, Pawhuska, Oklahoma; Topeka Methodist Hospital, Topeka, Kansas; Ruth M. Smith Home for Children, Shefford, Pennsylvania; Goodland Methodist Hospital, Goodland, Kansas; and Richland Center Methodist Hospital, Richland Center, Wisconsin.

As a result of personal contact with practically all of our philanthropic institutions in working on the survey for the Committee of Twenty-five, Dr. Jordan said:

"Some of our hospitals are in poor and unsuitable buildings and are handicapped by a public disfavor on that account. Others have very limited and inadequate equipment and their work cannot appeal to the highest regard of the community. It should be the purpose of the church to see that these things are righted, so that the mere fact of a hospital being a Methodist hospital shall be a guarantee that it is of the very best. This will take time and money, but it is a goal worthy of our endeavor."

Mr. William L. Hartman of Pueblo, Colorado, was elected attorney for the Board. Mr. Hartman is a Methodist layman, having united with the church in 1876. He is the attorney for the Stearns-Roger Manufacturing Company, the National Sugar Manufacturing Company, the National Land Company, the General Iron Works and local attorney for the Atchison, Topeka and Santa Fe Railroad Company, as well as special counsel for the International Committee of the Y. M. C. A. He was first lay delegate from Colorado to the General Conference of 1912.

#### Enlisting New Friends

In reporting on the American White Cross, Dr. L. O. Jones, Field Secretary and Director of Finance and White Cross, pointed out that through help given in endowment campaigns and through White Cross subscriptions \$770,690 has been raised under the auspices of the White Cross during the year. More and more are local boards looking to the Board of Hospitals and Homes for help in organizing and conducting financial campaigns to meet their financial needs. And conference after conference is adopting the American White Cross as a method of raising money. The result of increased White Cross organization is the enlistment of thousands of new friends for the institutions of the Methodist Episcopal Church in which the Board of Hospitals and Homes is especially interested.

Mr. C. A. Collins, Chairman, reported for the Department of Publicity; Dr. C. A. Woods, for the Department of Experts; Rev. N. E. Davis for the Department of Architecture; Dr. J. A. Diekmann for the Department of Finance; Dr. S. W. Robinson, for the Department of Homes for the Aged, and Mrs. D. B. Street for the Department of Homes for Children.

Considerable time was given to discussion of plans for the new National Methodist Sanatorium for Tuberculosis at Colorado Springs, Colorado, description of which appeared in this column a few weeks ago.

#### A STEWARDSHIP DRIVE.

Recently they subscribed \$15,825.00 to pay a repair bill at the First Methodist Episcopal Church, Mechanicville, New York. The bill was \$14,000.00. Bishop Hamilton was preacher at the dedicatory services.

Sunday, November 19th, they closed their second annual stewardship revival, enrolling eighteen new tithing stewards. At present 130 of their 588 members are Christian Stewards. More are expecting to sign up soon.

"Stewardship has had a marked influence upon the spiritual life of the Church as well as the financial," says the pastor, the Rev. Erend C. E. Torrance.

Their tithing stewards are organized and they have a storehouse into which they bring all their surplus tithes after the tithers have administered their tithes as far as they desire. The plan seems to work very well.

#### "THE MESSAGE OF STEWARDSHIP"

Study courses in stewardship have been many and good. The best one has just come from the press. It is "The Message of Stewardship" by Ralph S. Cushman who led the stewardship forces during the crucial Centenary years.

"The Message of Stewardship" consists of ten chapters or lessons covering ten weeks time. There is a general introduction for each week and daily readings consisting of a discussion, a Bible reading, a variety of meditation material, and a prayer. The arrangement is ideal for private devotions.

At the end of each chapter is an outline of the chapter, followed by quotations and exercises for class work. The quotations are so numbered as to indicate where the answer may be found.

Dr. Cushman is an enthusiastic reader of good literature. The book is worth the price merely for the quotations it contains. There is an index three pages long of poems quoted. Among these are several original ones by the author.

The volume is carefully indexed that the casual reader may use it as a reference book. There is a separate index of the Scripture quoted.

"The Message of Stewardship" is the most thorough presentation in the form of lessons that stewardship has ever had. It is ideal for classes going into the subject seriously. Y. M. C. A., Y. W. C. A., college groups and Epworth Leagues will find it especially adapted to their needs. "The Message of Stewardship" is published by the Methodist Book Concern at One Dollar.

LUTHER E. LOVEJOY.

#### YOUR RELATIONS WITH CHRIST (Continued from Page 8)

known that the Good Shepherd careth for His own. He will give knowledge of Himself, and the soul will know Him as protector and Saviour, and having this knowledge, that soul will make it known to men.

These are the two things that are really essential: that Christ shall know each heart, and that each heart shall know Christ. All else is speculation, all else of no consequence. And these can only be had by hearing, acknowledg-

ing and obeying the humble words of Jesus Christ, "I am the Good Shepherd."

What will such relationship require? That will be between the Good Shepherd and the individual. But this is sure, "when the chief shepherd shall be made manifest ye shall receive the crown of glory that fadeth not away."

This is the solution of many personal problems and a means of clearing the way to the throne of God.

Housatonic, Mass.

#### EVANGELISTIC NOTICE

Dear Brethren of the New Orleans Area—Three of the Conferences of the Area have been held and the District Superintendents and Pastors are planning for greater achievements during the year 1923. The church is asking for an enrollment of at least one-third of the entire membership of each local church in the Area as Christian Stewards. Remember we are expected to go over the top as an Area in Evangelism in all its various phases. The night of December 31st, is over the top night. Let each Pastor in the Area enroll his quota and report same to the Area office.

The following named Brethren have been appointed members of various Evangelistic teams, in the Central Alabama and Texas Conferences.

#### District Teams of the Central Alabama Conference

Birmingham District—Rev. C. L. Dunn, District Superintendent; Rev. W. J. Smith, Rev. J. W. Wright, Rev. G. W. Lewis, Rev. T. H. Ham, Rev. P. Y. Wofford.

Huntsville District—Rev. J. L. Carr, District Superintendent; Rev. J. W. Martin, Rev. W. F. Daney, Rev. N. H. Redrick, Rev. J. S. Carter, Rev. P. H. Cox.

Marion District—Rev. R. R. Williams, District Superintendent; Rev. F. W. Williams, Rev. B. J. Brooks, Rev. D. D. Vann, Rev. J. L. D. Knox, Rev. F. F. Owens.

Montgomery District—Rev. Joel C. Carson, District Superintendent; Dr. J. L. Wilson, Rev. J. H. Houston, Rev. L. H. Zeigler, Rev. A. D. Moon, Rev. S. L. Damos.

Opelika District—Dr. J. N. Wallace, District Superintendent; Rev. D. D. Dyer, Rev. F. E. Dawkins, Rev. D. G. Toney, Rev. L. B. B. Points, Rev. A. Callahan.

#### Texas Conference

Beaumont District—Rev. W. D. Lewis, District Superintendent; Rev. C. S. Williams, Rev. J. P. Belcher, Rev. J. L. Blue, Rev. J. E. Beal, Rev. W. M. Mack.

Laymen—Mr. J. L. Robinson, Mrs. Ella Goodwin, Mrs. Champ Gordan.

Marshall District—Rev. E. H. Holden, District Superintendent; Rev. J. W. Wells, Rev. A. W. Horley, Rev. L. A. Greenwood, Rev. A. J. Newton, Rev. J. P. Patrick, Rev. J. E. Carreway.

Paris District—Rev. J. O. Williams, District Superintendent; Rev. L. S. Lamb, Rev. W. H. Hightower, Rev. H. C. McCarthy, Rev. J. H. Mann, Rev. J. H. Anthony, Rev. Chas. Wofford.

W. F. ISIAH, Supt.,  
Sardis, Miss.



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

#### Subject---Review

(Luke 12)

DECEMBER 31, 1922

John the Baptist definitely prepared the way for Jesus' ministry and made it much easier for him in the outset than it otherwise would have been. In fact, had it not been for John, it may be questioned whether Jesus ever would have become the Messiah. In saying that we are only saying that John's work was inspired by God and was the execution of God's plan to begin definitely the establishment of His kingdom on earth. John prepared the way for Jesus by arousing the people's expectation of a speedy coming of the kingdom of God, by emphasizing repentance for sin as a condition of entering it, and by baptizing and proclaiming Jesus the Messiah thereby definitely awakening his Messianic consciousness. After this John passes into the background while Jesus comes forward to his work.

But before he took it up he had to decide definitely on the principles which he would follow in it. Different principles suggested themselves. But God revealed to him His plans for the establishment and development of His Kingdom. And he came out of the wilderness settled and established in his policies and principles. But the nature of the kingdom and the methods of establishing it as revealed to him by God were much more otherwise than the people of his day were expecting. Hence in striving to carry out these plans he was brought into hostile conflict with the religious leaders and teachers as well as the political leaders of his people. He gave all reasonable evidence of his divine mission and that God was in his work. This he did both by the very helpful social service which he was rendering the people and which no other man of his day was rendering, and by the combined simplicity and profundity of his moral and religious teaching. Still the more good he did, the more hostile the leaders became toward him; and the more he strove to make his life a blessing to the people, the more those leaders strove to bring him into disrepute and to bring about the destruction of his life.

But in spite of the continued opposition of the leaders he won multitudes of sympathizers and a number of disciples from among the unsophisticated common folk. The sympathizers were temporarily attached to him because of their appreciation of the social service which he was rendering them. But his disciples were more definitely attached to him because of deep interest in him and his ministry, recognizing in him a true spiritual leader. Out of these disciples he chose twelve who were to be permanently with him and whom he would give special training for and in the work of his ministry,

so that they might help him hasten the development of the kingdom. But, as we shall later see, they were to be the ones through whom the development of the kingdom was to be continued after he should be taken away. The next quarter we shall continue our studies in his life and teaching.

J. LEONARD FARMER.

#### MISSIONARY INTERPRETATION

Lesson for Sunday, December 31, 1922

"He anointed me to preach good tidings to the poor."

(By Rev. D. D. Martin, D. D.)

We have quoted from the golden text for the quarter. This is a review of the lessons so full of missionary significance and teaching. The first great foreign missionary was the Son of God, himself the anointed one to preach good tidings to the poor. When the Forerunner John sent messengers to assure him, while in prison, that his ministry and announcement of the Messiah had not been in vain; Jesus told the messengers to wait a little to see the miracles and hear his message, then he told them to go and tell John that the "poor had the Gospel preached to them." This should be the evidence that he was the Christ. This is the evidence that we are Christian that the poor of earth have the Gospel preached to them.

Every Christian under the anointing of the Spirit is called to this very end more than ever, since these studies in the life and ministry of Jesus, are we sure that to be a Christian at all is to be a missionary. There is no true likeness to the Christ that does not assume the missionary attitude toward humanity, and there is no word better fitted to express the real work of the Christian. A faithful review of the lessons of this quarter will remind us that Jesus in his earth ministry went about doing good. His work was ushered in by the great preacher of repentance to the multitudes that they might know Christ. Jesus called his disciples to this very end and sent them forth to accomplish the work, under the Great Commission: "Go ye into all the World."

We are impressed also with the unfinished task which is our inheritance. Jesus healed the sick, but the world is full of sickness now. We are to be the healers of the souls and bodies of men. The agonizing cry of this age will come up to condemn us if we do not do our best to meet the needs of a distressed and sin-ridden world. Jesus is now depending on us. He has made no other plan for the world redemption and we have just the chance of our short generation to make good. Let us begin the

year 1923 with renewed consecration to this God-given task and make good this year for the real missionary work of the church and Sunday school.

Gammon Seminary.

#### Quarterly Conferences

BAY ST. LOUIS, MISS. — The fourth quarterly conference convened on December 1, 2, 3, Rev. P. H. Remberts presiding. The conference was a successful one from every point of view. Our very efficient superintendent always brings sunshine and happiness into all meetings and his wonderfully interesting sermon gave all present food for thought. The superintendent was paid in full \$25; the total amount raised during this quarter was \$114; making the grand total raised during the three months \$259 including monies raised for all causes.—M. T. Young, reporter.

LEXINGTON CIRCUIT—Our quarterly conference was held November 4-5. A number of the officers were present. Paid the district superintendent \$37. Paid pastor \$186. \$92 on an old debt standing on the parsonage for 12 years. Too much praise cannot be given to Mrs. Minnie Lomax, Eliza Todd and sister Margaret House, on their feast given at Mt. Ephraim Church; \$38.75 was realized. They gave the Sunday School \$17 to be represented in Sunday School convention held at Indianoin, Miss., 11-14 to the 19th, 1922. Also they have ordered a nice communion set at a cost of \$18.50. We sadly regret to say Lexington Circuit has been asleep a long time, but waking up slowly. Up to date paid \$130 benevolence; paid district superintendent, \$153; paid pastor, \$500. We expect to raise \$70 more by the annual conference centenary money. There are a very few Southwestern readers on this circuit, but just the same I have not failed to urge them to take the paper.—W. S. Leake.

STATE LINE, MISS.—Our fourth quarterly conference convened at State Line, November 30-December 2. All officers made good reports. On Saturday night Dr. Smith preached at Davis School house to a large number of young people. On Sunday at 11 a. m. he preached at Mt. Zion, text "I am the true vine." It was a sermon of inspiration to all present. At 3:30 p. m. he preached at Pleasant Ridge. His last appointment was at Magnolia Church where he preached on Monday night. Paid district superintendent in full. Raised during the quarter, \$35.80.—E. H. Williams, reporter.

ST. MARTINVILLE, LA. — The fourth quarterly conference of the St. Martinville charge was held December 9-19, 1922. District Superintendent J. W. Turner presided. He spoke at length on the success of the New Orleans area both in its drive for Centenary and "I Will Maintain" fund, and made an earnest appeal for us not to slacken in the benevolences of the church. After listening to the reports of the officers of the church, he praised their work, and spoke commendingly of our pastor and his easy manner of accomplishing things. The officers praised the leadership of our pastor and his affable wife, said "they are worthy," and pleaded for their return for the third year. On Sunday

morning, 10 instant, District Superintendent Turner preached a great sermon from a portion of the reverse of second chapter of Matthew. "Arise and depart for this is not your rest." To say that we were lifted to great spiritual heights would be stating it mildly. At the night service Superintendent Turner spoke appealingly for and full support of Southwestern Christian Advocate, urged that we raise our full subscription for the Episcopal conference claimants and general conference expense. The district superintendent was paid in full the year, \$120. Peace and harmony prevailing, our conference passed its history.—Alberta Drake, reporter.

EAST CALVERT CIRCUIT—District Superintendent Rev. B. Booker, held his first quarterly conference at Chapel Hill M. E. Church, November 18-19. Rev. C. L. Hill, new pastor had things well in hand. It was cloudy, but despite the weather the folks came. We the district superintendent in \$25. Raised for pastor, \$33.75 for the quarter, \$58. We feel our pastor will put the program.—H. Hodge, reporter.

BRENNHAM, TEXAS.—Rev. R. Reid, D. S., held the first quarterly conference for Mt. Zion and McDowell Mission November 26 and 27. E. W. Hayes preached a soul stirring sermon. Sixty-eight contributed. Mt. Zion paid the district superintendent in full, \$25, and the Mission \$3.10; total, \$28.10. Rev. W. H. Brown, pastor, stated that quota for Southwestern Christian Advocate was five and that he had sent in five and would send in the other two more. Raised \$25.10 on the church debt; total during the quarter, \$28.10. The outlook is bright for the next conference year.—Allan Q. Nelson, reporter.

#### CARD OF THANKS

I desire to extend my sincere heartfelt thanks to relatives and friends for the sympathy and kindness shown me during the illness and death of my beloved wife O. Carr. Also for the many beautiful floral offerings. All have my lasting gratitude.

THOMAS A. CARR  
2824 Dryade

We wish to thank the many friends for their kindnesses shown during the time of the illness, also the memory of our sad bereavement, in the loss of our husband, father and brother, and especially do we wish to thank the editor of the Southwestern Christian Advocate, Mr. Lorenzo H. King, Orleans, La., for the space in columns given as well as, the C. P. Sampson for the contribution to the columns of the lovely memorial tribute, to the life's work and memory of this our deceased relative, J. W. Jackson who departed this life September 30, 1922, Marianna, May God with his all seeing eye watch over you all. Yours with appreciation.—Mrs. Pauline Davis, son, Marianna, Ark., and child Mrs. Julia A. White, Little Rock; Mrs. C. L. Brown, Colorado Springs, Colo.



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

## EPWORTH LEAGUE TOPIC

For December 31.

Subject: Watch Night—What's Ahead?

The most stupid thing I know of, is the Watch Night Services that are usually conducted in our churches. It has always appeared to me absolutely non-sensical to prolong the service until midnight. And, then, the service usually follows the old rut, namely, a prayer meeting, a testimony meeting, the latter ending with every body trying to get up steam enough to be shouting when the clock reaches twelve p. m. The belief prevails that if one is shouting as the New Year comes in, he will be shouting all the year. Well, I, for one, have never seen it hold good, although I have seen many Watch Night shouters.

**A Night Big With Possibilities**  
Watch Night is an occasion that may be made epochal if rightly used. By reason of the conventional significance of the night, there is in us all the more or less conscious yearning to start anew, turn over a new page, make the future better than the past. Watch Night is, therefore, a supremely good night for getting people definitely pledged to a program. The Watch Night program of services ought, therefore, to be carefully and prayerfully prepared for. The program of every department of the church ought to be laid on the heart of the people and the spiritual energies that are so easily tapped ought to be definitely harnessed to the big program of Kingdom advancement that the church proposes to undertake for the twelve months that lie ahead.

## What's Ahead?

What is our program for 1923, Leaguers? This is an all-important question. First Department, Second Department, Third Department, Fourth Department, what are your objectives for 1923. Have you profited any by last year's successes or failures? Has your zeal for the work waxed or waned? Do you know what service you can give the community through your department? Will you spend this year paddling around the shore in shallow water or are you "tacking" your ship to launch out in the deep?

Some of the suggestions contained in the October-December Quarterly

**BROTHER:**—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,  
Mohawk, Florida.

are submitted here. Utilize them.

(1) Make a special effort to have every member of the League present for Watch Night. Send out special invitations if necessary. Get them there without fail.

(2) At the beginning of the meeting give each one a slip of paper. Let him write on this paper some suggestions about League work for 1923. Give some time for hearing and considering those suggestions. Let the heads of departments have their 1923 plans ready to submit. Incorporate into your Departmental plans such of the suggestions as seem good.

(3) Before the meeting ends, let the whole League get on their knees and ask God for faith, patience and perseverance to stick to the job so something worth while may be done in 1923.

J. W. HAYWOOD,  
Baltimore, Md.

## District Rounds

FORT SMITH DISTRICT.

First Round.

Danville Circuit, Dec. 30-31. Roland Circuit, Jan. 6-7; Little Maumell, 13-14; March, 20-21; Conway, 27-28; Conway Circuit, 31-Feb. 1; Springfield Circuit, Feb. 3-4; Cleveland 10-11; Solgohachie, 17-18; Morrilton, 24-25; Bentonville, March 3-4; Fayetteville 11-12; Van Buren, 18-19; Fort Smith, 25-26.

Dear Brothers: This is the beginning of our year's work, we must put the church's program over. And see to it that The Southwestern Christian Advocate is in every home. Take your Xmas offering for the Centenary and mail it at once to Dr. Morris W. Ehnes, 740 Rush Street, Chicago, Ill.

Respectfully,

W. H. Simpson, District Supt.  
1715 N. 9th Street,  
Fort Smith, Ark.  
DICKSON DISTRICT  
Second Round.

Springville and Paris, Jan. 5-7; Howard Circuit, 10-11; Mount Pleasant, 13-14; Clifton, 19-21; Waynesboro, 25-26; Flatwood, 27-28; Mansfield, Feb. 3-4; Cumberland Furnance, 10-11; Dickson, 17-18; Lawrenceburg, 24-25; Lewisburg, March 3-4; Farmington, 10-11; Springhill and Franklin, 5-6; Shelbyville Circuit, 15-16; Shelbyville Station, 17-18; Dover, 22-23.

Dear pastors, officers and laymen of the Dickson District: We have a great battle to fight. The Southwest-

ern Christian Advocate is much needed in every family to get the proper 'tact-lic'. Therefore get informed by reading our own paper 'The Southwestern Christian Advocate' Educate yourselves studying Paragraphs 71 and 111 of our Book of Discipline. Our Centenary 'Quota' has been cut one-half, therefore let us raise our full apportionment on Easter Sunday; begin at once by having as many as will pay by the week, 5, 10, 15, 20, and 25 cents weekly. Save souls, Christ said we were the salt of the earth.

I am, Yours sincerely for the Masters' Kingdom.

Eli Jos. Guthrie, District Supt.  
Dickson District,

136 S. Second Ave. Franklin, Ten.  
ORANGEBURG DISTRICT.  
First Round.

Midway, Dec. 23-24; Branchville, 26; Reevesville, 31; Denmark, Jan. 7; Rowesville, 9; Orangeburg Circuit, 12; Macedonia, 13; Jamison, 14; Edisto Forks, 16; North, 20; Pineville, 24; Bethlehem and St. John, 28; Springfield, Feb. 4; Columbia Station, 11; Columbia Mission 11; Swansea, 14; Orangeburg Station, 19-19.

To the Pastors and Laymen of the Orangeburg District—Greeting: We trust that you may have a Merry Christmas and a Happy New Year. The year of 1922 has about gone into History. We look with some degree of satisfaction and pride for accomplishments obtained and give thanks to Our Heavenly Father for the good accomplished in His name. We take this method of commending you for the loyal way in which you have carried out the program of the church the past year. Let us begin early to plan for another year's work, leaving no stone unturned. May I urge you to look well to the Christmas Rally for Centenary? Also the observance of our usual Watch-Night meeting, not forgetting our offering for Conference Claims and Episcopal Funds.

Yours in the work,

B. S. Jackson, Dist. Supt.  
PINEBLUFF DISTRICT.  
First Round

Marvell Circuit, December 23-24; Clerendon, 30-31; Altheimer Circuit, January 6-7; Gould and Merony, 13-14; Avery and Dumas, 20-21; Dermott and McGhee, 27-28; Watson Circuit, 30-31; Endova and Lake Village, February 3-4; Luna Landing and Gaines, 7-8; Carthage and Bunn, 10-11; Jacinto and Malven, 14-15; Johnsville and Hermitage, 17-18; New Edinburg, 24-25; Oneldo Mission, 27-28; Pinebluff-St. James, and St. Mark, March 3-4; Pinebluff Circuit, 10-11; Rison and Reace, 14-15; Helena, 17-18.

My Dear Brothers and Co-workers: Duty calls us again to another year's work which means so much of each one to help to put it over in full. Now may I say let us plan our work well, then work our plans and see to it that everything will be cared for and looked after. All of the claims must be looked after so start now and let us make this the best year's work of all and go over the top with all of our claims. Yours for Christ and His Church.—A. S. Miller, Box 72, Marvell, Ark.

## Woman's Column

ITTA BENA, MISS.—The Ladies Aid Convention of the Clarksdale District, Upper Mississippi Conference, met at Minter City, November 23, 1922. Mrs. M. L. Williams, the President led the devotion, after which the President addressed the convention with a very helpful talk to all who heard her. After which reports were called for from the charges and they came forward with excellent reports and laid \$160.00 on the table, the time having arrived for preaching the business was suspended and Brother A. L. Hickman came to the stand and preached an excellent sermon to the delight of all who were present. Thus closed the Ladies Aid Convention of the Clarksdale District, Upper Mississippi Conference.—Miss Matilda Bateman, Reporter.

HATTIESBURG, MISS.—The Ladies' Aid of St. Paul M. E. Church gave a "feast" Friday night, December 8, at the Masonic Hall. The tables were beautifully decorated with lovely chrysanthemums, roses and ferns. The lights were shaded with crepe paper of red and other colors. The menu was all that heart could wish. A large crowd was out and enjoyed the sumptuous feast which had been so elaborately prepared by the good ladies. The net proceeds were \$38. The members of this society are always doing something to add money to the treasury and when the trustees of the church are in need the Ladies' Aid comes to their rescue.—Reporter.

McLAIN CHARGE.—We, the members of the Woman's Home Missionary Society of Moody's Chapel M. E. Church, gave a banquet for the benefit of the church, from which we raised \$18.35.—Mrs. S. L. Hartfield, reporter.

## MARRIAGES

MOODY-BUFORD — Mr. W. H. Moody and Mrs. Ethel Buford were quietly married at the residence of the bride's mother; both of Oxford, Miss. The wedding took place just after the Thanksgiving service was over. The maid of honor was Mrs. L. A. Pettis, cousin of the bride. Wedding march played by Miss Daisy B. Taylor. The home was beautifully decorated. Rev. P. A. Lemon officiated.—S. T. Lewis, reporter.

LEGREE-DUNN—On Sunday, November 19, the daughter of Mr. and Mrs. Dunn was married to Mr. William Legree at the home of the bride near Lake City Junction. Rev. G. M. Hearst officiated. The bride and groom left for their future home near Mikesville.—Melvina King, reporter.

PEEPLE-SPEARS—Mr. Tom Peeples and Miss Frances Spears, members of Pleasant Grove M. E. Church, Toombsville, Miss., were united in holy wedlock at the home of the bride. Rev. E. W. Rogers performed the marriage ceremony.—Reporter.



## WHAT THE CHURCHES ARE DOING

**McNARY, LA.**—Rosa Chapter M. E. Church of McNary, La. Every interest of the church is looked after carefully by the pastor Rev. J. D. McCain. We have raised all of our Centenary money. Three members have been added to the church here. We have loyal people here who stand by the old church. We are going to the Louisiana Conference in good shape, with all claims raised. Oakdale, La., is a part of our work. Rev. J. D. McCain was appointed there by the District Superintendent J. W. Turner during the District Conference. Dev. J. W. Turner is a great leader. He studies men carefully. Since we began work in Oakdale there have been fourteen members added to the church. Oakdale bids fair to be a great church.—Mrs. T. J. Bridgett, reporter.

**BUCK-HEAD, GA.**—We the members of Mt. Olive M. E. Church, entertained our pastor, the Rev. A. L. Haywood, by serving a delightful dinner, Sunday afternoon at 1:30 p. m. December 10, 1922. Rev. Haywood has served us as pastor for nearly two years. This was his last Sunday with us in this conference year. He finishes his theological course this spring at Gammon Theological Seminary. Our pastor the Rev. A. L. Haywood, accompanied by Rev. J. B. Campbell and T. W. Wallace enjoyed this delightful repast at the home of Brother Finley, given by himself, wife and sister and daughters. Also our pastor and his associates were entertained at 6:30 p. m. Sunday evening by Mrs. Anna Florence and daughter, to which all were delightfully entertained. We have raised all of our claims this year and paid the pastor in full, hoping that Rev. Haywood will come back to us.—A. L. Finley, reporter.

**MASON, TENN.**—Rev. T. B. Blackman of Lewisburg, Penn., who has been assigned to Alexander Chapel M. E. Church for the ensuing conference year was cordially received. On Wednesday night, November 22, there arose a great storm which struck the parsonage about 10:30 that night. The pastor and wife were aroused by singing and the ringing of the bell and trampling of anxious feet. The back door was opened and in rushed a great throng of people who covered the dining table and all around the room with many good things and on investigation they found a token of remembrance from most every member, friend and well wisher of the church and community, with special mention of the delightful gifts from the many white friends and especially that of Mrs. C. S. Walker, who is a life long friend to the M. E. Church. On Sunday, November 26, 1922, the Rev. T. W. Davis, our District Superintendent, held his first Quarterly Conference with pastor and all officers present with encouraging reports every department of the church was carefully looked into and special attention was given in the estimation of the pastor's salary. Owing to the memorial service of the late Mrs. Molly Johnson on that same day the superintendent was not able to give us but one of the sermons he had in store for us. We paid him in full at the

close of his sermon \$27.50. We raised in the Quarter for all purposes \$39.60. Honor is due to our loyal pastor.—Miss Estell Norfolk, reporter. Rev. T. B. Blackman, P. C.

**GULFPORT, MISS.**—Mt. Pleasant M. E. Church. We had a Class Leader's Rally and Sunday, December 10, the classes raised the following amounts:

Class 1—F. Cassell	\$ 3.05
Class 2—Mary L. White	12.06
Class 3—Richard White	6.36
Class 4—Rachel Andrews	7.00
Class 5—Walter White	4.00

Total .....\$32.47

We also are favored with words of consolation by our Pastor Rev. N. Poe. We were glad to have words of interest delivered to us by Miss Bessie Lancaster who is teaching in the public school in our town.—F. Cassell, reporter.

**BIRMINGHAM, ALA.**—Sunday was a high day at St. James M. E. Church. Rev. C. L. Dunn held our First Quarterly Conference Thanksgiving night. Nearly all of the officers were present with good reports, which showed that the work is progressing along all lines. The writer preached Sunday at 11 o'clock and Rev. C. L. Dunn, District Superintendent of the Birmingham district, preached at night. Dr. Dunn was at his best and preached one of his soul stirring sermons. The District Superintendent was well pleased with what had been done by the new pastor. We are striving to put the South Western in every home. We are planning now to go over the top with all of our Centenary on Easter Sunday. We raised during this quarter for all causes \$25.25. We paid our District Superintendent in full, \$20. We are over the top with him. Our watch word is Every Member Praying and Every Member Paying.—J. O. Howard, pastor.

**NATCHEZ, MISS.**—The thirty-sixth anniversary of St. John M. E. Church, Natchez, Miss., November 18-21 was a history-making event in many ways. The features were educational, social and religious. The speakers during the three nights were Rev. G. J. Lewis, Rev. G. W. Thomas, President E. L. Washburn of Natchez College, Prof. G. W. Brumfield, Principal of Natchez High School, Dr. A. W. Dumas, President of the Mississippi Medical Association, Dr. J. C. Hihbler, D. S., of the Vicksburg District. The music was furnished by the choirs of the city, together with the young ladies from Natchez College. The pastor, Rev. A. L. Holland deserves much credit for the arrangement of the program.—D. E. Spellman, reporter.

**CHAMBERLAIN, LA.**—Wintersville M. E. Church closed out a grand rally for building purposes. At the close of the rally the amount raised was \$66.74. Our pastor, the Rev. S. C. Williams is a wonderful leader. He has planned and raised for us up to November, \$152.99 for building expense. God bless our pastor.—Ad. McQuillan, reporter.

**BENTON, LA.**—The members of New Light M. E. Church are very much uplifted over their wonderful success and have taken on new life

under the second year pastorate of our pastor, closing our fall rally on November 5, ending Monday night with our Fourth Quarterly Conference. Our membership was divided into units. Unit No. 1, Amos Jennings, \$28; No. 2, W. B. Kennedy, \$40.15; independent workers, \$12; total \$80. We thank the members of the various choirs for the music rendered.—Zack Smalley, P. C.

**QUEEN CITY, DALLAS, TEXAS.**—Sunday, November 26, 1922, was a high day at Warren Chapel M. E. Church. District Superintendent Rev. J. W. Warren held his last Quarterly Conference for the year. Total raised for the day, \$15.84. Rev. J. W. Weakly of St. Paul, Dallas, preached a soul stirring sermon which was enjoyed by all. Text 23rd Psalms. Booker T. Washington Church and St. Paul, Dallas, worshipped with us and many other visitors. There were 42 that accepted the Lord's Supper. We also had an excellent sermon Sunday night by our beloved Pastor Rev. J. D. Rice. Warren Chapel with about 12 active members paid up in full District Superintendent, Centenary, Pastor and Benevolence. Total raised for all causes for the year, \$635.44. This is only a small mission church and we ask the prayers of all Christians.—Rev. J. D. Rice, P. C.; Mrs. Jimmie Burgess Miller, reporter.

**COLORADO SPRINGS, COLO.**—The Rev. H. G. Kirkpatrick was assigned to this charge at the annual conference held in Topeka, Kan., last April by Bishop Charles L. Mead. Shortly after his arrival the parsonage committee composed of L. C. Basset, Fanny Jones, Ora Bryant and Bell Loper placed \$95.00 worth of furnishing in the parsonage. Later the parsonage and ground were increased in value by repairs in excess of \$300. The Rev. (Mrs.) Mary E. Jones of Indianola, Mississippi came to us November 12 and conducted revival services for ten days which were a benediction to the church and city. During the revival the Rev. G. G. Logan, District Superintendent of the Topeka District, was present and held his third quarterly conference. He is a safe sane leader and is highly esteemed by all. The financial report for the quarter was \$950. F. J. Loper, a charter member of the church and chairman of the Trustee Board, labors unreservedly and the work entrusted to him is amply looked after. The pastor is all smiles as a result of having received a nice suit of clothes. Mrs. Maud Price and Mrs. L. M. Vance deserve special mention for it was through their special efforts that the suit was secured. The work goes forward.—Reporter.

**MACON CIRCUIT.**—Macon Circuit under the pastorate of Rev. L. C. Kinard has just closed a very successful Centenary rally. The churches were divided into clubs and reported as following: Club No. 1, Mollie Allen, \$16.09; No. 2, M. A. Frierson, \$26.37; No. 3, M. H. Davis, \$18.35; No. 4, Lula Davis, \$12.80; No. 5, Lula Walker, \$12.50; No. 6, Judith Owens, \$10.75; No. 7, Lizzie Showers, \$10.25; No. 8, Eliza A. Johnson, \$10; No. 9, C. J. Richardson, \$21.70; No. 10, Judith Frierson, \$11.93; No. 11, Lula Feimer, \$10; No. 12, Cornelia Martin, \$13; No. 13, Luverta Martin, \$10; No. 14, Julia French, \$9; No. 15, Lucinda Pendleton, \$11.45; No. 16, Georgia Jackson, \$11; No. 17;

Paralee Rohy, \$15; No. 18, Cass Patton, \$10.70; No. 19, Mattie Colby, \$10.60; No. 20, Mattie Williams, \$10; No. 21, Wilhelmina Spann, \$10; No. 22, Hill Club No. 1, Careau Dixon, \$14; No. 2, Tempy Mahone, \$12; No. 3, Priscilla Connor, \$10; No. 4, Cornelia Spann, \$10; No. 5, Mattie G. Spann, \$14.05; No. 6, Willie Spann, \$10; No. 7, Irene Hill, \$5; No. 8, C. Dixon, \$3; No. 9, Henrietta Stewart, \$5.25; No. 10, Rebecca Hill, \$5; Bethel Club No. 1, Rupo Rupert, \$7; No. 2, Aler Bankhead, \$7.25; No. 3, Anderson Portegee, \$5.35; No. 4, Jackson Rupert, \$2.80; No. 5, W. Moore, \$6.35; No. 6, Dan. Jones, \$5; No. 7, Gilbert McDaniel, \$5.75; No. 8, Josephine Rupert, \$5.25; No. 9, Lee Beasley, \$10.55; No. 10, M. Harlin, \$12.55. St. Michael Club No. 1, Julia Logan, \$10; No. 2, R. Stevens, \$13.05; No. 3, Annie Bar, \$16; No. 5, Alkitts Kye \$10; Total amount collected for all purposes the fifth Sunday, \$575.—M. W. Da reporter.

**BELLVILLE, TEXAS.**—Rev. E. Hayes, our new pastor and far were received here with much The members and friends gave a surprise party on December 1, by Mrs. John Nichols. Many pounds of choice groceries were left.—G. E. Fields, reporter.

**WINSTON-SALEM, N. C.**—Pleasant Church of this city has recently installed a \$700 heating plant and spent \$600 completing the basement of the church, making adequate room for 100 new Sunday School students.—W. C. L. Scarborough, P. C.

**CANTON, MISS.**—At 11 o'clock a. m. Thanksgiving service was in Asbury Methodist Episcopal Church. Rev. A. J. McNair our pastor preached a most excellent sermon from the one hundredth Psalm fourth verse, "Enter into His courts with thanksgiving and into courts with praise. Be thankful unto him and bless His name." hearts were made to rejoice in our saviour for his wonderful blessings unto the children of men. thank offering consisted of potatoes, greens, tomatoes, and money. same was distributed to the poor the blind and widows. God's blessings crowned the meeting.—Prof. H. Oden, reporter.

**MERIDIAN, MISS.**—Haven Church M. E. Church. Rev. and Mrs. J. Wheaton wish to thank the members and friends of Haven Chapel for loyal way in which they have aided by them in putting over the project of the church this conference. We are happy to say that every claim has been raised the pastor paid in full, church repaired and paid communion set bought, parsonage neatly furnished and thirty-five versions and accessions. The rally closed December third, 1922.

## Cured His Rupture

I was badly ruptured while lifting a trunk several years ago. Doctors said only hope of cure was an operation. Trusses did me no good. Finally, I held of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but give full information about how you find a complete cure without operation. Write to me, Eugene M. Pullen, 10637 Marceline Avenue, Manhattan, N. J. Better cut out this notice and it to any others who are ruptured. May save a life or at least stop the pain of rupture and the worry and danger of an operation.



as a Beo Hivo Rally. The Old Bees against the Young Bees. The church being the hive and after the rally the hive would belong to the winning side. Mr. James Lagrone, and Mrs. Callie Johnson, with their assistants king and queen Mr. P. S. Johnson and Mrs. A. Anderson, young bees won the hive.—Mrs. J. O. Wheaton, reporter.

MONTGOMERY, TEXAS.—On the night of December 6, 1922, a storm struck our parsonage. The storm was led by Prof. W. M. Lawson and Sister Alice Maynard and many others. The storm left about 60 pounds of groceries and a sum of money. Prayer was led by our pastor, the Rev. James Clark. May God bless you all.—A. Maynard, reporter.

McCOMB, MISS.—The St. Paul M. E. Church has just been completed. We were able to enter the doors on the morning of November 30, and conducted our Thanksgiving service at 3 p. m. We had with us the Rev. G. W. Smith, District Superintendent of the Brookhaven district, who preached to the delight of all. At 7:30 we were graced with the presence of Rev. B. W. Robinson, our pastor at Bude, Miss., who brought to us an inspiring message. After the sermon, the leader of the contest rally, Miss Mazie McGee, stated the plan of the rally. Each church's representative came forward and asked for a contribution. Flower Mount Baptist Church, \$40.75; Walker's Chapel, \$33.80; The Holiness, \$28.50; The A. M. E. Church, \$30.10; St. Paul M. E. Church, \$83.05. Total collection for the day, \$313.65. A prize of a \$25 Sunday School Library was awarded Flower Mount Baptist Church for having raised the largest amount. We wish to extend to Rev. Robinson our many thanks for the gift of a pulpit set of chairs and collection table.—Mrs. Laura Robinson, reporter.

SEALY, TEXAS.—I take this method of thanking the good people of Sealey-Cole Chapel M. E. Church for a kitchen shower. On Thanksgiving Day at 2:30 o'clock p. m. while peaceably engaged in my study in the parsonage a noise was heard from the outside and, on opening the door a large crowd of people filled into the parsonage and ladened the kitchen with many valuable wares. The party was led by Mrs. F. D. Brooks, one of the city teachers. The following persons took part in the kitchen shower for the parsonage: Sisters F. D. N. Brooks, Lucy Downey, Arnett Blacknell, Mable Newsome, Rachel Josey, R. L. Anderson, Mary Southern, Geneva Aldridge, Matilda Neil, Edna Anderson, Lottoe McDade, Beulah Hallday, Frankie Wright, Mary Balden, T. A. Palmer, Brothers L. D. Downey, E. W. Brooks, J. H. Hill, P. P. Newsome, H. Balden, William Garland, D. McDade, L. Anderson, L. Hallday; Sisters Ray Johnson, D. Oliver, Miss Velma Bassett, Servernia Palmer, Mrs. Beatrice Hill. The following Baptist members took part: Sisters Emma Anderson, L. M. Brown, M. Garland, Easter Green, A. Upshaw, A. Gibson. Prayer was offered by the Rev. R. A. Moore, pastor of the St. Paul A. M. E. Church, after which the pastor expressed his gratitude to those who participated in the shower. Rev. Moore also made some remarks commending the effort being put forth for the comfort of the lady who

is to be the occupant of the parsonage in a few days. Service was held and the Rev. R. A. Moore preached the Thanksgiving sermon at 3 o'clock p. m. At night the service was at the A. M. E. Church at which service I preached.—T. H. Edwards, reporter.

BLACKSHEAR, GA.—The members of Scott Chapel M. E. Church entertained the old people of the town very royally with a Thanksgiving dinner. Many came. The table was spread at the parsonage. All expressed themselves as being so thankful and having such a nice time. Those who prepared the dinner were Sisters Minnie V. Jackson, Nellie Richardson and Susan White.—Mrs. D. R. Cooper, reporter.

DE KALB, MISS.—The gayest day known in the history of St. Mark M. E. Church was November 5, known as the greatest rally day. Club No. 1, Mrs. Elnora Scott reported \$86.45; No. 2, Miss Ella Roberts \$120.00, total \$206.45. The Rev. Giles W. Adams our efficient pastor who is serving his first year with us knows no failure. He is a wide awake man, full of power and a live wire in all church works. We were also favored with the presence of Prof. J. B. F. Shaw and his wife, they came and spent the day with us. At 11:30 Principal Shaw preached a soul stirring sermon to the delight of all. At 3 p. m. Prof. Shaw delivered an address to the young people "On the Need of an Education." We thank Bishop R. E. Jones for sending to us, the Rev. G. W. Adams, and pray his return.—Miss Hezzie Scott, reporter.

HICKORY, N. C.—On November 30th, Thanksgiving day was observed at Hartzell Memorial M. E. Church, at 11 a. m. Pastor, in the person of Rev. R. B. Rhine preached to the delight of all. We also had Rev. J. A. Laughlin, District Superintendent stop over with us. At 8 p. m., a Thanksgiving Program was rendered under the auspices of the Woman's Home Missionary Society. Our Conference Thank-offering Secretary Miss Aline B. Cox was with us, and helped us, and gave much instruction and encouragement. We remembered the retired workers of the Woman's Home Missionary Society, special mention was made of our much loved Miss Alsie B. Dole whose life work had been spent largely among us, and our young women whose lives had been touched by hers, pledged themselves to let her know that they remembered her by some deed of kindness. A collection was taken for the benefit of one of our Rest Homes; for we all felt thankful for our workers that lead back a wandering race by the touch of human hands.—(Mrs.) M. E. Knox, Reporter.

MEADVILLE, MISS.—On November 30, a storm struck the parsonage of New Fork M. E. Church and left many pounds of choice groceries, articles of clothing and a handsome purse. The party was led by Mrs. R. Wilkerson, Mrs. A. J. McIntyre, Mrs. M. E. Honey and Mrs. C. Middleton, and others. Many thanks to all. Thanksgiving Day was a great day here. Program was rendered by the Epworth League which was a success. Rev. W. E. Rucker and Rev. C. Nelson both preached able sermons. Dr. J. C. Hihhler, D. S., de-

livered the Thanksgiving sermon. This has been a year of hard work; built one new church, reported on parsonage and are planning to bring our full quota of subscriptions to the S. W. C. A. to the Annual Conference.—R. Jordan, P. C.

DAYTONA, FLA.—Stewart Memorial M. E. Church: The officers and members of the above named church are still putting forth efforts to build the new structure. We recently joined in a leaders rally, which resulted as follows: Brother George W. Alexander reported, \$11.26; W. R. Jones, \$6.00; G. A. Adams, \$11.00; E. C. McCray, \$12.55; J. D. Gibbs, \$18.50; J. H. Anderson, \$4.00; A. T. Billings, \$13.55; N. R. Johnson, \$7.35; W. Fletcher, \$2.00; Mrs. Emma Bethea, \$6.75; E. Trapp, \$4.00. The Pastor, \$600. Total \$102.96. A Mock Conference followed with results as follows: Atlantic District, J. D. Gibbs, District Superintendent, \$41.60; Florida District, Geo. W. Alexander, District Superintendent, \$36.56; Gulf District, L. Tanner, District Superintendent, \$41.65; Jacksonville District, A. Hall, District Superintendent, \$25.25; Ocala District, L. W. Wilson, District Superintendent, \$46.00; total, \$294.02. Mrs. Lucile Bryan presiding, Bishop G. H. Lennon, Pastor.

OPELOUSAS, LA.—The members of St. Mark M. E. Church are rejoicing over the great success in the Rally, November 12, 1922. Amount raised \$803.85. This is indeed a great congregation, all we need is a Church, and we are applying to our good Bishop and District Superintendent to help us to get some aid from the Centenary Fund. We have done our part in every particular. District Superintendent is paid, Centenary is paid and \$10.00 over. Now we are in great need for a Church. Will you heed our plea—M. R. Mantell, Reporter.

CHURCHVILLE CHARGE.—This charge has taken on new life under the leadership of Rev. Chas. E. Jones, whom we esteem very highly. The people are sparing no pains in making Rev. and Mrs. Jones comfortable by keeping the pantry at the Parsonage filled with groceries and putting necessary furniture in the Parsonage. We have raised for all purposes \$2,000 in eight months. John Wesley Abingdon, Md., has

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been made to look like new at the cost of \$500. Rev. Jones was given a surprise Birthday Party, November 23, 1922, by members and friends of the charge, at which time our pastor received many handsome presents. The young people of Asbury M. E. Church, gave on Oyster Supper Thanksgiving night, which was a great success. The Rev. C. E. Jones in his wise judgments has harnessed up the young people of this charge and they are doing great work for the Master's Kingdom.—Walter Parrott, Reporter.

WILSON, LA.—Our pastor, Rev. S. Robinson, of the Baton Rouge district, Wilson circuit, had a great revival during the month of October and during that time 57 converts were taken in. We started with 64 members and now we have 105. We paid our district superintendent \$10 for the "I Will Maintain" fund. We hope to make a round report at the annual conference. — C. Weather- spoon, reporter.

#### INQUIRY

I desire to inquire for my two brothers. My name is Frank Crawford and I live in Shreveport, La. My brothers' names are Abe and Isaac Crawford. We were born in Holmes County, Miss. When I heard from them last they were living in Stoneville, Miss., and then I was informed that they moved to the northern part of the state of Texas. They were successful farmers. Any information of their whereabouts will be highly appreciated. My wife and daughters are members of Fairfield M. E. Church, Shreveport, La. Write me, Box 820, Shreveport, La.—Frank Crawford.

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## CRESCENT CITY NOTES

The third quarterly meeting of the district Woman's Foreign Missionary Society of the New Orleans district, will be held at Mt. Zion M. E. Church, Jackson avenue, between Magnolia and Robinson streets, Friday night, December 29 at 7:30. All local auxiliary presidents are requested to be present with their reports, by order of the district president, Mrs. E. A. Brantley; Mrs. Lucy D. Walker, secretary.

Mrs. Lillian Ford Telhou died at her sister's residence, 3517 Baronne street, city, November 24, leaving a fine son of only nine days old. She was the accomplished daughter of Mr. Ford of New Iberia, La. She received her English course at Howe Institute and Normal course at New Orleans University. She was a member of the Grace M. E. Church of which Rev. T. B. Oville is pastor. The body was shipped to her home. Grace Church sent a telegram of condolence which was read by Rev. William Harrell, pastor St. James Church, who conducted the funeral assisted by Rev. T. Larkins and Prof. Henderson. May God console the hearts of the bereaved family.—T. B. Orville, P. C., Grace Church.

Mr. Palmer Taylor, a pioneer citizen of New Orleans, was claimed by death Monday, December 11. Mr. Taylor had lived at 2411 Amelia street nearly 40 years. At the time of his death he was a member of the Bethany Baptist Church and several fraternal and benevolent organizations. The funeral ceremony was conducted from the Bethany Baptist Church. Revs. B. J. Reddix, pastor of Mt. Zion M. E. Church and James Lewis, pastor of Bethany, officiating. Surviving him are, Mr. J. H. Taylor, brother, Covington, La.; Mrs. Lanra Brown, sister, Folsom, La.; Prof. C. D. Hosmer, nephew, Mobile, Ala.; Mrs. Corinne Holmes, niece, New Orleans; Mr. Charlie Dickson, nephew, Detroit, Mich., and Prof. G. W. Williams, Dallas, Tex.

Mrs. Octavia Carr, wife of Mr. Thomas A. Carr 2824 Dryades Street, departed this life November 30th, in full triumph of faith at 3:15 p. m. She was born and reared in New Orleans, converted and joined Union Chapel Church under Rev. Priestly, who also married them 33 years ago.

Shortly after their marriage Mrs. Carr moved uptown and transferred her membership to First Street M. E. Church. She lived a beautiful Christian life and was for years a member of the Stewardess Board of First Street Church. She was buried December 2, Rev. Robinson officiated. The Church was crowded with friends and relatives, and an abundance of beautiful floral offerings. She leaves a husband, two sisters, niece and nephew to mourn her loss.

**PLYMYER CHURCH**  
1111 Poydras Street, New Orleans, La.

## SPECIAL NOTICES

The Rev. F. N. Collier, District Superintendent of the Murfreesboro District, Tennessee Conference, address has changed from 208 Market Street, Lebanon, Tennessee, to 119 State Street, Murfreesboro, Ten.

The annual meeting of the Woman's Home Missionary Society of the Mississippi Conference will convene at Moss Point in the Methodist Episcopal Church January 17, 1923. All officers and delegates are requested to be present first day with written reports. Come prepared to subscribe for the Woman's Home Missionary paper. Let each officer and delegate bring one or more subscriptions to the Southwestern Christian Advocate. Annual sermon, first day at 11:30 o'clock. Local program assisted by the conference talents.—L. P. May, president; Mrs. Lillian G. Coleman, secretary; Mrs. K. B. Jamison, corresponding secretary.

The address of Rev. F. W. Williams is now 1007 Twenty-second avenue, Tuscaloosa, Ala.

To the Presidents of the Woman's Home Missionary Society, Ladies' Aid, Queen Esther Circles and Mothers' Jewels of the Meridian District:

I take this method to ask you to send me by January 10, 1923, without fail, your representative fee. Each and each Ladies' Aid is to pay \$1; each Queen Esther Circle, 50 cents; each Mothers' Jewel, 25 cents. This is not to go in your pastor's report, but is to be reported in the W. H. M. meeting. Don't let us fail. Each pastor will please make this announcement to the auxiliaries of his church. Don't forget the date, as right after the 10th, we leave for Moss Point.—Mrs. E. G. Webb, District President, Chunky, Miss.

The address of Rev. James N. Wallace is 601 Avenue E, Opelika, Ala.

The address of Rev. Eli James Guthrie, district superintendent, Dickson district, Tennessee conference, is East Second avenue, Franklin, Tenn.

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**JACKSON**—In the latter part of October the death angel came into the home of Mrs. Nannie Ware, Hattiesburg, Miss., and took her dear father, Brother Wash Jackson. Brother Jackson suffered for many weeks. He came to Hattiesburg from Pelehatchie, Miss., to live with his daughter, Mrs. Nannie Ware and he certainly proved himself a follower of Christ. He was a faithful member of the church, Sunday School and the Adult Bible class. The floral offerings were many and beautiful.

The Adult Bible class of St. Paul M. E. Sunday School of which he was a member, instead of giving flowers, gave a large sum of money to the family. The remains were carried to Pelehatchie for burial. A large family of children, grandchildren and a great host of friends mourn his death. Although his chair in the home is vacant and his pew in the church, Sunday School and the Adult Bible class cannot be filled, the life he lived, the many good deeds that he did among us, are living still.—C. Wilton, reporter.

**IRONS**—No death for a long time has awakened so large a circle of grief in the community, Paris, Tenn., as that of Brother Thomas Andred Irons which occurred November 3, 1922. Despite his decline in health he kept his ever pleasant and cheery disposition till the very end, which made even those nearest him hopeful. It is to be remembered that Brother Irons has been for more than 40 years a member of Bethel M. E. Church, and in the meantime has served the church in every capacity and up until his death he was steward, trustee, janitor and chorister. The high esteem in which he was held by those who knew him best, was best shown by the many kindnesses rendered during his illness by neighbors and friends. He leaves a wife, two children and a host of friends to mourn his loss.—Rev. M. L. Easley, P. C.

**BAILEY**—Sister Cornelius Bailey departed this life November 29 at 7:20 p. m. She was born in Woodland, La., and was a member of Mt. Carmel M. E. Church. She was a faithful member until death. Mother, father, two brothers and six sisters survive her. The funeral was conducted by the pastor, Rev. B. M. Owens.—Reporter.

**BEAL**—Rev. T. J. M. Beal passed into the beyond Wednesday morning, November 29, 1922, at his house, Forest, Miss., age 50 years. He was born in Charleston, S. C., and was pastor of the Hopewell A. M. E. Church. He leaves to mourn his loss, a wife and little daughter. Funeral was conducted by Rev. H. W. Lewis of Meridian, Miss.—Mrs. L. Lacy, reporter.

**WILSON**—The Rev. G. B. Wilson, D. D., pastor of Mt. Zion M. Church, Athens, Ga., passed through the portals of death to his final ward at 1:40 a. m. November 27, 1876. He was converted and joined the church at the age of 13 and was licensed to preach at an early age of 13. He was a notable church builder and at the time of death was erecting a stone church at Athens. His one desire was to see the church he so much loved sacrificed so much for, completed but he had been in declining health for more than a year and before his desire of his heart was fully realized he was summoned to answer the call of the death angel; however it was his privilege and unspeakable joy to see a great district conference entertained in his church. Rev. Wilson was serving his fifth year as pastor at Athens and was highly esteemed and loved by all who knew him. His funeral was conducted by Rev. J. F. Demery, the district superintendent, and Rev. Joseph Griffith. The following ministers attended funeral: The Revs. E. A. Allison, M. Jones, H. L. Phillips, D. H. Stinson, W. B. Wood, Drs. N. D. Shoguer, R. L. Weatherby. He leaves a father, two brothers, a sister, a devoted wife and a host of relatives and friends to mourn his passing. We extend our sympathy and prayers to his bereaved wife and friends.—D. S. reporter.

**MOORE**—Sister Priscilla Moore Brookfield Charge, born 1852, converted at 12 years of age and for years had given her life's service to the church, her family and the community around her. For 22 years was president of the Ladies Aid Society, one of the most faithful Sunday School scholars in the community until her death. She was a devoted mother in the home, a wonderful counsellor and loved by all. The death angel summoned her from this life to reward November 22. After a program her funeral was preached by her pastor, Rev. J. W. Byrd. She leaves a husband, 11 children, a host of grandchildren and friends to mourn her loss. "Asleep in Jesus, Blessed Sleep."—Reporter.

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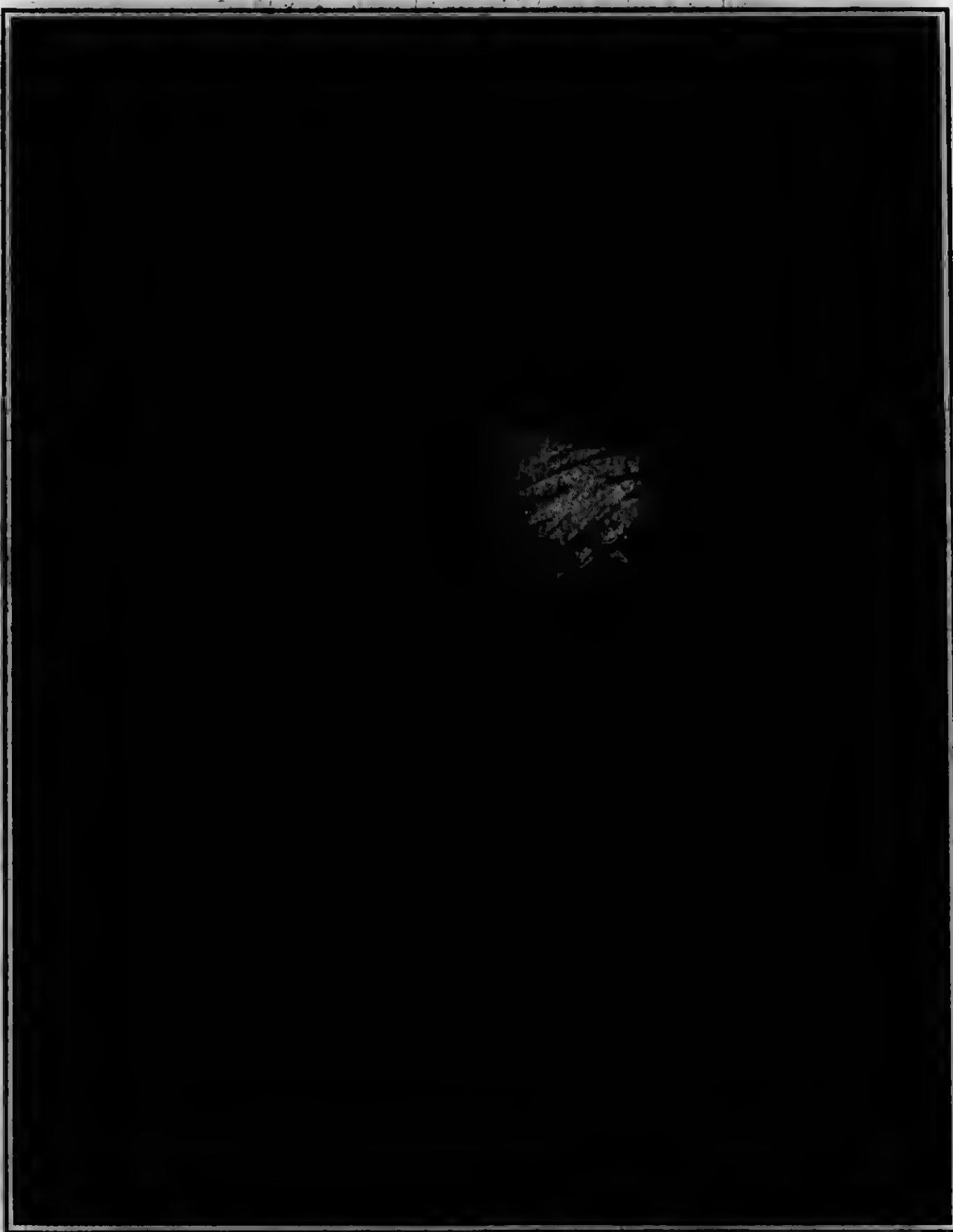
LORENZO H. KING,  
Editor

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New Orleans, December 28, 1922.

No. 52.

THE METHODIST BOOK CONCERN,  
Publishers



"This child is appointed for the falling and the uprising of many in Israel and for a token to be spoken against; and a sword will pierce through your own soul also; that the reasonings in many hearts may be revealed."

A Million Tithing Stewards in Methodism enrolled by Watch Night, December 31, 1922, is the goal. Ask your pastor for an enrollment card.



## HER FIRST-BORN SON

Mary will ever be held in grateful memory and pious veneration because of her part in the world's greatest religious drama of human redemption. It was *her* first-born son who became then, and for all time, a light to shine upon the Gentiles and the glory of Israel.

This exaltation of motherhood, of lowly womanhood was one of the by-products of the great event. That through her, God had thus manifested His supreme strength, was perhaps Mary's first reflection when the Angel of the annunciation had left her, and Mary had withdrawn in haste into the little country town in the hills of Judah.

"My soul extols the Lord," said Mary,  
 "And my spirit triumphs in God my Savior;  
 Because He has not turned from His maid-servant in her lowly position;  
 For from this time forward all generations will account me happy,  
 Because the mighty One has done great things for me—  
 Holy is His name!  
 And His compassion is, generation after generation,  
 Upon those who fear Him."

No more glorious news could be heralded to the world at this Christmastide season than this sure note of hope, with all of its social significance for the lowly, the despised, the dejected of earth. Christ's value as the world's social Savior is to be found in and verified by the fact that in his coming as well as after he came, in his purpose and work, he identified himself with the lowly and those whom the world accorded no respectable social standing. Here indeed is a manifestation of that divinity which He claimed for Himself and which he attested by His message to the perplexed, persecuted John the Baptist: "Blind men receive sight, the lame walk, lepers are purified, deaf persons hear, the dead are raised to life, the poor have the Good News proclaimed to them." Indeed if the common people heard Him gladly, it was because of an essential affinity between them and Mary's first-born son, who the Angel told Mary should be called 'the Son of God.'

But the prime glory and chief value for humanity of the birth of Jesus, the Christ child, lie not in the mere fact of his social identification with any special class or group. For He was identified with the whole of humanity and could not be claimed by any class to the exclusion of another. *His efficacy lies in the saving value of His life and teachings for all men.* This value transcends barriers of class and caste, creed and color of men, and reaches to the center of men's characters and lives in such a way as to bring divine peace to troubled hearts and to those who are ill at ease, while bringing at the same time mutual goodwill into all the relationships by which men are bound together in their normal life fellowships. It is this saving power of Jesus that makes the world pause on each anniversary of His birth to give supreme emphasis to His coming and to ponder the song of the heavenly host who heralded the world's chief event.

This saving value of the Christ is not expressed in the written records of the books that portray the facts of His birth and earthly life

merely, but finds its attestation in the innumerable lives of the vast cloud of witnesses since His days in the flesh, who have been wooed and won by His spirit and whose lives and works today are sources of holy inspiration to many to seek and walk in the new way blazed by Mary's first-born son, even Jesus.

In bringing its added emphasis to the fact and value of the birth of Jesus for the world's welfare, this Christmas season as truly reminds the thoughtful of the world's present sombre need. It is as true now as nineteen and a quarter centuries ago that Jesus, the world's adequate savior, is the world's present need. *He was born nineteen centuries ago to save His people from their sins.* That He is needed today is witnessed by the sins of the present. These are multiform and ubiquitous. In fact it were better to speak of sin as a principle than as a single act or series of acts. The principle of sin holds sway everywhere, seeming at times to baffle all efforts at its eradication.

There is scarcely any circle of human beings where this giant monster does not show his head. Hardly any human relationships which he does not dare invade. No social institution seems to escape his corrupting influences, no estate of society or civilization seems free from his destructive devices. Only the Christ of God, Mary's first-born, and the first begotten of the Father, He whose name is Emmanuel can save the people from their sin.

Despite the eternal fact that Jesus is humanity's Supreme Need in the midst of the world's utter need, and while there are many who this glad Christmas season are opening their hearts' treasure-chests and presenting gifts to Him, still there are those who, Herod-like, are assuming an attitude of opposition and denial to all that savors of the Christ spirit and ideal—yea, many are desirous of destroying the Christ of history and Him of experience.

And so we do well at this Christmas season to remind ourselves of the stern and wily opposition developing on all sides within our modern civilization to discredit and defeat and, if it were possible, totally destroy God's Christ and our Savior. The effort to eliminate the miraculous from His life and works and to reduce Mary's first-born babe to the merely human minus the divine, that He may be explained in terms of ordinary humanity, would give us a babe lacking in eternal interest and wanting the moral and ethical power and value of a universal Savior. Ever hence Mary's first-born must remain the Jesus of history, of prophecy, and experience because He saves us from our sins.

### MAKE WATCH-NIGHT TELL

For years it has been a very sane and wholesome custom observed among the churches to make watch-night service a means of positive spiritual emphasis and growth in grace. This is as it should be. In these days when there is such an assault of wordly influences and agencies upon the spirituality of the individual and of our religious institutions we do well to husband and bring into play all of our spiritual resources in order to stem the rising and encroaching tide of wordliness threatening the security of our spiritual foundations.

All of our churches should observe the ap-

proaching watch night in this spirit. Arrangements should be made for special services. These exercises could well partake of the nature of a praise, preaching and prayer service. During our pastorate we found it a source of remarkable spiritual benefit to devote a part of the time to a short evangelistic talk following this with a red-hot testimony meeting in which quite a number of those present recounted the providential leadings of God during the year.

For this experience feature use such a subject as "What Christ Has Done For Me," or "Some Victories God Has Helped Me Win," or "Some Contributions I Have Made to the Happiness of Others," etc. This is an opportune time for emphasizing the claims of Christian Stewardship, based upon a keen sense of responsibility to God as stewards of life, time, talents, possessions, and all that we are and have.

By all means, the results of this service should be conserved in concrete form. The wise Pastor will be on the alert to enroll all decisions for Christ, all offerings for special service, and all tithing stewards remembering that every Methodist Church is expected to enroll at least one-third of its membership as tithing stewards to be reported to the Department of Stewardship, 740 Rush St., Chicago. If so observed, watch night this year can be made a veritable spiritual mile stone at the crossroads between the years crowning the old with joy and the new with confident expectation of larger spiritual achievements.

## Personal and General

Telegraphic advices are to the effect that Bishop Wm. A. Quayle has just suffered an attack of apoplexy. The prayers of millions of Methodists and other friends are bearing our beloved Bishop to a throne of grace.

On January 31st., will be held the cornerstone laying and dedicatory exercises of the commodious Pythian bath house and sanitarium at Hot Springs, Arkansas. Addresses will be delivered by Roscoe Conkling Simmons and Supreme Chancellor S. W. Green, of New Orleans.

Bishop Hartzell after spending nearly two weeks in Texas and Louisiana, left New Orleans Wednesday morning for Cincinnati. While here he was the guest of President and Mrs. Melden. On Sunday he had a busy day. In the morning he worshipped with the Napoleon Avenue people and spoke to the Sunday School and congregation. In the afternoon he made an address and assisted Bishop Jones in laying the corner-stone of our Old Folks' Home, and at night preached in our new Peoples' Church. Monday morning he addressed the students of the Catholic College. On Tuesday he visited the Flint-Goodrich Hospital and dined with Dr. and Mrs. Heath. While in Texas he represented the Board of Foreign Missions at the West Texas and Gulf Conferences, and at the special request of Bishop Waldorf, spoke at the Texas-Louisiana rally, held at San Antonio in the interest of our work in the Gulf, German and Swedish Conferences in these states.



## BOARD OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS, OF THE METHODIST EPISCOPAL CHURCH HOLDS ANNUAL MEETING IN WASHINGTON, D. C. DECEMBER 5th. 1922

The present prohibition complexion of the House of Representatives is 224 bone dries, 79 wets, 72 new dries, 54 possible wets, while the dries made a net gain of three in the Senate, is the cheering information given out by the courageous indefatigable, booze-fighting Secretary in his annual report to the Board at its recent annual meeting. Dr. Wilson's report was a remarkably comprehensive analysis of the entire prohibition status and a scathing indictment of the unethical methods of wet propagandists in their effort to deceive the people into believing that America is failing in her superb reform effort. In order to offset this false impression, the Secretary urges a thorough educational campaign of law obedience, law enforcement, and respect for law, calling upon all pulpits, Sunday and day schools, and respectable newspapers to urge temperance, abstinence and prohibition everywhere; until the liquor traffic shall take its place in the same class with piracy, dueling, the African slave trade, chattel slavery, the lottery, gambling dens, redlight districts, and the entire brood of giant evils that infest a paganized civilization.

### A Striking Analogy

Referring to the method of extending prohibition to shipboard and harbors, to the three-mile limit and on the high seas, Dr. Wilson said:

"We believe that International Law will make it just as clear that no foreign ship has a right to approach our coasts, enter our harbors, or dock at our wharves, bearing a commodity that has been outlawed by the United States, and defined as poison by our legislative bodies. We call attention to the fact that after Great Britain had outlawed the slave trade, she had the courage to apply her national doctrine to her ships and to the high seas. She not only enacted that no British vessel flying a British flag should carry a slave, but that any ship that went to Africa and stole Negroes for the purpose of selling them into slavery should be regarded, and treated, as a pirate ship; and she actually declared through her highest courts that any ship, of any nation, flying any flag, that entered one of her harbors with slave cargoes should by virtue of the fact that she was in British waters forego her cargo, and that such slaves should be ipso facto free. Having come within the jurisdiction of the British Empire they were emancipated forthwith.

We think there is a lesson for the United States in this British precedent when the United States wakes up to a full realization of National Prohibition and all its implications."

The specific work and workers of the Board are mentioned in the following excerpt taken from the General Secretary's report:

### Work and Workers

The Board of Temperance was never so well equipped for its work as now. It

has fifteen conscientious, well-trained and fully devoted workers at its home office, and is extending its influence through representatives working in twenty-one nations.

Our working force has recently been supplemented here by the addition of two notable leaders. Guy Fitch Phelps, of the Oregon Conference, one of the greatest public speakers on the Pacific Coast, has come to Washington and settled with his family that he may be permanently identified with our work, and wherever he has appeared in pulpit or platform he has made a great impression for our cause. He is the author of numerous books, some of which have had a wide circulation on several continents, and of poems that have been read extensively in the magazine literature of the nation. He has been a reformer of great effectiveness and fearlessness all his life; and no man in the nation struck such blows at the white slave traffic when it was most formidable as he by his book exposures, investigations and platform utterances.

Rev. R. V. Johnson, a younger man, but thoroughly equipped with all that the schools can give him, a graduate of De Pauw and of Boston School of Theology, has done post-graduate work at Harvard and successful pastoral work in Indiana. He rendered notable service in helping to make Arizona dry, and comes to our work to assist in the office and the field.

One of the most successful missionaries of India, Rev. J. Waskom Pickett, brother of our Research Secretary, is in charge of our work in India, and Mark Shaw, whose thorough investigations of Prohibition in Chicago, have been widely published, has gone as our representative to Japan and is in the midst of a notable pioneer work. Numerous other new men in the fields of Europe, Mexico, etc., are making full proof of their leadership as the representatives of this Board.

Our Board has done vital work in the cleaning up of Tia Juana, Mexico; on our southern border, securing the co-operation of the President of the Republic of Mexico, who closed up most of the objectionable things along the border after our complete exposure of the situation.

We have furnished a thorough investigation of the gambling at French Lick in Indiana, where we sent a well-equipped investigator who got on the inside and turned the place inside out for the view of the citizens of the state. This had most notable influence on some of the elections of Indiana, and has done great good.

We have sent literature and speakers in several city campaigns where the moving picture industry had grown disreputable, and so brought on the conflict.

We have conducted an educational campaign of literature and speaking in several centers where dancing in the public schools

had dropped to disreputable depths. Our leaflet literature on those questions, and on the subject of Sabbath Observance is more in demand than ever.

### Our Field Work

Our speakers with their broadened reform program have gone to the conferences of the Church, all of them during the quadrennium and many of them every year, and in addition have done notable work at twenty-two of the Epworth League Institutes this summer. After promising to do this work, and Dr. Rarick's position not having yet been filled, two of the young men of our office went to these institutes, taught classes and gave evening lectures, not only satisfactorily, but to the great delight of the Institute managers and young people, and they have been invited to return for the coming year. It is probable that no other Board or agency of the Church attended so many of the Institutes except the Central Office of the League itself.

For almost ten years our Board has maintained the only colored man giving his entire time for the uplift of his race in the promotion of prohibition and other moral reforms. It has been long thought that a great convention of all the leaders of the denominations representing the Negro Race, at some city on the border, would be an opportunity to interest that people, and notify the nation that we were to have help and not hindrance from that source in the enforcing of the prohibition law. So, from October 3rd to 6th a great convention, with 700 to 800 delegates with a full program and one of the most representative assemblies that ever came together in the South, was held under our auspices, the expense of which was borne by our Board. The testimony of both races and publications of every name and creed, seemed to vie with each other in praising the achievement, and the mode of its conduct. Our Dr. Coggin was the presiding genius, and in point of attendance, interest, and far reaching publicity and enthusiasm for the cause, it was a notable convention in every way.

Special investigations made by this Board during the year on the American-Mexican border; at French Lick in Indiana; of the working of prohibition in Chicago; the publication for us by the Manufacturers' Record of the workings of prohibition throughout the United States; investigation of the moral and religious affiliations of every member of both Houses of Congress; with the uses we have made of this information, has more than justified the amount of money expended. The Leaflet Department, of our Board, now under the supervision and editorship of Guy Fitch Phelps, is taking on new activity, and the use of leaflets, written with real messages and with a pointed method of approach, promises to be an effective agency in our work.

Mr. Johnson has been assigned to the work of looking up subscriptions, both those that have been made, such as have remained uncollected, and also new ones, and is showing system, aggressiveness and interest in this matter that promises large results.

(Continued on Page 4)



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**A BENEDICTION FOR THE NEW YEAR:**—The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace.—Numbers 5: 24-26.

## BOARD OF TEMPERANCE

(Continued from Page 3)

There are other activities proposed by the Board that are of equal interest and magnitude with the things we have been doing. First, we should publish more widely the character and scope of the work done by this Board that the Church and public might know of the good being accomplished through the Board's various enterprises.

Second, we must do a more definite work along distinctly unpopular lines, such as law enforcement campaigns, strictly non-partisan, and political endeavors to see that our friends are not punished for serving a good cause.

Third, we have had a plan of education in our Sunday Schools, Epworth Leagues, and League Institutes, but our attention has been directed to a need for an educational program in the colleges and theological seminaries with regard to the prohibition reform, public morals and Christian citizenship. The purpose is to train leaders and build a great force of intelligent citizenship. Our Board has access to all the schools and colleges and we hope to inaugurate a really effective enterprise that shall net results for the kingdom among these coming leaders.

Fourth, we must initiate a patriotic order with which the service recruits may be associated who have the call of God to the field of politics. There is no reason why a call to teach, or a call to preach, or a call to the home or the foreign mission field for medical service, or any other, is more sacred or requires a more careful cultivation than

the call to be a leader of Christian citizens in the politics of a Christian Republic.

### Methodist Headquarters in Washington

But undoubtedly the crowning achievement of the Board is the realization of its long cherished purpose to erect in the Nation's Capitol a Headquarters Building to conveniently house its activities and adequately represent Protestantism influence at the heart of the Nation. Workmen have already excavated for stately the foundations of such a building. And within about ten months there will be standing on that site, the most eligible in Washington, a building in keeping with its surroundings, just fronting the capitol diagonally across the street from the Senate Office Building and a block from the Congressional Library, a Methodist Headquarters, a rendezvous for "groups interested in good government allied in the work of temperance, prohibition and public morals on lines as wide as the world and as permanent as the human race." Truly as Bishop McDowell said, "I wonder that God kept this corner vacant until Clarence True Wilson saw it one night and dragged me here on foot to tell me this was the place."

### Research Secretary Reports.

The report of Deets Pickett, Research Secretary of the Board revealed the fact of his value for the particular work the Board is undertaking which must be based on thorough investigation and accurate knowledge. Mr. Pickett is a painstaking, persistent searcher after truth; a man of analytic mind with judicial poise. He avers that "the territory which was formerly under license shows reduced crime, increased savings and enormous improvement in health." Another fine observation of his is that "Prohibition at its worst is better than license at its best," and "Truth crushed to earth will rise again, but it will get up a little sooner if it is helped a bit." The key word of this Department is, "Be thorough, Be Careful, Never Quit."

### Board Takes High Ethical Ground.

True to its ideals of National Public Morals the Board unanimously adopted the following resolution offered by Dr. J. N. C. Coggin, Secretary for Colored Work:

"We call earnestly upon the Methodist people throughout the length and breadth of the land to consider prayerfully and with a sense of duty the great problem of racial relations. Methodist ministers, both white and colored, should appeal to the Christian conscience of every community to stamp out the custom of lynching and to minimize those points of friction between the races which result in race warfare.

"Particularly urgent is the duty of the white people of the country to see that everyone charged with crime has a fair and open trial in efficient courts. It is a mistake to think that lynching is a necessity or that court action is not a sufficient deterrent to all forms of crime. Too long has this issue been the football of politics and the subject of sectional recrimination. The problem has become national in its scope. The white people of the country control the courts and make the laws and for them to go outside of the law in the handling of crimes is a degradation of themselves, an inducement of the governments which they have created, a humiliation of every state and a national scandal. Specific grievances of either

the white or colored people of various communities should be corrected by frank confessions and complete understanding. If the Christian conscience of the nation is aroused the racial problem will disappear without further legislation or agitation which is tinged with hostility.

"We commend the Inter-Racial Commissions which have done so much to promote good will and dissipate misunderstanding in various states and we recommend the extension of this policy of inter-racial discussion and understanding to wider spheres."

### Dr. R. J. Wade Speaks.

In his usual felicitous way, Dr. Wade addressed the Board urging that the date, January 28, 1923, which the Board set as Cornerstone-laying Day be observed throughout the Church as a time of free-will offerings for the Building Fund. In this connection he called attention to the faithful sacrificial services of the office secretary, Miss Bates, who has put \$1,500 into the Building Fund and was appropriately the proper one to turn the first spadeful of dirt for the new building.

To Dr. Wade's address, Bishop McDowell, President of the Board who presided at the annual session, made this very fine response: "Today our faces are not turned back. Our faces are toward the completion of this building not as an end in itself but as a means toward the end which is temperance, prohibition, respect for law, obedience to law, no nullification anywhere and no compromise with evil anywhere and a recognition of the fact that since we began, in consequence of the operation of forces we could not set in motion the world itself has become one world, and must be a sober world clear around its whole reach."

### The Forward Look.

Among new legislation the Board approved of the holding annually of Law Enforcement Day under the direction of the Department of Colored Work in conjunction with Colored churches and welfare agencies throughout the country. And also requests the church to apart in its calendar of events, what shall be known throughout Methodism as Good Citizenship Day. The report of the Committee on Policy was adopted urging the removal of appointment of enforcement officers from politics and placing it under Civil Service Commission; the creation of a new government bureau correlating and heading up all prohibition officers, thus taking them out from under the Secretary of the Treasury, and making worldwide prohibition an object of prayer by the Churches of all denominations. The resolution read by Mr. W. M. Anderson, President of the New York Anti-Saloon League follows, the ending the most significant meeting of the Board in its entire history:

"Whereas, victory in the first phase of the prohibition fight which culminated in the ratification of the Eighteenth Amendment to the Constitution of the United States came as a result of prayer, earnest and sustained, on the part of the followers of Christ of every denomination; and

"Whereas, it has become apparent that many of those whose efforts at intercession helped bring about the enactment of prohibition, believing that the fight was over have abated their efforts; and

(Continued on Page 11)



## THE IMPRESS OF THE INFANT CHRIST UPON THE WORLD—A COMPARISON

By Rev. J. H. Lovell, A. M., D. D.

From the eminence to which the human family has climbed in these more than nineteen centuries we look back again to the first Christmas to estimate in the light of present day intelligence the impress made upon the ancient world by the infant Christ. Also by comparison we may study the extent and depth of the impression that is being made upon our world today by the Christ who is revered and trusted as the Founder and the Preserver of the Christian religion.

For testimony as to the profound impression made upon the various strata of society by the phenomena and the circumstances connected with the birth of Christ we shall consult some of the individuals who came into immediate contact with the child Jesus and observe their actions and deeds consequent upon that contact.

Let us take first the shepherds. Evidently these were devout men of the industrial class who were waiting faithfully for the fulfillment of the age-long promises made to Abraham and others. They were blessed with the greatly coveted privilege of receiving the long-looked-for message from Heaven at the hands of chosen representatives of celestial power and glory. After the angel had told them the story of the birth of Jesus and they had witnessed a celebration program given by a heavenly choir, they resolved to go to Bethlehem to see the child for themselves. Then when they had seen the holy family as self-commissioned they began to publish abroad the story of the wonderful things they had seen both in the field and in the manger at Bethlehem. They became the first earthly messengers of the glad, glad tidings.

The Christmas of 1922 finds a host of people of the agricultural and industrial classes throughout the world who are worthy successors to the Bethlehem shepherds. They are men and women living unpretentious lives of righteousness; who receive God's word in simple faith; who without pomp and splendor assemble in their various places of worship to honor God; who also gather their children about the family altar and consecrate them to a life of usefulness and service. From these classes come a large per cent of the men and women who give themselves to distinctively Christian work and like the ancient shepherds spread abroad the good tidings of a living Christ.

Then there were the "wise men" who had traveled from afar under the guidance of a brilliant star in order that they might see and do homage to the heavenly King. Coming into the city of Jerusalem they astound the rulers of the Jewish capitol with the question: "Where is he that is born King of the Jews?" adding in all sincerity and surety: "We have seen His star in the East and are come to worship Him." Led by the mysterious star they went to Bethlehem, worshipped the blessed child and presented to Him valuable gifts as a fitting token of His royalty and of His kingly mission in the world.

It is gratifying to note that the Christian Church of today can boast a goodly number of men, world citizens with a world vision, who

live in so close communion with God that they are quick to recognize even the shadows of approaching great events.

It is recalled that John R. Mott, consequent upon a swing around the world just a few years before the outbreak of the World War, made a fervent appeal to the Christian Church for a large number of special missionary workers that they might go forth among the nations as preachers of righteousness, international good will and brotherhood. In stressing the urgency of immediate action on the part of Christian leaders, Mr. Mott pointed out grave dangers which he saw impending over the nations of the earth.

Then after the great war had deluged the world in blood and ruin there appeared men like S. Earl Taylor, Bishop Luther B. Wilson, Robert E. Speer and scores of others who, scanning with astronomical precision the spiritual firmament discovered a star signaling a rebirth of the nations. Accordingly, before the battles ceased to rage, these wise men of the Church were holding councils of prayer and deliberation in various parts of the world planning the "Rebuilding of the World". The great Methodist Missionary Centenary was thus conceived and brought forth and it has figured as one of the most far-reaching, intensive and comprehensive religious movements of modern times.

The modern "wise men" profoundly philosophical in thought, scientific in their investigations, orthodox in their religious tenets, still yield themselves as willing instruments of divine revelation; they still recognize Jesus Christ as King and pour at His feet their stores of knowledge, wisdom, honor and attainments in a spirit of reverence and humility.

But alas! the world still has men who are antitypes of Herod the king; a man who, after he had been mocked in his hypocrisy and murderous scheme to slay the child Jesus, vent his rage upon thousands of innocent Jewish children. We speak of Herod in the same breath with such men as the German kaiser and the heartless Turks noted for their cruelty in slaughtering great numbers of Armenian Christians in these latter times. Furthermore, Herod is portrayed in such powerful and wicked combinations as the liquor interests in league with corrupt politicians. For what do they care how many children, women and men are destroyed if only their coffers are filled with gold? These men and agencies, often clothed upon with great power and authority, constitute some of the greatest menaces to the work of the Christian Church in their opposition to the dissemination of the true knowledge of the Christ.

Also the priests and scribes who are called in to tell where Christ is to be born appear to be mere custodians of sacred truth, but not faithful dispensers of the same. They seem rather indifferent to the great and strange things that are taking place about them. Like them there are found in the ranks of the Christian clergy today those who are bigoted, conceited, self-centered; men who boast of their knowledge and exaltation, yet hold themselves aloof from

the people who are so much in need of religious training and education. But when these men are constrained to give utterances on the Bible and the life and doctrines of Christ they can but attest the unity and authority of the plan of salvation.

On the other hand it is gratifying to think of faithful old Simeon and the prophetess Anna, who departed not from the house of God while they waited for the manifestation of the glory of God in the transition from the old Mosaic order to that of the Messianic kingdom.

In the ranks of our present day ministry there is a company of battle-scarred heroes usually called "retired ministers"; also in the laity there is always found the "faithful few" of men and women, ripe in experience and age, who have carried upon their shoulders the burden of the Church for years—these, laymen and ministers, are they who hold on by faith to the orthodoxy of the former generation until the younger "sons of thunder" and the fiery, up-to-date officials have been initiated into the ordinances and responsibilities of the Church equipped for its ministry to the succeeding generation.

Finally, there were Mary and Joseph who were fully resigned to the will of God. Mary herself represented the consummate perfection of womanhood, pure in heart and undefiled in body. She and Joseph had ears that were keenly sensitive to the sound of God's voice. They needed but to know His will and there was not hesitation, no quibbling—they were ready to yield themselves to the guidance of the Spirit.

Christ has made His impress upon a host of men and women, and they are living this Christmas day, who have responded to the call of the Christian Church for service in some such terms as "Whenever, Whatever, Wherever pleases Him"; people who have eliminated all reservations as to the service of God; who "stand at attention," as it were, fit and equipped, ready to receive and to execute the orders of their great Captain in any part of the earth, at any sacrifice.

Therefore, the impress of the infant Christ upon the world has been deepened and magnified a thousand fold through the years and today the Christ of the centuries is being felt in the world as no other character of ancient, mediaeval or modern history.

Although in the affairs of the nations there appears to be turbulency and the ragings of a mad sea, yet to the real student of world movements who plunges beneath the surging surface there is revealed unmistakably a constant and well directed current of constructive principles tending to carry forward Christian civilization to the haven of a glorious consummation.

Then shall we not hail with new delight the return of our Lord's birthday? The "Gloria in Excelsis" still reverberates throughout the world, if our ears are attuned to hear it, and the "peace on earth" rings in the hearts of multiplied millions of earth's inhabitants.

"The kingdom is coming, O tell ye the story,  
God's banner exalted shall be;  
The earth shall be full of it knowledge and glory  
As waters that cover the sea."  
Jackson, Tenn.



## THE EXODUS OF THE NEGROES

As Seen by Rev. J. W. Golden, Seven Years  
District Superintendent of the Upper  
Mississippi Conference, Methodist  
Episcopal Church

It was during the late European war and especially at the time when the United States went into it, that the exodus of the Negro began in a large way. Owing to the fact that the European nations being in war the foreigners in large numbers went home, making vacant their places in great manufacturing centers of the North, thus there was a growing demand for labor with fancy wages. The doors were opened to Negroes. A few went to supply these and it was soon discovered that he was fully equal to the task, and gave equal and efficient service as that of his foreign brothers.

Because of the great and rapid consumption of manufactured products, the demands seemed greater than the supply; the cry and search for labor began. A few Negroes from the South responded and went North, and after each pay day they would write their friends and kinfolks of the land of prosperity. At first only such men as those who had little or no responsibility would go, and whether they knew it or not, they were the best agents of the northern firms, because they soon impressed their homefolks in the South that they had found a better place for a living wage, and a place where their children would be given better school advantages and where they would have better protection by the law, and equal accommodations on all public conveyances for equal pay. Now at that time many fathers, brothers and sons were being drafted and examined, which examination was a revelation of their physical and educational needs, and such provisions as were necessary for them (namely better schools and housing and sanitary conditions), were not being made, and too, the cotton farms at the same time were being ravaged by the boll weevil, and the Negro farmers being mostly tenants were not getting self-support from their labors, therefore any news coming from the North that meant better living for them, was cordially received. Therefore they began to go in greater numbers, even many outstanding Negroes whose intelligence and accumulation of wealth would make them assets to any community, began gradually to fall in the northern migration.

Notwithstanding that there is a gradual improvement in the educational opportunity provided for the Negroes in many places of the South, and most everywhere increased wages, and movements for the abolition of mob violence in some sections, still we must face the facts as well as the future.

As District Superintendent for seven years, touching twenty-five counties in Mississippi, the State which had, according to the census of 1910, almost one-tenth of the Negro population of the United States of America. My observation and experience lead me to state, that the exodus is still on and will no doubt continue, gradually going North and West for some years. In many places hundreds have gone within the last few months. Many churches have almost depleted memberships because of the exodus. Seventy-five were counted that left one community within twenty-four hours.

The Negroes who go North locate mostly in cities and, like other races, they cluster as much as possible. And the Southern Negro believes in his church, the institution in which he feels at home, and with 350,000 Negroes in the Methodist Episcopal Church and with the greater portion of them in the South, certainly our Negro membership is going North in the same proportion as those of other denominations, for this cause when the exodus began in such large way, our resident Bishop (at that time Bishop W. P. Thirkield) of the New Orleans Area, asked that the ministers begin a follow-up plan by letter, certificates, etc., notifying the pastors of the North of their coming and transferring their membership. But the whites soon found that our church was, in nearly every city to which our members were going, but white congregations and these folk from the South were accustomed to worshipping with their own race groups and when they failed to find a Negro congregation of our denomination it was a loss to the general church. It is true, that it is not possible to save all of them to our church, but it can be done where they have gone by the hundreds, these folk love their church, and have been and will be loyal to it if given a chance. May I mention the Negro congregation of Beloit, Wisconsin, where a minister from my conference and district is pastor. It was there, on a follow-up experiment, that the writer went and found a splendid number of members from the district of which he was then superintendent. A few of them were called together on a Monday afternoon in June, 1916, and there organized the Methodist Episcopal Church, which was approved by the district superintendent there. Today that church or congregation compares favorably with any Negro congregation in that city, and they are taking care of their Centenary and other obligations of the local and general church, the same thing can be duplicated in many places. Who knows what it will mean to the connection to save the Negroes to the church who go North. Among those who have gone and are going are thousands of children, among whom are future leaders. Shall we not save them to the church by putting on an extensive campaign in a large way? It can be done.

Hundreds have gone who subscribed and paid there subscriptions to the Centenary each year, and if they are looked up and saved to the church, they will continue to take care of any responsibility the church may put upon them and do it with the consciousness that they are doing Christian service, because they have been taught and they believe that the voice of the church is the voice of God.

Greenwood, Miss.

## THE REV. JOHN N. SAMPLE LAID TO REST

By Rev. E. F. Scarborough.

The Rev. John N. Sample, our pastor on the Sturgis Charge, Upper Mississippi Conference, passed to his reward December 12th. The funeral services were conducted by the writer in the Georgeville Methodist Episcopal Church. A Prince in Israel is gone. If he had been judged by his physical appearance he would have, like David, fallen short in man's estimation. If by educational qualification, the door of hope would have been closed to

him. But judged by the purity of his life and devotion to the task before him, he would be numbered with the mighty. He was a man of prayer, whether in the sick room, home or church, whenever he went to his knees all about him would soon feel that they were in the very presence of The Almighty. His preaching and his prayers, were not made effective by a trick of the voice, as is some times the case, but by simplicity, directness and sincerity. He would sweep his hearers on to higher ground. He was never heard to complain, no task was too hard, no duty a burden; when the church called he always answered cheerfully, "Here I am I." He leaves a wife, two daughters and a host of relatives and friends to mourn his going. Our loss is Heaven's gain.

## CENTENNIAL CHURCH NOTES, KANSAS CITY, MO.

The past three months have been busy months at Centennial Church. Under the wonderful and zealous pastorate of Rev. W. L. Lee every effort has been crowned with success. The membership has increased and the striking feature has been that so many men are heeding the call to service.

The rally launched for the purpose of helping to erase the "Parsonage Debt" netted over \$1,800. Our pastor's wife, Mrs. W. L. Lee, led the "Victorian Club" to victory in this effort. Mrs. Lee is as faithful and untiring a worker as her husband and with the help of her splendid co-workers attains success in all her attempts.

We were asked to raise \$200 for the "I Will Maintain Fund". This was done—yes, even an additional \$10 added thereto.

The sum of \$75 was given our pastor to defray his expenses to the "Southland." The extended smile upon his ever-pleasant countenance was a silent testimonial as to the joy afforded him upon taking this trip, his only regret being that he could not stay longer and see for himself the real beauty of the South.

The Ladies' Aid Society deserves mention herein. At Thanksgiving time each year they hold an annual bazaar and "Queen Crowned Contest". This year the ladies in the contest, three of them, had the work actually at hand and worked to make this contest the best in the history of the society. Did they succeed in their doing? They did! At this time \$400 has been reported and more money is still to be collected. The "Thank Offering" collection totaled \$300. A spiritual service was held on Thanksgiving morning.

Every department of the church, save one, is much alive. The women's department of the Steward Board are seemingly in competition with each other. Their quarterly reports were surprises to most of us.

December 2nd to 4th inclusive marked our third quarter. All reports were good. Our District Superintendent, Rev. A. H. Higgs, was with us expressing his delight and approval of our recent notable accomplishments. He was much pleased to know that over \$3,000 has been raised this quarter, leaving out what has gone into the treasury of the various auxiliaries of the church. Our quarterly collection amounted to \$257.45.

We ask the prayers of entire Methodist churches that our work in the future shall far excel that of the past.—E. Bernice Ellis, reporter.



## THE WORLD GOES WHERE IT IS LED

By Dr. Elmer T. Clark

There are many persons in our midst who believe the world is going wrong. It is not difficult to thus believe, for there are happenings, tendencies, and attitudes all about us which seem to so indicate.

The evidences run from the confusion and anarchy in the Near East to the disregard of prohibition in America. Every daily newspaper affords new examples of what some interpret as proof that the world is on a downward trend.

We are pretty certain that the world is in a serious situation, to say the very least. We may explain it as the aftermath of war if we choose, but our explanation does not rid us of the fact. It is doubtful if the world was ever before so seriously menaced, if the most fundamental institutions threatened, if there was ever a more urgent need for constructive effort in steadying all the factors of civilization.

If the world is already going wrong, or if it may go wrong in the future, it behooves us all to seriously consider one fact—the fact the world always goes where it is led. If it goes to hell, it will be led to hell. The vast processes of the world's complicated life all constitute a simple game of "following the leader."

The "man on the street" does not cause war in the Near East, nor consciously will that the Turk may exterminate Christian Armenians with impunity. His ideas are often handed down to him, and he reflects what the leaders think and is led to sanction what the leaders do. The men who lead the world are strategic in determining what the world shall be.

So if we want to change the course of the world we must change the course of the leaders. If the leaders go right, the world goes right, but the world cannot possibly go right when the leaders go wrong.

Thus the problem of the world's ultimate stability and salvation is very much simplified. It resolves itself into the production of leaders who may be trusted in every emergency to go straight.

The whole matter comes to the college, for the college men are always the leading men. It makes no difference what Mr. Edison may say, the fact remains that leadership and influence come from the colleges.

If we did not know this from observation and experience, it would be proven beyond peradventure by the pages of "Who's Who in America". For many years tabulations of the notabilities listed in this volume have shown that 1 per cent of our population, college-trained, furnishes 73 per cent of the leadership in all sections of our life, while the 88 per cent of untrained persons provide only 27 per cent. Further comment is unnecessary.

Thus the problem of the world's welfare shifts to the college. In its walls today are being trained the men and women who will determine our weal or woe tomorrow. The world will go where they go. Which way will they lead?

The cure for all the world's social ills, as well as for the personal ills of men, lies

in the application of the Christian principle to them. If we can christianize, then we can stabilize, reconstruct, save, but without the religious foundation and basis most of our efforts are likely to be superficial. Give us, therefore, above all else, great leaders who are Christians, and who will lead the world straight on the path that leads to the kingdom.

We do not know any other way whereby we may be saved—socially, industrially, politically.

If the welfare of the world depends upon Christian leaders, there must be a system of Christian Education to produce such leaders. Men are made by their training. Leaders, let us repeat, come from the college. And it is thus impossible to escape the conclusion that the Christian College is a fundamental institution. We cannot get on without it.

In Chicago there will soon convene a series of gatherings which possess great significance. The Council of Church Boards of Education, made up of the educational executives of practically all the great Protestant denominations in America; the Church Workers in Universities, those men and women who are laboring at the mighty task of caring for the religious life and Christian training of students in the great secular universities from which the Christian element in education is so often wholly absent; the Association of American Colleges, the organization representing the Christian institutions themselves; convention or meetings of nine great Boards of Education representing that many denominations—these organizations meeting simultaneously from January 8th to 13th will stage a "Christian Education Week" in Chicago, which should profoundly influence the life and thought of our country.

Nothing is more urgently demanded. It is not necessary to be a reactionary alarmist to understand that the Christian element is departing from American education. When it is no longer in education it will no longer be in the hearts of our leaders. And then the world will certainly go wrong.

Many voices call to the church member of today, and many interests demand his attention, money and sympathy. But none of them are more important than Christian Education. Indeed we may well say that Christian Education is more important than any, for it is the support and preliminary requisite of them all, since it provides them their leaders and workers.

Surely the time has come when the Church should take with overweening seriousness the supreme task of Christianizing our education. And this "Christian Education Week" in Chicago should receive our most earnest sympathy and prayers.

Nashville, Tenn.

## THIRD STATE INTER-RACIAL CONFERENCE FOR KENTUCKY

Held at Louisville, Ky., Dec. 15-16, 1922.

Gov. Edwin P. Morrow, Honorary Chairman; P. C. Dix, State Secretary, Y. M. C. A., Active Chairman; Dr. James Bond, Director, under the auspices of the State Y. M. C. A.

Theme: "Some Kentucky Problems Requiring Inter-racial Co-operation in Their Solution."

Program—December 15, 1 p.m., P. C. Dix, presiding. Devotional, Rev. Nash Williams, Louisville, Ky. Report of the year's work by Dr. James Bond, director of Inter-racial Commission of Kentucky. Opening address, Gov. Edwin P. Morrow, "European Side Light on Our Race Problems." Address, State Secretary Y. M. C. A., Mr. P. C. Dix. Address and reading, Col. J. S. Cotter, Louisville, Ky., subject: "Grant and Ned's Psalm of Life for the Negro." Address, by Supervisor of Colored Schools, Prof. F. M. Wood, Paris, Ky., subject: "Problems of Negro Schools." Address, by Editor of The Evening Post, Louisville, Ky., Mr. Lewis Humphrey, subject: "Contribution of the Press to Right Race Relations," discussion opened by Rev. W. H. Steward, Editor of American Baptist, Louisville, Ky. Address, Dr. C. S. Gardner, Southern Baptist Seminary, "The Importance of the Introduction in Kentucky Colleges of Courses on Race Relations." Discussion opened by Prof. P. W. L. Jones, Kentucky N. I., Frankfort, Ky.

7:30 a. m. Dr. M. J. Hutchins, President, Berea College, presiding. Devotional, Dr. Samuel Callen, Louisville, Ky. Music, Lincoln Institute Quartett. Address, Dr. G. E. Haynes, New York, "The Compelling Power of Good Will in Race Relations." Music, Jackson Street Methodist Episcopal Church male chorus, director, Pastor I. G. Penn, Jr. Address, Dr. I. G. Penn, Sr., Secretary of Board of Education for Negroes of the Methodist Episcopal Church, Cincinnati, Ohio, subject: "The Larger Educational Outlook for the Colored People of the South." Music, Simmon University Choral Society. Address, Dr. W. W. Alexandrew, Atlanta, Ga., subject: "Progress in Building Better Race Relations."

Saturday, 9:00 a. m. Devotional, Dr. M. B. Lanier, Dean, Theological Department Simmons University. Address, Mrs. J. B. Judah, Louisville, Ky., "How Can the Living Conditions of the Negro Population be Improved," discussion opened by Mr. E. A. Carter, ex-Secretary of Urban League, Louisville, Ky. Address, Miss Alice Lloyd, Maysville, Ky., "Woman's Part in the Improvement of Race Relations," discussion opened by Mrs. Lavinia Sneed, Louisville, Ky. Address, Attorney N. M. Willis, Louisville, Ky. subject: "Uneven-handed Justice in the Courts." Address, Bishop George C. Clement, Louisville, Ky., "How Can the White and Colored People of Kentucky Co-operate in Reducing Crime and in Securing Proper Punishment for Criminals Where Both Races are Involved?" Report of Findings Committee, Dr. A. E. Thornton, Lincoln Ridge.

Report of Findings Committee, declares misunderstanding cause of differences.

Mutual study of race relations to remove misunderstandings "on which prejudice is causing race differences is based." The report also stated that many economic and moral difficulties could be removed by doing away with friction between races.

The Committee on Findings asked the addition to curricula of primary and secondary schools of courses in the study of racial relations. Appointment of Negro policemen was

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## APPOINTMENTS OF THE ATLANTA CONFERENCE

### ATLANTA DISTRICT

J. W. Queen, District Superintendent; Ariel Bowen, H. E. Burns; Battle Hill, J. W. Bowlin, Central Ave, D. H. Stanton; College Park, J. F. Dorsey; County Line, I. C. Rucker; Decatur, O. B. Quick; East Point and Hapeville, P. L. Inman; Fairburn, R. H. L. Eans; Foss Chapel, C. H. Adams, Supplied; Marieta, N. J. Ross, Oakland City, C. H. Bridges, Supplied; Oxford, J. H. Bridges; Palmetto, J. J. Jones; Red Oak, E. S. Norris; Rockdale Park, J. L. White, Supplied; South Atlanta, C. L. Johnson; Warren Memorial, N. J. Crolley; Edgewood, L. W. Houston, Supplied.

### GAINESVILLE DISTRICT

J. F. Demery, District Superintendent; Athens, J. C. Cunningham; Buckhead, A. L. Hayward; Buford, W. C. Von Shultz; Commerce, Joseph Griffith; Covington, N. A. Bridges; Duluth, P. H. Kelley; East Atlanta, Thos. Hayward, Supplied; Elberton, W. M. Jones; Fort St., K. D. Hough; Gainesville, H. L. Phillips; Gillsville, O. T. Clifton; Hoschton, To Be Supplied; Lawrenceville, W. A. Neely, Lavonia, J. M. Anderson; Leo, S. V. Fowler; St. Luke, L. C. Williams; Suwanne, E. A. Allison.

### GRIFFIN DISTRICT

R. T. Adams, District Superintendent; Brooks, G. Y. Flemister; Fayetteville, W. M. Bailey; Griffin, W. B. Wood; Griffin Circuit, W. E. Ector; Hampton, J. D. Lovejoy; Jonesboro, J. W. Tharpe, Jonesboro Circuit, L. P. Kimball; McDonough, P. H. Travis; Oakhill, Z. K. Gowens; Stockbridge, B. F. Barkley; Williamson, J. M. Daniels.

### NEWNAN DISTRICT

M. M. Alston, District Superintendent; Bremen, David Gray; Burns and Evergreen; R. B. Laster; Carrollton, E. J. Kight; Franklin, E. G. Newton, Grantville, E. W. Rakestraw; Hogansville Circuit, E. D. Adams; Newnan, C. W. Adams; Newnan Circuit, J. W. Swain; Rivertown, R. T. Jackson, Luther-ville, J. T. Wolfe.

### ROME DISTRICT

W. O. Thomas, District Superintendent; Adairsville, F. A. Hunt; Austell Circuit, J. H. Brandon, Cedartown, Y. T. Frederick; Cartersville, J. B. Liburd; Cave Spring, R. B. McPherson, Chickamauga, To Be Supplied; Douglasville, J. H. Davis; Floyd Circuit, W. T. Brantley; Rome First Church, N. D. Shamborguer; South Rome, E. W. Barnes; Summerville, E. H. Lee; Temple, G. W. Hatcher; Villa Rica, P. B. Gates.

## EPWORTH LEAGUE INSTITUTE COUNCIL

By A. J. Loeppert.

The Deans' and Managers' Conference of the Epworth League Institute Council, held in Chicago, December 5-7, was a most significant gathering; one that undoubtedly shall mean very much not only to the 120 Institutes of 1923 and perhaps 45,000 young people, who will attend, but to the 750,000

Epworth Leaguers and the 2,500,000 young people who are directly influenced by them. Especially will it mean so much to every Benevolent Board of the Methodist Episcopal Church. These devoted representatives had come from every state in the Union. Maine and California, Minnesota and Texas.

Dr. W. E. Hammaker, Pastor of Trinity M. E. Church, Youngstown, Ohio, Vice-President of the Board of Epworth League and Chairman of the Executive Committee, in a most happy and appropriate manner, stated the purpose, method and the objective of the Council. "We are together as a family-group to talk over our personal family affairs, as they relate themselves to the life of our demonimation."—Judged by such a declaration of purpose and objective it can easily be seen that every Dean and Manager was perfectly free to express his conviction.

The growth of the Institutes had been so rapid in the past six years that the Board of Epworth League deemed it very necessary to call the second Institute Council, as this was demanded to face the problems involved, to define clearly the aims of the Institutes, to mark out new paths for coming years, to have the Institutes to be of the greatest value to the entire program of the Church, and to exchange ideas and offer suggestions that might be applied for the benefit of all. When one considers that over 30,000 young people, paying about \$20.00 a piece, attended the 107 Institutes of 1922, it can easily be seen that the League is by no means engaged in a small piece of work in promoting the institute idea.

General Secretary, Dr. Charles E. Guthrie, stated that our Institutes are the promoters of the liveliest enterprise in the Methodist Episcopal Church. The League today is doing work among thirty-one nations; the latest one added is Poland. He is very enthusiastic over the wonderful outlook of Young People's work in foreign countries and meets with much success in his appeal for loyal support. Five secretaries are working at present in the foreign field and nine more could be appointed to most needy fields before January first, 1923, if the necessary funds were available. This enthusiasm was likewise evident, when Dr. W. E. Gratz conducted "Snap Shots from the Institutes" by Deans and Managers who briefly reported the activities under their care.

The Council was singular in its method and program. No committee work, no stereotyped addresses, no surveys; the Central Office had provided some subjects, vital to League and Institute work, which were represented mostly with a few points and brief remarks to the entire Council for discussion.

The General Secretary, conducted an open forum on the question of "How can we best promote the Institute?" Many helpful and suggestive plans were given. "The attendance of the pastors at our Institutes" was also considered. A roll call as to Mid-Winter Institutes resulted in an estimate of one hundred and fifteen for the present year.

The Institute program for 1923 in its relation to text books, teachers, methods, and the objectives of our work was considered. It was the general opinion that the text books for the coming year should be pub-

lished at the lowest possible prices; one edition not to exceed fifty cents. Mr. R. H. Hughes, publishing agent, was present, and by request addressed the Council on the matter of text-books. Dr. B. E. Kirkpatrick presented the Morning Watch; Dr. F. J. Jordan Old Testament Bible Study; Dr. H. H. Frost Text Books; Dr. L. M. Edwards Evangelism; Miss Emma A. Robinson Junior Methods. Dr. Guthrie presented the subject of Sunday School Methods, the present plan of fac lass to give credit for Sunday School Methods will be continued.

The survey of the Advanced Program was presented by the General Secretary; maps, charts, etc., were presented, visualizing some of the outstanding work of the League. This survey was prepared under the direction of Miss Nellie Day and Mr. Oscar Gustafson of the Central Office. Dr. D. B. Brummitt presented some matters regarding the Epworth Herald co-operating with Institute work. Dr. G. F. Durgin presented Mission Study; Dr. W. E. J. Gratz, Life Service; Rev. P. Jacobs the Fourth Department; Dr. W. H. McMaster, Recreation; Dr. Meredith Institute-Songs; Rev. H. Hare Institute Music; Dr. Daniel Marsh Advance Course or Study; Dr. H. Metcalf, Institute Publicity; Dr. V. Thrall, Evening Program. Like a family—parents, sons and daughters—vividly relating their most interesting experiences so these Deans and Managers in discussing the above subjects, told of their remarkable experiences and successful plans. The list of approved text books will be sent to the Deans with Questionnaire. No credit on any subject will be granted a candidate, unless he satisfies the instructor and the Dean, that adequate use of the text-books in that particular subject has been made.

Dr. D. A. McBurney, Sioux City, Iowa, addressed Dr. Guthrie saying that the Deans and Managers of the Summer Institutes after taking it up with their individual Institutes, would like the privilege of presenting a chain representing the Epworth League Institutes of the United States.

The Council was very fortunate in having Dr. J. C. Bieri, one of our Successful pastors of Philadelphia. He surely understands how to combine seriousness and healthful recreation, and fun. He was a great help and inspiration to everyone present. The musical selection of a Sextet of our colored brethren headed by Rev. F. H. Butler of the Central Office, was greatly appreciated. The three days in Chicago, were days of the heartiest, most loyal and congenial co-operation, through which every activity of League life as it relates to the Institutes will be touched.

## THIRD STATE INTER-RACIAL CONFERENCE FOR KENTUCKY

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recommended for Negro districts. Negroes "who under the law, are qualified for jury service," should be allowed to serve. Newspapers are urged by the committee to present news of meritorious and deleterious achievements of both races in an impartial manner. Larger appropriations are requested for Negro education. Careful and righteous apportionment to both races of public funds for sanitation and street lighting is asked.



Delegates from Methodist Episcopal Churches of the Louisville and Lexington Districts, Lexington Conference, were: Mrs. Zora B. Clark, E. A. Coleman, J. J. Green, Methodist Episcopal Church, Shelbyville, Ky.; Rev. J. L. Leggett, Jeffersonton, Ky., pastor; Rev. Ball, Paris, Ky., pastor; Rev. L. W. E. Watson, Finchville, Ky., pastor; Rev. Kellog, Anchorage, Ky., pastor; Rev. E. D. Lawrence, Anchorage, Ky., layman; Rev. and Mrs. Eugene Flonnoy, Louisville, Ky.; Rev. J. S. Henry, Hardensburge, Ky., pastor; Mrs. Jackson, Evangelist, Smithland, Ky.; Rev. and Mrs. Broadus, District Superintendent; Rev. I. G. Penn, Jr., Prof. Ed. Davis, Georgetown, Ky.; Mrs. Norah Payne, Louisville, Ky.; Dr. and Mrs. R. Scott; Dr. Emerson, Louisville, Ky. The Pastor, Rev. I. G. Penn, Jr., with the members of Jackson St. Methodist Episcopal Church, gave a reception to visitors to the Inter-racial Conference and an enjoyable evening was spent, a most splendid dinner was served by social male workers of said church with decorations of the season. Mrs. Hattie Parrem had charge of the menu. "The Trend of the Races" by Prof. Haynes was on sale at the Conference and the auxiliaries of St. John's Methodist Episcopal Church have organized reading circles, and will read "The Trend of the Races" for its first study. The laymen of the Methodist Episcopal Church are trying to come in contact with every good thing and to become better acquainted with the prominent men and women of our race, who are accomplishing great things and making history for generations to come.—Zora Bloomer Clark, reporter.

### THE PROBLEM OF LIFE AND ITS SOLUTION

By Dr. H. N. Brown.

The Problem—How Shall We Get Clear of All Our Filth? Our city sewage system affords us a lesson for which the dry well, is by no means a solution; it is too much like Isaiah's filthy rags of self-righteousness. A bundle of filthy rags pulled from your closet, and thrown at the door of the neighbor in the next lot.

A half dozen dry wells in the city will foul every living well in it. And the disease that follows is the rebounding stone that will strike the owners of the dry wells as hard as the owners of the living wells.

There is three times as much water as there is land, and a sewage system reaching the very limits of the city, and touching every street and home is the very solution of the problem of the life of the people. If there must be outdoor closets let every owner of an outdoor closet keep a bucket of lime, or dry ashes sitting in the closet with an old dipper, and read Deut. 23:13 and it will tell you what to do. Obedience to this order is the solution of this problem, see Deut. 23:14.

Jesus wants to make all things new. Paradise from its supposed location on Adam's Peak had a perfect drainage and Heaven, from its very throne had a flowing river, and for the purity of the church and world Ezekiel saw a flowing river. Thus God has supplied us with abundance of water if we can be persuaded to supply sufficient pipes and see it well installed. Can we not be workers together with God?

Do you mean to go to heaven? Well you will

never do it till you make your home, here, Heaven. You had just as well yoke up with God and make a good yoke fellow, and find that glory begins below; Paradise must be replaced here just where we are. There is no half way ground, the system of sewage piping must touch the highest peak of manhood, and reach the last men in the swamp.

Now brother, God is not spending any time to find out the color of my skin, so do not slack your trace, but be honest with God, and pull right up with Him.

"Arise and let us go."

### THE WORLD AT THE TURN OF THE YEAR

#### The Ten Gigantic Facts of World Significance By Cornelius H. Patton, D. D.

We are rapidly swinging into a new and distinct era in this matter of extending the Christian religion over the earth. The facts and considerations underlying this conviction are as follows:

#### 1. Intensified Nationalism

Throughout the world the nations are coming to a fresh realization of their destiny and power. We are witnessing an assertion of nationality unparalleled in modern times. This is the mightiest force now at work in the world, next to religion. What shall be the relation of the two? Is nationalism to be the concentrated egotism of the people? Are we to have "megalomaniac nationalism made aggressive by prosperity," to use H. G. Wells' challenging phrase? Or can we have a nationalism which recognizes the restraints of liberty, with proper regard for the welfare of other states? In all parts of the world people are turning to democracy for self-realization, and this is well, since democracy is the political expression of Christ's doctrine of the brotherhood of man—every man counting for one because God made him one.

But democracy is working out badly in certain sections of the earth. Absurd and dangerous views of democracy are being handed to backward people. Horrible crimes are being committed in its name. How shall we make democracy safe and sound? It is for the church of God to say.

#### 2. The Unity of the World.

Notwithstanding the intensified nationalism of our time, the world is one, indis-severable. To the unity of creation ("God hath made of one") is now added the unity of socialization. Steam and electricity have so bound us together in a system of economic and social interdependence that there is no escape. Nationalism cannot be maintained by exclusiveness. A policy of isolation is as futile as it is wrong. The nations are an organism like the human body, and the eye cannot say unto the hand, "I have no need of thee." Internationalism is the completion of nationalism; it is the inevitable organization of the world's life for the ending of war, for mutual protection and service. Said a prominent British educator: "The world is now one in fact. Untold miseries and catclysms worse far than that from which we are emerging, lie in store for us, unless the world becomes one also in heart. The hope of the world lies, in sober truth, with those who preach peace to them that are afar off as well as to those that are nigh."

#### 3. The Recognition of Christianity as the Solution of the World's Woe.

Prominent statesmen, educators, journalists, captains of industry units in holding that the church, with her gospel of goodwill and brotherhood, is the only hope of the world. Never has there been such a chorus of appeal to God's people to get together and to get busy extending the lines of Christian influence and power. This was the heart of that great appeal of Lloyd George and the other British premiers in their New Year's Day message to the British people in 1921. Said Frank A. Vanderlip, upon returning from Europe recently, "The fundamental need of Europe is spiritual." By common consent the greatest utterance coming out of the war was the dying words of Edith Cavell, "I perceive that patriotism is not enough." Today the rulers of the world are saying, "Patriotism is not enough."

#### 4. The Friendly Attitude of Governments.

Not all governments are cordial towards Protestant Christianity but there is an increasing number of powers, great and small, which look to the Boards of the Protestant Churches to aid them in their gigantic task. The Georgian nation has let it be known that they must have missionaries and missionary institutions, if they are ever to stand alone. The Bulgarian Parliament, at the instigation of the king, urges the establishment of an American Protestant Christian college at Sofia for the training of national leaders. The Japanese government is deeply concerned over the problem of religion and morals as a basis of national life, and encourages as not before, the services of Christian churches and schools in their midst. Great Britain, long the friend of missions, outdoes herself in offering aid to Christian schools in her colonies in India and Africa, and elsewhere. The American government officials in the Philippines are working side by side with the missionaries of a dozen boards. Church and State, while maintaining separation, will co-operate increasingly for the saving of society. "The work of the conference is the work of religion and of the church," said Prince Tokugawa at the Washington Conference in 1921.

#### 5. The New Status of the Missionary.

Under these highly favorable conditions, the foreign missionary has come into a new status of influence and prestige. Increasingly he is recognized as a world leader, the true internationalist, the friend of civilization, the savior of states. As Dr. Percy Dearmer, of London, expresses it, "In a quite definite way they (the missionaries, are becoming the inner statesmen of the new world; and the wisest rulers and administrators nowadays take ample counsel of them." "Do nothing without Peet," cabled the United States Government to Ambassador Morgenthau at Constantinople, during a critical period of the war, Peet being the treasurer of the American Mission. Prominent Chinese officials, like Governor Yan of Shansi, steadily consult missionaries as to sanitation, education, and questions of public policy. After decades of misunderstanding, criticism and sometimes abuse, the missionary is coming to his own.

#### 6. God's Spirit is Moving Upon the Masses.

This is the day of the "mass movement," by which villages, communities, castes as a whole seek admission to the church. In India it has



reached the proportion of a tidal wave. The problem is not how to make converts but how to care for the multitudes who press into the church. Similar movements are developing in Africa, certain sections of China, and throughout Korea. These may become general at any time. With governments favorable and people eager, we may look for the rapid progress of Christianity in the riper fields.

#### 7. The Broadening of the Scope of Missionary Work.

In response to the new opportunities and demands, missionaries are developing new lines of approach and helpfulness. They preach and practice a Christianity for the whole man—body, mind and spirit. With moral redemption through Christ the invariable goal, they find new channels of usefulness opening on every side. Medical missions are taking on tremendous proportions. Industrial and agricultural education have come to the front as immensely useful, also athletics, and all form of social service. This is a day of good works of many kinds converging upon Him who came "to give life and to give it abundantly."

#### 8. The Tragedy of the Near East.

The element of tragedy, present in all ages of the church, has become exceedingly prominent in our time. Possibly in all missionary history there has been no such disaster as we have experienced in Persia and Turkey, as a result of the fanaticism of the Moslem, stimulated by the Great War. Not less than a million and a half Armenian Christians have suffered death because of their faith.

#### 9. The Eclipse of Europe.

We can no longer count upon continental Europe to assume any considerable part in the evangelization of the world. The great powers of the continent are bankrupt and broken. Europe has become a liability instead of an asset. England alone emerges with the resources and the will to carry on in the great business of the church. Christian England will do her best and will be a mighty factor in the future as in the past, but to prosperous and powerful America comes the call to assume the heavy end of the load. Can there be any question that God is calling upon us to lead off in this mighty undertaking. Whatever views we may hold as to our government's responsibility toward the rest of the world, the church of America cannot escape her mandate from Almighty God.

#### 10. Protestantism Presents a Common Front.

The task is stupendous. One thousand million people remain to be reached with the Christian message. The powers of evil are deeply entrenched. The opposition is alert and strong. Clearly this is no time for Christians to pull apart. Under the stress of the world's need and the urge of Christian forbearance and love the Protestant Mission Boards of Europe and America have drawn together and today they present a common front. Without sacrificing the independence or the initiative of any, by means of national and international organizations it is possible to project great plans and to dispose our forces for the largest results. Each board today plans its work in the light of the whole task and with reference to what the others are doing. Native Christians today are being brought in hearty co-operation and, in certain lands, in organic unity. In the older and better occupied fields Christianity is

becoming naturalized; the Church is becoming indigenous. In every department—evangelism, education, medicine, industrialism, literature—the undertaking has taken on tremendous proportions. \$40,000,000 was expended on this work in 1921. This is the most far-reaching and successful enterprise in the world. It is the great business of the church.

In the light of the world situation, we ask you to evaluate the work anew, to consider its paramount importance in the life of the world, to insist that foreign missions shall not be crowded off into a corner and given the crumbs of the Church's beneficence. We ask you to consider it the business, not the charity of the Church. Boston, Massachusetts.

#### "HOW OLD ART THOU?"

#### A Good Question for January First. By Dean Emeritus Marcus D. Buell.

This question, addressed in the conventional form of Oriental courtesy, to the venerable patriarch of one hundred and thirty years, called forth an answer equally polite, and which, though couched in terms of becoming personal humility, discloses not obscurely a proud consciousness of solidarity with forbears of a superior race. Pharaoh's query, however, could but awaken thoughts in Jacob's mind not uttered in his reply. Stage by stage his memory runs backward to certain unforgettable scenes in what he calls "the days of the years of his pilgrimage"; beginning at his birth with the heel-catching gesture which was to give him his permanent name; and passing on to his crafty theft of his twin-brother's birthright; his flight for life into exile; his vision and solemn vow at Bethel; his fourteen years servitude for Rachel's sake; his final breach with his father-in-law; his deadly fear on his return of Esau's revenge; his inconsolable grief at the departing of Rachel's soul in childbirth; his agony at sight of her son Joseph's blood-stained coat of many colors; his yet more poignant suffering over the wicked treachery of the older brothers who sold him into Egyptian bondage; and last of all, the appalling famine which threatened his whole family with extinction.

"Few and evil", he exclaims, "have the days of the years of my life been, and have not attained unto the days of the years of my fathers in the days of their pilgrimage." Who of us have not in like manner caught sudden visions of crucial and decisive turning-points fraught with happy or tragic consequences, in our own pilgrimage? And who has not at times become solemnly aware of blood relationship with ancestors and spiritual kinship with predecessors nobler and worthier than ourselves? Who is an entire stranger to that "confidence in the flesh" which boasts "the stock of Israel, the tribe of Benjamin, the Hebrew of the Hebrews," and the citizenship of Tarsus and of the Roman Empire?

#### Dr. Holmes and Dr. Johnson

It was Oliver Wendell Holmes who tells us in his inimitable way, that when the fact dawned upon him that Dr. Samuel Johnson, a century before his time was born at the same season of the year, he thenceforward throughout life seemed to himself to be keeping step with that historical personage. "Thus," he

writes, "there was established a close bond of relationship between the great English scholar and writer and myself \* \* \*. Year by year and almost month by month, my life has paced with his life in the last century, I had to open my 'Boswell' at any time, and I found just what Johnson at my age, twenty, or or seventy, was thinking or doing; what his feelings about life; what changes the century had wrought in his body, his mind, his feelings, his companionships, his reputation."

#### The Five Phases of Human Life

It was this novel account of fellowship with an illustrious predecessor which first suggested to Sir W. Robertson Mitchell a series of articles which were originally published in the *British Weekly* under his well-known nom de plume of "Claudius Clear." The fact that himself has recently reached the age of seventy doubtless prompted the gathering of a remarkably rich store of biographical material in one volume—"The Round of the Clock," or *Story of Our Lives from Year to Year*, by Sir W. Robertson Nicholl (George H. Dyer & Company, New York). Dividing the course of human life into five periods, rather than into the seven ages of Shakespeare, he quotes Sir Walter Scott in favor of such a division.

"At the revolution of every five years we find ourselves another, and yet the same—there is a change of views and of less of the light in which we regard them—a change of motives as well as of action." In each of the fourteen chapters covering these five year periods the distinctive character of each lustrum is indicated by such headings as these: "The School Boy (Ten to Fifteen); 'Sturm und Drang' (Fifteen to Twenty); 'The Turn of the Road and You' (twenty to twenty-five); 'That Fatal Sixth Lustrum' (twenty-five to thirty); 'When our Children are Adults' (thirty to thirty-five); 'The Cataract of Life' (thirty-five to sixty); 'The Approach of Old Age.'" He places a preacher's maximum efficiency between forty and forty-five; a teacher's between thirty-five and forty. "After sixty," he says, "shrink from major operations after sixty, but physicians are at their ripest, and the authority of a great specialist between sixty-five and seventy is unchallenged."

#### Famous Men and Women at Your Age

An unusual and valuable feature of this work is the variety of testimony from, and concerning distinguished historical persons at their activities, employments and views of life at certain ages. Thus, for example, one learns what Euripides, Joan of Arc, Sir Joshua Reynolds, were doing when seventeen; what at nineteen the venerable Bede, George Washington, Scholler, Spurgeon; what at twenty, Charles V of Germany and John Bunyan were doing. Is the reader just now between thirty-seven and forty? If so, he will be more interested in the Michael Angelo, Goethe, the John Stuart Mill and the George Eliot of thirty-seven; the Luther, William Penn and Charles Dickens of thirty-eight; William the Conqueror, Montaigne and William of Orange of thirty-nine; and the Robert B. Captain Cook, William Law and Saint Thomas of forty.

#### Down in the Arena Looking Upward

Such vision and contemplation of "the c



invisible of those immortal dead who live again in minds made better by their presence" redeems, dignifies and ennoble every person's career, in spite of its inevitable pettiness, monotony, sordidness, pains and delusions. It is by such contemplation, as Paul assures us, that the pages of Scripture history minister to us their "patience and comfort". This source of potent moral invigoration the evangelist Luke suggests when, not once but twice, at crises in Jesus' growth in wisdom and stature, and in favor with God and man, he takes pains to state his age. Is it not because he recalls the crises he met in his own life as a boy of twelve and a man of thirty?

In a Roman Catholic orphanage in Shanghai the writer saw high on the ceiling, looking down upon the Chinese boys at work in wood-carving, a large painting representing the boy Jesus similarly employed in Joseph's workshop. With like reference to such spiritual fortification, the writer to the Hebrews thinks of his readers as visualizing "Innumerable companies of angels, the general assembly and church of the first born, and the spirits of men made perfect" together with the long line of saints and martyrs mentioned in Chapter XI, all of whom, like the vast encircling tiers of faces in a Roman amphitheatre are "a cloud of witnesses" intently watching our behavior in the race of this life. With all his reverence for these august celestial personages and his assurance that angels are God's messengers for the performance of service to the living he lends no warrant for the Roman Catholic practice of invocation and worship, of the saints. Rather like ourselves these angels, he says, are bidden to worship the Son of God, a name and an honor forever denied to them. As the angel said to John of Patmos, doing obeisance, this writer would say to us, "See thou do it not! Worship God!" Accordingly he bids his readers "look away" for needed help and encouragement from these heavenly servitors to the Son seated at the right hand of God in glory, and especially remember that in the days of his flesh, he too ran this very race of ours. (as no angel ever did) with that divine fortitude and faith which he alone can impart and perfect in us. And so we sing:

"For all the saints, who from their labors rest,  
Who Thee by faith before the world confessed,  
Thy name,—Jesus, be forever blessed.

"Once they were mourners here below,  
And poured out cries and tears,  
They wrestled hard, as we do now  
With sins, and doubts, and fears.

"I ask them whence their victory came,  
They with united breath,  
Ascribe their conquest to the Lamb,  
Their triumphs to his death.

Boston University School of Theology.

### A NEW YEAR'S MESSAGE

A Letter Written by Ralph S. Cushman, Pastor Asbury Methodist Episcopal Church, Rochester, New York, to His Congregation.

I believe in habits; I believe habits make or

break us; I believe habits send us to Heaven or hell. Therefore I believe in holy habits.

Accordingly this is the burden of my New Year's Message to you. Indeed so sure am I that a happy Christian life depends upon some four or five habits that if some person should come to me and say—"Prescribe what I must do to have glad fellowship with Jesus Christ—here and hereafter"—I would say:

First. Form the habit of keeping holy some portion of each day for Bible reading and for prayer. Make this your first business.

Second. Form the habit of giving, every week, a definite proportion of your time in special service to your fellowmen—in the name of Christ and of His Church.

Third. Make attendance at public worship the fixed habit of your life. Allow yourself no excuse for non-attendance that you would not give to your associates in business.

Fourth. Form the habit of accepting every opportunity of receiving the Sacrament of the Lord's Supper. Christ will meet you in the Communion; Jesus says, "I am the bread of Life."

Fifth. Form the holy habit of setting apart a definite proportion of your money for the work of the Kingdom. Make it the first draft upon your income; set it aside with prayer; use it carefully as unto God. Have faith to begin with "at least the tenth." This habit will be for you a trusty thermometer marking the temper of your life.

These, my friends, are the holy habits I recommend. Others will follow on. Behind them all, of course, must be the hunger after God; but with these habits formed you have the certain helps that God has sent to bless your days; and more than this, to make of you a faithful steward of the Church of Christ.

And now the New Year dawns only a little way ahead. The next must be the greatest and most fruitful year of all our lives. Therefore will you not determine to fix these holy habits in your hearts—and thus to make your New Year's Covenant with Christ, our Lord.

### THE TITHE IS ONE-TENTH.

Methodists have "recently omitted the word 'tithe' from Stewardship enrollment form." We read this in December "Everyone," published by the Presbyterian Church, North.

The word was not just "omitted", but was changed for the modern form, "one tenth." Many did not know what the word "tithe" meant. They asked us. We changed to "one-tenth" which they do understand. We have not abandoned the teaching of the tithe as an acknowledgment of God's supremacy.

The enrollment pledge of the Methodist Million now reads: "In loving loyalty to my Lord, and as an acknowledgment of him ownership, I covenant to pay one-tenth of my income for the purpose of maintaining and extending the Kingdom of God."

Instead of modifying or weakening our teaching on the tithe, we have strengthened it by making it clear what we mean.

### BOARD OF TEMPERANCE

(Continued from Page 4)

"Whereas, it is obvious that the retention, enforcement and vindication of prohibition is a far greater and more difficult task making so much greater demands upon the faith, courage, patience and persistence of the Christian forces of America that complete victory will not be possible unless militant Christianity again goes to its knees upon this particular question; and

"Whereas, the results of the recent election, constituting a psychological victory for the wets, are a warning which, if we may judge of the future from the past, will be followed by punishment from a loving but just God in case his people do not avail themselves of His boundless power to overthrow this most cunning and most cruel device of the Evil One.

"Therefore, Be it Resolved by the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, that it most earnestly recommends, especially to every Methodist Episcopal pastor, and to every other pastor of whatsoever communion, that in order to lead and inspire the people to pray, he shall, in addition to personal prayer, at every service of public worship conducted by him pray publicly for world-wide prohibition of the beverage liquor traffic and (to that end) the enforcement of prohibition in America."

The Southwestern Semi-Centennial Anniversary Honor Certificate is the Badge of loyalty and the sign of an intelligent Methodist.

### Annual Conference Visitation 1923

Date	Conference	Place	Bishop
Apr. 4	Baltimore	Washington	Leonard
Apr. 4	Central Missouri	Springfield	Mead
Mar. 14	Central Penna.	Harrisburg	McDowell
Apr. 4	Delaware	Philadelphia	Berry
Apr. 18	East German	Brooklyn, N. Y.	Wilson
Mar. 21	Eastern Swedish	Worcester, Mass.	Wilson
Jan. 31	Florida	St. Augustine	Waldorf
Mar. 21	Kansas	Topeka	Anderson
Apr. 18	Lexington	Indianapolis, Ind.	Jones
Apr. 4	Lincoln	Fort Scott, Kas.	Jones
Dec. 6	Little Rock	Helena, Ark.	Clair
Jan. 24	Louisiana	Franklin	Jones
Apr. 18	Maine	Bangor	Hughes
Jan. 17	Mississippi	Moss Point	Mead
Apr. 4	New England		Hughes
Apr. 4	New England, South-		
Apr. 11	New Hampshire	New London, Conn.	Burns
Apr. 4	North Indiana	Manchester	Hughes
Apr. 4	North Indiana	Kokomo	Leete
Mar. 14	New Jersey	Asbury Park	Leonard
Apr. 4	New York		Wilson
Apr. 11	New York, East		Nicholson
Apr. 4	Newark		Nicholson
Apr. 18	Northern New York	Oswego	Burt
Apr. 11	Northwest Kansas	Concordia	Stuntz
Mar. 14	Philadelphia	Philadelphia	Bristol
Apr. 18	St. Johns' River	Lake Worth	Richardson
Mar. 14	Southwest Kansas	Wellington	Anderson
Apr. 4	Troy	Glens Falls, N. Y.	Burt
Jan. 31	Upper Mississippi	Starkville	Jones
Apr. 25	Vermont	Barton	Hughes
Mar. 21	Washington	Roanoke, Va.	McDowell
Apr. 4	Wilmington	Chincoteague, Va.	McDowell
Apr. 4	Wyoming	Wilkesbarre	Bristol

Date	Conference	Place	Bishop
Jan. 18	Chile	Santiago	Thirkield
June 6	Denmark	Killingborg	Thirkield
Jan. 10	Eastern So. America	Buenos Aires	Thirkield
Aug. 23	Finland	Vnoleulaksen	Blake
Apr. 19	Italy	Florence	Clair
Feb. 7	Liberia	Greenville, Sinoe	Oldham
Mar. 15	Mexico	Mexico City	Nielsen
June 13	North Germany	Zwickau	Nielsen
June 13	Norway	Frederickshald	Nielsen
June 7	South Germany	Heilbronn	Nielsen
June 7	Switzerland	Thwil	Nielsen
Aug. 15	Sweden	Stockholm	Nielsen

Date	Conference	Place	Bishop
July 11	Angola		Johnson
May 23	Austria	Vienna	East
July 25	Baltic	Reval	Nielsen
June 6	Congo		Johnson
Feb. 22	Central America	San Jose, Costa Rica	Oldham
May 16	Hungary		East
June 10	Jugo-Slavia	Staribeci	Blake
Mar. 22	North Africa	Fort National	Blake
Feb. 8	North Andes	Lima, Peru	Oldham
Feb. 28	Porto Rico	Unuado	McConnell
Apr. 25	Rhodesia, Africa		Johnson
Aug. 31	Russia	Petrograd	Nielsen
Feb. 8	South Florida		Waldorf
Aug. 29	Southeast Africa		Johnson

Date	Conference	Place	Bishop
Feb. 21	Hawaii	Honolulu	Shepard
Feb. 7	Latin America	Los Angeles, Cal.	Blake
May 31	Bulgaria	Levetch	Blake
June 21	France	Paris	Blake

Adopted by the Board of Bishops, Baltimore, Maryland, November 18, 1922.

Signed L. B. WILSON, Secretary



## Sunday School Department

### THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.  
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,  
Gammon Theological Seminary.

Subject---"Jesus Healing on the Sabbath"

(Luke 13)

JANUARY 7, 1923

#### The Day of Rest

The Sabbath day is a day of rest. The Bible gives us instruction and precepts concerning it. If there were no Bible we should need to keep one day in seven holy just the same. We call Sunday "the Lord's day," but it is much more our own day. It was originated for our benefit. "The Sabbath was made for man, and not man for the Sabbath." We cannot work every day straight along without intermission. Flesh and blood cannot stand it. Even the beasts that work for us must have their Sabbath to keep them at their best. The laws of the state protect Sunday as the civil Sabbath, recognizing its need for rest and recreation, wholly apart from moral and religious needs.

#### The Culture of the Soul

The soul needs the Sabbath. Man has a higher nature which is apt to be forgotten and smothered in the rush of worldliness. In the midst of the currents of ordinary business and social life we do not have leisure to cultivate our higher nature. Our main dependence is upon the Sabbath for this. The value of the Sabbath for spiritual education is exceedingly great, principally upon account of the importance of our spiritual interests. But it is valuable also in point of time. It has been said that an average school boy will spend 1750 days in school during ten years, while a man seventy years old has had since his tenth year 3135 Sundays—almost twice as many days as he had in school. If this precious opportunity is improved we can readily see how much it would mean in the culture of all the graces that go to make up Christian character. Dr. Gregg recalls a myth concerning an old painter, who by a happy chance compounded one day a certain mordant which, colorless itself, possessed the power of heightening every color with which it was mixed. By the help of his discovery, from being a commonplace artist, he rose to the position of a noted master. His works were renowned for the marvelous brilliancy of their tints. On his canvases were produced, in exactest hue, the waving emerald of the forest, the silver gleam of the river, the swimming light of the sunset, and the infinite azure of the sky. Everywhere and always the charm of the picture was due to that colorless nurse of color, which, by its strange alchemy, transfigured the crudeness and coarseness of the common tint. This is what the Sabbath does for the pictures of our common lives.

#### The Manacles of Religion

Religion, of all things, should mean liberty, love, brotherhood. But it has been frightfully and desperately abused. Men have assumed divine

airs. They have arrogated to their poor souls the authority that belongs to God alone. This was what so stirred the indignation of Jesus against the priests and the scribes of his day. They were really profane and blasphemous, in that they usurped divine powers. Having been made officers of the Jewish church by merely human processes, they straightaway began to lord it over their fellow men and to exploit for their own pleasure those whom it was their duty to love and serve. The same thing has been done ever since. Men have been keen to use religion as the instrument of bondage. Often people have wondered why this is so. It is easy to see that religion offers a good opportunity to the heartless tyrant because of its spiritual appeal and its eternal sanctions. In religion we are listening for the voice of God. Now whoever can make us think that his is the voice of God has us at his mercy. Whoever can make us believe that he holds the key to heaven and hell is very likely to be able to make us obey him. We have a perfect right to "try the spirits whether they are of God." Our Sabbath keeping must be as free as it is faithful.

#### The Week-End

There is among us a pagan view of the Sabbath which holds amusement above worship, self-pleasing above fellow-serving. These pagans, having abolished Sunday from their calendar, fill the resulting gap with the word "week-end." A calendar thus mangled denies at once all needs of the spirit. The week-end pagan can leave out of his schedule a day for the soul and seem not the least uncomfortable, while the average Christian disciple could fast for the same period with far less discomfort than he would feel in such starving of the spirit. What shall we do with people who regularly use the "week-end" for automobile trips, house parties, golf, a run to the shore, visiting, or a stuffing with the Sunday newspaper? No legislation can reach such practices. What shall we do for the good of the souls of those who can live through a calendar of dragging, uninspired weeks and "week-ends," rounds upon rounds of unrelieved monotony of material selfish interests? Who is to blame?

#### The Lord's Day

We celebrate the first day of the week as our Sabbath because it is the Lord's day. This cannot be spent more profitably than in the exaltation of the two great institutions which God himself founded—the family and the church. First, on this day we should enjoy the relationships that are most precious—those of home. Moreover, we value the church of the Lord's Day and betake ourselves to worship. For the balm of forgiveness, the broadening of

vision, the cleansing of the heart, the refreshing sense of life's infinite meanings, and the fact of our divine calling, the worth of labor, and the satisfactions of love and faith—for all this we resort to the house of God. And how largely do we serve our world in so doing? For the pagan "week-end" world is a sad world, whipping up its spirit with new excitations and falling back in heavier reactions, starved, wretched, goaded, hungry. But if we can show them "how these Christians love," if we can worship in unity, open the Word with eager intentness and bow in prevailing intercessions, we may bring God back into even the pagan's calendar, for he is hungering for the bread of heaven and can never be satisfied with the husks afforded by a swine pasture, be it even luxuriously disguised as a landscape.

#### For Study and Discussion.

What is the purpose of the Christian Sabbath? What benefits has its observance brought to us as a nation? What can we do to aid in its preservation? How can we distinguish between what is necessary to do on the Sabbath and what is superfluous? Give an ideal program for young people for an entire Sunday. Give an ideal program for the working man's Sunday.

#### MISSIONARY INTERPRETATION.

Lesson for Sunday, Jan. 7, 1923.

"All his adversaries were put to shame."

(By Rev. D. D. Martin, D. D.)

Jesus had opposition from every man who should have been seeking the highest good of all. This woman was a great sufferer for many years and nothing had been effectual in bringing her relief. Now that one had come who could heal, and that immediately, this ruler of the synagogue would have the good act postponed and continue the physical and mental distress because of "the tradition of the elders," a most cruel dogma re-

garding the Sabbath keeping. But the healed woman with her glad heart and sound body and a song of thanksgiving, put this fault finding adversary of our Lord to shame.

For two thousand years Jesus has been putting his adversaries to shame by doing only good to every one, the face of persecution and death which have been visited upon his followers. In every place where the Gospel has had a chance. The rejecter has been compelled to acknowledge the superior methods of Christ in answering human need. It is not the freedom but the bondage of religion that is bringing sorrow to the world. The exaction of cruel belief has made unnumbered sufferers in earth. Jesus came to set the captive free, and heal the broken and sorrowing, which he has done every land, and has put the opposites to shame.

All China has suffered from the shame of the Boxer Uprising, and the horrors inflicted. It is to the shame of Turkey that all these years their religious bigotry has brought such unspeakable distress on the weaker peoples under their control. There is not a witch doctor in Africa that does not shrink away from his shame when the healing power of Christianity shows the silly and cruel fraud he has been practicing on the people. The modern methods of healing in the name of religion, are placed in the shade when the all power of the Christ manifesting its healing grace, in comparison with dogmas and rituals. Jesus is doing what they cannot do in healing the souls of men, and setting them free. He makes them well in the larger sense. This is what he is doing for all the heathen world. Give him a chance and even the slave to superstition and darkness and every sin-sick soul of earth will be healed, and his adversaries put to shame.

Gammon Seminary

## RE-INVESTMENTS

**Do you own Victory Bonds or War Savings Stamps, Series of 1918?**

**How do you expect to re-invest them?**

**Why not secure an annuity from the great Mission Boards of the Church?**

**The security is as good as the best.**

**Your income will be larger than before.**

**You will be contributing to the greatest cause on earth.**

Write to

George M. Fowles, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.



## "LOOK UP, LIFT UP"

## Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,  
Secretary Colored Work,  
Chicago.

} and {

DR. J. W. HAYWOOD  
Principal of  
Morgan Academy  
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC FOR  
JANUARY 7, 1923"The God of the Hills" (Morning  
Watch)

The Psalm of the Morning Watch in order to fully appreciate this psalm, we must have it open before us and read it as we would a poem of Browning's. Its majesty and power grow as we read and understand it.

Let's read it aloud and see how it thrills one to the very depths of one's soul. (Use American Revised Version, as that translation of the psalm is the best.)

"I will lift up mine eyes unto the mountains."

"From whence shall my help come?"

This psalm is our topic for the subject of the Morning Watch. It is to give us an incentive to prayer, and also to show us the power and value of prayer.

And then follows one of the most wonderful expressions of faith found anywhere in any literature:

"My help cometh from Jehovah, who made heaven and earth."

Here is this Hebrew father, just one of a nation, and a very much despised nation, too. All about him are practiced the rites and sacrifices to the many deities of these heathen, who live in the same land with him. He can see these gods with his own eyes. He has never seen his God. He has been told that he must worship at least once during his lifetime at the great temple to Jehovah in Jerusalem. He is on his way. Here on this mountain top in this early morning watch he stops and thinks through all that his religion has meant to him.

He seems to have had an inspiration to see deep into the reality of things. He recognizes that he need not go to Jerusalem for help. He has received it out in the hills—yes, his God is the only God; he made heaven and earth.

Having given utterance to his trust and belief, a deep calm comes over his heart, and in the inspiration of the moment the poet in him cries out:

"He will not suffer thy foot to be moved. He that keepeth thee will not slumber. Jehovah is thy keeper. Jehovah is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night."

Sunstroke was a very serious affliction in those days. It usually was fatal. For one who was unaccustomed to long exposures to the terrific heat of the sun in southern Palestine travel was very dangerous. But his God will shield him so the sun shall not smite him. The moon was always supposed to possess certain evil powers over people who

traveled at night. But even these evil rays would not be able to harm him who was guarded over by the Lord Jehovah.

And then this Hebrew poet climaxes this rising series of the attributes of his God with these words:

"Jehovah will keep thee from all evil. He will keep thy soul. Jehovah will keep thy going out and thy coming in. From this time forth and forevermore."

In this morning watch the poet now reaches the highest theme a human being can reach—namely, the desire for his spiritual life. He sees that his God must be able to help further than just in material and physical exigencies. He must be able to save to the uttermost the individual soul.

Many are the temptations that may come to a man. Many are the pitfalls that come to his moral and spiritual life, but Jehovah our God is able to save and help even in the highest realm. He watches over us as a guardian angel. He will ever guide and watch over us. Verily, he is the only God.

## The Challenge of the Heights

The mountains are a challenge to us all. Their desolate grandeur is waiting for us. It may be that we can break the records and scale the hitherto unscalable mountain.

It is humiliating to be told that we have not discovered anything, but it would be terrible if there were nothing more to discover. There is thus left that challenge to us.

In the Morning Watch let's get that grip on ourselves that will help us to go out and truly conquer.

How many of us at the age of 35 or 40 are the men and women we had planned to be at the age of 15? Someone has said, "We begin as originals and end up as imitators."

But think! All the heights have yet to be climbed. All the sweetest songs are yet to be sung. All the finest poems are yet to be dreamed. The world's greatest books are yet to be written. The most influential sermons are yet to be preached. The greatest discoveries are yet to be made in chemistry, physics, geology, biology, medicine, in education, in all arts; the truest lives yet to be lived; all the most heroic exploits yet to be achieved.

The whole wide world with its millions of struggling humanity the voices that cry from the mission fields, from India, China, Korea, South America, Africa, from our great slum-ridden cities—all are waiting for the fearless and resolute explorer who shall come to them and bring the message of the God "who made heaven and earth."

It is a day to gird our loins for the conquest. The world is yours for

the asking. The mountain tops beckon, they call, they challenge you. Will you be satisfied to live a humdrum life in such a world of possibilities?

## District Rounds

## GREENVILLE DISTRICT

## First Round

Seneca, Dec. 30-31; St. James and Bethel Grove, Jan. 5; Easley, Jan. 6-7; Walhalla, Jan. 13-14; South Greenville, Jan. 20-21; North Greenville, Jan. 27-28; Mt. Zion, Feb. 3; Greenville (John Wesley), Feb. 4-5; St. Andrew's, Feb. 4-5; Mission, Feb. 10-11; Greenwood, Feb. 10-11; Moseley and Aikwell, Feb. 10-11; St. Luke, Feb. 11; Pickens, Feb. 17-18; Bradley and Lowndesville, Feb. 24-25; Newberry, March 1; Ninety-Six, March 2; West Anderson, March 3-4; Anderson, March 4-5; Williamston, March 10-11; Pendleton, March 12; Rock Mill, March 17-18; Belton, March 24-25.

Dear Brethren—We face the new year with faith and hope, because of the great victories achieved the past year. I thank you for the brotherly way in which you co-operated with us, and the brotherly spirit shown to each other. We made splendid gains along all lines. Our Centenary column makes us happy when we think of what you did to make it such. We must reach the goal this year in Centenary, Episcopal fund, conference claimants, pastor's salary and district superintendent's claims. Evangelism must be emphasized. The canvass for tithing stewards must be made. All departments of church activities must be strictly looked after. I am depending upon you. Souls must be saved. The sinner must be sought and brought into the kingdom. Go after him. We must have a genuine revival of religion at every church on every charge. Start it in your Watch Night Service. This must come if we would arouse our people to a sense of duty on every line of church work. PUSH THE SOUTHWESTERN CAMPAIGN. Let the Southwestern committee elected at the fourth quarterly conference function. Have the committee canvass for subscribers, then you will get your quota. Our slogan is "On to the goal."

Faithfully,

W. S. THOMPSON, D. S.

## NEWMAN DISTRICT

## First Round

Breman, Jan. 6-7; Carrollton, Jan. 13-14; Burns and Evergreen, Jan. 20-21; Lutherville, Jan. 27-28; Hogansville, Feb. 3-4; Newnan, Feb. 10-11; Rivertown, Feb. 17-18; Hogansville and Corinth, Feb. 24-25; Franklin Circuit, March 3-11; Grantville, March 17-18; Newnan Circuit, March 24-25.

Dear Brethren—We are just from the annual conference and most of us made a good report for the Centenary. Now Easter will be the first Sunday in April. Let us make it a great rally day, according to the program of the Church. Please do not fail to raise your Centenary money each month and send the same to Morris W. Ehnes, 740 Rush street, Chicago, Ill. Do not neglect to push the Southwestern Christian Advocate among your people. Dr. L. H. King, the editor, is making it go.

Let us help him. Bishop E. G. Richardson, our resident Bishop, is expecting us to bring to the annual conference the last dollar for the Centenary. Let us not disappoint him. I am at your service. Call me when needed.

District Stewards meeting, Jan. 26-27, at 10 a. m., at Newnan, Ga.

REV. M. M. ALSTON, D. S.

## SEDALIA DISTRICT

## Fourth Round

Georgetown, Jan. 7; Tipton, Jan. 12; California, Jan. 14; Dresden Circuit, Jan. 15; Warrensburg, Jan. 21; Windsor, Jan. 21; Knohnoster, Jan. 22; Butler, Jan. 28; Harrisonville, Jan. 29; Appieton and Clinton, Feb. 4; Osceola, Feb. 5; Sweet Springs, Feb. 11; Houstonia, Feb. 12; Mount Vernon, Feb. 15-16; Carthage, Feb. 18; Neosho and Jolly, Feb. 21-22; Joplin, Feb. 25; New Bloomfield, Feb. 25; Fulton, March 4; Columbia, March 11; New Franklin, March 11; Boonville Circuit, March 12-13; Fayette, March 18; Beaman, March 18; Sedalia, March 25; Marshfield, March 28; Lebanon, March 29; Rolla, March 30; Springfield, April 1.

Dear Brethren—The annual conference will convene in Springfield, April 4. Co-operation is the path to success. Let me urge especially upon you to put forth every effort possible and legitimate to raise your full quota for the Centenary. Make your charge 100 per cent in conference claimant and Episcopal fund. Put the Southwestern in every home. Do not forget, brethren, that the test of ministerial efficiency is how we meet these vital issues, and appointments are based on ministerial efficiency.

L. R. GRANT, D. S.

## Quarterly Conferences

JACKSONVILLE, ILL.—Our third quarterly meeting was held December 1. At eleven a. m., and 7 p. m., the Rev. C. W. Sims of Bowling Green preached two soul stirring sermons; at 2 p. m., Rev. R. H. Hackley of Bethel A. M. E. Church gave us a strong sermon. Collection for the day, \$43.71. We are looking forward to closing a successful year and hope to come to Springfield, April 4, with good reports. We have a population of 16,000 and our greatest need is a new Church.—A. M. Todd, P. C., Nannie Taylor, Reporter.

LOTTIE, LA.—Green Chapel M. E. Church: Our fourth quarterly conference was held Saturday, December 2, with our District Superintendent, Rev. J. W. Turner, presiding. All officers had good reports. Rev. Turner preached a great sermon from 14th chapter of Job. The Superintendent was paid in full. The conference closed with a great love feast. We are planning to send our pastors Rev. J. L. Augustas to the Annual Conference in god shape.—Mrs. M. A. Noble, Reporter.

MANFIELD, LA.—Bonchess Charge: Our fourth quarterly conference was held Dec. 17, with the district superintendent, Rev. J. E. Rolax, presiding. All reports showed an increase along all lines. We paid the district superintendent in full. Raised \$42.00.—Mrs. J. L. Kirvin, Reporter.



## WHAT THE CHURCHES ARE DOING

GLASGOW, MO.—We have closed a very successful club rally. Mrs. Sallie Bundles, Captulu Club No. 1, 400; Mrs. Mattie McCary, Captain Club No. 2, \$361.25. Thanks to all who contributed to this amount.—R. G. Williams, P. C. A. H. Higgs, Supt.

ROSE HILL CIRCUIT—The fifth Sunday in November was a high day at Mt. Olive M. E. Church, Rose Hill Circuit, Meridian District. We had with us one of our ex-pastors, Rev. W. N. G. Lipscomb, who is now at Morton, Miss., and the Rev. T. H. Johnson, of Union Circuit. The sermons by Revs. Johnson and Lipscomb were inspiring, and the sermon of Rev. Lipscomb was indeed inspiring as this was his first sermon here in 24 years. Collection for both pastors amounted to \$19.00. \$35 was the general collection, \$54 for Centenary. The work is on the upward march.—Reporter.

NEW ROADS, LA.—November 26 was a high day at this point; at which time we held a trustee rally which netted \$37. The following members reported: Mrs. Laura Russell, \$6; Mrs. R. E. Jarrell, \$5.65; Mrs. Irginin Berry, \$5.25; Mrs. Elnora Smith, \$2.50; Mrs. Lillie Anderson, \$2.50; Mrs. Lillie George, \$2; Mrs. Martha St. Clair, 84c; Brother Dan Dorsey, 75c. Mrs. Russell reported the highest amount and received a prize.—Wm. Jarrell, P. C.

JACKSONVILLE, ILL.—Sunday, November 26, was indeed a great day for McCabe M. E. Church. The membership had been divided into 5 clubs. The sermon was preached at 11 o'clock by Rev. W. M. Doolin; at 2:30 by Rev. DeWitt, Pastor of Second Baptist Church, and at 7:30 by Rev. T. A. Harmon. All sermons were well prepared and delivered with power. Space will not allow us mention the amounts, as reported by individuals, but the following are the amounts as reported by the clubs: Club No. 1, Mrs. Nina Robinson Captain, \$69.10; No. 2, Mrs. Caroline Day, Captain, \$60.00; No. 3, Mrs. Lucinda Wright, Captain, \$14.50; No. 4, Mrs. Brinkman Captain, \$7; No. 5, Mrs. E. Cohen, Captain, \$36.20. Total \$186.60; Rev. A. M. Todd, \$10; Public Collection, \$23; Grand total \$220.—Nannie Taylor, Reporter.

PASS, CHRISTIAN, MISS.—On November 25-26, the Epworth League of St. Paul M. E. Church celebrated its 38th anniversary under the leadership of its president, W. Z. Bradford. The program on the first night was enjoyed by all, which included a short talk by the president and response by the pastor. Collection \$1.06. Second night, we had an old-fashioned prayer service and several interesting papers were read. Rev. L. J. Allen gave us a wonderful talk along the line of League work. One new member was added. Collection \$1.01. On Sunday night, Rev. L. J. Allen preached the anniversary sermon. Prof. J. W. Randolph responded. Collection, \$6.10.—Mrs. W. Z. Bradford, Reporter.

BENTON, LA.—Recently, the Mississippi Conference was played by

the Sisters of Mt. Pleasant M. E. Church. The membership of the Sisters was divided into six districts. Mrs. Saphrona Morton was appointed Bishop. She called the Conference to order and made some timely remarks on the occasion. The Conference was organized and Miss Martha A. Morton was elected Secretary. The roll was called and nearly all the pastors were present. The welcome address was delivered by Miss Martha A. Morton. Space will not allow us to mention the names and amounts given by each person on the districts, but the following show the total amounts as reported by the districts. Vicksburg—Mrs. Mollie Walker, District Superintendent, \$19.89; Jackson—Mrs. M. B. Tibbs, District Superintendent, \$19.12; Meridian—Mrs. M. Gills, District Superintendent, \$15.21; Gulfport District—Mrs. M. E. Pepper, District Superintendent \$15.21; Brookhaven, Mrs. Hattie Parks, District Superintendent, \$29.64; Hattiesburg—Mrs. Mary Morris, District Superintendent, \$11.02. Grand total \$109.11.—I. R. Kersh, P. C.

BATON ROUGE, LA.—Neeley M. E. church and especially do we thank Sons, joined our hearts and hands and raised the sum of \$65.50. The Committee consisted of Sisters A. Watson, L. Shepard, Henrietta Lollis, A. C. Mitchell and M. C. McCordy. We wish to thank all members and wards our effort to beautify our church and especially do we thank Messrs. Chase, Braxton and Mrs. Mary Roberson for extra gallons of paint.—Dan Watson, Reporter, A. C. Mitchell, pastor.

PARIS, TEXAS—Mt. Zion begins this new conference year with great spirit. We take this opportunity to mention the banquet given November 27, by the Woman's Home Missionary Society for the unit leaders and their wives who led a successful campaign in our closing effort before the conference to raise \$12.00. The following were unit leaders: Brothers J. L. Johns, W. B. Harris, A. S. Baxton, Dan Parker, Douglas Williams, I. Bills, P. Morehead, L. Barrell, R. S. Halbert, L. H. Henigan, N. White. Honorary members, Mr. Joe Brown, Dr. Ramsey and the pastor. Thanksgiving dinner was served in the basement of Mt. Zion Church which all enjoyed.—W. H. Hightower, Reporter.

STARKVILLE, MISS.—We desire to express our sincere thanks to the choir of Griffin M. E. Church of this city for their welcome surprise on Thanksgiving evening. Many good things all ready prepared for serving, were laid on the table. We hope you will come again as this surprise will long be remembered by the pastor and family.—Alexander Talbert, P. C., Mattie Talbert, Reporter.

LAUDERDALE, MISS.—November 30, was a high day at Elizabeth M. E. Church at Kewanee, Miss. Thanksgiving service was held, and a program was rendered. The program was opened by Rev. T. Harmon, and the following spoke on the subject of Unity: Brother R. Horn, Prof. Miller, Rev. Barlow, D. T. Thornton, L.

Lee and others. The Rev. W. M. Emerson, pastor of Quitman charge preached a great sermon. Rev. Rogers, P. C. preached the Thanksgiving sermon. Collection \$33.—Maggle Pack, Reporter.

FINCHVILLE, KY.—Our Church is very much alive. We have just closed a successful revival with fourteen souls added to the Kingdom. Our pastor, Rev. Watson preached each night and the singing was ably conducted by Mrs. Zora B. Clark of Shelbyville, Ky. Miss Hortense Botbic a student of K. N. I. L., gave a splendid talk to the Epworth League during her visit here Thanksgiving.—Reporter.

TYLER, TEXAS—The Ladies' Aid met at the First M. E. Church and all reports were good. Mrs. R. A. Taylor is president of the society and is very active. This auxiliary alone raised \$45.00 last year and are planning big things this year. We have a population here of 11,393, and what we need is a new church, and we hope the Texas Conference will turn their eyes towards us. We have pledged ourselves as follows: Rev. Taylor, \$25.00; Mrs. Taylor, \$15.00; Mrs. Wm. White, \$15.00; Mr. F. Manuel, \$15.00; Mrs. T. Price, \$15.00; Mr. J. C. Coats, \$25.00; Mr. J. C. Colman, \$25.00; Mr. John Cook, \$25.00; Mrs. Julia Howard, \$15.00; Mrs. M. Smith, \$5.00; Mrs. A. Austin, \$5.00; Mr. F. Cook, \$5.00; Rev. White, \$25.00; Mrs. Pearl Clay, \$5.00. We have pledged to raise this money. Pray for our success.—Rev. William White, Pastor.

HANDBORO, MISS.—Thanksgiving was observed at Riley's Chapel. Special service at 11 o'clock, which was conducted by Rev. Marshall, at which time we witnessed a glorious time. A free offering was taken for the poor. At night a program was rendered by the Handsboro public school. The opening address was rendered by Mrs. Zella Lawrence. Mrs. Martha Langram was in charge. It was an excellent program and was enjoyed by all.—Edward Smith, Reporter.

PITTSBURGH STATION—Morris Chapel M. E. Church: This work has never been in such fine shape as now. A little more than a year ago when our pastor, Rev. N. N. Sawyer, was assigned here we had a worrisome debt which had retarded our progress. We had almost lost interest, but our pastor kept us on the job and on Dec. 11 the debt was paid. The parsonage and gallery have been repaired. The trustees are planning to build a community center, which will mean much to our church here.—Mrs. Bertha Parrison, Reporter.

ORLANDO, FLA.—The cornerstone of the new Ebenezer M. E. Church will be laid by the Odd Fellows and Knights of Pythias on Dec. 31, at 3 p. m. At this time the pastor, Rev. W. Pericles Pickens, will enter the basement. The South Florida Mission Conference will be held Feb. 8, 1923.—Reporter.

MAYSVILLE, KY.—Scott M. E. Church: Sunday, Nov. 19, proved a great day in the history of Scott M. E. Church. All the old folks in the city were invited to the church. Special automobiles were provided to bring those who were physically unable to walk. Every corner in the city was visited, even the county and

city alms-houses. What a grand sight it was. Some were blind, some lame, some deaf, and some too feeble to walk without supports. As they were led up the aisle of the grand old church those who were present felt as if Jesus was surely there. All hearts were touched. There was hardly a dry eye in that great congregation. As it was communion day Dr. Carroll, district superintendent of the Lexington District, was present. Every heart in the congregation was touched as those old pillars of God's church sat with upturned faces and answered Amen to Dr. Carroll's beautiful words. As it was old folks' day, nothing but old hymns were sung. After the sermon they were all led down to the lecture room, where a great feast had been prepared for them by the good members of the church. The Queen Esther's were waiting to serve them. Over seventy-five were fed and all said food had never tasted better. After dinner the old folks again listened to another splendid sermon, after which they were carried to their homes filled with the holy spirit. Everyone was happy, but none more happier than the dear old pastor, who had done more than anyone to make the day a success. It will long be remembered by all.

FALCON, MISS.—Our rally for Pilgrim Rest M. E. Church was held Oct. 8. Results were as follows: John Hamilton, \$7.50; James Richardson, \$3.50; Robert Smith, \$3.13; Henry King, \$12.65; M. Rogers, \$2.00; E. D. Fuller, \$2.00; H. Mallory, \$1.25; George Evans, \$1.50; Mitchell Richardson, \$2.00; Johnnie Smith, \$1.00; Albert Williams, \$4.50; Raven Mitton, \$6.00; Olive Young, \$1.25; Jane Hamilton, \$4.26; G. A. Richardson, \$2.50; Temmie Smith, \$2.00; Julia King, \$11.50; C. L. Mallory, \$2.85; Cherrle Milton, \$6.00; Lena Wells, \$1.00; Mary Dufree, \$7.00; Mary Bell Young, \$1.50; A. M. Williams, \$1.50; Bertha Harden, \$3.00; Ludie Williams, \$3.75; Mattie J. Willis, \$4.47; Gertrude Stanford, \$1.25; Willie B. Snggs, \$1.00; Delcie Duncan, \$2.00; children's class, \$4.55; public collection, \$8.09. We thank Bishop Jones for sending us Rev. J. P. Watson, whom we all love and hope that he will return to us again. We are planning to do greater work in 1923.—Reporter.

CHUNKY, MISS.—Dec. 11, 1922, was a high day on this charge. For fifteen or more years we have been without a place for our pastor to live. On Nov. 13 our pastor, Rev. E. G. Webb, called together the officials and said: "I want on this charge a parsonage, and we will have it if you follow me while I follow God." We did as he requested and are glad to say that we now have a beautiful six-room parsonage, into which the pastor moved on Dec. 11. When it is entirely completed it will be worth \$1200. Our pastor is a carpenter as well as being alive in the pulpit.—Reporter.

MICANOPY, FLA.—Paradise M. E. Church, at Micanopy, Fla., is very proud of the fact that one brother, George Bostic, was converted Sunday, Dec. 17. Brother Bostic is 76 years of age. He and four others have connected themselves with Paradise Church. The Rev. W. B. Hester is indeed a pulpit orator. We all love him and ask the conference



and district superintendent for his return.—Reporter.

**BROOKSVILLE CHARGE**—Baldwin M. E. Church: Thanksgiving day at Baldwin was truly a high day. Never before in the history of the church have we witnessed such an occasion. The Thanksgiving sermon was preached by our pastor, Rev. J. W. Byrd, which brought new visions to the hearers. An offering was given for the needy. Dinner was afterwards served to the satisfaction of all present. At 3:30 p. m. we entered into a Thanksgiving testimonial meeting. The spirit abided with us. **SUBSCRIPTIONS FOR THE SOUTHWESTERN CHRISTIAN ADVOCATE WERE TAKEN.** A committee was appointed to carry baskets to those who were unable to turn out. At night a sacred concert was rendered to the delight of all present. The loyal people spared no pains in trying to carry out the program of our faithful pastor. This has been a great year's work, with more than 50 conversions. In spite of the short crops and unfavorable conditions, more than \$2,000 has been raised for all causes. A beautiful parsonage has been built and furnished to our credit, with but little aid from the Centenary funds. Our pastor is truly a great preacher and Christian gentleman.—R. B. Ike, P. Moore, S. Perry, Callie McDavis, Reporters.

**TEAGUE, TEXAS**—Wilson Chapel M. E. Church: We, the members and friends, take this method to thank the annual conference and the fatherly Bishop M. W. Clair, D. D., LL. D., for the re-assignment of our pastor, the Rev. E. W. Summers, and his good wife, to this charge for another year. We shall prove to you and the church at large that we love the cause of Christ and the movement of our church by the way we shall put things over the top this year in His name.—Mr. Willie Collins, Reporter.

**MONTGOMERY, TEXAS**—China Chapel M. E. Church: A storm struck the parsonage a few nights ago and left 50 pounds of choice groceries. We are all proud of our pastor, the Rev. James Clark.—Mrs. A. E. M., Reporter.

**PAST MEXIA CIRCUIT**—Dec. 17 as a very cold day, but some faithful members and friends were present at services at Lounza Chapel M. E. Church. The Sunday School was conducted by Rev. E. W. Summers, our pastor. At 11:30 a. m., prayer services. Subject of the pastor's sermon was, "A Better Home." It was indeed an inspiring sermon.—Mr. E. Houston, Reporter.

**CLARKSBURG, W. VA.**—The Queens rally, Trinity M. E. Church, which was concluded on Thursday evening, November 9, was a success. The following are the names of the sisters who were in the contest, with the amount of money reported by each, on the night of the 9th: Mrs. Annie Henderson, \$76.00; Mrs. Fannie Robinson, \$38.40; Miss Ellen Lacy, \$147.70; Mrs. Annie Freeman, \$107.52; Mrs. Gertrude Holland, \$23.70; Mrs. Lavada Dangerfield, \$35.12; Mrs. Lucy Smith, \$12.84; Mrs. Lula Strange, \$127.75; Mrs. Martha Grayson, \$100.40; Mrs. Annie Dabney, \$66.13; Mrs. Annie Mead, \$23.50; Mrs. Bertha Anderson, \$34.87.

Total, \$853.93. Miss Ellen Lacy was the winner in the contest and was crowned queen. On Sunday, Oct. 29, right in the midst of our Queens rally, we staged a special rally and raised \$100.00, which was our quota of the "I Will Maintain" fund of our Centenary benevolence. This rally enabled us with what we had raised previously to meet the notes which came due and pay the interest on an old debt of \$3,000, which stands against the church. We have left \$400, which we are now using in the building of a parsonage, which the charge is so much in need of. We now pay \$40.00 per month rent for the parsonage. Eleven male members of our church head the list of our new drive known as the "Confederation of Church Bankers' Rally." They are striking for \$2,000 by Feb. 4. By this time we are expecting the parsonage to be near completion. Let every friend and member who has not been assigned under one of these leaders send their contributions to Mr. Charles Washington, 410 Ben street, Clarksburg, W. Va., our financial secretary.—Mrs. Nellie Wilson, Reporter.

**MEDILL, TEXAS**—This is my second year on the Medill circuit as pastor. I came to this circuit from the annual conference held in Beaumont, Texas, in 1921, and found it badly run down on all lines. There is not a meeting house on the whole circuit sufficient to hold winter services, therefore we must build; and I have come back with that determination and have started the ball rolling, going up against a very straining proposition. I have two churches to build from the foundation and one to remodel, and with the assistance of the public and the help of God we hope to complete them by the next annual conference. I have succeeded in raising one-half of the amount of one of the buildings, 30x40, since the last conference, held in Palestine on Nov. 1, 1922. The same has been put into material. Our people are very much encouraged over my return and leadership, and are working willingly to bring things to pass. Our people are all farmers and have had three years' crop failures. This put them in very bad shape, but for the need of the church they seem willing to deny themselves, as well as does the pastor in this respect. Pray for us, all those who cannot help us. I take great pleasure in thanking the good members of Reed's Chapel M. E. Church for the nice surprise party tendered us on Dec. 14, led by Brother Sam Rucker, Sister Annie Hill and Sister Lena Murray. May God bless them. Come again.—J. H. Mann, P. C.

**HANESWORTH, FLA.**—Bethlehem M. E. Church: At the final close of the revival, Oct. 29, the increase since the annual conference were 14 accessions and 7 converts. But the revival fire is still burning. Dec. 10 a great sermon was delivered to the unconverted men and women. One man accepted Christ at the altar after the sermon was over. The church has been down for some time, but under the leadership of the new and present pastor, Rev. L. T. Bell, the church has taken on new life.—Mrs. Lela Thomas, Reporter.

## OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

**WASHINGTON**—Death has again invaded the membership of Drake Hill Church and the home of Brother Richard Washington and took from their midst his wife. She was a kind and loving mother in the home, a devoted wife and a faithful member of Drake Hill Church until she became unable to go three years ago. The end came Dec. 2, 1922. Her funeral was attended by Rev. J. W. Byrd.—Reporter.

**SHEPPARD**—Sad to our memory is the death of Sister Georgia E. Sheppard of Torras, La., which occurred Dec. 9 at Memphis, Tenn. She died in full triumph of faith after five months' illness. She leaves a husband, eight children and a host of friends to mourn her loss.—R. V. Wills, Reporter.

**GASKIN**—Brother Jacob Gaskin departed this life Nov. 5, 1922. He was a faithful member of Bethlehem M. E. Church, Hanesworth, Fla. A wife, mother and seven children survive him. Aged 42 years. The funeral service was held Nov. 6 at St. John's M. E. Church, Hague, Fla., conducted by the pastor, Rev. L. T. Bell, of Bethlehem M. E. Church.—Savannah Fields, Reporter.

**KNOX**—Brother John Knox, a member of Oak Grove M. E. Church, Marion, Ala., died Dec. 10, 1922, at the age of 105. He was greatly loved by all who knew him. He leaves four sons and one daughter to mourn of the Central Alabama Conference, his passing. Two sons are members Rev. James A. Knox and Rev. J. W. Knox.—Reporter.

**WILEY**—Brother Stanford Wiley died at his home Saturday, December 2, 1922, Oxford, Miss. He was a faithful member of Salem M. E. Church. At the time of his death he was 87 years old. He served four years in the Civil war after which received an honorable discharge. He leaves to mourn his passing, two brothers, two sisters, a wife and a host of relatives and friends. The funeral services were held at the residence of his sick brother, conducted by his pastor, Rev. G. W. Weatherly.—Miss Daisy B. Taylor, reporter.

**MACK**—Rev. Martin Mack departed this life Nov. 21, 1922. He was 88 years of age, converted sixty years ago in the A. M. E. Church, but afterwards joined the Baptist Church. He was a member of the A. O. R., and was buried with honors from the fraternity. He was the father of Rev. B. R. Mack of the Texas Conference.—Laura Carter, Reporter.

**JAMISON**—Sister Louise Jamison, age 85 years, of Flemingsburg, Ky., died Dec. 11, 1922, in Cincinnati, Ohio, at the home of her daughter, Mrs. Ella Rice. Mrs. Jamison was a faithful Christian and member of Strawberry M. E. Church of this city. She

was a loving and devoted mother, leaving one daughter, son-in-law and a host of friends to mourn her passing. The funeral was held at Strawberry M. E. Church, and her pastor, Rev. W. H. Pope, conducted the services.—W. H. Pope, P. C.

**SMITH**—Sister Precola Smith was converted at the age of 12, joined Macedonia M. E. Church, Clinton La., during the pastorate of Rev. John Tutson. She came to Baton Rouge six years ago and joined Neely M. E. Church. She was ill for five months. Her remains were carried to Clinton and were laid to rest in Macedonia cemetery. Services conducted by Rev. A. C. Mitchell.—Mrs. Booker, Reporter.

**ANDERSON**—Sister Josephine Anderson of Wismer, La., departed this life in full triumph of faith, Nov. 26, 1922. She was a Christian lady and a loyal church member for a number of years. Husband, sister and brother survive her. The funeral was conducted by Rev. B. A. Adams, assisted by Rev. Taylor, pastor of Oakley Baptist Church.—Rev. B. A. Adams, Reporter.

**LOUD**—Brother Jim Loud of Anderson, Texas, died Dec. 11, 1922, at the home of his daughter. He was one of the oldest members of Yarbrough Chapel M. E. Church. He was 90 years of age and joined the church about fifty years ago, and was faithful until death. The funeral was conducted by Rev. F. D. Mayes.—G. M. L., Reporter.

**WILSON**—Mt. Olive M. E. Church, Yazoo City Circuit, mourns the loss of a faithful member and consistent class leader, Brother James Wilson, who was born in Charleston, S. C.,

(Continued on Page 16)

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## CRESCENT CITY NOTES

ST. MATTHEW—I take this method to thank the following named persons for an excellent Thanksgiving dinner, including a 9 pound turkey. Julia Anderson, Elizabeth Johnson, Laura Smith, Alice Davis, Ella Brown, Selena Beavers, Lillie Calvin, Winnie Watson, W. A. Jackson, Ann Henderson, Solomon Jackson, Charlie Brown, D. Calley, T. Ivory and S. Davis.—A. Robinson, P. C.

## SPECIAL NOTICES

Through error the name of Mrs. Mattie Stenson was omitted in the rally report of Mt. Zion M. E. Church, Vanceville, La., several weeks ago. We wish to state that she worked independently and raised \$47.10. She is one of the best workers of Mt. Zion.

Officers and Members of the District Cabinet for the Hattiesburg District: As our annual conference is near at hand I am asking that each officer's and member's name you find below take notice that the first cabinet meeting will be called within the next thirty days. Place and time will be announced soon. I have appointed to this cabinet Mrs. Olivia Jacks, Waynesboro, Miss., and Mr. O. A. Staten, Mathersville charge. Members: A. H. Jordan, West Enterprise, Miss.; Mrs. Bettie Falconer, Ellisville, Miss.; Miss Octavia Chapman, De Soto, Miss.; Prof. A. Buckley, Enterprise, Miss. All presidents of our various departments are considered a part of this cabinet. Mrs. Fannie and Miss E. L. Cawthon, of Winona, Miss., sent in their addresses.

Mrs. and Miss Cawthon are not members of my district, but I thank them for their appreciation and an example of obedience for our officers and members of the Hattiesburg District.

Hoping you will be as kind and obedient by sending me your address as requested heretofore. Our district is being revived from the watchword, "Onward, Christian Soldiers."

E. A. CHAPMAN, D. P.

## OBITUARY

(Continued from Page 15)

June 26, 1849, and died at Leasville, Nov. 20, 1922. He died as he lived, trusting God. He leaves a wife, eight children, Samuel W. Wilson of New Orleans, La., Henry P. Wilson of Harrisburg, Penn., Wesley S. Wilson of New Orleans, La., Walter W. Wilson of Memphis, Tenn., Mrs. Rosetta E. Merrill of New Orleans, La., David C. Wilson of Detroit, Mich., Eddie Wilson of Yazoo City, Miss., and Mrs. Suse V. Jones of Yazoo City, Miss., to mourn his passing. The funeral was conducted by Rev. W. N. G. Lipscomb, assisted by the pastor and Rev. Stover of the A. M. E. Church.—Mrs. K. B. Jamison, Reporter.

GILBERT—At Braddock, Penn., on Tuesday, October 24, 1922, Mrs. Clara Covington Gilbert departed this life in full triumph of faith. The deceased had been a member of St. Paul M. E. Church, Pass Christian, Miss., prior to her moving North several years ago. The remains were brought to Pass Christian for interment and the funeral services were conducted on Oct. 31 by the Rev. H. E. Morgan. She leaves a devoted husband, an infant two months old, an aged father, three sisters, five brothers and a host of friends to mourn her passing. Asleep in Jesus, blessed sleep from which none ever wake to weep.—Ethel Mason, Reporter.

## INQUIRY.

I have a sister whom I left in Darlington, S. C., when I was 6 years old, but have not heard of her since. I am now twenty-eight. Her maiden name was Maudina Allen. I left her with my aunt, whose surname was Kirkland. My mother died, leaving only two of us and any information concerning her whereabouts will be greatly appreciated by me.

John Allen,  
Hague, Fla.

## CARD OF THANKS

A great surprise came to the parsonage a few nights ago, lead by Mesdames M. L. Brown, Ella Bennett, E. V. Lacy and several more ladies of the Eastern Star Chapter, of Bay St. Louis, Miss. After ten days sickness of the pastor, and wife, though they had visited all along during our illness, yet, this great surprise was sprung on us by these worthy ladies, just at a time when we needed it most. Quietly, they came and quietly they departed, leaving several pounds of the very best things for sick people, and a nice purse of change. We thank you dear sister Stars, God bless you all. Yours for the Master and his cause.

A. H. LATHAN AND WIFE,  
Bay St. Louis, Miss.

We take this method to thank our friends for their kindness shown during the illness and death of our son, Jessie James Arron. We pray God's blessings upon you all and especially upon Mrs. M. J. Woodridge and Mrs. Mary Eames for their kindness and loyalty.

Mrs. Amelia Arron,  
Mrs. Bertha Nelson,  
Mr. and Mrs. George Scott.

I take this method to thank the members and friends of Mallalieu M. E. Church for their kindness shown during my illness, also for the many pounds of choice groceries given me on November 8. The party was led by Brother Ellis, a well-wisher of our Church.—G. G. Priestly, Lafayette, La.

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,  
Mehawk, Florida.

I desire to express my earnest and heart-felt thanks to the members of Jones Church for the variety of pounds given to me for the comfort of my family on Friday night, Dec. 8. After the business of the quarterly conference the Rev. M. C. Harrison, pastor, made a few brief complimentary remarks, touching on the performance of our work. He then introduced Mrs. N. Dyer, who made the presentation speech for the members and friends of said church. Then Mrs. Matilda Coston came out groaning under the heavy burden of a basket in each hand, with Mrs. Amelia Wade assisting, and placed on the table more than 150 pounds of groceries. Much credit is due the pastor of Jones Church. May God's blessings rest upon you.

T. A. HAMPTON,  
Monroe, La.

## Woman's Column

W. F. M. Society, Lexington  
Conference

Report for first quarter, Dec. 15, 1922: Chicago District, \$4.00; Columbus District, \$56.00; Indianapolis District, \$85.20; Lexington District, \$31.65; Louisville District, \$66.55. Total, \$243.40. Banner district, Indianapolis; second honor, Louisville; banner auxiliary, Dayton, Ohio; second honor, Springfield, Ohio, and Jeffersonton, Ky., tie with \$20.00 each. Let us try to double our reports for March in order to reach our quota. Send all money to conference treasurer, except district contingent. Mrs. C. D. C. Mebane, conference treasurer, 134 W. Eighth Street, Paris, Ky.

The annual meeting of the Woman's Home Missionary Society of the Mississippi Conference will convene at Moss Point, Miss., Jan. 17, 1923. It is expected that each conference officer will be present at the opening and ready with her report. Let each district be represented in this

meeting. It is hoped that each auxiliary will send in \$1.00 representation fee. Sisters, let us come to this meeting filled with the love of Christ and not with evil aims, for remember our motto, "For love of Christ and in His name." We hope to complete our work in a short while.

Program: Opening services by the President; registration; appointment of committees; 12 noon, prayer services for missions; afternoon, song service; President's annual address, with other conference officers following; short business session. Subjects to be discussed: "How to build up the women's auxiliaries," led by Mrs. Josephine Ray, Moss Point; "The Joy of Service," led by Mrs. Lula Rosby; "How to build up the spiritual life of my home and town," led by Mrs. W. P. C. Morrison, financial secretary, and L. P. May, conference president.

MRS. K. B. JAMISON, Cor. Sec.

## MARRIAGES

WOODS-HUTCHINSON — At Okmulgee, Okla., on Sunday, Dec. 10, 1922, Mr. William H. Woods and Mrs. Lutish Hutchinson were united in the bonds of holy wedlock. The ceremony was performed by her pastor, Rev. E. M. Madden. Many were there to witness the ceremony. We wish for them a happy journey through life.—E. M. Madden, P. C.

BENTLEY-WILLIAMS — Baldwin M. E. Church was beautifully decorated with an arch in the center of the platform as the congregation awaited the coming of Mr. Willie Bentley and Miss Laura Williams, who were united in holy wedlock Dec. 9. There were maids of honor and flower girls associated with the bridal party. After the marriage the party returned to the home of Mrs. Lizzie Williams, where dinner was served.—Reporter.

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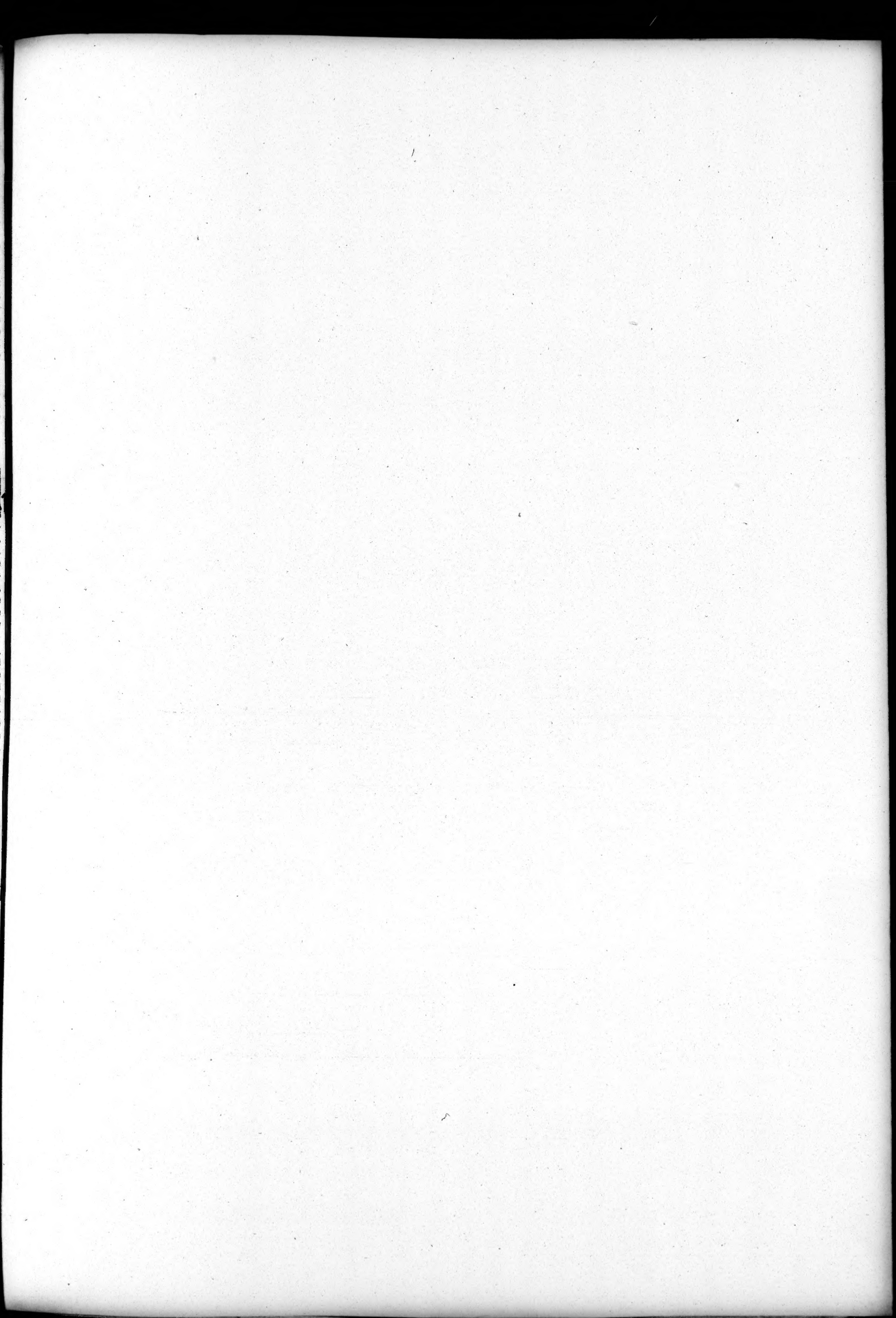
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